

## The Brihadaranyaka Upanishad

III-i-1: Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed. Vedic scholars from Kuru and Panchala were assembled there. Emperor Janaka of Videha had a desire to know, 'Which is the most erudite of these Vedic scholars ?' He had a thousand cows confined in a pen, and on the horns of each cow were fixed ten Padas (of gold).

III-i-2: He said to them, 'Revered Brahmanas, let him who is the best Vedic scholar among you drive these cows (home).' None of the Brahmanas dared. Then Yajnavalkya said to a pupil of his, 'Dear Samasravas, please drive these cows (home).' He drove them. The Brahmanas were enraged. 'How does he dare to call himself the best Vedic scholar among us ?' there was a Hotr of Emperor Janaka of Videha named Asvala. He now asked Yajnavalkya, 'Yajnavalkya, are you indeed the best Vedic scholar among us ?' Yajnavalkya replied, 'I bow to the best Vedic scholar, I just want the cows'. Thereupon the Hotr Asvala determined to interrogate him.

III-i-3: 'Yajnavalkya', said he, 'since all this is overtaken by death, and swayed by it, by what means does the sacrificer go beyond the clutches of death ?' 'Through the organ of speech – through fire, which is the (real) priest called Hotr. The sacrificer's organ of speech is the Hotr. This organ of speech is fire; this fire is the Hotr; this (fire) is liberation; this (liberation) is emancipation'.

III-i-4: 'Yajnavalkya', said he, 'since all this is overtaken by day and night, and swayed by them, by what means does the sacrificer go beyond the clutches of day and night ?' 'Through the eye – through the sun, which is the (real) priest called Adhvaryu. The eye of the sacrificer is the Adhvaryu. This eye is the sun; this sun is the Adhvaryu; this (sun) is liberation; this (liberation) is emancipation'.

III-i-5: 'Yajnavalkya', said he, 'since all this is overtaken by the bright and dark fortnights, and swayed by them, by what means does the sacrificer go beyond the bright and dark fortnights / 'Through the vital force – through air, which is the (real) priest called Udgatir. The vital force of the sacrificer is the Udgatir. This vital force is air, and it is the Udgatir; this (air) is liberation; this (liberation) is emancipation.'

III-i-6: 'Yajnavalkya', said he, 'since the sky is, as it were, without a support, through what support does the sacrificer go to heaven ?' 'Through the mind – through the moon, which is the (real) priest called Brahman. The mind of the sacrificer is the Brahman. This mind is the moon; the moon is the Brahman; this (moon) is liberation; this (liberation) is emancipation'. So far about the ways of emancipation; now about the meditations based on resemblance.

III-i-7: 'Yajnavalkya', said he, 'with how many kinds of Rik will the Hotr do his part in this sacrifice to-day ?' 'With three kinds'. 'Which are those three ?' 'The preliminary, the sacrificial, and the eulogistic hymns as the third'. 'What does he win through them ?' 'All this that is living'.

III-i-8: 'Yajnavalkya', said he, 'how many kinds of oblations will the Adhvaryu offer in this sacrifice to-day ?' 'Three'. 'Which are those three ?' 'Those that blaze up on being offered, those that make a great noise, when offered, and those that sink on being offered'. 'What does he win through them?' 'Through those that blaze up on being offered he wins the world of the gods, for this world shines, as it were. Through those that make a great noise, when offered, he wins the world of the manes, for this world is full of uproar. And through those that sink on being offered, he wins the human world, for this world is lower.'

III-i-9: 'Yajnavalkya', said he, 'through how many gods does this Brahman from the right protect the sacrifice to-day ?' 'Through one'. 'Which is that one ?' 'The mind. The mind is indeed infinite, and infinite are the Visvadevas. Through this meditation he wins an infinite world'.

III-i-10: 'Yajnavalkya', said he, 'how many classes of hymns the Udgatir chant in this sacrifice to-day ?' 'Three classes'. 'Which are those three ?' 'The preliminary, the sacrificial, and the eulogistic hymns as the third'. 'Which are those that have reference to the body ?' 'The Prana is the preliminary hymn, the Apana is the sacrificial hymn, and the Vyana is the eulogistic hymn'. 'What does he win through them ?' 'Through the preliminary hymns he wins the earth, through the sacrificial hymns he wins the sky, and through the eulogistic hymns he wins heaven'. Thereupon the Hotr Asvala kept silent.

III-ii-1: Then Artabhaga, of the line of Jaratkaru, asked him. 'Yajnavalkya', said he, 'how many are the Grahas, and how many are the Atigrahas ?' 'There are eight Grahas and eight Atigrahas'. 'Which are those eight Grahas and eight Atigrahas ?'

III-ii-2: The Prana (nose) indeed is the Graha; it is controlled by the Atigraha, the Apana (odour), for one smells odours through the Apana (the air breathed in).

III-ii-3: The organ of speech indeed is the graha; it is controlled by the Atigraha, name, for one utters names through the organ of speech.

III-ii-4: The tongue indeed is the Graha; it is controlled by the Atigraha, taste, for one knows tastes through the tongue.

III-ii-5: The eye indeed is the Graha; it is controlled by the Atigraha, colour, for one sees colours through the eye.

III-ii-6: The ear indeed is the Graha; it is controlled by the Atigraha, sound, for one

hears sounds through the ear.

III-ii-7: The mind indeed is the Graha; it is controlled by the Atigraha, desire, for one wishes desires through the mind.

III-ii-8: The hands indeed is the Graha; it is controlled by the Atigraha, work, for one does work through the hands.

III-ii-9: The skin indeed is the Graha; it is controlled by the Atigraha, touch, for one feels touch through the skin. These are the eight Grahas and eight Atigrahas.

III-ii-10: 'Yajnavalkya', said he, 'since all this is the food of death, who is that god whose food is death ?' 'Fire is death; it is the food of water. (One who knows thus) conquers further death'.

III-ii-11: 'Yajnavalkya', said he, 'when the (liberated) man dies, do his organs go up from him, or do they not ?' 'No', replied Yajnavalkya, '(They) merge in him only. The body swells, is inflated, and in that state lies dead.'

III-ii-12: 'Yajnavalkya', said he, 'when this man dies, what is it that does not leave him ?' 'Name. The name indeed is infinite, and infinite are the Visvadevas. He (who knows thus) wins thereby a really infinite world'.

III-ii-13: 'Yajnavalkya', said he, 'when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in herbs, that on the head in trees, and the blood and the seed are deposited in water, where is then the man ?' 'Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowded place.' They went out and talked it over. What they mentioned there was only work, and what they praised there was also work alone. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Artabhaga, of the line of Jaratkaru, kept silent.

