



English translation of Brihadaranyaka Upanishad

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Credits

English translation of **Brihadaranyaka Upanishad**

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Part 1

Chapter I—Meditation on the Horse—sacrifice

1

Om, verily, the head of the sacrificial horse is the dawn, its eye the sun, its vital breath the wind, its open mouth the Vaisvanara fire and the trunk of the sacrificial horse is the year. The back is heaven, the belly the intermediate region, the hoof the earth, the sides the four quarters, the ribs the intermediate quarters, the limbs the seasons, the joints the months and half—months, the feet the days and nights, the bones the stars, the flesh the clouds. Its half—digested food is the sand, the blood—vessels the rivers, the liver and lungs the mountains, the hair the herbs and trees. The fore part of the horse is the rising sun and the hinder part the setting sun. Its yawn is lightning, its shaking of the body is thunder, its water is rain and its neighing is indeed voice.

2

The day, verily, is the golden cup called mahiman, in front of the horse, which arose pointing it out. Its source is the eastern sea. The night, verily, is the silver cup called mahiman, behind the horse, which arose pointing it out. Its source is the western sea. These two vessels appeared at either end of the horse. As a racer the horse carried the gods; as a stallion, the gandharvas; as a runner, the demons; as a horse, men. The sea is its stable and the sea, its source.

Chapter II—The Process of Creation

1

In the beginning there was nothing whatsoever in the universe. By Death, indeed, all this was covered—by hunger, for hunger is, verily, death. "Let Me have a mind," was His desire and He created the mind. Then He moved about, worshipping Himself. From Him, thus worshipping, water was produced. "Verily," Death though, "while I was worshipping, water was produced"; that is why the Arka (fire used in the Horse—sacrifice) is so called. Surely, happiness comes to him who knows how the fire came to be called arka.

2

Water, verily, is arka. What was then like froth on the water became solidified; that was earth. After the earth was created, Hiranyagarbha was tired. From Him, thus fatigued and heated, came forth His essence as brightness. That was Fire.

3

He divided Himself into three: the sun one—third and the air one—third. Thus Prana is divided into three. His head is the east and His arms are that (the north—east) and that (the south—east). His hinder part is the west and His two hip—bones are that (the north—west) and that (the south—west). His sides are the south and the north, His back is heaven, His belly is the intermediate region and His chest is the earth. Thus He stands firm on water. He who knows this stands firm wherever he goes.

4

He desired: "Let a second self be born of Me," and He (Death or Hunger) brought about the union of speech with the mind. What was the seed there became the year. Prior to that there had been no year. He (Death) bore him (the year) for as long as a year and after that time projected him. Then, when he was born, Death opened His mouth to devour him. He (the child) cried: "Bhan!" and that, indeed, became speech.

5

He thought: "If I kill him, I shall have but very little food," and through the union of that speech and that mind He brought forth all this, whatever there is: the Rig—Veda, the Yajur—Veda, the Sama—Veda, the metres, the sacrifices, men and animals. Whatever He brought forth He resolved to eat. Verily, because He eats everything, therefore is Aditi (Death) called Aditi. He who knows why Aditi came to have this name of Aditi becomes the eater of everything and everything becomes his food.

6

He desired: "Let me sacrifice again with the great sacrifice." He was tired and he practiced austerities. From Him thus fatigued and heated, His fame and vigour departed. The pranas (organs) are verily fame and vigour. When the pranas went out His body began to swell, but the mind was set on the body.

7

He desired: "Let this body of Mine be fit for a sacrifice and let Me be embodied through this." Thinking thus, He entered the body. Because the body swelled (asvat), therefore it came to be called horse (asva). And because it became fit for sacrifice (medhya), therefore the Horse—sacrifice came to be known as Asvamedha. He who knows this verily knows the Horse—sacrifice.

Prajapati, desiring again to sacrifice with the great sacrifice, imagined Himself as the horse and letting the horse remain free, He reflected on it. At the end of a year he sacrificed it to Himself and dispatched the other animals to the gods. Therefore priests even now sacrifice to Prajapati the sanctified horse dedicated to all the gods.

Verily, the sun who shines yonder is the Horse—sacrifice. His body is the year. This earthly fire is the arka (sacrificial fire), whose limbs are these worlds. So these two, fire and the sun, are the arka and the Asvamedha (Horse—sacrifice). These two, again, become the same god, Death. He who knows this conquers further death; death cannot overcome him; death becomes his self; and he becomes one with these deities.

Chapter III—The Prana: Its Glories and Redeeming Power

1

There were two classes of Prajapati's sons: the gods (devas) and the demons (asuras). Naturally, the gods were few and the demons many. They struggled with one another for mastery of these worlds. Being overwhelmed by the demons, the gods said: "Well, let Us overcome the demons at the sacrifice (jyotishtoma) by means of the Udgitha."

2

They said to the organ of speech: "Chant the Udgitha for us." "So be it," said speech and chanted for them. Whatever enjoyment common to all comes from the organ of speech, it

secured for the gods by chanting, while the enjoyment derived from the fine utterance of the words it utilized for itself. Now, the demons knew that through this chanter the gods would overcome them. They charged at it (speech) and pierced it with evil. That evil is what is found today when one speaks improperly; that is that evil.

3

Then they said to the organ of smell: "Chant the Udgitha for us." "So be it," said the organ and chanted for them. Whatever enjoyment common to all comes from the nose, it secured for the gods by chanting, while the enjoyment derived from fine smelling it utilized for itself. Now, the demons knew that through this chanter the gods would overcome them. They charged at it and pierced it with evil. That evil is what is found today when one smells improper things; that is that evil.

4

Then they said to the organ of Seeing: "Chant the Udgitha for us." "So be it," said the organ and chanted for them. Whatever enjoyment common to all comes from the eye, it secured for the gods by chanting, while the enjoyment derived from fine seeing it utilized for itself. Now, the demons knew that through this chanter the gods would overcome them. They charged at it and pierced it with evil. That evil is what is found today when one sees improper things; that is that evil.

5

Then they said to the organ of hearing: "Chant the Udgitha for us." "So be it," said the organ and chanted for them. Whatever enjoyment common to all comes from the ear, it secured for the gods by chanting, while the enjoyment derived from fine hearing it utilized for itself. Now, the demons knew that through this chanter the gods would overcome them. They charged at it and pierced it with evil. That evil is what is found today when one hears improper things; that is that evil.

6

Then they said to the mind: "Chant the Udgitha for us." "So be it," said the mind and chanted for them. Whatever enjoyment common to all comes from the mind, it secured for the gods by chanting, while the enjoyment derived from fine thinking it utilized for itself. Now, the demons knew that through this chanter the gods would overcome them. They charged at it and pierced it with evil. That evil is what is found today when one thinks improperly; that is that evil.

Likewise they also touched these other deities with evil—smote them with evil.

7

Then they said to the vital breath in the mouth: "Chant the Udgitha for us." "So be it," said the vital breath and chanted for them. The demons knew that through this chanter the gods would overcome them. They charged at it, intending to pierce it with evil. But as a clod of earth, hitting a stone, is scattered, even so they were scattered in all directions, crushed, and completely destroyed. Thereupon the gods became established in their true selves and the demons perished. He who knows this becomes his true self, and his spiteful kinsman perishes.

8

Then the organs said: "Where is that which joined us to our true selves?" After deliberation they discovered that it was here, within the mouth (asye). Hence the vital breath (prana) is called ayasya and also, because it is the essence (rasa) of the limbs (anga) of the body, angirasa.

9

That deity is called "dur," because death is far (dur) from it. From him who knows this, death is far away.

10

That deity took away death, the evil of these gods and carried it to where the end of the quarters is. There it deposited their evil. Therefore let no one go to a person of that region, or to the country beyond the border, lest he should meet there with evil, with death.

11

That deity, after taking away the death—the evil—of the gods, carried them beyond death.

12

First of all, it carried the organ of speech, which is the foremost organ. When the organ of speech was freed from death it became fire. That fire, having transcended death, shines beyond its reach.

13—15

Then it carried the organ of smell. When it was freed from death it became air (Vayu). That air, having transcended death, blows beyond its reach.

Then it carried the organ of sight. When it was freed from death it became the sun (Surya). That sun, having transcended death, shines beyond its reach.

Then it carried the organ of hearing. When it was freed from death, it became the quarters (Disah). Those quarters, having transcended death, remain beyond its reach.

16

Then it carried the mind. When the mind was freed from death it became the moon (Chandra). That moon, having transcended death, shines beyond its reach. Thus, verily, that deity carries beyond death him who knows this.

17

Next it (the vital breath) obtained eatable food for itself by chanting. For whatever food is eaten, is eaten by the vital breath alone, and it (the vital breath) rests on that (the food).

18

The gods said to the vital breath: "Verily, just this much is all the food there is and you have secured it for yourself by chanting. Now give us, please, a share of this food."

"Then sit around facing me."

"So be it."

They sat down around the vital breath. That is why whatever food one eats through the vital breath satisfies the organs.

So do his relatives sit around facing him who knows this; he becomes the supporter of his

kinsmen, the greatest among them and their leader, a good eater of food and their lord. Whoever, among his kinsmen, the greatest among them and their leader, a good eater of food and their lord.

Whoever, among his kinsmen, desires to be a rival of the man who has this knowledge is not able to support his dependents. But, on the other hand, he who follows him (the knower of the vital breath) and who, following him, desires to support his dependents is certainly able to do so.

19

It is called ayasa angirasa, for it is the essence (rasa) of the limbs (anga). Yes, the prana is the essence of the limbs. From whichever limb the vital breath departs, that limb withers right there; therefore it is verily the essence of the limbs.

20

It is also Brihaspati (lord of the Rig—Veda). Speech is Brihati (Rig) and the vital breath is its lord (pati). Therefore it is called Brihaspati.

21

It is also the Brahmanaspati (lord of the Yajur—Veda). Speech is Brahman (Yajur), and the vital breath is its lord (pati). Therefore it is called Brahmanaspati.

22

Prana is Saman, too. Speech is, verily, sa and this (prana) is ama. Saman (the chant of the Sama—Veda) is known by that name because it is sa (speech) and ama (prana). Or because it (prana) is equal (sama) to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, nay, equal to this universe; therefore it (prana) is indeed the Sama—Veda. He who knows this vital breath to be such attains union with it or lives in the same world with it.

23

And it is also the Udgitha. The vital breath is verily ut, for by the vital breath all this universe is upheld (uttabdha); and speech is githa (song). And because it is ut and githa, therefore it is Udgitha.

24

Regarding this there is also the following anecdote: Brahmadatta, the great—grandson of Chikitana, while drinking king [soma], said: "Let this soma strike off my head if I say that the ayasya angirasa chanted the Udgitha through any other means than this vital breath and speech." Surely he chanted through speech and the vital breath.

25

He who knows the wealth of this saman (Vital breath) obtains wealth. Tone, indeed, is its wealth. Therefore let one who is going to perform the sacrificial work as a priest desire that his voice may have a good tone and let him perform the sacrifice through that voice with a good tone. Therefore people desire to see at a sacrifice a priest with a good voice, like one who has wealth. He who thus knows what is the wealth of the saman obtains wealth.

26

He who knows the suvarna (gold) of the saman (vital breath) obtains gold. Tone is verily its gold. He who thus knows what is the gold of the saman obtains gold.

27

He who knows the support of the saman (vital breath) gets a support. Speech Verily is its support. For, supported in speech, the vital breath is transformed into a chant. Some say the support is in food (the body).

28

Next follows the edifying repetition (abhyaroha) only of the hymns called pavamanas. The priest called prastoti indeed chants the saman. While he chants it, let the sacrificer recite these [Yajur verses]:

"Lead me from the unreal to the real. From darkness lead me to light. From death lead me to immortality."

When the mantra (verse) says: "Lead me from the unreal to the real," "the unreal" means death, and the "real," immortality; so it says, "From death lead me to immortality," that is to say, "Make me immortal."

When it says: "From darkness lead me to light," "darkness" means death, and "light," immortality; so it says: "From death lead me to immortality," that is to say, "Make me immortal."

In the verse: "From death lead me to immortality," there is nothing that is hidden.

Then come the remaining hymns, with which, by singing them, [the chanter] should obtain food for himself. Therefore while they are being chanted let the sacrificer ask for a boon—anything that he desires. Whatever objects this chanter, endowed with such knowledge, desires for himself or for the sacrificer, he obtains by his chanting. This [meditation] by itself wins the world (Hiranyagarbha). He who thus knows the saman (the prana, or vital breath)—for him there is no fear of not being admitted into that world.

Chapter IV—The Creation and Its Cause

1

In the beginning, this universe was the self (Viraj) alone, in the shape of a person. He reflected and saw nothing else but His self. He first said: "I am He." Therefore He came to be known by the name I (Aham). Hence, even now, when a person is addressed, he first says: "It is I," and then says whatever other name he may have. And because He, before (purva) the whole group of aspirants, burnt (aushat) all evils, therefore He is called Purusha. He who knows this verily burns up him who wishes to be Viraj in advance of him.

2

He was afraid. Therefore people still are afraid when alone. He thought: "Since there is nothing else but Myself, what am I afraid of?" Thereupon His fears were gone; for what was there to fear? Assuredly, it is from a second entity that fear arises.

3

He was not at all happy. Therefore a person even today is not happy when alone. He desired a mate. He became the size of a man and wife in close embrace. He divided this body into two. From that division arose husband (pati) and wife (patni). Therefore, as

Yajnavalkya said, the body before one accepts a wife is one half of oneself, like the half of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that union human beings were born.

4

She reflected: "How can he unite with me after having produced me from himself? Well, let me hide myself." She became a cow, the other (Manu) became a bull and was united with her; from that union cows were born. The one became a mare, the other became a stallion; the one became a she—ass, the other became a he—ass and was united with her; from that union one—hoofed animals were born. The one became a she—goat, the other became a he—goat; the one became a hew, the other became a ram and was united with her; from that union goats and sheep were born. Thus, indeed, he produced everything that exists in pairs, down to the ants.

5

He (Viraj) realized: "Indeed, I am the creation, for I produced all this." Therefore He became the creation. He who knows this becomes a creator in this creation of Viraj.

6

Then He (Viraj) rubbed back and forth thus and produced fire from its source: the mouth and the hands. Therefore both the hands and mouth are hairless inside. When they (the priests) speak of particular gods, saying: "Sacrifice to him," "Sacrifice to that one," they are mistaken; for these are all His manifestations: He Himself is all the gods. Now, whatever is liquid, He produced from semen; and that is soma. This universe is indeed this much: food and the eater of food. Soma is food; and fire, the eater of food. This is the highest creation of Viraj, that He projected the gods, who are even superior to Him. This is the highest creation because He, although mortal Himself, manifested the immortal. And he who knows this verily becomes a creator in this highest creation of Viraj.

7

Now, all this universe was then undifferentiated. It became differentiated by name and form: it was known by such and such a name, and such and such a form. Thus to this day this universe is differentiated by name and form; so it is said. "He has such a name and such a form."

This Self has entered into these bodies up to the very tips of the nails, as a razor lies hidden in its case, or as fire, which sustains the world, lies hidden in its source. People do not see the Self, for when viewed in parts It is incomplete: when breathing, It is called the vital breath (prana); when speaking, the organ of speech; when seeing, the eye; when hearing, the ear; when thinking, the mind. These are merely Its names according to Its functions. He who meditates on one or another of Its aspects does not know, for It is then incomplete: the Self is separated from Its totality by being associated with a single characteristic.

The Self alone is to be meditated upon, for in It all these become unified. Of all these, this Self alone should be known, for one knows all these through It, just as one may find an animal which is lost through its footprints. He who thus knows the Self obtains fame and association with dear ones.

8

This Self is dearer than a son, dearer than wealth, dearer than everything else, because It is innermost. If one holding the Self dear were to say to a person who speaks of anything other than the Self as dear, that he, the latter, will lose what he holds dear—and the former is certainly competent to do so—it will indeed come true.

One should meditate upon the Self alone as dear. He who meditates upon the Self alone as dear—what he holds dear will not perish.

9

They say: "Since men think that by the Knowledge of Brahman they become all, what, pray, was it that Brahman knew by which It became all?"

10

This self was indeed Brahman in the beginning. It knew itself only as "I am Brahman." Therefore it became all. And whoever among the gods had this enlightenment, also became That Brahman. It is the same with the seers (rishis), the same with men. The seer Vamadeva, having realized this self as That, came to know: "I was Manu and the sun." And to this day, whoever in a like manner knows the self as "I am Brahman," becomes all this universe. Even the gods cannot prevent his becoming this, for he has become their Self. Now, if a man worships another deity, thinking: "He is one and I am another," he does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish to the owner; how much more so when many are taken away! Therefore it is not pleasing to the gods that men should know this.

11

In the beginning this (the kshatriya and other castes) was indeed Brahman, one only without a second. He, being one, did not flourish. He projected, further, an excellent form, kshatriyahood—those kshatriyas (rulers) among the gods: Indra, Varuna, Soma (Moon), Rudra, Parjanya, Yama, Mrityu (Death), and Isana. Therefore there is none higher than the kshatriyas. Thus at the Rajasuya sacrifice, the brahmin sits below and worships the kshatriya. He confers that glory on kshatriyahood alone. But brahminhood is nevertheless the source of kshatriyahood. Therefore even though the king is exalted in the sacrifice, at the end of it he resorts to brahminhood as his source. He who slights a brahmin strikes at his own source. He becomes more evil, as one who slights his superior.