III-iii-1: Then Bhujyu, the grandson of Lahya, asked him. 'Yajnavalkya', said he, 'we travelled in Madra as students, and we came to the house of Patanchala of the line of Kapi. His daughter was possessed by a Gandharva. We asked him, "Who are you ?" He said, "I am Sudhanvan, of the line of Angiras". When we asked him about the limits of the world, we said to him, "Where were the descendants of Pariksit ?" And I ask you, Yajnavalkya, where were the descendants of Pariksit ? (Tell me) where were the descendants of Pariksit ?'

III-iii-2: Yajnavalkya said, 'The Gandharva evidently told you that they went where the performers of the horse sacrifice go'. 'And where do the performers of the horse sacrifice go ?' 'Thirty-two times the space covered by the sun's chariot in a day

makes this world; around it, covering twice the area, is the earth; around the earth, covering twice the area, is the ocean. Now, as is the edge of a razor, or the wing of a fly, so is there just that much opening at the junction (of the two halves of the cosmic shell). (Through that they go out.) Fire, in the form of a falcon, delivered them to the air; the air, putting them in itself, took them where the (previous) performers of the horse sacrifice were'. Thus did the Gandharva praise the air. Therefore the air is the diversity of individuals, and the air is the aggregate. He who knows it as such conquers further death. Thereupon Bhujyu, the grandson of Lahya, kept silent.

III-iv-1: Then Usata, the son of Chakra, asked him. 'Yajnavalkya', said he, 'explain to me the Brahman that is immediate and direct – the self that is within all.' 'This is your self that is within all'. 'Which is within all, Yajnavalkya ?' 'That which breathes through the Prana is your self that is within all. That which moves downwards through the Apana is your self that is within all. That which pervades through the Vyana is your self that is within all. That which goes out through the Udana is your self that is within all. This is your self that is within all.'

III-iv-2: Usata, the son of Chakra, said, 'You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct – the self that is within all'. 'This is your self that is within all'. 'Which is within all, Yajnavalkya ?' 'You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.' Thereupon Usata, the son of Chakra, kept silent.

iii-v-1: Then Kahola, the son of Kusitaka, asked him, 'Yajnavalkya', said he, 'explain to me the Brahman that is immediate and direct – the self that is within all'. 'This is your self that is within all'. 'Which is within all, Yajnavalkya ?' 'That which transcends

hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brahmanas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength and scholarship, he becomes meditative; having known all about both meditateness and its opposite, he becomes a knower of Brahman. How does that knower of b behave ? Howsoever he may behave, he is just such. Except this, everything is perishable.' Thereupon Kahola, the son of Kusitaka, kept silent.

iii-vi-1: Then Gargi, the daughter of Vacaknu, asked him, 'Yajnavalkya', she said, 'if all this is pervaded by water, by what is water pervaded ?' 'By air, O Gargi'. 'By what is air pervaded?' 'By the sky, O Gargi'. 'By what is the sky pervaded ?' 'By the world

of the Gandharvas, O Gargi'. 'By what is the world of the Gandharvas pervaded ?' 'By the sun, O Gargi.' 'By what is the sun pervaded ?' 'By the moon, O Gargi.' 'By what is the moon pervaded ?' 'By the stars, O Gargi'. 'By what are the stars pervaded ?' 'By the world of the gods, O Gargi'. 'By what is the world of the gods pervaded ?' 'By the world of Indra, O Gargi'. 'By what is the world of Indra pervaded?' 'By the world of Viraj, O Gargi'. 'By what is the world of Viraj pervaded?' ' By the world of Hiranyagarbha, O Gargi'. 'By what is the world of Hiranyagarbha pervaded ?' He said, 'Do not, O Gargi, push your inquiry too far, lest your head should fall off. You are questioning about a deity that should not be reasoned about. Do not, O Gargi, push your inquiry too far.' Thereupon Gargi, the daughter of Vacaknu, kept silent.

III-vii-1: Then Uddalaka, the son of Aruna, asked him. 'Yajnavalkya', said, 'in Madra we lived in the house of Patanchala Kapya (descendant of Kapi), studying the scriptures on sacrifices. His wife was possessed by a Gandharva. We asked him who he was.

He said, "Kabandha, the son of Atharvan". He said to Patanchala Kapya and those who studied the scriptures on sacrifices, "Hapya, do you know that Sutra by which this life, the next life and all beings are held together ?" Patanchala Kapya said, "I do not know it, sir". The Gandharva said to him and the students, "Kapya, do you know that Internal Ruler who controls this and the next life and all beings from within ?" Patanchala Kapya said, "I do not know Him, sir". The Gandharva said to him and the students, "He who knows that Sutra and that Internal Ruler as above indeed knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows beings, knows the self, and knows everything". He explained it all to them. I know it. If you, Yajnavalkya, do not know that Sutra and that Internal Ruler, and still take away the cows that belong only to the knowers of Brahman, your head shall fall off'. 'I know, O Gautama, that Sutra and that Internal Ruler'. 'Any one can say, "I know, I know". Tell us what you know.'

III-vii-2: He said, 'Vayu, O Gautama, is that Sutra. Through this Sutra or Vayu this and the next life and all beings are held together. Therefore, O Gautama, when a man dies, they say that his limbs have been loosened, for they are held together, O Gautama, by the Sutra or Vayu.' 'Quite so, Yajnavalkya. Now describe the Internal Ruler.'

III-vii-3: He who inhabits the earth, but is within it, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, your own immortal self.

III-vii-4: He who inhabits water, but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own immortal self.

III-vii-5: He who inhabits fire, but is within it, whom fire does not know, whose body

is fire, and who controls fire from within, is the Internal Ruler, your own immortal self.

III-vii-6: He who inhabits the sky, but is within it, whom the sky does not know, whose body is the sky, and who controls the sky from within, is the Internal Ruler, your own immortal self.

III-vii-7: He who inhabits air, but is within it, whom air does not know, whose body is air, and who controls air from within, is the Internal Ruler, your own immortal self.

III-vii-8: He who inhabits heaven, but is within it, whom heaven does not know, whose body is heaven, and who controls heaven from within, is the Internal Ruler, your own immortal self.

III-vii-9: He who inhabits the sun, but is within it, whom the sun does not know, whose body is the sun, and who controls the sun from within, is the Internal Ruler, your own immortal self.

III-vii-10: He who inhabits the quarters, but is within it, whom the quarters does not know, whose body is the quarters, and who controls the quarters from within, is the Internal Ruler, your own immortal self.

III-vii-11: He who inhabits the moon and stars, but is within it, whom the moon and stars does not know, whose body is the moon and stars, and who controls the moon and stars from within, is the Internal Ruler, your own immortal self.