12

Yet He (Viraj) did not flourish. He projected the Vaisya caste—those classes of gods who are designated in groups: the Vasus, Rudras, Adityas, Visve—devas and Maruts.

13

Still He did not flourish. He projected the sudra caste—Pushan. This earth is Verily Pushan (the nourisher); for it nourishes all that exists.

14

Yet He did not flourish. He projected, further, that excellent form, justice (dharmna). This justice is the controller of the kshatriya. Therefore there is nothing higher than justice. So even a weak man hopes to defeat a stronger man through justice, as one does with the

help of a king. Verily, that which is justice is truth. Therefore if a man speaks the truth, they say he speaks what is just, and if he speaks what is just, they say he speaks the truth; for justice alone is both these.

15

So these four castes were projected: the brahmin: the kshatriya, the vaisya, and the sudra. Among the gods Prajapati became a brahmin as fire, and among men He became the brahmin. He became a kshatriya among men through the divine kshatriyas, a vaisya through the divine vaisyas, and a sudra through the divine sudras. Therefore people desire to attain the results of their rites among the gods through fire, and among men as a brahmin. For Prajapati directly projected Himself as these two forms.

Now, if a man departs from this world without realizing his own World (the Self), It, being unknown, does not protect him—as the Vedas, unrecited, or as a deed unaccomplished, do not protect him. Nay, even if one who does not know It (the Self) should perform here on earth a great many meritorious acts, those acts will in the end surely perish for him. One should meditate only upon the World called the Self. He who meditates upon the World called the Self—his work does not perish; for from this very Self he projects whatever he desires.

16

Now, this self (the ignorant person) is an object of enjoyment (lokaḥ) to all beings. In so far as he offers oblations in the fire and performs sacrifices, he becomes an object of enjoyment to the gods. In so far as he studies the Vedas, he becomes an object of enjoyment to the rishis. In so far as he makes offerings to the Manes and desires children, he becomes an object of enjoyment to the Manes. In so far as he gives shelter and food to men, he becomes an object of enjoyment to men. In so far as he gives fodder and water to the animals, he becomes an object of enjoyment to the animals. In so far as beasts and birds and even ants find a living in his home, he becomes an object of enjoyment to these. Just as one wishes no injury to one's body, so do all beings wish no injury to him who has this knowledge. All this, indeed, has been known and well investigated.

17

In the beginning this aggregate of desirable objects was but the self, one only. He cherished the desire: "Let me have a wife, so that I may be born as the child; and let me have wealth, so that I may perform rites." This much, indeed, is the range of desire; even if one wishes, one cannot get more than this. Therefore, to this day, a man who is single desires: "Let me have a wife, so that I may be born as the child; and let me have wealth, so that I may perform rites." So long as he does not obtain each one of these, he thinks he is incomplete.

Now, his completeness can also come in this way: The mind is his self, speech his wife, the vital breath his child, the eye his human wealth, for he finds it with the eye; the ear his divine wealth, for he hears it with the ear; the body his instrument of rites, for he performs rites through the body. So this sacrifice has five factors—the animals have five factors, men have five factors and all this that exists has five factors. He who knows this obtains all this.

Chapter V—Manifestations of Prajapati

1

The following are the mantras:

"I shall now disclose that the father produced seven kinds of food through meditation and rites. One is common to all eaters. Two he assigned to the gods. Three he designed for himself. And one he gave to the animals. On it (food) rests everything—whatsoever breathes and whatsoever breathes not. Why are not these foods exhausted although they are always being eaten? He who knows the cause of this inexhaustibility of the food eats food with pre—eminence (pratika). He obtains identity with the gods and lives on nectar."

2

When it is said: "That the father produced seven kinds of food through meditation and rites," the statement means that the father indeed produced them through meditation and rites. When it is said: "One is common to all eaters," it means that the food which is eaten is that which is common to all. He who appropriates this food is never free from evil, for this is, verily, the general food. When it is said: "Two he assigned to the gods," the statement means oblations made in the fire and presents offered otherwise to the gods. Therefore people make oblations in the fire and offer presents otherwise to the gods. Some, however, say that the two foods refer to the new—moon and full—moon sacrifices. Therefore one should not engage in sacrifices for material ends. When it is said: "One he gave to the animals," the statement refers to milk; for at first men and animals live on milk alone. That is why they first make a new—born babe lick melted butter or they put it to the breast. And they speak of the new—born calf as not yet eating grass. When it is said: "On it rests everything—whatsoever breathes and whatsoever breathes not," it means that everything rests on milk, all that breathes and breathes not. It is further said in another Brahmana that by making offerings of milk in the fire for a year one overcomes further death; but one should not think thus. For he who knows this overcomes further death the very day he makes the offering, because he offers all eatable food to the gods. When it is asked: "Why are not these foods exhausted although they are always being eaten?" the answer is that the eater is indeed the cause of this inexhaustibility, for he produces this food again and again. When it is said: "He who knows the cause of this inexhaustibility," the statement means that the eater is indeed the cause of this inexhaustibility, for he produces this food through meditation and rites. If he did not do this the food would be exhausted. When it is said: "He eats food with pratika," the word pratika means pre—eminence; hence the meaning is that he eats food pre—eminently. The statement: "He obtains identity with the gods and lives on nectar," is a eulogy.

3

"Three he designed for himself"—that is to say, the mind, the organ of speech and the vital breath; these he designed for himself. They say: "My mind was elsewhere, I did not see it; my mind was elsewhere, I did not hear it." It is clear that a man sees with his mind and hears with his mind. Desire, determination, doubt, faith, lack of faith, steadfastness, lack of steadfastness, shame, intelligence and fear—all this is truly the mind. Even if one is touched from behind, one knows it through the mind; therefore the mind exists.

Whatever sound there is, it is just the organ of speech; for it serves to determine a thing, but it cannot itself be revealed.

The prana, apana, vyana, udana, samana and ana—all these are but the vital breath (prana). This body (atma) consists of these—the organ of speech, the mind and the vital breath.

4

These verily are the three worlds: the organ of speech is this world (the earth), the mind is the intermediary world (the sky) and the vital breath is that world (heaven).

5

These verily are the three Vedas: the organ of speech is the Rig—Veda, the mind is the Yajur—Veda and the vital breath is the Sama—Veda.

6

These verily are the gods, the Manes and men: the organ of speech is the gods, the mind is the Manes and the vital breath is men.

7

These verily are father, mother and child: the mind is the father, the organ of speech is the mother and the vital force is the child.

8—10

These verily are what is known, what is to be known and what is unknown. Whatever is known is a form of the organ of speech, for it is the knower. The organ of speech protects him who knows its different manifestations by becoming that which is known).

Whatever is to be known is a form of the mind, for the mind is what is to be known. The mind protects him who knows this by becoming that which is to be known.

Whatever is unknown is a form of the vital breath, for the vital breath is what is unknown. The vital breath protects him who knows this by becoming that which is unknown.

11

The earth is the body of that organ of speech and this fire is its luminous organ. And as far as the organ of speech extends, so far extends the earth and so far extends fire.

12

Now, heaven is the body of this mind and that sun yonder is its luminous organ. And as far as the mind extends, so far extends the earth and so far extends fire. The two (fire and the sun) were united and from that was born the vital breath. It (the vital breath) is the supreme Lord (Indra). It is without a rival. A second being is, indeed, a rival. He who knows this has no rival.

13

Next, water is the body of this vital breath and that moon yonder is its luminous organ. And as far as the vital breath extends, so far extends water and so far extends the moon. These are all equal, all infinite. He who meditates upon them as finite wins a finite world, but he who meditates upon them as infinite wins an infinite world.

14

That Prajapan, represented by the year, consists of sixteen parts. The nights and days are fifteen of his parts and the constant point is the sixteenth. He as the moon is increased and decreased by the nights and days. Through the sixteenth part he permeates all living beings as the new—moon night and rises the following morning. Therefore, in honour of this deity, on this night let no one cut off the breath of any breathing being, not even of a

lizard.

15

Verily, the person who knows this is himself that Prajapati who is endowed with sixteen parts and who is represented by the year. Wealth constitutes fifteen of his parts and the body is his sixteenth part. He is increased and decreased by that wealth. This body is the nave and wealth is the fellow. Therefore even if a man loses everything, but lives in his body, people say that he has lost only his fellow which can be restored again.

16

Now, these are, verily, the three worlds: the world of men, the world of the Manes and the world of the gods. The world of men can be gained through a son only and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation.

17

Now therefore follows the entrusting: When a man thinks he is about to die, he says to his son: "You are Brahman, you are the sacrifice and you are the world." The son replies: "I am Brahman, I am the sacrifice, I am the world."

The Sruti explains the thoughts of the father:

"Whatever has been studied by me (the father) is all unified in the word Brahman. Whatever sacrifices have been made by me (the father) are all unified in the word sacrifice. And whatever worlds were to be; won by me (the father) are all unified in the word world. All this it indeed this much. He (the son), being all this, will protect me from the ties of this world." Therefore they speak of a son who is well instructed as being conducive to the winning of the world; and therefore a father instructs him.

When a father who knows this departs from this world, he—along with his own organ of speech, mind and vital breath—penetrates his son. If, through a lapse, any duty has been left undone by him, the son exonerates him from all that; therefore he is called a son. The father remains in this world through the son. The divine and immortal organ of speech, mind and vital breath enter into him (the father).

18

The divine organ of speech from the earth and fire enters into him. That is the divine organ of speech through which whatever he says is fulfilled.

19

The divine mind from heaven and the sun permeates him. That is the divine mind through which he becomes joyful only and grieves no more.

20

The divine vital breath from water and the moon permeates him. And, verily, that is the divine vital breath which, whether moving or not moving, neither feels pain nor is injured. He who knows this becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. And as all beings honour this deity, so do they honour him. Howsoever creatures may grieve, that grief of theirs remains with them but only merit goes to him. No demerit ever goes to the gods.

21

Next follows the consideration of the vow (meditative worship):

Prajapati projected the organs. They, when they were projected, quarrelled with one another. The organ of speech resolved: "I will go on speaking"; the eye: "I will go on seeing"; the ear: "I will go on hearing." So did the other organs, according to their functions. Death, having taken the form of weariness, laid hold of them—it overtook them and having overtaken them, restrained them. Therefore does the organ of speech become tired and so do the eye and the ear. But death did not overtake the vital breath (prana) in the body. The other organs resolved to know it and said: "This is verily the greatest among us; whether moving or not moving, it neither feels pain nor is injured. Well then, let us assume its form." They all assumed its form. Therefore they are called pranas after it.

In whatever family there is a man who knows this—that family they call by his name. And whoever competes with one who knows this, shrivels and after shrivelling, in the end dies. This is with regard to the body.

22

Now with regard to the gods. Fire resolved: "I will go on burning"; the sun: "I will go on giving heat"; the moon: "I will go on shining." And so did the other gods, according to their functions. As is the vital breath in the body among the organs, so is air (vayu) among the gods. The other gods fade, but not air. Air is the deity that never sets.

23

Now there is this verse (sloka):

The gods observed the vow of that from which the sun rises and in which it sets. This vow is followed today and this will be followed tomorrow. The sun rises verily from the prana (the vital breath in its cosmic form) and also sets in it. The gods even today observe the same vow which they observed then.

Therefore a man should observe a single vow—he should perform the functions of the prana and apana (respiration and excretion), lest the evil of death should overtake him. And if he performs them, let him try to complete them. Through this he obtains identity with that deity, or lives in the same world with it.

Chapter VI—The Three Aspects of the Universe

1

Verily, this universe is a triad of name, form and work. Of those names which are in daily use, speech (sound in general) is the source (uktha), for from it all names arise. It is their common feature (saman), for it is common to all names. It is their Brahman (self), for it supports all names.

2

Next, of forms, the eye is the source (uktha), for from it all forms arise. It is their Common feature (saman), for it is common to all forms. It is their Brahman (self), for it supports all forms.

3

Next, of work, the body is the source (uktha), for from it all works arise. It is their common feature (saman), for it is common to all works. It is their Brahman (self), for it supports all

works.

These three together are one—this body; and the body, although one, is these three. This immortal entity is covered by truth: the vital breath is the immortal entity and name and form are truth and by them the immortal entity is covered.

-- Part 1 --

Part 2

Chapter I—Relative Aspects of Brahman

1

Om. There lived of yore a man of the Garga family called proud Balaki, who was an eloquent speaker. He said to Ajatasatru, the king of Kasi: "I will tell you about Brahman." Ajatasatru said: "For this proposal I give you a thousand cows. People indeed rush, saying: 'Janaka, Janaka.' I too have some of his virtues."

2

Gargya said: "That being (purusha) who is in the sun, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk to me about him. I meditate upon him as all—surpassing, as the head of all beings and as resplendent." Whosoever thus meditates upon him becomes all—surpassing, the head of all beings and resplendent.

3

Gargya said: "That being (purusha) who is in the moon, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk to me about him. I meditate upon him as the great, white—robed, radiant Soma." Whosoever thus meditates upon him has, every day, abundant soma pressed for him in his principal and auxiliary sacrifices and his food never runs short.

4

Gargya said: "That being (purusha) who is in the lightning, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk to me about him. I meditate upon him as luminous." Whosoever thus meditates upon him becomes luminous and his progeny too become luminous.

5

Gargya said: "This being (purusha) who is in the akasa, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as full and unmoving." Whosoever thus meditates upon him is filled with progeny and cattle and his progeny is never extinct from this world.

6

Gargya said: "This being (purusha) who is in the air, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as the Lord (Indra), as irresistible and as the unvanquished army." Whosoever thus meditates upon him becomes ever victorious, invincible and a conqueror of enemies.

7

Gargya said: "This being (purusha) who is in fire, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as forbearing." Whosoever thus meditates upon him becomes forbearing and his progeny becomes forbearing.

8

Gargya said: "This being (purusha) who is in water, I meditate upon as Brahman."
Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as agreeable."
Whosoever thus meditates upon him—to him comes what is agreeable, not what is disagreeable and to him are born children who are agreeable.

9

Gargya said: "This being (purusha) who is in the mirror, I meditate upon as Brahman."
Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as shining."
Whosoever thus meditates upon him becomes shining and his progeny too becomes shining and he outshines all those with whom he comes in contact.

10

Gargya said: "The sound that arises behind a man while he walks, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as life." Whosoever thus meditates upon him reaches his full age on this earth and life does not depart from him before the completion of that time.

11

Gargya said: "This being (purusha) who is in the quarters, I meditate upon as Brahman."
Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as second and as inseparable." Whosoever thus meditates upon him gets companions and his followers never part with him.

12

Gargya said: "This being (purusha) who consists of shadow, I meditate upon as Brahman."
Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as death."
Whosoever thus meditates upon him reaches his full age on this earth and death does not overtake him before the completion of that time.

13

Gargya said: "This being (purusha) who is in the self, I meditate upon as Brahman."
Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as self—possessed." Whosoever thus meditates upon him becomes self—possessed and his progeny too becomes self—possessed. Gargya remained silent.

14

Ajatasatru said: "Is this all?" "That is all." "By knowing that much one cannot know Brahman." "Let me approach you as a student," said Gargya.

15

Ajatasatru said: "It is contrary to usual practice that a brahmin should approach a kshatriya, thinking: 'He will teach me about Brahman.' Nevertheless, I will instruct you." So saying, he took Gargya by the hand and rose. They came to a sleeping man. Ajatasatru addressed him by these names: Great, White—robed, Radiant, Soma. The man did not get up. The king pushed him again and again with his hand till he awoke. Then he got up.

16

Ajatasatru said: "When this being full of consciousness (identified with the intellect) was thus asleep, where was it then and whence did it thus come back?" Gargya did not know the answer.

17

Ajatasatru said: "When this being full of consciousness (vijnana maya) is thus asleep, it absorbs, at that time, the functions of the organs through its own consciousness and rests in the Supreme Self (akasa) that is in the heart. When this being absorbs them, it is called svapiti. Then the organ of smell is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed and the mind is absorbed."

18

When the self remains in the dream state, these are its achievements (results of past action): It then becomes a great king, as it were; or a noble brahmin, as it were; or attains, as it were, high or low states. Even as a great king, taking with him his retinue of citizens, moves about, according to his pleasure, within his own domain, so does the self, taking with it the organs, move about according to its pleasure, in the body.

19

Next, when the self goes into deep sleep—when it does not know anything—it returns along the seventy—two thousand nerves called hita, which extend from the heart throughout the whole body and remains in the body. As a baby or an emperor or a noble brahmin lives, having reached the summit of happiness, so does the self rest.

20

As the spider moves along the thread it produces, or as from a fire tiny sparks fly in all directions, even so from this Atman come forth all organs, all worlds, all gods, all beings. Its secret name (Upanishad) is "the Truth of truth." The vital breaths are the truth and their truth is Atman.

Chapter II—Description of the Prana

1

He who knows the calf together with its abode, its special resort, its post and its rope, kills his seven hostile kinsmen. The vital breath in the body is indeed the calf; this body is its abode, the head its special resort, strength its post and food its rope.

2

These seven gods that prevent decay worship it (the calf): through these pink lines in the eye, Rudra attends on it; through the water in the eye, Parjanya attends on it; through the pupil of the eye, the sun attends on it; through the black of the eye, fire attends on it; through the white portion, Indra; through the lower eyelid, the earth; and through the upper eyelid, heaven attends on it. He who knows this—his food does not diminish.

3

Regarding this there is the following mantra: "There is a bowl which has its mouth below and which bulges at the top. Manifold knowledge has been put into it; seven sages sit on its

rim and the organ of speech, which has communication with the Vedas, is the eighth." What is called the "bowl which has its mouth below and which bulges at the top" is this head of ours, for it is a bowl which has its mouth below and which bulges at the top. When it is said: "Manifold knowledge has been put into it," this refers to the organs; these indeed represent manifold knowledge. When it is said: "Seven sages sit on its rim," this refers to the organs; they indeed are the sages. "The organ of speech, which has communication with the Vedas, is the eighth" because the organ of speech is the eighth and communicates with the Vedas.

4

These two ears are Gotama and Bharadvaja: this one (the right) is Gotama and this one (the left), Bharadvaja. These two eyes are Visvamitra and Jamadagni: this one (the right) is Visvamitra and this one (the left), Jamadagni. These two nostrils are Vasishtha and Kasyapa: this one (the right) is Vasishtha and this one (the left), Kasyapa. The tongue is Atri, for through the tongue food is eaten. Atri is the same as atti (eating). He who knows this becomes the eater of everything and everything becomes his food.

Chapter III—The Two Forms of Brahman

1

Verily, there are two forms of Brahman: gross and subtle, mortal and immortal, limited and unlimited, definite and indefinite.

2

The gross form is that which is other than air and akasa. It is mortal, limited and definite. The essence of that which is gross, which is mortal, which is limited and which is definite is the sun that shines, for it (the sun) is the essence of the three elements.

3

Now the subtle: It is air and akasa. It is immortal, it is unlimited and it is indefinite. The essence of that which is subtle, which is immortal, which is unlimited and which is indefinite is the Person (Purusha) in the solar orb, for that Person is the essence of the two elements. This is with reference to the gods.

4

Now with reference to the body: The gross form is that which is other than the air and the akasa that is in the body. It is mortal, it is limited and it is definite. The essence of that which is gross, which is mortal, which is limited and which is definite is the eye; for it (the eye) is the essence of the three elements.

5

Now the subtle: It is the air and the akasa that is in the body. It is immortal, it is unlimited and it is indefinite. The essence of that which is subtle, which is immortal, which is unlimited and which is indefinite is the person (purusha) that is in the right eye, for that person is the essence of the two elements.

6

The form of that person is like a cloth dyed with turmeric, or like grey sheep's wool, or like

the scarlet insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows this—his splendour is like a flash of lightning. Now, therefore, the description of Brahman: "Not this, not this" (Neti, Neti); for there is no other and more appropriate description than this "Not this." Now the designation of Brahman: "The Truth of truth." The vital breath is truth and It (Brahman) is the Truth of that.

Chapter IV—Yajnavalkya and Maitreyi (I)

1

"Maitreyi, my dear," said Yajnavalkya, "I am going to renounce this life. Let me make a final settlement between you and Katyayani (his other wife)."

2

Thereupon Maitreyi said: "Venerable Sir, if indeed the whole earth, full of wealth, belonged to me, would I be immortal through that?" "No," replied Yajnavalkya, "your life would be just like that of people who have plenty. Of Immortality, however, there is no hope through wealth."

3

Then Maitreyi said: "What should I do with that which would not make me immortal? Tell me, venerable Sir, of that alone which you know to be the only means of attaining Immortality."

4

Yajnavalkya replied: "My dear, you have been my beloved even before, and now you say what is after my heart. Come, sit down; I will explain it to you. As I explain it, meditate on what I say."

5

Then Yajnavalkya said: "Verily, not for the sake of the husband, my dear, is the husband loved, but he is loved for the sake of the self which, in its true nature, is one with the Supreme Self.

"Verily, not for the sake of the wife, my dear, is the wife loved, but she is loved for the sake of the self.

"Verily, not for the sake of the sons, my dear, are the sons loved, but they are loved for the sake of the self.

"Verily, not for the sake of wealth, my dear, is wealth loved, but it is loved for the sake of the self.

"Verily, not for the sake of the brahmin, my dear, is the brahmin loved, but he is loved for the sake of the self.

"Verily, not for the sake of the kshatriya, my dear, is the kshatriya loved, but he is loved for the sake of the self.

"Verily, not for the sake of the worlds, my dear, are the worlds loved, but they are loved for the sake of the self.

"Verily, not for the sake of the gods, my dear, are the gods loved, but they are loved for the sake of the self.

"Verily, not for the sake of the beings, my dear, are the beings loved, but they are loved for the sake of the self.

"Verily, not for the sake of the All, my dear, is the All loved, but it is loved for the sake of the self.

"Verily, my dear Maitreyi, it is the Self that should be realized—should be heard of, reflected on, and meditated upon. By the realization of the Self, my dear—through hearing, reflection, and meditation—all this is known.

6

"The brahmin rejects one who knows him as different from the Self. The kshatriya rejects one who knows him as different from the Self. The worlds reject one who knows them as different from the Self. The gods reject one who knows them as different from the Self. The beings reject one who knows them as different from the Self. The All rejects one who knows it as different from the Self. This brahmin, this kshatriya, these worlds, these gods, these beings, and this All—are that Self.

7—9

"As the various particular kinds of notes of a drum, when it is beaten, cannot be grasped by themselves, but are grasped only when the general note of the drum or the general sound produced by different kinds of strokes is grasped;

"And as the various particular notes of a conch, when it is blown, cannot be grasped by themselves, but are grasped only when the general note of the conch or the general sound produced by different kinds of blowing is grasped;

"And as the various particular notes of a vina, when it is played, cannot be grasped by themselves, but are grasped Only when the general note of the vina or the general sound produced by different kinds of playing is grasped;

Similarly, no particular objects are perceived in the waking and dream states apart from Pure Intelligence.

10

"As from a fire kindled with wet fuel various kinds of smoke issue forth, even so, my dear, the Rig—Veda, the Yajur—Veda, the Sama—Veda, the Atharvangirasa, history (itihasa), mythology (purana), the arts (vidya), the Upanishads, verses (slokas), aphorisms (sutras), elucidations (anuvyakhyanas) and explanations (vyakhyanas) are like the breath of this infinite Reality. From this Supreme Self are all these, indeed, breathed forth.

11

"As the ocean is the one goal of all waters (i.e. the place where they merge), so the skin is the one goal of all kinds of touch, the nostrils are the one goal of all smells, the tongue is the one goal of all savours, the ear is the one goal of all sounds, the mind is the one goal of all deliberations, the intellect is the one goal of all forms of knowledge, the hands are the one goal of all actions, the organ of generation is the one goal of all kinds of enjoyment, the excretory organ is the one goal of all excretions, the feet are the one goal of all kinds of walking, the organ of speech is the one goal of all the Vedas.

12

"As a lump of salt dropped into water becomes dissolved in water and cannot be taken out again, but wherever we taste the water it tastes salt, even so, my dear, this great, endless, infinite Reality is Pure Intelligence alone. This self comes out as a separate entity from these elements and with their destruction this separate existence also is destroyed. After

attaining oneness it has no more consciousness. This is what I say, my dear."
So said Yajnavalkya.

13

Then Maitreyi said: "Just here you have bewildered me, venerable Sir, by saying that after attaining oneness the self has no more consciousness."

Yajnavalkya replied: "Certainly I am not saying anything bewildering, my dear. This Reality is enough for knowledge, O Maitreyi."

14

"For when there is duality, as it were, then one smells another, one sees another, one hears another, one speaks to another, one thinks of another, one knows another. But when everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should One know That owing to which all this is known—through what, my dear, should one know the Knower?"

Chapter V—The Interdependence of Created Objects

1

This Earth is the honey (effect) of all beings, and all beings are the honey (effect) of this earth. Likewise, the bright, immortal being who is in this earth and the bright, immortal, corporeal being who is in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

2

This water is the honey (effect) of all beings, and all beings are the honey (effect) of this water. Likewise, the bright, immortal being who is in this water and the bright, immortal being existing as the semen in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

3

This fire is the honey (effect) of all beings, and all beings are the honey (effect) of this fire. Likewise, the bright, immortal being who is in this fire and the bright, immortal being identified with the organ of speech in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

4

This air is the honey (effect) of all beings, and all beings are the honey (effect) of this air. Likewise, the bright, immortal being who is in this air and the bright, immortal being identified with the vital breath in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

5

This sun is the honey (effect) of all beings, and all beings are the honey (effect) of this sun. Likewise, the bright, immortal being who is in this sun and the bright, immortal being identified with the eye in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

6

These quarters are the honey (effect) of all beings, and all beings are the honey (effect) of these quarters. Likewise, the bright, immortal being who is in these quarters and the bright, immortal being identified with the ear in the body and with the time of hearing are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

7

This moon is the honey (effect) of all beings, and all beings are the honey (effect) of this moon. Likewise, the bright, immortal being who is in this moon and the bright, immortal being identified with the mind in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

8

This lightning is the honey (effect) of all beings, and all beings are the honey (effect) of this lightning. Likewise, the bright, immortal being who is in this lightning and the bright, immortal being identified with the light in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying Unity is Brahman; this Knowledge of Brahman is the means of becoming all.

9

This thunder—cloud is the honey (effect) of all beings, and all beings are the honey (effect) of this thunder—cloud. Likewise, the bright, immortal being who is in this thunder—cloud and the bright, immortal being identified with sound and with the voice in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

10

This akasa is the honey (effect) of all beings, and all beings are the honey (effect) of this akasa. Likewise, the bright, immortal being who is in this akasa and the bright, immortal being identified with the akasa in the heart in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

11

This dharma (righteousness) is the honey (effect) of all beings and all beings are the honey (effect) of this dharma. Likewise, the bright, immortal being who is in this dharma and the bright, immortal being identified with the dharma in the body are both honey. These four are but this self. This knowledge of this self is the means to Immortality; this underlying unity is Brahman; this knowledge of Brahman is the means of becoming all.

12

This truth is the honey (effect) of all beings, and all beings are the honey (effect) of this truth. Likewise, the bright, immortal being who is in this truth and the bright, immortal being identified with truth in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

13

This mankind is the honey (effect) of all beings, and all beings are the honey (effect) of this mankind. Likewise, the bright, immortal being who is in mankind and the bright, immortal being identified with mankind in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

14

This cosmic body (atman) is the honey (effect) of all beings, and all beings are the honey (effect) of this cosmic body. Likewise, the bright, immortal being who is in the cosmic body and the bright, immortal being identified with the individual self are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

15

And verily this Self is the Ruler of all beings, the King of all beings. Just as all the spokes are fixed in the nave and the fellow of a chariot wheel, so are all beings, all gods, all worlds, all organs, and all these individual creatures fixed in this Self.

16

This, verily, is the honey (madhu—doctrine) which Dadhyach, versed in the Atharva—Veda, taught the Asvins. The Mantra (the rishi) perceived this and said:

"O Asvins in human form, I will disclose that terrible deed of yours, called damsra, which you performed out of greed, as the thunder—cloud discloses the approaching rain. I will disclose the honey (madhu—doctrine), which Dadhyach, versed in the Atharva—Veda, taught you through the head of a horse."

17

This, verily, is the honey (madhu—doctrine) which Dadhyach, versed in the Atharva—Veda, taught the Asvins. The Mantra (the rishi) perceived this and said:

"O Asvins, you fixed a horse's head on Dadhyach, versed in the Atharva—Veda, who, O terrible ones, wishing to be true to his promise, taught you the ritualistic meditation on the honey (madhu—doctrine) connected with the sun and also the secret (spiritual) meditation on it."

18

This, verily, is the honey (madhu—doctrine) which Dadhyach, versed in the Atharva—Veda, taught the Asvins. The Mantra (rishi) perceived this and said:

"He (the Lord) made bodies with two feet; He made bodies with four feet. Having first become a bird (the subtle body), He, the Supreme Person, entered the bodies. On account of His dwelling in all bodies (pur), He is called the Person (Purusha). There is nothing that is

not covered by Him, nothing that is not pervaded by Him."

19

This, verily, is the honey (madhu—doctrine) which Dadhyach, versed in the Atharva—Veda, taught the Asvins. The Mantra (the rishi) perceived this and said:

"He (the Lord) transformed Himself in accordance with each form and each form of His was for the sake of making Him known. The Lord (Indra), through His mayas, appears manifold; for to Him are yoked ten horses, nay, hundreds. "This Atman is the organs; It is ten and thousands—many and infinite. This Brahman is without antecedent or consequent, without interior or exterior. This self, the all—perceiving, is Brahman. This is the teaching of the Upanishads."

Chapter VI—The Line of Teachers

1

Now the line of teachers through whom the honey, or the madhu—doctrine, has been transmitted:

Pautimashya received it from Gaupavana. Gaupavana from another Pautimashya. This Pautimashya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama

2

From Agnivesya. Agnivesya from Sandilya and Anabhimlata. Anabhimlata from another Anabhimlata. This Anabhimlata from still another Anabhimlata. This Anabhimlata from Gautama. Gautama from Saitava and Prachinayogya. Saitava and Prachinayogya from Parasarya. Parasarya from Bharadvaja. Bharadvaja from another Bharadvaja and Gautama. Gautama from still another Bharadvaja. This Bharadvaja from Parasarya. Parasarya from Baijavapayana. Baijavapayana from Kausikayani. Kausikayani

3

From Ghritakausika. Ghritakausika from Parasaryayana. Parasaryayana from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. Aupajandhani from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. This Gautama from Vatsya. Vatsya from Andilya. Andilya from Kaisorya Kapya. Kaisorya Kapya from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhikaundinya. Vidarbhikaundinya from Vatsanapat Babhrava. Vatsanapat Babhrava from Pathin Saubhara. Pathin Saubhara from Ayasya Angirasa. Ayasya Angirasa from Abhuti Tvashtara. Abhuti Tvashtara from Visvarupa Tvashtara. Visvarupa Tvashtara from the Asvins. The Asvins from Dadhyach Atharvana. Dadhyach Atharvana from Atharvana Daiva. Atharvana Daiva from Mrityu Pradhvamsana. Mrityu Pradhvamsana from Pradhvamsana. Pradhvamsana from Ekarshi. Ekarshi from Viprachitti. Viprachitti from Vyashti. Vyashti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Parameshthin (Viraj). Parameshthin from Brahma (Hiranyagarbha). Brahman is self—born. Salutation to Brahman.

Part 3

Chapter I—Yajnavalkya and Asvala

1

Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed among the priests. Brahmin scholars from the countries of Kuru and Panchala were assembled there. Emperor Tanaka of Videha wished to know which of these brahmins was the most erudite Vedic scholar. So he confined a thousand cows in a pen and fastened on the horns of each ten padas of gold.

2

He said to them: "Venerable brahmins, let him among you who is the best Vedic scholar drive these cows home."

None of the brahmins dared. Then Yajnavalkya said to one of his pupils: "Dear Samsrava, drive these cows home." He drove them away.

The brahmins were furious and said: "How does he dare to call himself the best Vedic scholar among us?"

Now among them there was Asvala, the hotri priest of Emperor Janaka of Videha. He asked Yajnavalkya: "Are you indeed the best Vedic scholar among us, O Yajnavalkya?"

He replied: "I bow to the best Vedic scholar, but I just wish to have these cows."

Thereupon the hotri Asvala determined to question him.

3

"Yajnavalkya," said he, "since everything here (i.e. connected with the sacrifice) is overtaken by death, since everything is overcome by death, by what means does the sacrificer free himself from the reach of death?"

"Through the hotri priest and the organ of speech looked upon as fire. The sacrificer's organ of speech is the hotri. This organ of speech is fire; this fire is the hotri; this fire is the means to liberation; this is complete liberation."

4

"Yajnavalkya," said he, "since everything here is overtaken by day and night, since everything is overcome by day and night, by what means does the sacrificer free himself from the reach of day and night?"

"Through the adhvaryu priest and the eye looked upon as the sun. The sacrificer's eye is the adhvaryu. This eye is the sun. This sun is the adhvaryu; this sun is the means to liberation; this is complete liberation."

5

"Yajnavalkya," said he, "since everything here is overtaken by the bright and dark fortnights, since everything is overcome by the bright and dark fortnights, by what means does the sacrificer free himself from the reach of the bright and dark fortnights?"

"Through the udgatri priest and the vital breath looked upon as the air. This vital breath is the udgatri. This vital breath is the air; this air is the udgatri; this air is the means to liberation; this is complete liberation."

6

"Yajnavalkya," said he, "since the sky is, as it were, without a support, by means of what support does the sacrificer go to heaven?"

"Through the Brahma priest and the mind looked upon as the moon. The sacrificer's mind is the Brahma. The mind is the moon; this moon is the Brahma; this moon is the means to liberation; this is complete liberation.

So far about the ways of liberation; now about the meditation based upon resemblance.

7

"Yajnavalkya," said he, "how many kinds of Rig verses will the hotri priest use today in this sacrifice?"

"Three kinds."

"And which are these three?"

"The introductory, the sacrificial and the eulogistic as the third."

"What does he (the sacrificer) win through them?"

"All this that has life."

8

"Yajnavalkya," said he, "how many kinds of oblations will the adhvaryu priest offer today in this sacrifice?"

"Three."

"And which are these three?"

"Those which, when offered, blaze upward; those which, when offered, make a great noise; and those which, when offered, sink down."

"What does he (the sacrificer) win through them?"

"By those which, when offered, blaze upward, he wins the world of the gods; for the world of the gods shines bright, as it were. By those which, when offered, make a great noise, he wins the world of the Manes; for this world of the Manes is excessively noisy. By those which, when offered, sink down, he wins the world of men; for the world of men is down below."

9

"Yajnavalkya," said he, "with how many gods does the Brahma priest seated on the right protect the sacrifice today?"