III-vii-12: He who inhabits the ether, but is within it, whom the ether does not know, whose body is the ether, and who controls the ether from within, is the Internal Ruler, your own immortal self.

III-vii-13: He who inhabits darkness, but is within it, whom darkness does not know, whose body is darkness, and who controls darkness from within, is the Internal Ruler, your own immortal self.

III-vii-14: He who inhabits light, but is within it, whom light does not know, whose body is light, and who controls light from within, is the Internal Ruler, your own immortal self. This much with reference to the gods. Now with reference to the beings.

III-vii-15: He who inhabits all beings, but is within it, whom no being knows, whose body is all beings, and who controls all beings from within, is the Internal Ruler, your own immortal self. This much with reference to the beings. Now with reference to the body.

III-vii-16: He who inhabits the nose, but is within it, whom the nose does not know, whose body is the nose, and who controls the nose from within, is the Internal Ruler,

your own immortal self.

III-vii-17: He who inhabits the organ of speech, but is within it, whom the organ of speech does not know, whose body is the organ of speech, and who controls the organ of speech from within, is the Internal Ruler, your own immortal self.

III-vii-18: He who inhabits the eye, but is within it, whom the eye does not know, whose body is the eye, and who controls the eye from within, is the Internal Ruler, your own immortal self.

III-vii-19: He who inhabits the ear, but is within it, whom the ear does not know, whose body is the ear, and who controls the ear from within, is the Internal Ruler, your own immortal self.

III-vii-20: He who inhabits the mind (Manas), but is within it, whom the mind does not know, whose body is the mind, and who controls the mind from within, is the Internal Ruler, your own immortal self.

III-vii-21: He who inhabits the skin, but is within it, whom the skin does not know, whose body is the skin, and who controls the skin from within, is the Internal Ruler, your own immortal self.

III-vii-22: He who inhabits the intellect, but is within it, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within, is the Internal Ruler, your own immortal self.

III-vii-23: He who inhabits the organ of generation, but is within it, whom the organ of generation does not know, whose body is the organ of generation, and who controls the organ of generation from within, is the Internal Ruler, your own immortal self. He is never

seen, but is the Witness; He is never heard, but is the Hearer; He is never thought, but is the Thinker; He is never known, but is the Knower. There is no other witness but Him, no other hearer but Him, no other thinker but Him, no other knower but Him. He is the Internal Ruler, your own immortal self. Everything else but Him is mortal.' Thereupon Uddalaka, the son of Aruna, kept silent.

III-viii-1: Then the daughter of Vachaknu said, 'Revered Brahmins, I shall ask you two questions, Should he answer me those, none of you can ever beat him in describing Brahman.' 'Ask, O Gargi'.

III-viii-2: She said, 'I (shall ask) you (two questions). As a man of Banaras or the King of Videha, scion of a warlike dynasty, might string his unstrung bow and appear close by, carrying in his hand two bamboo-tipped arrows highly painful to the enemy, even so, O Yajnavalkya, do I confront you with two questions. Answer me those'. 'Ask, O Gargi'.

III-viii-3: She said, 'By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be ?'

III-viii-4: He said, 'That, O Gargi, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the Unmanifested ether.'

III-viii-5: She said, 'I bow to you, Yajnavalkya, who have fully answered this question of mine. Now be ready for the other question.' 'Ask, O Gargi'.

III-viii-6: She said, 'By what, O Yajnavalkya, is that pervaded which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be ?'

III-viii-7: He said, 'That, O Gargi, which is above heaven and below the earth, which is this heaven and earth as well as between them, and which they say was, is and will be, is pervaded by the Unmanifested ether alone.' 'By what is the Unmanifested ether pervaded?'

III-viii-8: He said: O Gargi, the knowers of Brahman say, this Immutable (Brahman) is that. It is neither gross nor minute, neither short nor long, neither red colour nor oiliness, neither shadow nor darkness, neither air nor ether, unattached, neither savour nor odour, without eyes or ears, without the vocal organ or mind, non-luminous, without the vital force or mouth, not a measure, and without interior or exterior. It does not eat anything, nor is It eaten by anybody.

III-viii-9: Under the mighty rule of this Immutable, O Gargi, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gargi, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gargi, moments, Muhurtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gargi, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still others keep to their respective courses; under the mighty rule of this Immutable, O Gargi, men praise those that give, the gods depend on the sacrificer, and the manes on independent offerings (Darvihoma).

III-viii-10: He, O Gargi, who in this world, without knowing this Immutable, offers oblations in the fire, performs sacrifices and undergoes austerities even for many thousand years, finds all such acts but perishable; he, O Gargi, who departs from this world without knowing this Immutable, is miserable. But he, O Gargi, who



departs from this world after knowing this Immutable, is a knower of Brahman.

III-viii-11: This Immutable, O Gargi, is never seen but is the Witness; It is never heard, but is the Hearer; It is never thought, but is the Thinker; It is never known, but is the Knower. There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This. By this Immutable, O Gargi, is the (Unmanifested) ether pervaded.

III-viii-12: She said, 'Revered Brahmins, you should consider yourselves fortunate if you can get off from him through salutations. Never shall any of you beat him in describing Brahman'. Then the daughter of Vachaknu kept silent.

III-ix-1: Then Vidagdha, the son of Sakala, asked him. 'How many gods are there, Yajnavalkya ?' Yajnavalkya decided it through this (group of Mantras known as) Nivid (saying), 'As many as are indicated in the Nivid of the Visvadevas – three hundred and three, and three thousand and three'. 'Very well', said Sakalya, 'how many gods exactly are there, Yajnavalkya ?' 'Thirty-three'. 'Very well', said the other, 'how many gods exactly are there, Yajnavalkya ?' 'six'. 'Very well', said Sakalya, 'how many gods exactly are there, Yajnavalkya ?' 'Three'. 'Very well', said the other, 'how many gods exactly are there, Yajnavalkya ?' 'Two'. 'Very well', said Sakalya, 'how many gods exactly are there, Yajnavalkya ?' 'One and a half'. 'Very well', said Sakalya, 'how many gods exactly are there, Yajnavalkya ?' 'One'. 'Very well', said Sakalya, 'which are those three hundred and three and three thousand and three ?'

III-ix-2: Yajnavalkya said, 'these are but the manifestation of them, but there are only thirty-three gods.' 'Which are those thirty-three ?' 'The eight Vasus, the eleven Rudras and the twelve Adityas – these are thirty-one and Indra and Prajapati make up the thirty-three'.