"With one."

"Which is that one?"

"The mind. The mind is indeed infinite and infinite are the Visve—devas. An infinite world he (the sacrificer) wins thereby."

10

"Yajnavalkya," said he, "how many kinds of hymns of praise will the udgatri priest chant today in this sacrifice?"

"Three."

"And which are these three?"

"The introductory, the sacrificial and the eulogistic "Which are those that have reference to the body?" "The prana is the introductory hymn, the apana is hymn and the vyana is the eulogistic hymn."

"What does he (the sacrificer) win through them?"

"Through the introductory hymn he wins the earth, through the sacrificial hymn he wins the sky and through the eulogistic hymn he wins heaven.
Thereupon the priest Asvala held his peace.

Chapter II—Yajnavalkya and Artabhaga

1

Then Artabhaga, of the line of Jaratkaru, questioned him.

"Yajnavalkya," said he, "how many grahas (organs) are there and how many atigrahas (objects)?"

"Eight grahas," he replied, "and eight atigrahas."

"And which are these eight grahas and eight atigrahas?"

2

"The Prana (the nose), indeed, is the graha; it is controlled by the apana (odour), the atigraha; for one smells odours through apana (the air breathed in).

3

"The vak (the organ of speech), indeed, is the graha; it is controlled by the atigraha, name; for one utters names through the organ of speech.

4

"The tongue, indeed, is the graha; it is controlled by the atigraha, taste; for one knows tastes by the tongue.

5

"The eye, indeed, is the graha; it is controlled by the atigraha colour; for one sees colours through the eye.

6

"The ear, indeed, is the graha; it is controlled by the atigraha sound; for one hears sounds with the ear.

7

"The mind, indeed, is the graha; it is controlled by the atigraha desire; for through the mind one cherishes desires.

8

"The hands, indeed, are the graha; they are controlled by the atigraha, work; for one performs work by means of the hands.

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."

10

"Yajnavalkya," said he, "since all this is the food of death, who, pray, is that god to whom death is the food?"

"Fire, indeed, is death; it is the food of water. One who knows this conquers further death."

11

"Yajnavalkya," said he, "when this liberated person dies, do his organs depart from him or not?"

"No," replied Yajnavalkya, "they merge in him only. The body swells, is inflated and in that state the dead body lies at rest."

12

"Yajnavalkya," said he, "when such a man dies, what is it that does not leave him?"

"The name. For the name is infinite and infinite are the Visve—devas. He who knows this wins thereby an infinite world."

13

"Yajnavalkya," said he, "when the vocal organ of this dead person merges 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 akasa (space) in the heart in the external akasa, the hair on the body in the herbs, the hair on the head in the trees and the blood and semen are deposited in water, where is that person then?"

Yajnavalkya said: "Give me your hand, dear Artabhaga. We shall decide this between ourselves; we cannot do it in a crowd."

Then they went out and deliberated and what they talked about was karma (work) and what they praised was karma: one becomes good through good karma and evil through evil karma.

Thereupon Artabhaga, of the line of Jaratkaru, held his peace.

Chapter III—Yajnavalkya and Bhujyu

1

Next Bhujyu, the grandson of Lahya, questioned him.

"Yajnavalkya," said he, "we were travelling in the country of Madra as religious students, when 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.' While asking him about the limits of the world, we said: 'Where were the descendants of Parikshit?' And likewise I ask you, Yajnavalkya, where were the descendants of Parikshit? Tell me, where were the descendants of Parikshit?"

2

Yajnavalkya said: "The gandharva, I suppose, told you that they went where those who perform the Horse—sacrifice go."

"And where do they go who have performed the Horse—sacrifice?"

"Thirty—two times the space traversed by the sun's chariot in a day makes this plane (loka); around it, covering twice the area, is the world (prithivi); around the world, 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 space between the two halves of the cosmic shell. Through that opening they go out. "Fire, in the form of a falcon, delivered them to Vayu. Vayu, placing them in itself, took them where previous performers of the Horse—sacrifice were."

Thus did the gandharva praise Vayu. Therefore Vayu alone is the aggregate of all individuals. He who knows this, as stated above, conquers further death. Thereupon Bhujyu, the grandson of Lahya, held his peace.

Chapter IV—Yajnavalkya and Ushasta

1

Then Ushasta, the son of Chakra, questioned him.

"Yajnavalkya," said he, "explain to me the Brahman that is immediately and directly perceived—the self that is within all."

"This is your self that is within all."

"Which self is within all, Yajnavalkya?"

"That which breathes through the prana is your self that is within all. That which moves downward 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 with the udana is your self that is within all. This is your self that is within all."

2

Ushasta, the son of Chakra, said: "You have explained it as one might say: 'Such is a cow,' 'Such is a horse.' Tell me precisely 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 the seer of seeing; you cannot hear the hearer of hearing; you cannot think of the thinker of thinking; you cannot know the knower of knowing. This is your self that is within all; everything else but this is perishable."

Thereupon Ushasta, the son of Chakra, held his peace.

Chapter V—Yajnavalkya and Kahola

1

Next Kahola, the son of Kushitaka, questioned him.

"Yajnavalkya," said he, "explain to me the Brahman that is directly and immediately perceived—the self that is within all."

"This is your self that is within all."

"Which self is within all, Yajnavalkya?"

"It is that which transcends hunger and thirst, grief, delusion, old age and death. Having realized this Self, brahmins give up the desire for sons, the desire for wealth and the desire for the worlds and lead the life of religious mendicants. That which is the desire for sons is the desire for wealth and that which is the desire for wealth is the desire for the worlds; for both these are but desires.

Therefore a brahmin, after he is done with scholarship, should try to live on that strength which comes of scholarship. After he is done with that strength and scholarship, he becomes meditative and after he is done with both meditateness and non—meditateness, he becomes a knower of Brahman.

"How does the knower of Brahman behave? Howsoever he may behave, he is such indeed.

Everything else but this is perishable."

Thereupon Kahola, the son of Kushitaka, held his peace.

Chapter VI—Yajnavalkya and Gargi (I)

1

Then Gargi, the daughter of Vachaknu, questioned him.

"Yajnavalkya," said she, "if all this is pervaded by water, by what, pray, is water pervaded?"

"By air, O Gargi."

"By what, pray, 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 world of the sun, O Gargi."

"By what is the world of the sun pervaded?"

"By the world of the moon, O Gargi."

"By what is the world of the moon pervaded?"

"By the world of the stars, O Gargi."

"By what is the world of 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 Virij, O Gargi."

"By what is the World of Virij pervaded?"

"By the World of Hiranyagarbha, O Gargi."

"By what, pray, is the World of Hiranyagarbha pervaded?"

"Do not, O Gargi," said he, "question too much, lest your head should fall off. You are questioning too much about a deity about whom we should not ask too much. Do not ask too much, O Gargi."

Thereupon Gargi, the daughter of Vachaknu, held her peace.

Chapter VII—Yajnavalkya and Uddalaka

1

Then Uddalaka, the son of Aruna, questioned him.

"Yajnavalkya," said he, "in the country of Madra we lived in the house of Patanchala, of the line of Kapi, studying the scriptures on the sacrifices. His wife was possessed by a gandharva. We asked him: 'Who are you?' He said: 'I am Kabandha, the son of Atharvan.' He said to Patanchala Kapya and those studying the scriptures on the sacrifices: 'O descendant of Kapi, do you know that Sutra by which this world, the other world and all beings are held together?' Patanchala Kapya said: 'I do not know it, venerable Sir.' Then he said to Patanchala Kapya and those studying the scriptures on the sacrifices: 'O descendant of Kapi, do you know that Inner Controller who controls this world, the next world and all beings?' Patanchala Kapya said: 'I do not know him, venerable Sir.' Then he said to Patanchala Kapya and those studying the scriptures on the sacrifices: 'O descendant of Kapi, he who knows that Sutra and that Inner Controller indeed knows

Brahman; he knows the worlds, he knows the gods, he knows the Vedas, he knows the beings, he knows the self, he knows everything.' He explained it all to them and I know it. If you, Yajnavalkya, do not know that Sutra and that Inner Controller and still take away the cows that belong only to the knowers of Brahman, your head will fall off."

"I know, O Gautama, that Sutra and that Inner Controller."

"Anyone might say: 'I know, I know.' Tell us what you know."

2

Yajnavalkya said: "Vayu, O Gautama, is that Sutra. By Vayu, as by a thread, O Gautama, are this world, the other world and all beings held together. Therefore, O Gautama, they say of a person who dies that his limbs have been loosened; for they are held together by Vayu as by a thread."

"Quite so, Yajnavalkya. Now describe the Inner Controller."

3

Yajnavalkya said: "He who inhabits the earth, yet is within the earth, whom the earth does not know, whose body the earth is and who controls the earth from within—He is your Self, the Inner Controller, the Immortal."

4—14

"He who inhabits water, yet is within water, whom water does not know, whose body water is and who controls water from within—He is your Self, the Inner Controller, the Immortal."

"He who inhabits fire, yet is within fire, whom fire does not know, whose body fire is and who controls fire from within

—He is your Self, the Inner Controller, the Immortal."

"He who inhabits the sky, yet is within the sky, whom the sky does not know, whose body the sky is and who controls the sky from within

—He is your Self, the Inner Controller, the Immortal. "He who inhabits the air, yet is within the air, whom the air does not know, whose body the air is and who controls the air from within

—He is your Self, the Inner Controller, the Immortal."

"He who inhabits heaven, yet is within heaven, whom heaven does not know, whose body heaven is and who controls heaven from within

—He is your Self, the Inner Controller, the Immortal."

"He who inhabits the sun, yet is within the sun, whom the sun does not know, whose body the sun is and who controls the sun from within

—He is your Self, the Inner Controller, the Immortal."

"He who inhabits the quarters of space, yet is within them, whom the quarters do not know, whose

body the quarters are and who controls the quarters from within

—He is your Self, the Inner Controller, the Immortal."

"He who inhabits the moon and stars, yet is within the moon and stars, whom the moon and stars do not know, whose body the moon and stars are and who controls the moon and stars from within

—He is your Self, the Inner Controller, the Immortal."

"He who inhabits the akasa, yet is within the akasa, whom the akasa does not know, whose body the akasa is and who controls the akasa from within

—He is your Self, the Inner Controller, the Immortal."

"He who inhabits darkness, yet is within darkness, whom darkness does not know, whose body darkness is and who controls darkness from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits light, yet is within light, whom light does not know, whose body light is and who controls light from within

—He is your Self, the Inner Controller, the Immortal."

This much with reference to the gods (adhidaivatam). Now with reference to beings (adhibhutam).

15

Yajnavalkya said: "He who inhabits all beings, yet is within all beings, whom no beings know, whose body all beings are and who controls all beings from within—He is your Self, the Inner Controller, the Immortal."

This much with reference to the beings. Now with reference to the body.

16

Yajnavalkya said: "He who inhabits the nose (prana), yet is within the nose, whom the nose does not know, whose body the nose is and who controls the nose from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the organ of speech, yet is within speech, whom speech does not know, whose body speech is and who controls speech from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the eye, yet is within the eye, whom the eye does not know, whose body the eye is and who controls the eye from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the ear, yet is within the ear, whom the ear does not know, whose body the ear is and who controls the ear from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the mind, yet is within the mind, whom the mind does not know, whose body the mind is and who controls the mind from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the skin, yet is within the skin, whom the skin does not know, whose body the skin is and who controls the skin from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the intellect (vijnana), yet is within the intellect, whom the intellect does not know, whose body the intellect is and who controls the intellect from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the organ of generation, yet is within the organ, whom the organ does not know, whose body the organ is and who controls the organ from within

—He is your Self, the Inner Controller, the Immortal.

"He is never seen, but is the Seer; He is never heard, but is the Hearer; He is never thought of, but is the Thinker; He is never known, but is the Knower. There is no other seer than He, there is no other hearer than He, there is no other thinker than He, there is no other knower than He. He is your Self, the Inner Controller, the Immortal. Everything else but Him is perishable."

Thereupon Uddilaka, the son of Aruna, held his peace.

Chapter VIII—Yajnavalkya and Gargi (II)

1

Then the daughter of Vachaknu said: 'Venerable brahmins, I shall ask him two questions. If he answers me these, then none of you can defeat him in discussing Brahman.'
The brahmins said: "Ask, O Gargi."

2

Gargi said: "O Yajnavalkya, I shall ask you two questions:
As a man of Kasi or the King of Videha, scion of a heroic line, might string his unstrung bow, take in his hand two bamboo—tipped arrows highly painful to enemies and approach his enemies closely, even so, O Yajnavalkya, do I confront you with two questions. Answer me these."
"Ask, O Gargi."

3

She said: "O Yajnavalkya, what pervades that Sutra which is above heaven and below the earth, which is heaven and earth as well as what is between them and which—they say—was, is and will be?"

4

He said: "That, O Gargi, which is above heaven and below the earth, which is heaven and earth as well as what is between them and which—they say—was, is and will be, is pervaded by the unmanifested akasa.

5

She said: "I bow to you, O Yajnavalkya. You have fully answered this question of mine. Now brace yourself for the other."
"Ask, O Gargi."

6—7

She said: "Yajnavalkya, what pervades that Sutra which is above heaven and below the earth, which is heaven and earth as well as what is between them and which—they say—was, is and will be?"
He said: "That, O Gargi, which is above heaven and below the earth, which is heaven and earth as well as what is between them and which—they say—was, is and will be, is pervaded by the unmanifested akasa."
"What pervades the akasa?"

8

He said: "That, O Gargi, the knowers of Brahman call the Imperishable. It is neither gross nor subtle, neither short nor long, neither red nor moist; It is neither shadow nor darkness, neither air nor akasa; It is unattached; It is without taste or smell, without eyes or ears, without tongue or mind; It is non—effulgent, without vital breath or mouth, without measure and without exterior or interior. It does not eat anything, nor is It eaten by anyone.

9

"Verily, under the mighty rule of this Imperishable, O Gargi, the sun and moon are held in their respective positions. Under the mighty rule of this Imperishable, O Gargi, heaven and earth are held in their respective positions. Under the mighty rule of this Imperishable, O

Gargi, moments, muhurtas (about forty—eight minutes), days and nights, fortnights, months, seasons and years are held in their respective positions. Under the mighty rule of this Imperishable, 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 Imperishable, O Gargi, men praise those who give, the gods depend upon the sacrificer and the Manes upon the Darvi offering.

10

"Whosoever in this world, O Gargi, without knowing this Imperishable, offers oblations, performs sacrifices and practises austerities, even for many thousands of years, finds all such acts but perishable. Whosoever, O Gargi, departs from this world without knowing this Imperishable is miserable. But he, O Gargi, who departs from this world after knowing the Imperishable is a knower of Brahman.

11

"Verily, that Imperishable, O Gargi, is never seen but is the Seer; It is never heard, but is the Hearer; It is never thought of, but is the Thinker; It is never known, but is the Knower. There is no other seer but This, there is no other hearer but This, there is no other thinker but This, there is no other knower but This. By this imperishable, O Gargi, is the unmanifested akasa pervaded."

12

Then said Gargi: "Venerable brahmins, you may consider yourselves fortunate if you can get off from him through bowing to him. None of you, I believe, will defeat him in arguments about Brahman.

Thereupon the daughter of Vachaknu held her peace.

Chapter IX—Yajnavalkya and Vidaghdha

1

Then Vidaghdha, the son of Sakala, asked him: "How many gods are there, Yajnavalkya?" Yajnavalkya ascertained the number through the group of mantras known as the Nivid and said:

"As many as are mentioned in the Nivid of the Visve—devas—three hundred and three and three thousand and three."

"Very good," said Sakalya (the son of Sakala) and asked again:

"How many gods are there, Yajnavalkya?"

"Thirty—three."

"Very good," said Sakalya and asked again:

"How many gods are there, Yajnavalkya?"

"Six."

"Very good," said Sakalya and asked again:

"How many gods are there, Yajnavalkya?"

"Three."

"Very good," said Sakalya and asked again:

"How many gods are there, Yajnavalkya?"

"Two."

"Very good," said Sakalya and asked again:

"How many gods are there, Yajnavalkya?"

"One and a half."

"Very good," said Sakalya and asked again:

"How many gods are there, Yajnavalkya?"

"One."

"Very good," said Sakalya and asked:

"Which are those three hundred and three and those three thousand and three?"

2

Yajnavalkya said: "There are only thirty—three gods. These others are but manifestations of them."

"Which are these 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."

3

"Which are the Vasus?" asked Sakalya.

"Fire, the earth, the air, the sky, the sun, heaven, the moon and the stars—these are the Vasus; for in

them all this universe is placed (vasavah). Therefore they are called Vasus.

4

"Which are the Rudras?" asked Sakalya.

"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 make them weep (rud),

therefore they

are called Rudras.

5

"Which are the Adityas?" asked Sakalya.

"There are twelve months in the year. These are the Adityas, because they move along carrying

(adadanah) all this with them; therefore they are called Adityas."

6

"Which is Indra and which is Prajapati?" asked Sakalya.

"The thunderclap is Indra and the sacrifice is Prajapati."

"Which is the thunderclap?"

"The thunderbolt."

"Which is the sacrifice?"

"The animals."

7

"Which are the six gods?" asked Sakalya.

"Fire, the earth, the air, the sky, the sun and heaven; for these six comprise all those."

8

"Which are the three gods?" asked Sakalya.

"These three worlds, because all those gods are comprised in these three."

"Which are the two gods?"

"Matter and the vital breath (prana)."

"Which are the one and a half?"