III-ix-3: 'Which are the Vasus /' 'Fire, the earth, air, the sky, the sun, heaven, the moon and the stars – these are the Vasus, for in these all this is placed; therefore they are called Vasus.'

III-ix-4: 'Which are the Rudras ?' 'The ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make (one's relatives) weep. Because they then make them weep, therefore they are called Rudras.'

III-ix-5: 'Which are the Adityas ?' 'The twelve months (are parts) of a year; these are the Adityas, for they go taking all this with them. Because they go taking all this with them, therefore they are called Adityas.'

III-ix-6: 'Which is Indra, and which is Prajapati ?' 'The cloud itself is Indra, and the sacrifice is Prajapati'. 'Which is the cloud ?' 'Thunder (strength)'. 'Which is the

sacrifice ?' 'Animals'.

III-ix-7: 'Which are the six (gods) ?' 'Fire, the earth, air, the sky, the sun, and heaven – these are the six. Because all those (gods) are (comprised in) these six.'

III-ix-8: 'Which are the three gods ?' 'These three worlds alone, because in these all those gods are comprised.' 'Which are the two gods ?' 'Matter and the vital force.' 'Which are the one and a half ?' 'This (air) that blows.'

III-ix-9: 'Regarding this some say, 'Since the air blows as one substance, how can it be one and a half ?' ' It is one and a half because through its presence all this attains surpassing glory'. 'Which is the one god ?' 'The vital force (Hiranyagarbha); it is Brahman, which is called Tyat (that).'

III-ix-10: 'He who knows that being whose abode is the earth, whose instrument of vision is fire, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with the body. Go on, Sakalya.' 'Who is his deity (cause) ?' 'Nectar (chyle)', said he.

III-ix-11: 'He who knows that being whose abode is lust, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with lust. Go on, Sakalya'. 'Who is his deity ?' 'Women', said he.

III-ix-12: 'He who knows that being whose abode is colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is in the sun. Go on Sakalya'. 'Who is his deity ?' 'Truth (the eye),' said he.

III-ix-13: 'He who knows that being whose abode is the ether, whose instrument of vision is the ear, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with the ear and with the time of hearing. Go on, Sakalya'. 'Who is his deity ?' 'The quarters', said he.

III-ix-14: 'He who knows that being whose abode is darkness, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very

being who is identified with shadow (ignorance). Go on, Sakalya'. 'Who is his deity?' 'Death', said he.

III-ix-15: 'He who knows that being whose abode is (particular) colours, whose instrument of vision is the eye, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is in a looking-glass. Go on, Sakalya'. 'Who is his deity ?' 'The vital force', said he.

III-ix-16: 'He who knows that being whose abode is water, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is in water. Go on, Sakalya'. 'Who is his deity ?' 'Varuna (rain)', said he.

III-ix-17: 'He who knows that being whose abode is the seed, whose instrument of vision is the intellect, whose light is the Manas, and who is the ultimate resort of the entire body and organs, knows truly, O Yajnavalkya'. 'I do know that being of whom you speak – who is the ultimate resort of the entire body and organs. It is the very being who is identified with the son. Go on, Sakalya'. 'Who is his deity ?' 'Prajapati (the father)', said he.

III-ix-18: 'Sakalya', said Yajnavalkya, 'have these Vedic scholars made you their instrument for burning charcoals ?'

III-ix-19: 'Yajnavalkya', said Sakalya, 'is it because you know Brahman that you have thus flouted these Vedic scholars of Kuru and Panchala ?' 'I know the quarters with their deities and supports'. 'If you know the quarters with their deities and supports --

III-ix-20: 'What deity are you identified with in the east ?' 'With the deity, sun'. 'On what does the sun rest ?' 'On the eye'. 'On what does the eye rest ?' 'On colours, for one sees colours with the eye'. 'On what do colours rest ?' 'On the heart (mind)', said

Yajnavalkya, 'for one knows colours through the heart; it is on the heart that colours rest'. 'It is just so, Yajnavalkya'.

III-ix-21: 'What deity are you identified with in the south ?' 'With the deity, Yama (the god of justice)'. 'On what does Yama rest ?' 'On the sacrifice'. 'On what does the sacrifice rest ?' 'On the remuneration (of the priests)'. 'On what does the remuneration rest ?' 'On faith, because whenever a man has faith, he gives remuneration to the priests; therefore it is on faith that the remuneration rests'. 'On what does faith rest ?' 'On the heart', said Yajnavalkya, 'for one knows faith through the heart; therefore it is on the heart that faith rests'. 'It is just so, Yajnavalkya'.

III-ix-22: 'What deity are you identified with in the west ?' 'With the deity, Varuna (the god of rain)'. 'On what does Varuna rest ?' 'On water'. 'On what does water rest ?' 'On the seed'. 'On what does the seed rest ?' 'On the heart. Therefore do they say of a new-born child closely resembles (his father), that he has sprung from (his father's) heart, as it were – that he has been made out of (his father's) heart, as it were. Therefore it is on the heart that the seed rests'. 'It is just so, Yajnavalkya'.

III-ix-23: 'What deity are you identified with in the north ?' 'With the deity, Soma (the moon and the creeper)' 'On what does Soma rest ?' 'On initiation'. 'On what does initiation rest ?' 'On truth. Therefore do they say to one initiated, "Speak the truth"; for it is on truth that initiation rests'. 'On what does truth rest ?' 'On the heart', said Yajnavalkya, 'for one knows truth through the heart; therefore it is on the heart that truth rests'. 'It is just so, Yajnavalkya'.

III-ix-24: 'What deity are you identified with in the fixed direction (above) ?' 'With the deity, fire'. 'On what does fire rest ?' 'On speech'. 'On what does speech rest ?' 'On the heart'. 'On what does the heart rest ?'

III-ix-25: 'You ghost', said Yajnavalkya, 'when you think the heart is elsewhere than in us, (then the body is dead). Should it be elsewhere than in us, dogs would eat this body, or birds tear it to pieces'.

III-ix-26: On what do the body and the heart rest ?' 'On the Prana'. 'On what does the Prana rest ?' 'On the Apana.' 'On what does the Apana rest ?' 'On the Vyana.' 'On what does the Vyana rest ?' 'On the Udana'. 'On what does the Udana rest ?' 'On the Samana'. This self is That which has been described as 'Not this, not this'. It is imperceptible, for it is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. 'These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upanishads, who definitely projects those beings and withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off'. Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.

III-ix-27: Then he said, 'Revered Brahmanas, whichever amongst you wishes may interrogate me or all of you may. Or I shall question whichever amongst you wishes, or all of you'. The Brahmanas did not dare.

III-ix-28(1): He asked them through these verses: As a large tree, so indeed is a man. (This is) true. His hair is its leaves, his skin its outer bark.