"This air that blows."

9

Yajnavalkya said: "Concerning this some say: 'Since the air blows as one substance, how can it be

one and a half (adhyardha)?' The answer is: It is one and a half because by its presence everything

attains surpassing glory (adhyardhnot)."

"Which is the one God?"

"The vital breath (Hiranyagarbha); it is Brahman which is called That (Tyat)."

10

Sakalya said: "Verily, whosoever knows that Being whose body is the earth, whose organ of vision

is fire, whose light is the mind and who is the ultimate support of the body and organs in their

entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their

entirety. It is the Being who is in this body. Go on, Sakalya."

"Who is His deity (cause)?"

"Nectar (chyle)," said Yajnavalkya.

11

Sakalya said: "Verily, whosoever knows that Being whose body is lust (kama), whose organ of

vision is the intellect, whose light is the mind and who is the ultimate support of the body and

organs in their entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their

entirety. It is the Being who is identified with lust. Go on, Sakalya."

"Who is His deity?"

"Women," said Yajnavalkya.

12

Sakalya said: "Verily, whosoever knows that Being whose body is colours, whose organ of vision is

the eye, whose light is the mind and who is the ultimate support of the body and organs in their

entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs

in their
entirety. It is the Being who is in the sun. Go on, Sakalya."
"Who is His deity?"
"Truth (the eye)," said Yajnavalkya.

13

Sakalya said: "Verily, whosoever knows that Being whose body is the akasa, whose organ of vision is the ear, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."
"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is identified with the ear and with the time of hearing. Go on, Sakalya."
"Who is His deity?"
"The quarters," said Yajnavalkya.

14

Sakalya said: "Verily, whosoever knows that Being whose body is darkness, whose organ of vision is the intellect, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."
"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is identified with shadow (ignorance). Go on, Sakalya."
"Who is His deity?"
"Death," said Yajnavalkya.

15

Sakalya said: "Verily, whosoever knows that Being whose body is particular colours, whose organ of vision is the eye, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."
"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the being who is in the mirror. Go on, Sakalya."
"Who is His deity?"
"The vital breath," said Yajnavalkya.

16

Sakalya said: "Verily, whosoever knows that Being whose body is water, whose organ of vision is the intellect, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is in water. Go on, Sakalya."
"Who is His deity?"
"Varuna (rain)," said Yajnavalkya.

17

Sakalya said: "Verily, whosoever knows that Being whose body is semen, whose organ of vision is the intellect, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."
"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is identified with the son. Go on, Sakalya."
"Who is His deity?"
"Prajapati (the father)," said Yajnavalkya.

18

When Sakalya kept silent Yajnavalkya addressed him thus:
"Sakalya, have these brahmins made you their instrument such as tongs for burning charcoal?"

19—20

"Yajnavalkya," said Sakalya, "what Brahman do you know, that you have thus flouted these Vedic scholars of Kuru and Panchala?"
Yajnavalkya replied: "I know the quarters, with their deities and supports."
Sakalya said: "If you know the quarters, with their deities and supports, what deity are you identified with in the east?"
"With the deity sun."
"In what does the sun find its support?"
"The eye."
"In what does the eye find its support?"
"Colours, for one sees colours with the eye."
"In what do colours find their support?"
"The heart (mind)," said Yajnavalkya, "for one knows colours through the heart. Therefore it is in the heart that colours find their support."
"Just so, Yajnavalkya."

21

"Yajnavalkya," said Sakalya, "what deity are you identified with in the south?"
"With the deity Yama (the god of justice)."
"In what does Yama find his support?"
"The sacrifice."
"In what does the sacrifice find its support?"
"The remuneration of the priests."

"In what does the remuneration find its support?"

"Faith, for when a man has faith he remunerates the priest. Therefore it is in faith that the remuneration finds its support."

"In what does faith find its support?"

"The heart (mind)," said Yajnavalkya, "for one knows faith through the heart. Therefore it is in the heart that faith finds its support."

"Just so, Yajnavalkya."

22

"Yajnavalkya," said Sakalya, "what deity are you identified with in the west?"

"With the deity Varuna (the god of rain)."

"In what does Varuna find his support?"

"Water."

"In what does water find its support?"

"Semen."

"In what does semen find its support?"

"The heart," said Yajnavalkya. "Therefore they say of a new—born child who resembles his father that it seems as if he has sprung from his father's heart—that he has been created of his father's

heart, as it were. Therefore it is in the heart that semen finds its support."

"Just so, Yajnavalkya."

23

"Yajnavalkya," said Sakalya, "what deity are you identified with in the north?"

"With the deity Soma (the moon and the creeper of that name)."

"In what does Soma find its support?"

"The initiatory rite."

"In what does initiation find its support?"

"Truth. Therefore they say to the one who is initiated: 'Speak the truth'; for it is in the truth that

initiation finds its support."

"In what does the truth find its support?"

"The heart," said Yajnavalkya, "for through the heart one knows the truth; therefore it is in the heart

that the truth finds its support."

"Just so, Yajnavalkya."

24

"What deity," said Sakalya, "are you identified with in the fixed direction (i.e. overhead)?"

"With the deity fire."

"In what does fire find its support?"

"Speech."

"In what does speech find its support?"

"The heart."

"In what does the heart find its support?"

25

"You ghost," said Yajnavalkya, "that you think that the heart should be elsewhere than in ourselves!

If it were elsewhere than in ourselves, dogs would eat this body or birds tear it to pieces."

26

"In what do the body and the heart find their support?" asked Sakalya.

"In the prana."

"In what does the prana find its support?"

"In the apana."

"In what does the apana find its support?"

"In the vyana."

"In what does the vyana find its support?"

"In the udana."

"In what does the udana find its support?"

"In the samana."

Here the Upanishad itself states:

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, for It never feels pain and never suffers injury.

Yajnavalkya said: "These are the eight abodes, the eight organs of vision, the eight deities and the eight beings.

"Now I ask you about that Person who is to be known only from the Upanishads, who definitely

projects those beings and again withdraws them into Himself and who is at the same time transcendental.

"If you cannot clearly explain Him to me, 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.

27

Then Yajnavalkya said: "Venerable brahmins, whosoever among you wishes to question me may

now do so, or all of you may. Or whosoever among you desires it, I shall question him, or I shall

question all of you.

But the brahmins did not dare.

28

Yajnavalkya interrogated them with the following verses:

As is a mighty tree, so indeed is a man: this is true. His hairs are the leaves and his skin is the outer bark.

From his skin blood flows and from the bark, sap. Therefore when a man is Wounded blood flows, as sap from a tree that is injured.

His flesh is its inner bark and his nerves are its innermost layer of bark, which is tough. His bones lie within, as does the wood of the tree. His marrow resembles the pith.

A tree, when it is felled, springs again from its root in a new form; from what root, tell me, does a man spring forth after he is cut off by death?

Do not say: From the semen, for that is produced from the living man. A tree springs from the seed as well; after it is dead it certainly springs again.

If a tree is pulled up with its root, it will not spring again. From what root, tell me, does a mortal spring forth after he is cut off by death?

If you think he is indeed born, I say: No, he is born again. Now who should again bring him forth?

The Upanishad states: It is Brahman, which is absolute Knowledge and Bliss, the ultimate goal of him who offers wealth and also of him who has realized Brahman and stands firm in It.

— Part 3 —

Part 4

Chapter I—Partial Definitions of Brahman

1

Om. Janaka, Emperor of Videha, was seated to give audience when Yajnavalkya arrived. The Emperor said to him: "Yajnavalkya, for what purpose have you come here? With a desire for cattle, or to hear some subtle questions asked?"

"For both, Your Majesty," said he.

2

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you."

"Jitvan, the son of Silina, told me that the organ of speech (fire) is Brahman."

"As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the son of Silina say that the organ of speech is Brahman; for what can be attained by a person who cannot speak? But did he tell you about its abode (body) and support?"

"No, he did not."

"This Brahman is only one—footed, Your Majesty."

"Then you tell us, O Yajnavalkya."

"The physical organ of speech is its abode and the akasa is its support. It should be mediated upon as intelligence."

"What is intelligence, O Yajnavalkya?"

"It is the organ of speech, Your Majesty," said Yajnavalkya. "Through the organ of speech alone, O Emperor, are known the Rig—Veda, the Yagur—Veda, the Sama—Veda, the Atharvangirasa, history, ancient lore, the arts, the Upanishads, verses, aphorisms, explanations, commentaries, the results of sacrifices, the result of offering oblations in the fire, the results of giving food and drink, this world, the next world and all beings."

"The organ of speech, Your Majesty, is the Supreme Brahman. The organ of speech never deserts him who, knowing this, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods."

"I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka.

Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

3

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you."

"Udanka, the son of Sulba, told me that the vital breath (prana) is Brahman."

"As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the son of Sulba say that the vital breath is Brahman; for what can be attained by a person who does not live? But did he tell you about its abode and support?"

"No, he did not."

"This Brahman is only one—footed, Your Majesty."

"Then you tell us, O Yajnavalkya."

"The vital breath is its abode and the akasa is its support. It should be meditated upon as dear."

"What is that dearness, O Yajnavalkya?"

"It is the vital breath, Your Majesty," said Yajnavalkya. "For the sake of that vital breath (life), O Emperor, one performs sacrifices for him for whom they should not be performed and accepts gifts from him from whom they should not be accepted; nay, for the sake of the vital breath, O Emperor, one may go to a quarter where one runs the risk of losing one's life.

"The vital breath, O Emperor, is the Supreme Brahman. The vital breath never deserts him who, knowing what has just been said, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods."

"I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka. Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

4

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you.

"Barku, the son of Vrishna, told me that the eye is Brahman."

"As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the son of Vrishna say that the eye is Brahman; for what can be attained by a person who cannot see? But did he tell you about its abode and support?"

"No, he did not."

"This Brahman is only one—footed, Your Majesty."

"Then you tell us, O Yajnavalkya."

"The eye is its abode and the akasa is its support. It should be meditated upon as truth."

"What is truth, O Yajnavalkya?"

"It is the eye, Your Majesty," said Yajnavalkya. "Verily, Your Majesty, if one asks a person who has seen with his eyes: 'Have you seen?' and he answers: 'Yes, I have,' then it is true.

"The eye, Your Majesty, is the Supreme Brahman. The eye never deserts him who, knowing what has just been said, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods."

"I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka.

Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

5

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you."

"Gardabhivipita, a descendant of Bharadvaja, told me that the ear is Brahman."

"As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the descendant of Bharadvaja say that the ear is Brahman; for what can be attained by a person who cannot hear? But did he tell you about its abode and support?"

"No, he did not."

"This Brahman is only one—footed, Your Majesty."

"Then you tell us, O Yajnavalkya."

"The ear is its abode and the akasa is its support. It should be meditated upon as infinite."

"What is infinity, O Yajnavalkya?"

"It is the quarters, Your Majesty," said Yajnavalkya. "Verily, Your Majesty, to whatever quarter (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 deserts him who, knowing this, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods."

"I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka. Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

6

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you." "Satyakama, the son of Jabala, told me that the mind is Brahman." "As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the son of Jaa say that the mind is Brahman; for what can be attained by a person who has no mind? But did he tell you about its abode and support?" "No, he did not." "This Brahman is only one—footed, Your Majesty." "Then you tell us, O Yajnavalkya." "The mind is its abode and the akasa is its support. It should be meditated upon as bliss." "What is bliss, O Yajnavalkya?" "It is the mind, Your Majesty," said Yajnavalkya. "Verily, Your Majesty, with the mind a man desires and woos a woman; then a son resembling him is born of her and he is the cause of bliss. The mind, O Emperor, is the Supreme Brahman." "The mind never deserts him who, knowing this, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods." "I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka. Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

7

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you." "Vidagdha, the son of Sakala, told me that the heart is Brahman." "As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the son of Sakala say that the heart is Brahman; for what can be attained by a person who is without a heart? But did he tell you about its abode and support?" "No, he did not." "This Brahman is only one—footed, Your Majesty." "Then you tell us, O Yajnavalkya." "The heart is its abode and the akasa is its support. It should be meditated upon as stability." "What is stability, O Yajnavalkya?" "It is the heart," said Yajnavalkya. "Verily, Your Majesty, the heart is the abode of all beings and the heart, Your Majesty, is the support of all beings. The heart, O Emperor, is the Supreme Brahman." "The heart never deserts him who, knowing this, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods." "I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka. Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

Chapter II—Concerning The Self

1

Janaka, Emperor of Videha, rose from his lounge, humbly approached Yajnavalkya and said: "Salutation to you, O Yajnavalkya. Please instruct me."

Yajnavalkya said: "Your Majesty, as one who wishes to go a long distance would procure a chariot or a ship, even so you have fully equipped your mind with so many secret names of Brahman. You are also honoured and wealthy; you have studied the Vedas and heard the Upanishads. But do you know where you will go when you are released from this body?"

"Venerable Sir, I do not know where I shall go."

"Then I will tell you where you will go."

"Tell me, venerable Sir."

2

"The person who is in the right eye is named Indha. Though he is Indha, people call him by the indirect name Indra; for the gods are fond of indirect names and hate to be addressed directly.

3

"The person who is in the left eye is his wife, Viraj (matter). The akasa that lies within the heart is their place of union. Their food is the lump (pinda) of blood in the heart. Their wrap is the net—like structure in the heart. The path on which they move from sleep to waking is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In the 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 (Taijasa) receives finer food than the gross body (Vaisvanara).

4

"Of the illumined sage who is identified with Prajna in deep sleep the east is the eastern vital breath (prana), the south is the southern vital breath, the west is the western vital breath, the north is the northern vital breath, the upper direction is the upper vital breath, the direction below is the nether vital breath and all the directions are all the vital breaths.

"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, for It never feels pain and never suffers injury.

"Verily, O Janaka, you have attained That which is free from fear," said Yajnavalkya.

"Venerable Yajnavalkya," said Emperor Janaka, "may that fearless Brahman be yours too, for you have made known to us the fearless Brahman. Salutations to you! Here is the Empire of Videha and also myself at your service."

Chapter III—Investigation of the Three States

1

Yajnavalkya called on Janaka, Emperor of Videha. He said to himself: "I will not say anything."

But once upon a time Janaka, Emperor of Videha and Yajnavalkya had had a talk about the Agnihotra sacrifice and Yajnavalkya had offered him a boon. Janaka had chosen the right to ask him any questions he wished and Yajnavalkya had granted him the boon.

So it was the Emperor who first questioned him.

2

"Yajnavalkya, what serves as light for a man?"

"The light of the sun, O Emperor," said Yajnavalkya, "for with the sun as light he sits, goes out, works and returns."

"Just so, Yajnavalkya."

3

"When the sun has set, Yajnavalkya, what serves as light for a man?"

"The moon serves as his light, for with the moon as light he sits, goes out, works and returns."

"Just so, Yajnavalkya."

4

"When the sun has set and the moon has set, Yajnavalkya, what serves as light for a man?"

"Fire serves as his light, for with fire as light he sits, goes out, works and returns."

"Just so, Yajnavalkya."

5

"When the sun has set, Yajnavalkya and the moon has set and the fire has gone out, what serves as light for a man?"

"Speech (sound) serves as his light, for with speech as light he sits, goes out, works and returns. Therefore, Your Majesty, when one cannot see even one's own hand, yet when a sound is uttered, one can go there."

"Just so, Yajnavalkya."

6

"When the sun has set, Yajnavalkya and the moon has set and the fire has gone out and speech has stopped, what serves as light for a man?"

"The self, indeed, is his light, for with the self as light he sits, goes out, works and returns."

7

"Which is the self?"

"This purusha which is identified with the intellect (vijñānamaya) and is in the midst of the organs, the self—indulgent light within the heart (intellect). Assuming the likeness of the intellect, it wanders between the two worlds; it thinks, as it were and moves, as it were being identified with dreams, it transcends this waking world, which represents the forms of death (ignorance and its effects).

8

"That person (the individual self), when he is born, that is to say, when he assumes a body, is joined with evils and when he dies, that is to say, leaves the body, he discards those evils.

9

"And there are only two states for that person: the one here in this world and the other in the next world. The third, the intermediate, is the dream state. When he is in that intermediate state, he surveys both states: the one here in this world and the other in the

next world. Now, whatever support he may have for the next world, he provides himself with that and sees both evils (sufferings) and joys.

"And when he dreams, he takes away a little of the impressions of this all—embracing world (the waking state), himself makes the body unconscious and creates a dream body in its place, revealing his own brightness by his own light—and he dreams. In this state the person becomes self—illuminated.

10

"There are no real chariots in that state, nor animals to be yoked to them, nor roads there, but he creates the chariots, animals and roads. There are no pleasures in that state, no joys, no rejoicings, but he creates the pleasures, joys and rejoicings. There are no pools in that state, no reservoirs, no rivers, but he creates the pools, reservoirs and rivers. He indeed is the agent.

11

"Regarding this there are the following verses:

'The effulgent infinite being (purusha), who travels alone, makes the body insensible in sleep but himself remains awake and taking with him the luminous particles of the organs, watches those which lie dormant. Again he comes to the waking state.

12

'The effulgent infinite being (purusha), who is immortal and travels alone, guards the unclean nest (body) with the help of the vital breath (prana) and himself moves out of the nest. That immortal entity wanders wherever he likes.

13

'In the dream world, the luminous one attains higher and lower states and creates many forms—now, as it were, enjoying himself in the company of women, now laughing, now even beholding frightful sights.