III-ix-28(2): It is from his skin that blood flows, and from the bark sap. Therefore when a man is wounded, blood flows, as sap from a tree is injured.

III-ix-28(3): His flesh is its inner bark, and his tendons its innermost layer of bark; both are tough. His bones lie under, as does its wood; his marrow is comparable to its pith.

III-ix-28(4): If a tree, after it is felled, springs again from its root in a newer form, from what root indeed does man spring forth after he is cut off by death ?

III-ix-28(5): Do not say, 'From the seed'. (for) it is produced in a living man. A tree springs also from the seed; after it is dead it certainly springs again (from the seed as well).

III-ix-28(6): If someone pulls out a tree with its root, it no more sprouts. From what root does a man spring forth after he is cut off by death ?

III-ix-28(7): If you think he is ever born, I say, no, he is again born. Now who should again bring him forth ? -- Knowledge, Bliss, Brahman, the supreme goal of the dispenser of wealth as well as of him who has realised Brahman and lives in It.

IV-i-1: Om. Janaka, Emperor of Videha, took his seat, when there came Yajnavalkya. Janaka said to him, 'Yajnavalkya, what has brought you here ? To have some animals, or to hear some subtle questions asked ?' 'Both, O Emperor', said Yajnavalkya.

IV-i-2: 'Let me hear what any one of your teachers may have told you'. 'Jitvan, the son of Silina, has told me that the organ of speech (fire) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Silina said this – that the organ of speech is Brahman, for what can a person have who cannot speak? But did he tell you about its abode (body) and support?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The organ of speech is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as intelligence'. 'What is intelligence, Yajnavalkya ?' 'The organ of speech itself, O Emperor', said Yajnavalkya, 'through the organ of speech, O Emperor, friend is known; The Rig-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, (Vedic) history, mythology, arts, Upanishads, verses, aphorisms, elucidations and explanations, (the effects of) sacrifices, (of) offering oblations in the fire and (of) giving food and drink, this world and the next, and all beings are known through the organ of speech alone, O Emperor. The organ of speech, O Emperor, is the supreme Brahman. The organ of speech never leaves him who, knowing thus, meditates upon it, all beings eagerly come to him, and being a god, he attains the gods.' 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-3: 'Let me hear whatever any one may have told you'. 'Udanka, the son of Sulba, has told me that the vital force (Vayu) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Sulba said this – that the vital force is Brahman, for what can a person have who does not live ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The vital force is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as dear'. 'What is dearness, Yajnavalkya ?' The vital force itself, O Emperor', said Yajnavalkya; 'for the sake of the vital force, O Emperor, a man performs sacrifices for one for whom they should not be performed, and accepts gifts one from whom they should not be accepted, and it is for the sake of the vital force, O Emperor, that one runs the risk of one's life in any quarter one may go to. The vital force, O Emperor, is the Supreme Brahman. The vital force never leaves him who, knowing thus, meditates upon it, all beings eagerly come to him, and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-4: 'Let me hear whatever any one may have told you'. 'Barku, the son of Vrsna, has told me that the eye (sun) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Vrsna said this – that the eye is Brahman. For what can a person have who cannot see ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The eye is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as truth'. 'What is truth, Yajnavalkya?' 'The eye itself, O Emperor', said Yajnavalkya; if a person, O Emperor, says to one who has seen with his eyes, "Have you seen ?" and the latter answers, "Yes, I have", then it is true. The eye, O Emperor, is the Supreme Brahman. The eye never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-5: 'Let me hear whatever any one may have told you'. 'Gardabhivipita, of the line of Bharadvaja, has told me that the ear (the quarters) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the descendant of Bharadvaja said this – that the ear is Brahman. For what can a person have who cannot hear ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The ear is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as infinite'. 'What is infinity, Yajnavalkya ?' 'The quarters themselves, O Emperor', said Yajnavalkya; 'therefore, O Emperor, to whatever direction one may go, one never reaches its end. (Hence) the quarters are infinite.

The quarters, O Emperor, are the ear, and the ear, O Emperor, is the Supreme Brahman. The ear never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-6: 'Let me hear whatever any one may have told you'. 'Satyakama, the son of Jabala, has told me that the Manas (here, the moon) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Jabala said this – that the Manas is Brahman. For what can a person have without the Manas ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The Manas is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as bliss'. 'What is bliss, Yajnavalkya ?' 'The manas itself, O Emperor', said Yajnavalkya; 'with the Manas, O Emperor, a man (fancies and) woos a woman. A son resembling him is born of her, and he is the cause of bliss. The Manas, O Emperor, is the Supreme Brahman. The Manas never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-i-7: 'Let me hear whatever any one may have told you'. 'Vidagdha, the son of Sakala, has told me that the heart (mind, here, Prajapati ) is Brahman'. 'As one who has a mother, a father and a teacher should say, so has the son of Sakala said this – that the heart is Brahman. For what can a person have without the heart ? But did he tell you about its abode (body) and support ?' 'No, he did not'. 'This Brahman is only one-footed, O Emperor'. 'Then you tell us, Yajnavalkya'. 'The heart is its abode, and the ether (the Undifferentiated) its support. It should be meditated upon as stability'. 'What is stability, Yajnavalkya ?' 'The heart itself, O Emperor', said Yajnavalkya; 'the heart, O Emperor, is the abode of all beings, and the heart, O Emperor, is the support of all beings; on the heart, O Emperor, all beings rest; the heart, O Emperor, is the Supreme Brahman. The heart never leaves him who, knowing thus, meditates upon it; all beings eagerly come to him; and being a god, he attains the gods'. 'I give you a thousand cows with a bull like an elephant', said Emperor Janaka. Yajnavalkya replied, 'My father was of opinion that one should not accept (wealth) from a disciple without fully instructing him'.

IV-ii-1: Janaka, Emperor of Videha, rose from his lounge and approaching Yajnavalkya said, 'Salutations to you, Yajnavalkya, please instruct me'. Yajnavalkya replied, 'As one wishing to go a long distance, O Emperor, should secure a chariot or a boat, so have you fully equipped your mind with so many secret names (of Brahman). You

are likewise respected and wealthy, and you have studied the Vedas and heard the Upanishads; (but) where will you go when you are separated from this body ?' 'I do not know, sir, where I shall go'. 'Then I will tell you where you will go'. 'Tell me, sir'.

IV-ii-2: This being who is in the right eye is named Indha. Though he is Indha, he is indirectly called Indra, for the gods have a fondness, as it were, for indirect names, and hate to be called directly.

IV-ii-3: The human form that is in the left eye is his wife, Viraj (matter). The space that is within the heart is their place of union. Their food is the lump of blood (the finest essence of what we eat) in the heart. Their wrap is the net-like structure in the heart. Their road for moving is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In this body there are nerves called Hita, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body has finer food than the gross body.

IV-ii-4: Of the sage (who is identified with the vital force), the east is the eastern vital force, the south the southern vital force, the west the western vital force, the north the northern vital force, the direction above the upper vital force, the direction below the nether vital force, and all the quarters the different vital forces. This self is That which has been described as 'Not this, Not this', 'It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. You have attained That which is free from fear, O Janaka', said Yajnavalkya. 'Revered Yajnavalkya', said Emperor Janaka, 'may That which is free from fear be yours, for you have made That which is free from fear known to us. Salutations to you ! Here is this (empire of) Videha, as well as myself at your service !'

IV-iii-1: Yajnavalkya went to Janaka, Emperor of Videha. He thought he would not say anything. Now Janaka and Yajnavalkya had once talked on the Agnihotra, and Yajnavalkya had offered him a boon. He had begged the liberty of asking any questions he liked; and Yajnavalkya had granted him the boon. So it was the e who first asked him.

IV-iii-2: 'Yajnavalkya, what serves as the light for a man ?' 'The light of the sun, O Emperor', said Yajnavalkya; 'it is through the light of the sun that he sits, goes out, works and returns'. 'It is just so, Yajnavalkya'.

IV-iii-3: 'When the sun has set, Yajnavalkya, what exactly serves as the light for a man ?' 'The moon serves as his light. It is through the light of the moon that he sits, goes out, works and returns'. 'It is just so, Yajnavalkya'.

IV-iii-4: 'When the sun and the moon have set, Yajnavalkya, what exactly serves as the light for a man ?' 'The fire serves as his light. It is through the fire that he sits, goes out, works and returns'. 'It is just so, Yajnavalkya'.



IV-iii-5: When the sun and the moon have both set, and the fire has gone out, Yajnavalkya, what exactly serves as the light for a man ?' 'Speech (sound) serves as his light. It is through the light of speech that he sits, goes out, works and returns. Therefore, O Emperor, even when one's own hand is not clearly visible, if a sound is uttered, one manages to go there.'. 'It is just so, Yajnavalkya'.

IV-iii-6: When the sun and the moon have both set, the fire has gone out, and speech has stopped, Yajnavalkya, what exactly serves as the light for a man ?' 'The self serves as his light. It is through the light of the self that he sits, goes out, works and returns.'. 'It is just so, Yajnavalkya'.

IV-iii-7: 'Which is the self ?' 'This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.).'

IV-iii-8: That man, when he is born, or attains a body, is connected with evils (the body and organs); and when he dies, or leaves the body, he discards those evils.

IV-iii-9: That man only two abodes, this and the next world. The dream state, which is the third, is at the junction (of the two). Staying at that junction, he surveys the two abodes, this and the next world. Whatever outfit he may have for the next world, providing himself with that he sees both evils (sufferings) and joys. When he dreams, he takes away a little of (the impressions of) this all-embracing world (the waking state), himself puts the body aside and himself creates (a dream body in its place), revealing his own lustre by his own light – and dreams. In this state the man himself becomes the light.

IV-iii-10: There are no chariots, nor animals to be yoked to them, nor roads there, but he creates the chariots, the animals and the roads. There are no pleasures, joys, or delights there, but he creates the pleasures, joys and delights. There are no pools, tanks, or rivers there, but he creates the pools, tanks and rivers. For he is the agent.

IV-iii-11: Regarding this there are the following pithy verses: 'The radiant infinite being (Purusha) who moves alone, puts the body aside in the dream state, and remaining awake himself and taking the shining functions of the organs with him, watches those that are asleep. Again he comes to the waking state.

IV-iii-12: 'The radiant infinite being who is immortal and moves alone, preserves the unclean nest (the body) with the help of the vital force, and roams out of the nest. Himself immortal, he goes wherever he likes.

IV-iii-13: 'In the dream world, the shining one, attaining higher and lower states, puts forth innumerable forms. He seems to be enjoying himself in the company of women, or laughing, or even seeing frightful things.

IV-iii-14: 'All see his sport, but none sees him'. They say, 'Do not wake him up suddenly'. If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dream only those things that he sees in the waking state. (This is wrong) In the dream state the man himself becomes the light. 'I give you a thousand (cows), sir. Please instruct me further about liberation'.

IV-iii-15: After enjoying himself and roaming, and merely seeing (the result of) good and evil (in dream), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.'

IV-iii-16: After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.'

IV-iii-17: After enjoying himself and roaming in the waking state, and merely seeing (the result of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep).

IV-iii-18: As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states.

IV-iii-19: As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where, falling asleep, he craves no desire and sees no dream.

IV-iii-20: In him are those nerves called Hita, which are as fine as a hair split into a thousand parts, and filled with white, blue, brown, green and red (serums). (They are the seat of the subtle body, in which impressions are stored). Now when (he feels) as if he were being killed or overpowered, or being pursued by an elephant, or falling into a pit, (in short) conjures up at the time through ignorance whatever terrible things he has experienced in the waking state, (that is the dream state). And when (he becomes) a god, as it were, or a king, as it were, thinks, 'This (universe) is myself, who am all', that is his highest state.

IV-iii-21: That is his form – beyond desires, free from evils and fearless. As a man, fully embraced by his beloved wife, does not know anything at all, either external or internal, so does this infinite being (self), fully embraced by the Supreme Self, not know anything at all, either external or internal. That is his form – in which all objects of desire have been attained and are but the self, and which is free from desire and devoid of grief.

IV-iii-22: In this state a father is no father, a mother no mother, worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brahmana no killer, a Chandala no Chandala, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect).

IV-iii-23: That it does not see in that state is because, though seeing then, it does not see; for the vision of the witness can never be lost, because it is imperishable. But there is not that second thing separate from it which it can see.

IV-iii-24: That it does not smell in that state is because, though smelling then, it does not smell; for the smeller's function of smelling can never be lost, because it is imperishable. But there is not that second thing separate from it which it can smell.

IV-iii-25: That it does not taste in that state is because, though tasting then, it does not taste; for the taster's function of tasting can never be lost, because it is imperishable. But there is not that second thing separate from it which it can taste.

IV-iii-26: That it does not speak in that state is because, though speaking then, it does not speak; for the speaker's function of speaking can never be lost, because it is imperishable. But there is not that second thing separate from it which it can speak.

IV-iii-27: That it does not hear in that state is because, though hearing then, it does not hear; for the listener's function of hearing can never be lost, because it is imperishable. But there is not that second thing separate from it which it can hear.