14

'Everyone sees his sport but him no one sees.' They say: 'Do not wake him suddenly.' If he does not find the right organ, the body becomes difficult to doctor.

15

Yajnavalkya said: "The entity (purusha), after enjoying himself and roaming in the dream state and merely witnessing the results of good and evil, remains in a state of profound sleep and then hastens back in the reverse way to his former condition, the dream state. He remains unaffected by whatever he sees in that dream state, for this infinite being is unattached."

Janaka said: "Just so, Yajnavalkya. I give you, Sir, a thousand cows. Please instruct me further about Liberation itself.

16

"Yajnavalkya said: "That entity (purusha), after enjoying himself and roaming in the dream state and merely witnessing the results of good and evil, hastens back in the reverse way to his former condition, the waking state. He remains unaffected by whatever he sees in that state, for this infinite being is unattached."

Janaka said: "Just so, Yajnavalkya. I give you, Sir, a thousand cows. Please instruct me further about Liberation itself."

17

Yajnavalkya said: "That entity (purusha), after enjoying himself and roaming in the waking state and merely witnessing the results of good and evil, hastens back in the reverse way to its former condition, the dream state or that of dreamless sleep.

18

"As a large fish swims alternately to both banks of a river—the east and the west—so does the infinite being move to both these states: dreaming and waking.

19

"As a hawk or a falcon roaming in the sky becomes tired, folds its wings and makes for its nest, so does this infinite entity (purusha) hasten for this state, where, falling asleep, he cherishes no more desires and dreams no more dreams.

20

"There are in his body nerves (nadis) called hita, which are fine as a hair divided into a thousand parts and are filled with white, blue, brown, green and red fluids. They are the seat of the subtle body, which is the storehouse of impressions. Now, when he feels as if he were being killed or overpowered, or being chased by an elephant, or falling into a pit, in short, when he fancies at that time, thorough ignorance, whatever frightful thing he has experienced in the waking state, that is the dream state. So also, when he thinks he is a god, as it were, or a king, as it were, or thinks: "This universe is myself and I am all, that is his highest state.

21

"That indeed is his form—free from desires, free from evils, free from fear. As a man fully embraced by his beloved wife knows nothing that is without, nothing that is within, so does this infinite being (the self), when fully embraced by the Supreme Self, know nothing that is without, nothing that is within.

"That indeed is his form, in which all his desires are fulfilled, in which all desires become the self and which is free from desires and devoid of grief.

22

"In this state a father is no more a father, a mother is no more a mother, the worlds are no more the worlds, the gods are no more the gods, the Vedas are no more the Vedas. In this state a thief is no more a thief, the killer of a noble brahmin is no more a killer, a chandala is no more a chandala, a paulkasa is no more a paulkasa, a monk is no more a monk, an ascetic is no more an ascetic.

"This form of his is untouched by good deeds and untouched by evil deeds, for he is then beyond all the woes of his heart.

23

"And when it appears that in deep sleep it does not see, yet it is seeing though it does not see; for there is no cessation of the vision of the seer, because the seer is imperishable. There is then, however, no second thing separate from the seer that it could see.

24

"And when it appears that in deep sleep it does not smell, yet it is smelling though it does not smell; for there is no cessation of the smelling of the smeller, because the smeller is imperishable. There is then, however, no second thing separate from the smeller that it could smell.

25

"And when it appears that in deep sleep it does not taste, yet it is tasting though it does not taste; for there is no cessation of the tasting of the taster, because the taster is imperishable. There is then, however, no second thing separate from the taster that it could taste.

26

"And when it appears that in deep sleep it does not speak, yet it is speaking though it does not speak; for there is no cessation of the speaking of the speaker, because the speaker is imperishable. There is then, however, no second thing separate from the speaker that it could speak about.

27

"And when it appears that in deep sleep it does not hear, yet it is hearing though it does not hear; for there is no cessation of the hearing of the hearer, because the hearer is imperishable. There is then, however, no second thing separate from the hearer that it could hear.

28

"And when it appears that in deep sleep it does not think, yet it is thinking though it does not think; for there is no cessation of the thinking of the thinker, because the thinker is imperishable. There is then, however, no second thing separate from the thinker that it could think of.

29

"And when it appears that in deep sleep it does not touch, yet it is touching though it does not touch; for there is no cessation of the touching of the toucher, because the toucher is imperishable. There is then, however, no second thing separate from the toucher that it could touch.

30

"And when it appears that in deep sleep it does not know, yet it is knowing though it does not know; for there is no cessation of the knowing of the knower, because the knower is imperishable. There is then, however, no second thing separate from the knower that it could know.

31

"When in the waking and dream states there is, as it were, another, then one can see the other, then one can smell the other, then one can speak to the other, then one can hear the other, then one can think of the other, then one can touch the other, then one can know the other.

32

"In deep sleep it becomes transparent like water, the witness, one and without a second. This is the World of Brahman, Your Majesty. 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 bliss other creatures live."

Thus did Yajnavalkya teach Janaka.

33

"If a person is perfect of body and is prosperous, lord of others and most lavishly supplied with all human enjoyments, he represents the highest blessing among men. This human bliss multiplied a hundred times makes one measure of the bliss of the Manes who have won their own world. The bliss of these Manes who have won their world, multiplied a hundred times, makes one measure of bliss in the world of the gandharvas. The bliss of the gandharvas, multiplied a hundred times, makes one measure of the bliss of the gods by action (those who attain godhood through sacrificial rites). The bliss of the gods by action, multiplied a hundred times, makes one measure of the bliss of the gods by birth, as also of one who is versed in the Vedas, sinless and free from desire. The bliss of the gods by birth, multiplied a hundred times, makes one measure of bliss in the World of Prajapan (Viraj), as also of one who is versed in the Vedas, sinless and free from desire. The bliss in the World of Prajapati, multiplied a hundred times, makes one measure of bliss in the World of Brahma (Hiranyagarbha), as also 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.

Janaka said: I give you a thousand cows, venerable Sir. Please instruct me further about Liberation itself."

At this Yajnavalkya was afraid that the intelligent emperor was driving him to give the solution of all his questions.

34

"That entity (the self), after enjoying himself and roaming in the dream state and merely witnessing the results of merits and demerits, hastens back in the reverse way to its former condition, the waking state.

35

"Just as a heavily loaded cart moves along, creaking, even so the self identified with the body, being presided over by the Self which is all consciousness (the Supreme Self), moves along, groaning, when breathing becomes difficult at the approach of death.

36

"When this body grows thin—becomes emaciated or diseased—then, as a mango or a fig or a fruit of the peepul tree becomes detached from its stalk, so does this infinite being completely detaching himself from the parts of the body, again move on, in the same way that he came, to another body for the remanifestation of his vital breath (prana).

37

"Just as, when a king comes, the ugras appointed to deal with crimes; the sutas and the leaders of the village await him with food and drink and lodgings ready, saying: 'Here he comes, here he comes,' even so, for the person who knows about the fruits of his own

work, there wait all the elements, saying: 'Here comes Brahman, here he comes.'

38

"Just as, when the king wishes to depart, the ugras appointed to deal with crimes, the sutas and the leaders of the village gather around him, even so do all the organs gather around the self, at the time of death, when it struggles for breath."

Chapter IV—Death and the Hereafter

1

Yajnavalkya continued: "Now, when that self becomes weak and unconscious, as it were, the organs gather around it. Having wholly seized these particles of light, the self comes to the heart. When the presiding deity of the eye turns back from all sides, the dying man fails to notice colour.

2

"The eye becomes united with the subtle body; then people say: 'He does not see.' The nose becomes united with the subtle body; then they say: 'He does not smell.' The tongue becomes united with the subtle body; then they say: 'He does not taste.' The vocal organ becomes united with the subtle body; then they say: 'He does not speak.' The ear becomes united with the subtle body; then they say: 'He does not hear.' The mind becomes united with the subtle body; then they say: 'He does not think.' The skin becomes united with the subtle body; then they say: 'He does not touch.' The intellect becomes united with the subtle body; then they say: 'He does not know.'

"The upper end of the heart lights up and by that light the self departs, either through the eye or through the head or through any other part (aperture) of the body.

"And when the self departs, the vital breath follows and when the vital breath departs, all the organs follow.

"Then the self becomes endowed with a particular consciousness and passes on to the body to be attained by that consciousness.

"Knowledge, work and past experience follow the self.

3

"And just as a leech moving on a blade of grass reaches its end, takes hold of another and draws itself together towards it, so does the self, after throwing off this body, that is to say, after making it unconscious, take hold of another support and draw itself together towards it.

4

"And just as a goldsmith takes a small quantity of gold and fashions out of it another—a newer and better—form, so does the self, after throwing off this body, that is to say, after making it unconscious, fashion another—a newer and better—form, suited to the Manes, or the gandharvas, or the gods, or Viraj, or Hiranyagarbha, or other beings.

5

"That self is indeed Brahman; it is also identified with the intellect, the mind and the vital breath, with the eyes and ears, with earth, water, air and akasa, with fire and with what is other than fire, with desire and with absence of desire, with anger and with absence of

anger, with righteousness and unrighteousness, with all—it is identified, as is well known, with this (i.e. what is perceived) and with that (i.e. what is inferred). According as it acts and according as it behaves, so it becomes: by doing good it becomes good and by doing evil it becomes evil. It becomes virtuous through virtuous action and evil through evil action.

"Others, however, say that the self is identified with desire alone. As is its desire, so is its resolution; and as is its resolution, so is its deed; and whatever deed it does, that it reaps.

6

"Regarding this there is the following verse:

"Because of attachment, the transmigrating self, together with its work, attains that result to which its subtle body or mind clings. Having exhausted in the other world the results of whatever work it did in this life, it returns from that world to this world for fresh work.'

"Thus does the man who desires transmigrate. But as to the man who does not desire—who is without desire, who is freed from desire, whose desire is satisfied, whose only object of desire is the Self—his organs do not depart. Being Brahman, he merges in Brahman.

7

"Regarding this there are the following verses:

"When all the desires that dwell in his heart are got rid of, then does the mortal man become immortal and attain Brahman in this very body.'

"Just as the slough of a snake lies, dead and cast away, on an ant—hill, even so lies this body. Then the self becomes disembodied and immortal Spirit, the Supreme Self (Prana), Brahman, the Light."

Janaka, Emperor of Videha, said: "I give you, venerable Sir, a thousand cows."

8

"Regarding this there are the following verses:

'The subtle, ancient path stretching far away has been touched (reached) by me; nay, I have realized it myself. By this path the wise, the knowers of Brahman, move on to the celestial sphere (Liberation) after the fall of this body, having been freed even while living.'

9

'Some speak of it as white, others as blue, grey, green, or red. This path is realized by a knower of Brahman and is trod by whoever knows Brahman, has done good deeds and is identified with the Supreme Light.'

10

'Into blinding darkness enter those who worship ignorance; into a greater darkness than that, as it were, enter those who are devoted to knowledge.'

11

'Cheerless indeed are those worlds covered with blinding darkness. To them after death go those people who are ignorant and unwise.'

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?'

13

‘Whoever has realized and intimately known the Self, Which has entered this perilous and perplexing 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.’

14

‘Dwelling in this very body, we have somehow realized Brahman; otherwise we should have remained ignorant and great destruction would have overtaken us. Those who know Brahman become immortal, while others only suffer misery.’

15

‘When a person following the instructions of a teacher directly beholds the effulgent Self, the Lord of all that has been and will be, he no longer wishes to hide himself from It.’

16

‘That under which the year with its days rolls on—upon that immortal Light of I lights the gods meditate as longevity.’

17

‘That in which the five groups of five and the akasa rest, that very Atman I regard as the Immortal Brahman. Knowing that Brahman, I am immortal.’

18

‘They who know the Vital Breath (Prana) of the vital breath (prana), the Eye of the eye, the Ear of the ear, the Mind of the mind, have realized the ancient, primordial Brahman.’

19

‘Through the mind alone is Brahman to be realized. There is in It no diversity. He goes from death to death who sees in It, as it were, diversity.’

20

‘Unknowable and constant, It should be realized in one form only. The Self is free from taint, beyond the akasa, birthless, infinite and unchanging.’

21

‘The intelligent seeker of Brahman, learning about the Self alone, should practise wisdom (prajna). Let him not think of too many words, for that is exhausting to the organ of speech.’

22

"That great, unborn Self, which is identified with the intellect (vijñānamaya) and which dwells in the midst of the organs, lies in the akasa within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become greater through good deeds or smaller through evil deeds. It is the lord of all, the ruler of all beings, the protector of all beings. It is the dam that serves as the boundary to keep the different worlds apart. The brahmins seek to realize It through the study of the Vedas, through sacrifices, through gifts and through austerity which does not lead to annihilation. Knowing It alone one becomes a sage (muni). Wishing for this World (i.e. the Self) alone, monks renounce their homes.

"The knowers of Brahman of olden times, it is said, did not wish for offspring because they thought: 'What shall we do with offspring—we who have attained this Self, this World?' They gave up, it is said, their desire for sons, for wealth and for the worlds and led the life of religious mendicants. That which is the desire for sons is the desire for wealth and that which is the desire for wealth is the desire for the worlds; for both these, indeed, are but desires.

'This Self is That which has been described as Not this, not this. It is imperceptible, for It is not perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered, for It never feels pain and never suffers injury.

'Him who knows this these two thoughts do not overcome: For this I did an evil deed and For this I did a good deed. He overcomes both. Things done or not done do not afflict him.'

23

"This has been expressed by the following Rig verse:

'This is the eternal glory 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, patient and collected; he sees the Self in his own self (body); he sees all as the Self. Evil does not overcome him, but he overcomes all evil. Evil does not afflict him, but he consumes all evil. He becomes sinless, taintless, free from doubts and a true Brahmana (knower of Brahman). This is the World of Brahman, O Emperor and you have attained It." Thus said Yajnavalkya.

Janaka said: 'Venerable Sir, I give you the empire of Videha and myself, too, with it, to wait upon you.

24

That great, unborn Self is the eater of food and the giver of wealth. He who knows this obtains wealth.

25

That great, unborn Self is undecaying, immortal, undying, fearless; It is Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman.

Chapter V—Yajnavalkya and Maitreyi (II)

1

Yajnavalkya had two wives: Maitreyi and Katyayani. Of these, Maitreyi was conversant with the Knowledge of Brahman, while Katyayani had an essentially feminine outlook. One day Yajnavalkya, when he wished to embrace another mode of life,

2

Said: "Maitreyi, my dear, I am going to renounce this life to become a monk. Let me make a final settlement between you and Katyayani."

3

Maitreyi said: "Venerable Sir, if indeed the whole earth full of wealth belonged to me, would I be immortal through that or not?" "No," replied Yajnavalkya, "your life would be just like

that of people who have plenty. Of Immortality, however, there is no hope through wealth."

4

Then Maitreyi said: "What should I do with that which would not make me immortal? Tell me, venerable Sir, of that alone which you know to be the only means of attaining Immortality."

5

Yajnavalkya replied: "My dear, you have been my beloved even before and now you have resolved to know what is after my heart. If you wish, my dear, I shall explain it to you. As I explain it, meditate on what I say."

6

And he said: "Verily, not for the sake of the husband, my dear, is the husband loved, but he is loved for the sake of the self which, in its true nature, is one with the Supreme Self.

"Verily, not for the sake of the wife, my dear, is the wife loved, but she is loved for the sake of the self.

"Verily, not for the sake of the sons, my dear, are the sons loved, but they are loved for the sake of the self.

"Verily, not for the sake of wealth, my dear, is wealth loved, but it is loved for the sake of the self.

"Verily, not for the sake of the animals, my dear, are the animals loved, but they are loved for the sake of the self.

"Verily, not for the sake of the brahmin, my dear, is the brahmin loved, but he is loved for the sake of the self.

"Verily, not for the sake of the kshatriya, my dear, is the kshatriya loved, but he is loved for the sake of the self.

"Verily, not for the sake of the worlds, my dear, are the worlds loved, but they are loved for the sake of the self.

"Verily, not for the sake of the gods, my dear, are the gods loved, but they are loved for the sake of the self.

"Verily, not for the sake of the Vedas, my dear, are the Vedas loved, but they are loved for the sake of the self.

"Verily, not for the sake of the beings, my dear, are the beings loved, but they are loved for the sake of the self.

"Verily, not for the sake of the All, my dear, is the All loved, but it is loved for the sake of the self.

"Verily, my dear Maitreyi, it is the Self that should be realized—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.

7

"The brahmin rejects one who knows him as different from the Self. The kshatriya rejects one who knows him as different from the Self. The worlds reject one who knows them as different from the Self. The gods reject one who knows them as different from the Self. The Vedas reject one who knows them as different from the Self. The beings reject one who knows them as different from the Self. The All rejects one who knows it as different from the Self. This brahmin, this kshatriya, these worlds, these gods, these Vedas, these beings and

this All—are that Self.

8—10

"As the various particular kinds of notes of a drum, when it is beaten, cannot be grasped by themselves, but are grasped only when the general note of the drum or the general sound produced by different kinds of strokes is grasped;

"And as the various particular notes of a conch, when it is blown, cannot be grasped by themselves, but are grasped only when the general note of the conch or the general sound produced by different kinds of blowing is grasped;

"And as the various particular notes of a vina, when it is played, cannot be grasped by themselves, but are grasped only when the general note of the vina or the general sound produced by the different kinds of playing is grasped;

11

"As from a fire kindled with wet fuel various kinds of smoke issue forth, even so, my dear, the Rig—Veda, the Yajur—Veda, the Sama—Veda, the Atharvangirasa, history (itihasa), mythology (purana), the arts (vidya), Upanishads, verses (slokas), aphorisms (sutras), elucidations (anuvyakhyanas), explanations (vyakhyanas), sacrifices, oblations in the fire, food, drink, this world, the next world and all beings are all like the breath of this infinite Reality. From this Supreme Self are all these, indeed, breathed forth.

12

"As the ocean is the one goal of all waters (the place where they merge), so the skin is the one goal of all kinds of touch, the nostrils are the one goal of all smells, the tongue is the one goal of all savours, the ear is the one goal of all sounds, the mind is the one goal of all deliberations, the intellect is the one goal of all forms of knowledge, the hands are the one goal of all actions, the organ of generation is the one goal of all kinds of enjoyment, the excretory organ is the one goal of all excretions, the feet are the one goal of all kinds of walking, the organ of speech is the one goal of all the Vedas.

13

"As a lump of salt has neither inside nor outside and is altogether a homogeneous mass of taste, even so this Self, my dear, has neither inside nor outside and is altogether a homogeneous mass of Intelligence. This Self comes out as a separate entity from the elements and with their destruction this separate existence is also destroyed. After attaining this oneness it has no more consciousness. This is what I say, my dear."

So said Yajnavalkya.

14

Then Maitreyi said: "Just here you have completely bewildered me, venerable Sir. Indeed, I do not at all understand this."

He replied: "Certainly I am not saying anything bewildering, my dear. Verily, this Self is immutable and indestructible.

15

"For when there is duality, as it were, then one sees another, one smells another, one tastes another, one speaks to another, one hears another, one thinks of another, one touches another, one knows another. But when to the knower of Brahman everything has

become the Self, then what should he see and through what, what should he smell and through what, what should he taste and through what, what should he speak and through what, what should he hear and through what, what should he think and through what, what should he touch and through what, what should he 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 never attaches Itself; unfettered, for It never feels pain and never suffers injury. Through what, O Maitreyi, should one know the Knower?

"Thus you have the instruction given to you. This much, indeed, is the means to Immortality."

Having said this, Yajnavalkya renounced home.

Chapter VI—The Line of Teachers

1

Now the line of teachers:

We received the knowledge from Pautimashya. Pautimashya received it from Gaupavana. Gaupavana from another Pautimashya. This Pautimashya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama

2

From Agnivesya. Agnivesya from Gargya. Gargya from another Gargya. This Gargya from Gautama. Gautama from Saitava. Saitava from Pirasaryayana. Parasarayayana from Gargyayana. Gargyayana from Uddalakayana. Uddalakayana from Jabalayana. Jabalayana from Madhyandinayana. Madhyandinayana from Saukarayana. Saukarayana from Kashayana. Kashayana from Sayakayana. Sayakayana from Kausikayani. Kausikayani

3

From Ghritakausika. Ghritakausika from Parasaryayana. Parasaryayana from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yiska. Asurayana from Traivani. Traivani from Aupajandhani. Aupajandhani from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. This Gautama from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kapy. Kaisorya Kapy from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhikaundinya. Vidarbhikaundinya from Vatsanapat Babhrava. Vatsanapat Babhrava from Pathin Saubhara. Pathin Saubhara from Ayasya Angirasa. Ayasya Angirasa from Abhuti Tvashta. Abhuti Tvashta from Visvarupa Tvashta. Visvarupa Tvashta from the two Asvins. The two Asvins from Dadhyach Atharvana. Dadhyach Atharvana from Atharvana Daiva. Atharvana Daiva from Mrityu Pradhvamsana. Mrityu Pradhvamsana from Pradhvamsana. Pradhvamsana from Ekarshi. Ekarshi from Viprachitti. Viprachitti from Vyashti. Vyashti from Sanaru. Sanaru from Sanitana. Sanitana from Sanaga. Sanaga from Parameshthin (Viraj). Parameshthin from Brahman (Hiranyagarbha). Brahman is self—born (eternal). Salutation to Brahman.

Part 5

Chapter I—The Infinity of Brahman

1

Om. Infinite is That Brahman, infinite in this manifested universe. From the Infinite Brahman proceeds the infinite. After the realization of the Great Identity or after the cosmic dissolution, when the infinity of the infinite universe merges in the Infinite Brahman, there remains the Infinite Brahman alone.

Om is the Akasa Brahman—the primeval akasa. It is the akasa containing air, says the son of Kauravayarn. It (Om) is the Veda—thus the knowers of Brahman know; for through it one knows what is to be known.

Chapter II—The Three Great Disciplines

1

Prajapati had three kinds of offspring: gods, men and demons (asuras). They lived with Prajapati, practising the vows of brahmacharins. After finishing their term, the gods said to him: "Please instruct us, Sir." To them he uttered the syllable da and asked: "Have you understood?" They replied: "We have. You said to us, 'Control yourselves (damyata).' He said: "Yes, you have understood."

2

Then the men said to him: "Please instruct us, Sir" To them he uttered the same syllable da and asked: "Have you understood?" They replied: "We have. You said to us, 'Give (datta).' He said: 'Yes, you have understood."

3

Then the demons said to him: "Please instruct us, Sir." To them he uttered the same syllable da and asked:

"Have you understood?" They replied: "We have. You said to us: 'Be compassionate (dayadhvam).' He said: "Yes, you have understood."

That very thing is repeated even today by the heavenly voice, in the form of thunder, as "Da," "Da," "Da," which means: "Control yourselves," "Give," and "Have compassion." Therefore one should learn these three: self—control, giving and mercy.

Chapter III—Brahman as the Heart

1

Prajapati is this—the heart (intellect). It (the heart) is Brahman. It is all. Hridayam (the heart) consists of three syllables. One syllable is hri; and to him who knows this, his own people and others bring presents. One syllable is da; and to him who knows this, his own people and others give their powers. One syllable is yam; and he who knows this goes to heaven.

Chapter IV—Meditation on Satya Brahman

1

That intellect Brahman was verily this—satya alone. And whosoever knows this great, glorious first—born one as the Satya Brahman conquers these worlds. And his enemy is thus conquered and becomes non—existent—yes, whosoever knows this great, glorious first—born one as the Satya Brahman; for Satya indeed is that Brahman.

Chapter V—In Praise of Satya Brahman

1

In the beginning this universe was water alone. That water produced Satya. Satya is Brahman. Brahman produced Prajapati and Prajapati the gods. Those gods meditate on Satya. This name Satya consists of three syllables. Sa is one syllable, ti is one syllable and ya is one syllable. The first and last syllables are the truth. In the middle is untruth. This untruth is enclosed on both sides by truth; thus truth preponderates. Untruth does not hurt him who knows this.

2

Now, that which is Satya is the sun—the being who dwells in yonder orb and the being who is in the right eye. These two rest on each other. The former (the being in the sun) rests on the latter (the being in the right eye) through his rays and the latter rests on the former through his organs. When the individual self is about to leave the body, he sees the solar orb clearly (i.e. without rays). Those rays no longer come to him.

3

Of this being who is in the solar orb, the syllable Bhuh is the head, for there is one head and there is this one syllable; the word Bhuvah is the arms, for there are two arms and there are these two syllables; the word Svah is the legs, for there are two legs and there are these two syllables. His secret name is Ahar. He who knows this destroys evil and leaves it behind.

4

Of this being who is in the right eye, the syllable Bhur is the head, for there is one head and there is this one syllable; the word Bhuvar is the arms, for there are two arms and there are these two syllables; the word Svar is the legs, for there are two legs and there are these two syllables. His secret name is Aham. He who knows this destroys evil and leaves it behind.

Chapter VI—Meditation on Brahman as the Mind

1

This being identified with the mind and resplendent by nature is realized by yogis within the heart as of the size of a grain of rice or barley. He is the lord of all, the ruler of all and governs all this
—whatever there is.

Chapter VII—Meditation on Brahman as Lightning

1

They say that lightning is Brahman. It is called lightning (vidyut) because it scatters (vidanat) darkness. Whosoever knows this—that lightning is Brahman—scatters the evils that are ranged against him; for lightning is indeed Brahman.

Chapter VIII—Meditation on the Vedas as a Cow

1

One should meditate upon speech (the Vedas) as a cow. She (speech) has four teats: the sounds Svaha; Vashat, Hanta and Svadha. The gods live on two of her teats, Svaha and Vashat; men, on Hanta; and the Manes on Svadha. Her bull is the vital breath (prana) and her calf, the mind.

Chapter IX—Meditation on the Vaisvanara Fire

1

This fire which is within a man and digests food that is eaten is Vaisvanara. Its sound is that which one hears by stopping the ears. When a man is about to leave the body, he hears this sound no more.

Chapter X—The Path of the Departing Soul

1

When a man departs from this world, he reaches the air. The air opens there for him as wide as the hole of a chariot wheel. Through this opening he ascends and reaches the sun. The sun opens there for him as wide as the hole of a lambara. By this opening he ascends and reaches the moon. The moon opens there for him as wide as the hole of a drum. By this opening he ascends and reaches a World free from grief and cold. There he dwells for endless years.

Chapter XI—The Supreme Austerities

1

The supreme austerity is indeed that a man suffers when he is ill. He who knows this wins the highest world.

The supreme austerity is indeed that a man, after death, is carried to the forest. He who knows this wins the highest world.

The supreme austerity is indeed that a man, after death, is laid on the fire. He who knows this wins the highest world.

Chapter XII—Meditation on Food and the Vital Breath as Brahman

1

Some say that food is Brahman; but this is not so, for food decays without the vital breath (prana). Others say that the vital breath is Brahman; but this is not so, for the vital breath dries up without food. These two deities (food and the vital breath), when they become united, attain the highest state (Brahmanhood). Thus reflecting, Pratrída said to his father: "What good, indeed, can I do him who knows this and what evil can I do him either?"

His father answered, stopping him with a gesture of his hand: "Oh, no, Pratrída; for who would attain the highest merely by being identified with these two?"

Further, he (the father) said to him this: "It is vi; food is verily vi, for all these creatures rest (visanti) on food. It is ram; the vital breath is ram, for all these creatures delight (ramante) in the vital breath." All creatures rest on him, all creatures delight in him, who knows this.

Chapter XIII—Meditation on the Vital Breath

1

One should meditate on the vital breath as the Uktha. The vital breath is the Uktha, for it raises up (utthapayati) all this universe. From him who knows this there is raised a son who is a knower of the vital breath and he wins union with and abode in the same world as the Uktha.

2

One should meditate upon the vital breath as the Yajus. The vital breath is the Yajus, for all these beings are united (yujyante) with one another if the vital breath is present. All beings are united to give eminence to him who knows this and he wins union with and abode in the same world as the Yajus (vital breath).

3

One should meditate upon the vital breath as the Saman. The vital breath is the Saman, for all these beings meet (samyanchi) if the Saman (vital breath) is present. For the sake of him who knows this all beings are united and they succeed in giving him eminence; and he wins union with and abode in the same world as the Saman.

4

One should meditate upon the vital breath as the Kshatra. The vital breath is the Kshatra, for the vital breath protects (trayate) the body from wounds (khanitoh). He who knows this attains the Kshatra (vital breath) which needs no other protector and he wins union with and abode in the same world as the Kshatra.

Chapter XIV—The Sacred Gayatri

1

The words Bhumi (earth), Antariksha (sky) and Dyaus (heaven) form eight syllables and the first foot of the Gayatri consists of eight syllables. So the three worlds constitute the first foot of the Gayatri. Whosoever knows this about the first foot of the Gayatri wins all that is in the three worlds.

2

Richah, Yajumshi and Samani form eight syllables and the second foot of the Gayatri consists of eight syllables. So these three Vedas constitute the second foot of the Gayatri. Whosoever thus knows the second foot of the Gayatri wins as much as that treasury of knowledge, the three Vedas, has to confer.

3

Prana, apana and vyana form eight syllables and the third foot of the Gayatri. consists of

eight syllables. So these three forms of the vital breath constitute the third foot of the Gayatri. Whosoever knows this about the third foot of the Gayatri wins all the living beings that are in the universe.

Now, its turiya, apparently visible (darsata) and supramundane (paroraja) foot is this—sun that glows yonder. That which is fourth is called turiya. He (the being in the solar orb) is apparently visible (darsata), because he is seen, as it were, by the yogis. He is supramundane (paroraja), because he shines alone on the whole universe as its overlord. He who thus knows the fourth foot of the Gayatri shines with splendour and glory.

4

That Gayatri rests on that fourth, apparently visible, supramundane foot. And that, again, rests on truth. The eye is truth, for the eye is indeed truth. Therefore, even today, if two persons come disputing, one saying: "I saw it," and another: "I heard of it," we should trust the one who says: "I saw it."

That truth rests on strength. The vital breath (prana) is strength. Hence truth rests on the vital breath. Therefore they say that strength is more powerful than truth.

Thus the Gayatri is based on the vital breath within the body. That Gayatri protected the gayas. The organs are the gayas; therefore the Gayatri protected (tatre) the organs. Because it protected the organs, it is called the Gayatri. The Savitri verse, which the teacher communicates to the pupil, is no other than this. It saves the organs of the pupil to whom it is imparted by the teacher.

5

Some impart to the pupil the Savitri which is in the Anushtubh metre, saying: "The goddess of speech is Anushtubh; so we shall impart it to him."

But one should not do that. One should impart only that Savitri which is Gayatri. Verily, if one who knows this accepts too much as a gift, as it were, it is not enough for even one foot of the Gayatri.

6

If he (the knower of the Gayatri) accepts as a gift the three worlds full of wealth, he will be receiving the fruit of knowing only the first foot of the Gayatri. If he accepts as a gift as much as this treasury of knowledge, the Vedas, has to confer, he will be receiving the fruit of knowing only the second foot of the Gayatri. And if he accepts as a gift as much as is covered by all living creatures in the world, he will be receiving the fruit of knowing only the third foot of the Gayatri. While the fruit of knowing its fourth, apparently visible, supramundane foot—yonder sun that glows—is not to be counterbalanced by any gift received.

Indeed, how could anyone receive so much as a gift?

7

The salutation to the Gayatri:

"O Gayatri, thou art one—footed, two—footed, three—footed and four—footed. And thou art without any feet, for thou art unattainable. Salutation to thee, fourth foot, apparently visible and supramundane! May the enemy never attain his object!"

Should the knower of the Gayatri bear hatred towards anyone, he should either use this mantra: "May his desired object never flourish!"—in which case that object of the person against whom he thus salutes the Gayatri never flourishes—or he may say: "May I attain

that cherished object of his!"

8

On this subject Janaka, Emperor of Videha, said to Budila, the son of Asvatarasva: "Well, how is it that you, who called yourself a knower of the Gayatri, have come to be an elephant and are carrying me?"

He replied: "Because, Your Majesty, I did not know its mouth."

Janaka said: "Fire is its mouth. If people put a large quantity of fuel into the fire, it is all burnt up. Similarly, a man who knows this, even if he commits a great many sins, consumes them all and becomes pure, clean and free from decay and death."

Chapter XV—The Prayer of a Dying Person

1

The door (real nature) of the truth (Satya Brahman) is covered by a golden disc. Open it, O Nourisher! Remove it so that I who have been worshipping the truth may behold it.

O Nourisher! O lone Traveller of the sky! O Controller! O Sun!

O Offspring of Prajapati! Gather your rays. Withdraw your light. I would see through your grace that form of yours which is the most benign. I am indeed He, that purusha who dwells in the sun. I am immortal.

Now when my body falls may my breath return to the all—pervading Prana! May this body, reduced to ashes, return to the earth!

Om. O Fire, who art the symbol Om, O god of deliberations, remember, remember all that I have done.

O Fire, lead us by the good path towards the enjoyment of the fruit of our action. You know, O god, all our deeds. Destroy our sin of deceit. We offer by words repeated salutations to you.

— Part 5 —

Part 6

Chapter I—The Supremacy of the Prana

1

Om. He who knows what is the oldest and greatest becomes the oldest and greatest among his kinsmen. The vital breath (prana) is indeed the oldest and greatest. He who knows this becomes the oldest and greatest among his kinsmen and also among those of whom he wishes to be so.

2

He who knows what is the most excellent (vasishtha) becomes the most excellent among his kinsmen. The organ of speech is indeed the vasishtha. He who knows this becomes the most excellent among his kinsmen and also among those of whom he wishes to be so.

3

He who knows what has the attribute of steadiness (pratishttha) lives steadily in rough as well as smooth places and times. The eye indeed is endowed with steadiness, for with the help of the eye one remains steady in rough as well as smooth places and times. He who knows this lives steadily in rough as well as smooth places and times.

4

He who knows prosperity (sampad) attains whatever object he desires. The ear indeed is prosperity, for when the ear is intact all the Vedas are acquired. He who knows this attains whatever object he desires.

5

He who knows the abode (ayatana) becomes the abode of his kinsmen and also of other people. The mind indeed is the abode. He who knows this becomes the abode of his kinsmen as well as of other people.

6

He who knows what has the attribute of procreation (prajati) is enriched with children and animals. Semen verily has this attribute. He who knows this is enriched with children and animals.

7

These organs, disputing about who was superior among them, went to Prajapati and asked: "Which one among us is the most excellent (vasishtha)?" He said: "That one among you is the most excellent by whose departure this body is considered to suffer most."

8

The organ of speech departed. After being absent for a whole year it came back and said: "How have you been able to live without me?" The other organs said: "We lived just as dumb people live, without speaking through the tongue, but living through the vital breath, seeing through the eye, hearing through the ear, knowing through the mind and procreating through the organ of generation." Then the organ of speech entered the body.