IV-iii-28: That it does not think in that state is because, though thinking then, it does not think; for the thinker's function of thinking can never be lost, because it is imperishable. But there is not that second thing separate from it which it can think.

IV-iii-29: That it does not touch in that state is because, though touching then, it does not touch; for the toucher's function of touching can never be lost, because it is imperishable. But there is not that second thing separate from it which it can touch.

IV-iii-30: That it does not know in that state is because, though knowing then, it does not know; for the knower's function of knowing can never be lost, because it is

imperishable. But there is not that second thing separate from it which it can know.

IV-iii-31: When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something.

IV-iii-32: It becomes (transparent) like water, one, the witness, and without a second. This is the sphere (state) of Brahman, O Emperor. Thus did Yajnavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live.

IV-iii-33: He who is perfect of physique and prosperous among men, the ruler of others, and most lavishly supplied with all human enjoyments, represents greatest joy among men. This human joy multiplied a hundred times makes one unit of joy for the manes who have won that world of theirs. The joy of these manes who have won that world multiplied a hundred times makes one unit joy in the world of the celestial minstrels. This joy in the world of the celestial minstrels multiplied a hundred times makes one unit of joy for the gods by action – those who have attained their godhead by their actions. This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as also of one who is versed in the Vedas, sinless and free from desire. This joy of the gods by birth multiplied a hundred times makes one unit of joy in the world of Prajapati (Viraj), as well as of one who is versed in the Vedas, sinless and free from desire. This joy in the world of Prajapati multiplied a hundred times makes one unit of joy in the world of Brahman (Hiranyagarbha), as well as of one who is versed in the Vedas, sinless and free from desire. This indeed is the supreme bliss. This is the state of Brahman, O Emperor, said Yajnavalkya. 'I give you a thousand (cows), sir. Please instruct me further about liberation itself'. At this Yajnavalkya was afraid that the intelligent Emperor was constraining him to finish with all his conclusions.

IV-iii-34: After enjoying himself and roaming in the dream state, and merely seeing the effects of merits and demerits, he comes back, in the inverse order, to his former condition, the waking state.

IV-iii-35: Just as a cart, heavily loaded, goes on rumbling, so does the self that is in the body, being presided over by the Supreme Self, go making noises, when breathing becomes difficult.

IV-iii-36: When this (body) becomes thin – is emaciated through old age or disease – then, as a mango, or a fig, or a fruit of the Peepul tree is detached from its stalk, so does this infinite being, completely detaching himself from the parts of the body, again go, in the same way that he came, to particular bodies, for the unfoldment of

his vital force.

IV-iii-37: Just as when a king is coming, the Ugras set against particular offences, the Sutas and the leaders of the village wait for him with varieties of food and drink and mansions ready, saying, 'Here he comes, here he comes', so for the person who knows about the results of his work, all the elements wait saying, 'Here comes Brahman, here he comes'.

IV-iii-38: Just as when the king wishes to depart, the Ugras set against particular offences, the Sutas and the leaders of the village approach him, so do all the organs approach the departing man at the time of death, when breathing becomes difficult.

IV-iv-1: When this self becomes weak and senseless, as it were, the organs come to it. Completely withdrawing these particles of light, it comes to the heart. When the presiding deity of the eye turns back from all sides, the man fails to notice colour.

IV-iv-2: (The eye) becomes united (with the subtle body); then people say, 'He does not see'. (The nose) becomes united; then they say, 'He does not smell'. (The tongue) becomes united; then they say, 'He does not taste'. (The vocal Organ) becomes united; then they say, 'He does not speak'. (The ear) becomes united; then they say, 'He does not hear'. (The Manas) becomes united; then they say, 'He does not think'. (The skin) becomes united; then they say, 'He does not touch'. (The intellect) becomes united; then they say, 'He does not know'. The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience.

IV-iv-3: Just as a leech supported on a straw goes to the end of it, takes hold of another support and contracts itself, so does the self throw this body aside – make it senseless – take hold of another support, and contract itself.

IV-iv-4: Just as a goldsmith takes apart a little quantity of gold and fashions another – a newer and better – form, so does the self throw this body away, or make it senseless, and make another – a newer and better – form suited to the manes or the celestial minstrels, or the gods, or Viraj, or Hiranyagarbha, or other beings.

IV-iv-5: That self is indeed Brahman, as also identified with the intellect, the Manas and the vital force, with the eyes and ears, with earth, water, air and the ether, with fire, and what is other than fire, with desire and the absence of desire, with anger and the absence of anger, with righteousness and unrighteousness, with everything –identified, in fact, with this (what is perceived) and with that (what is inferred). As it does and acts, so it becomes; by doing good it becomes good, and by doing evil it

becomes evil – it becomes virtuous through good acts and vicious through evil acts. Others, however, say, 'The self is identified with desire alone. What it desires, it resolves; what it resolves, it works out; and what it works out, it attains.'

IV-iv-6: Regarding this there is the following pithy verse: 'Being attached he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work'. Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self – the organs do not depart. Being but Brahman, he is merged in Brahman.

IV-iv-7: Regarding this there is this pithy verse: 'When all the desires that dwell in his heart (mind) are gone, then he, having been mortal, becomes immortal, and attains Brahman in this very body'. Just as the lifeless Slough of a snake is cast off and lies in the ant-hill, so does this body lie. Then the self becomes disembodied and immortal, (becomes) the Prana (Supreme Self), Brahman, the Light. 'I give you a thousand (cows), sir', said Janaka, Emperor of Videha.

IV-iv-8: Regarding this there are the following pithy verses: the subtle, extensive, ancient way has touched (been reached by) me. (Nay) I have realised it myself. Through that sages – the knowers of Brahman – (also) go to the heavenly sphere (liberation) after the fall of this body, being freed (even while living).

IV-iv-9: Some speak of it as white, others as blue, grey, green, or red. This path is realised by a Brahmana (knower of Brahman). Any other knower of Brahman who has done good deeds and is identified with the Supreme Light, (also) treads this path.

IV-iv-10: Into blinding darkness (ignorance) enter those who worship ignorance (rites). Into greater darkness, as it were, than that enter those who are devoted to knowledge (the ceremonial portion of the Vedas).

IV-iv-11: Miserable are those worlds enveloped by (that) blinding darkness (ignorance). To them, after death, go those people who are ignorant and unwise.

IV-iv-12: If a man knows the Self as 'I am this', then desiring what and for whose sake will he suffer in the wake of the body ?

IV-iv-13: He who has realised and intimately known the Self that has entered this perilous and inaccessible place (the body), is the maker of the universe, for he is the maker of all, (all is) his Self, and he again is indeed the Self (of all).

IV-iv-14: Being in this very body we have somehow known that (Brahman). If not, (I

should have been) ignorant, (and) great destruction (would have taken place). Those who know It become immortal, while others attain misery alone.

IV-iv-15: When a man after (receiving instructions from a teacher) directly realises this effulgent Self, the Lord of all that has been and will be, he no longer wishes to hide himself from it.

IV-iv-16: Below which the year with its days rotates, upon that immortal Light of all lights the gods meditate as longevity.

IV-iv-17: That in which the five groups of five and the (subtle) ether are placed, that very Atman I regard as the immortal Brahman. Knowing (Brahman) I am immortal.

IV-iv-18: Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman.

IV-iv-19: Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It.

IV-iv-20: It should be realised in one form only, (for) It is unknowable and eternal. The Self is taintless, beyond the (subtle) ether, birthless, infinite and constant.

IV-iv-21: The intelligent aspirant after Brahman, knowing about this alone, should attain intuitive knowledge. (He) should not think of too many words, for it is particularly fatiguing to the organ of speech.

IV-iv-22: That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not grow better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brahmanas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone, one becomes a sage. Desiring this world (the Self) alone, monks renounce their homes. This is (the reason for it); The ancient sages, it is said, did not desire children (thinking), 'What shall we achieve through children, we who have attained this Self, this world (result).' They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant's life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires. This self is That which has been described as 'Not this, Not this'. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – It never feels pain, and never suffers injury. (it is but proper) that the sage is never overtaken by these two thoughts, 'I did an evil act for this', 'I did a good act for this'. He conquers both of

them. Things done or not done do not trouble him.

IV-iv-23: This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and a Brahmana (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it – said Yajnavalkya. 'I give you sir, the empire of Videha, and myself too with it, to wait upon you'.

IV-iv-24: That great, birthless Self is the eater of food and the giver of wealth (the fruits of one's work). He who knows It as such receives wealth (those fruits).

IV-iv-25: That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite). Brahman is indeed fearless. He who knows It as such certainly becomes the fearless Brahman.

IV-v-1: Now Yajnavalkya had two wives, Maitreyi and Katyayani. Of these Maitreyi used to discuss Brahman, (while) Katyayani had then only an essentially feminine outlook. One day Yajnavalkya, with a view to embracing life –

IV-v-2: 'O Maitreyi, my dear', said Yajnavalkya, 'I am going to renounce this life for monasticism. Allow me to finish between you and Katyayani'.

IV-v-3: Thereupon Maitreyi said, 'Sir, if indeed this whole earth full of wealth be mine, shall I be immortal through that, or not?' 'No', replied Yajnavalkya, 'your life will be just like that of people who possess plenty of things, but there is no hope of immortality through wealth.'

IV-v-4: Then Maitreyi said, 'What shall I do with that which will not make me immortal? Tell me, sir, of that alone which you know (to be the only means of immortality).'

IV-v-5: Yajnavalkya said, 'My dear, you have been my beloved (even before), and you have magnified what is after my heart. If you wish, my dear, I will explain it to you. As I explain it, meditate (upon its meaning).

IV-v-6: He said: 'It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake



of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one's own sake that he is loved. It

is not for the sake of the Kshatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. When the Self, my dear, is realised by being heard of, reflected on and meditated upon, all this is known.

IV-v-7: The Brahmana ousts (slights) one who knows him as different from the Self. The Kshatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The Vedas oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Kshatriya, these worlds, these gods, these Vedas, these beings and these all -- are this Self.

IV-v-8: As, when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.

IV-v-9: As, when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing.

IV-v-10: As, when a Vina is played, one cannot distinguish its various particular notes, but they are included in the general note of the Vina or in the general sound produced by different kinds of playing.

IV-v-11: As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, my dear, the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvangirasa, history, mythology, arts, Upanishads, pithy verses, aphorisms, elucidations, explanations, sacrifices, oblations in the fire, food, drink, this world, the next world and all beings are (like) the breath of this infinite Reality. They are like the breath of this (Supreme Self).

IV-v-12: As the ocean is the one goal of all sorts of water, as the skin is the one goal of all kinds of touch, as the nostrils are the one goal of all odours, as the tongue is the one goal of all savours, as the eye is the one goal of all colours, as the ear is the one goal of all sounds, as the Manas is the one goal of all deliberations, as the intellect is the one goal of all kinds of knowledge, as the hands are the one goal of

all sort of work, as the organ of generation is the one goal of all kinds of enjoyment, as the anus is the one goal of all excretions, as the feet are the one goal of all kinds of walking, as the organ of speech is the one goal of all Vedas.

IV-v-13: As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The Self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yajnavalkya.

IV-v-14: Maitreyi said, 'Just here you have led me into the midst of confusion, sir, I do not at all comprehend this'. He said, 'Certainly, I am not saying anything confusing. This self is indeed immutable and indestructible, my dear'.

IV-v-15: Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what ? Through what should one know that owing to which all this is known ? This self is That which has been described as 'Not this, Not this'. It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered – it never feels pain, and never suffers injury. Through what, O Maitreyi, should one know the Knower ? So you have got the instruction, Maitreyi. This much indeed is (the means of) immortality, my dear. Saying this Yajnavalkya left.

IV-vi-1: Now the line of teachers: Pautimasya (received it) from Gaupavana. Gaupavana from another Pautimasya. This Pautimasya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama –

IV-vi-2: From Agnivesya. Agnivesya from Sandilya and Anabhimlata. Anabhimlata from another of that name. He from a third Anabhimlata. This Anabhimlata from Gautama. Gautama from Saitava and Pracinayogya. They from Parasarya. Parasarya from Bharadvaja. He from Bharadvaja and Gautama. Gautama from another Bharadvaja. He from another Parasarya. Parasarya from Baijavapayana. He from Kausikayani. Kausikayani –

IV-vi-3: From Ghrtakausika. Ghrtakausika from Parasaryayana. He from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana

from Traivani. Traivani from Aupajandhani. He from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. He from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kapya. He from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhi-kaundinya. He from Vatsanapat Babhrava. He from Pathin Saubhara. He from Ayasya Angirasa. He from Abhuti Tvastra. He from Visvarupa Tvastra. He from the Asvins. They from Dadhyac Atharvana. He from Atharvan Daiva. He from Mrtyu Pradhvamsana. He from Pradhvamsana. Pradhvamsana from Ekarsi. Ekarsi from Viprachitti. Viprachitti from Vyasri. Vyasti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Paramesthin (Viraj). He from Brahman (Hiranyabarbha). Brahman is self born. Salutation to Brahman.