9

The eye departed. After being absent for a whole year it came back and said: "How have you been able to live without me?" The other organs said: "We lived just as blind people live, without seeing through the eye, but living through the vital breath, speaking through the organ of speech, hearing through the ear, knowing through the mind and procreating through the organ of generation." Then the eye entered the body.

10

The ear went out. After being absent for a whole year it came back and said: "How have you been able to live without me?" The other organs said: "We lived just as deaf people live, without hearing through the ear, but living through the vital breath, speaking through the organ of speech, seeing through the eye, knowing through the mind and procreating through the organ of generation." Then the ear entered the body.

11

The mind went out. After being absent for a whole year it came back and said: "How have you been able to live without me?" The other organs said: "We lived just as idiots live, without knowing through the mind, but living through the vital breath, speaking through the organ of speech, seeing through the eye, hearing through the ear and procreating through the organ of generation." Then the mind entered the body.

12

Then the organ of generation went out. After being absent for a whole year it came back and said: "How have you been able to live without me?" The other organs said: "We lived just as impotent people live, without procreating children through the organ of generation, but living through the vital breath, speaking through the organ of speech, seeing through the eye, hearing through the ear and knowing through the mind." Then the organ of generation entered the body.

13

Then as the vital breath was about to depart, it uprooted the organs from their places just as a great, noble horse of the Sindhu country tears up the pegs to which his feet are tied. They said: "Venerable Sir, please do not go out. We shall not be able to live without you." "If I am such, then give me an offering." "So be it."

14

The organ of speech said: "That attribute of being most excellent which I possess is yours." The eye said: "That attribute of steadiness which I possess is yours." The ear said: "That attribute of prosperity which I possess is yours." The mind said: "That attribute of being an abode which I possess is yours." The organ of generation said: "That attribute of procreation which I possess is yours." Then the vital breath said: "If I am such, then what will be my food and what will be my dress?"

They replied: "Whatever food there is—including that of dogs, worms, insects and moths—will be your food and water will be your dress."

He who knows the food of the vital breath to be such never happens to eat anything or accept anything that is not food. Wise men who are versed in the Vedas therefore take a

sip of water Just before and after eating; they think that thereby they remove the nakedness of the vital breath.

Chapter II—The Process of Rebirth

1

Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas. He approached Pravahana, the son of Jivala, who was being waited upon by his courtiers. As soon as the king saw him, he said:

"Is it you, boy?" He replied: "Yes, Sir."

Then the king asked: "Have you been taught by your father?" "Yes," he replied.

2

The king said: "Do you know how people, after departing from this life, proceed on different paths?" "No," he replied.

"Do you know how they return to this world?" "No," he replied.

"Do you know why the other world is never filled up even though so many people go there again and again?" "No," he replied.

"Do you know after how many offerings of oblations the water (the liquid oblation) becomes endowed with a human voice, rises up and speaks?" "No," he replied.

"Do you know the means of access to the path leading to the gods or to that leading to the Manes, that is to say, through what deeds men attain the path leading to the gods or that leading to the Manes? We have heard the following words of the Mantra: 'I have heard of the two paths for men, one leading to the Manes and the other to the gods. Going along them they (departed souls) are united with their destination. They (the paths) lie between the father (heaven) and the mother (earth).'

Svetaketu said: "I do not know even one of these."

3

Then the king invited him to stay. But the boy, disregarding the invitation, hurried away. He went to his father and said: "Did you not tell me before that you had fully instructed me?"

"What then, my intelligent child?"

"That fellow of a kshatriya asked me five questions and I did not know one of them."

"What were they?"

"These," said Svetaketu and he recited them.

4

The father said: "My child, believe me, whatever I myself knew, I told you. But come, let us go there and live as religious students (brahmachirins)." "You may go, Sir," the son replied. Then Gautama went to where King Pravahana, the son of Jivala, was giving audience. The king offered him a seat, ordered water for him and made him the reverential offering. Then he said: "Revered Gautama, we will give you a boon."

5

Gautama said: "You have promised me this boon. Now please tell me what you spoke about to my boy."

6

The king said: "Ah, those are divine boons, Gautama. Please ask a human boon."

7

Gautama said: "You know well that I have gold, cows, horses, maidservants, retinue and apparel. Please do not be ungenerous towards me in regard to that gift which is plentiful, infinite and inexhaustible."

The king said: "Then, verily, O Gautama, you should ask it in the prescribed way."

Gautama replied: "I approach you as a disciple."

The ancients used to approach a teacher through mere declaration. So Gautama lived with the king by merely announcing that he was a student.

8

The king said: "Please do not be offended with us even as your paternal grandfather was not offended with ours. Before now this knowledge never rested with a brahmin. But I shall teach it to you, for who can refuse you when you speak like this?"

9

"Yonder world is the sacrificial fire, the sun is its fuel, the rays its smoke, the day its flame, the four quarters its cinders and the intermediate quarters its sparks. In this fire the gods offer faith as libation. Out of that offering King Moon is born.

10

"Parjanya (the god of rain), O Gautama, is the fire, the year is its fuel, the clouds its smoke, lightning its flame, the thunderbolt its cinders, the rumbling its sparks. In this fire the gods offer King Moon as libation. Out of that offering rain is produced.

11

"This world, O Gautama, is the fire, the earth is its fuel, fire its smoke, the night its flame, the moon its cinders, the stars its sparks. In this fire the gods offer rain as libation. Out of that offering food is produced.

12

"Man, O Gautama, is the fire, the open mouth is its fuel, the vital breath its smoke, speech its flame, the eye its cinders and the ear its sparks. In this fire the gods offer food as libation. Out of that offering semen is produced.

13

"Woman, O Gautama, is the fire, her sexual organ is the fuel, the hairs the smoke, the vulva the flame, sexual intercourse the cinders, enjoyment the sparks. In this fire the gods offer semen as libation. Out of this offering a man is born. He lives as long as he is to live. Then, when he dies,

14

"They carry him to be offered in the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinders his cinders and the sparks his sparks. In this fire the gods offer the man as libation. Out of this offering the man emerges in radiant splendour.

15

"Those even among householders who know this, as described and those too who, living in the forest, meditate with faith upon the Satya Brahman (Hiranyagarbha), reach the deity identified with flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months during which the sun travels northward, from them the deity identified with the world of the gods (devaloka), from him the sun, from the sun the deity of lightning. Then a being created from the mind of Hiranyagarbha comes and leads them to the worlds of Brahmin. In those worlds of Brahma they become exalted and live for many years. They no more return to this world.

16

"But those who conquer the worlds through sacrifices, charity and austerity reach the deity of smoke, from smoke, the deity of the night, from night the deity of the fortnight in which the moon wanes, from the decreasing half of the moon the deities of the six months during which the sun travels southward, from these months the deity of the world of the Manes and from the world of the Manes, the moon. Reaching the moon they become food. There the gods enjoy them, just as here the priests drink the shining soma juice—saying as it were: "Flourish, dwindle." And when their past work is exhausted they reach this very akasa, from the akasa they reach the air, from the air rain, from rain the earth. Reaching the earth they become food. Then they are again offered in the fire of man and thence in the fire of woman. Out of the fire of woman they are born and perform rites with a view to going to other worlds. Thus do they rotate.

"Those, however, who do not know these two ways become insects and moths and those creatures which often bite (i.e. mosquitoes and gnats)."

Chapter III—Rites for the Attainment of Wealth

1

Whoever wishes to attain greatness (i.e. wealth for performing sacrificial rites) should act as follows: On an auspicious day of the fortnight in which the moon waxes, under a constellation bearing a masculine name, during the northward journey of the sun, he should undertake for twelve days a vow connected with the Upasads, gather in a cup or a bowl made of fig wood all the herbs and their grains, sweep and plaster the ground, lay the fire, spread the kusa grass, purify the offering (clarified butter) according to the rules, place between himself and the fire the mantha (the paste made of those herbs etc.) and offer oblations with the following mantras:

"O Fire, to all those gods under you who spitefully slay men's desires, I offer their share. May they be satisfied and satisfy me with all the objects of my desire! Svaha!

"To that deity who turns out to be spiteful under your protection, thinking that she is the support of all, I offer this stream of clarified butter. Svaha!"

2

"Svaha to the oldest, svaha to the greatest!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the vital breath (prana), svaha to the vasishtha (the most excellent)!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the organ of speech, svaha to that which has steadiness!"

—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the eye, svaha to prosperity!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the ear, svaha to the abode!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the mind, svaha to procreation (prajati)!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the organ of generation!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

3

"Svaha to fire"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the moon"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the earth"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the sky"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to heaven"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to earth, sky and heaven"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the brahmin"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the kshatriya"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the past"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the future"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the universe"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to all"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to Prajapati"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

4

Then he touches the paste, uttering the mantra: "You move as the vital breath; you burn as fire; you are infinite as Brahman; you are unshaken as the sky. You are the meeting—place of all. You are the sound hing and are uttered as hing in the sacrifice by the prastotri. You are the Udgitha and are chanted by the udgatri. You are recited by the adhvaryu and recited back by the agnidhra. You are fully ablaze in the moist cloud. You are omnipresent and the ruler. You are food as the moon and light as fire. You are death and you are that in which all things merge."

5

Then he raises the paste, saying: "As the vital breath you know all; we too are aware of your greatness as the vital breath. The vital breath is the king, the ruler, the sovereign. May it make me king, ruler and sovereign."

6

Then he eats the paste, saying: 'Tat saviturvarenyam' ('That adorable light')—'The winds blow sweetly (madhu), the rivers pour forth sweetness (madhu); may the herbs be sweet (madhu) unto us!' 'Svaha to the earth (Bhuh).
'Bhargo devasya dhimahi'—('Of the radiant sun, We meditate upon')—'May the nights and days be sweet (madhu), may the dust of the earth be sweet (madhu), may heaven, our father, be sweet (madhu)!' 'Svaha to the sky (Bhuvah).'
'Dhiyo yo nah prachodayit' ('May He stimulate our intellect')—
'May the soma creeper be sweet (madhu) unto us, may the sun be sweet (madhu), may the quarters be filled with sweetness (madhu) for us!' 'Svaha to heaven (Svah).'
Then he repeats the whole Gayatri and all the verses about sweetness (madhumati) and says at the end: "May I be all this! Svaha to earth, sky and heaven.
Then he eats all that is left of the paste, washes his hands and lies down behind the fire with his head to the east.
In the morning he salutes the sun saying: "You are the one non—dual and best lotus of the quarters; may I be the one lotus among men.
Then he returns the way he went, sits behind the fire and repeats the line of teachers.

7

Uddalaka, the son of Aruna, taught this to his pupil Vijasaneya Yajnavalkya and said: "Should One pour it (the paste) even On a dry stump, branches would grow and leaves spring forth."

8

Then Vajasaneya Yajnavalkya taught this to his pupil Madhuka, the son of Paingi and said: "Should one pour it even on a dry stump, branches would grow and leaves spring forth."

9

Then Madhuka, the son of Paingi, taught this to his pupil Chula, the son of Bhagavitta and said: "Should one pour it even on a dry stump, branches would grow and leaves spring forth."

10

Then Chula, the son of Bhagavitta, taught this to his disciple Janaki, the son of Ayasthuna and said: "Should One pour it even on a dry stump, branches would grow and leaves spring forth."

11

Then Janaki, the son of Ayasthuna, taught this to his pupil Satyakama, the son of Jabala and said: "Should one pour it even on a dry stump, branches would grow and leaves spring forth."

12

And Satyakama, the son of Jabala, taught this to his pupils and said:

"Should one pour it even on a dry stump, branches would grow and leaves spring forth."
One must not teach this to anyone but a son or a pupil.

13

Four articles are made of fig wood: the sacrificial ladle, the bowl, the fuel and the two mixing—rods.

The cultivated grains are ten in number: Rice, barley, sesamum, beans, millet (anu), panic seeds (priyangu), wheat, lentils, pulse and vetch.

They should be crushed and soaked in curds, honey and clarified butter and offered as an oblation.

Chapter IV—Conception and Birth as Religious Rites

1

The earth is verily the essence of all these beings, water is the essence of the earth, herbs of water, flowers of herbs, fruits of flowers, man of fruits and semen is the essence of man.

2

Prajapati said to Himself: "Well, let Me make a firm basis for it (semen)." So He created woman. Having created her, He placed her below and worshipped her. Therefore one should worship a woman, placing her below. He (Prajapati) extended His organ that projects and with it impregnated her.

3

Her lap is the sacrificial altar, her hair the sacrificial grass, her skin within the organ the lighted fire; the two labia of the vulva are the two stones of the soma—press.

He who, knowing this, practises sexual intercourse wins as great a world as is won through the Vijapeya sacrifice; he acquires for himself the fruit of the good deeds of the woman. But he who, without knowing this, practises sexual intercourse turns over to the woman his own good deeds.

4

Having known this, Uddalaka the son of Aruna, Naka the son of Mudgala and Kumara—harita said: "Many mortals, brahmins only in name, perform the sexual act without knowledge of what has been said and depart from this world impotent and without merit." Even if this much semen—of one asleep or of one awake—is spilled,

5

He should touch it and repeat the following mantra:

"Whatever semen of mine has spilt on earth, whatever has flowed to plants, whatever to water, I reclaim it."

With these words he should take the semen with his ring finger and thumb and rub it between his breasts or eyebrows, repeating the following mantra:

"Let the semen return to me, let Vigour come to me again, let glow and good fortune come to me again. May the deities who dwell in the sacrificial fire put the semen back in its proper place."

6

Now, if a man sees himself (his reflection) in water, he should recite the following mantra:
"May the gods bestow on me vigour, manhood, fame, wealth and merit."

In praise of the wife who will bear him a son:

She (his wife) has put on the soiled clothes of impurity; she is, verily, loveliness among women. Therefore when she has removed the clothes of impurity and appears beautiful, he should approach her and speak to her.

7

If she does not willingly yield her body to him, he should buy her with presents. If she is still unyielding, he should strike her with a stick or with his hand and overcome her, repeating the following mantra:

"With power and glory I take away your glory."

Thus she becomes discredited.

8

If she grants his desire, he should repeat the following mantra:

"With power and glory I give you glory."

Thus they both become glorious.

9

If a man desires his wife with the thought: "May she enjoy love with me," then, after inserting the member in her, joining mouth to mouth and stroking her organ, he should utter the following mantra:

"O semen, you have been produced from my every limb, especially from my heart through the essence of food you are the essence of the limbs. Bring this woman under my control, like a deer pierced by a poisoned arrow."

10

Now, the wife whom he desires with the thought: "May she not conceive"—after inserting the member in her and joining mouth to mouth, he should inhale and then exhale, repeating the following mantra:

"With power, with semen, I reclaim the semen from you."

Thus she comes to be without semen.

11

Now, the wife whom he desires with the thought: "May she conceive"—after inserting the member in her and joining mouth to mouth, he should inhale and then exhale, repeating the following mantra:

"With power, with semen, I deposit semen in you."

Thus she verily becomes pregnant.

12

Now, if a man's wife has a paramour whom he detests, he should perform the following rite in order to cast an evil spell upon him:

Let him put fire in an unbaked earthen vessel, spread stalks of reed and kusa grass inversely and offer in the sacrificial fire the reed tips, soaked in clarified butter, inversely, repeating the following mantra:

"You have made a libation in my kindled fire! I take away your prana and apana, you, _____! Here the name of the evil—doer should be uttered. You have made a libation in my kindled fire! I take away your sons and cattle, you, _____! You have made a libation in my kindled fire! I take away your Vedic rites and those done according to the Smritis, you, _____! You have made a libation in my kindled fire! I take away your hopes and expectations, you, _____

He whom a brahmin who knows this rite curses, departs from this world impotent and shorn of merit. Therefore let no one even joke with the wife of a Vedic scholar who knows this rite; for he who has this knowledge is a dangerous enemy.

13

If a man's wife has the monthly sickness, she should for three days drink water from a cup made of bell metal. Let no sudra man or woman touch her. After three nights she should bathe, put on a new cloth and her husband should make her thresh rice.

14

If a man wishes that a son with a fair complexion should be born to him, that he should study one Veda and that he should attain a full term of life, then they (husband and wife) should have rice cooked in milk and eat it with clarified butter. Thus they should be able to beget such a son.

15

If a man wishes that a son with a tawny or brown complexion should be born to him, that he should study two Vedas and that he should attain a full term of life, then they should have rice cooked in curds and eat it with clarified butter. Thus they should be able to beget such a son.

16

If a man wishes that a son with a dark complexion and red eyes should be born to him, that he should study three Vedas and that he should attain a full term of life, then they should have rice cooked in water and eat it with clarified butter. Thus they should be able to beget such a son.

17

If a man wishes that a daughter should be born to him who will be a scholar and attain a full term of life, then they should have rice cooked with sesamum and eat it with clarified butter. Thus they should be able to beget such a daughter.

18

If a man wishes that a son should be born to him who will be a famous scholar, frequenting assemblies and speaking delightful words, a student of all the Vedas and an enjoyer of the full term of life, he should have rice cooked with the meat of a young bull or of one more advanced in years and he and his wife should eat it with clarified butter. Then they should be able to beget such a son.

19

Now, towards morning he purifies the clarified butter according to the rules of Sthalipaka and offers Sthalipaka oblations repeatedly, saying:

"Svaha to fire! Svaha to Anumati! Svaha to the radiant sun, who produces infallible results!" Having made the offering, he takes up the remnant of the cooked food, eats part of it and gives the rest to his wife. Then he washes his hands, fills the water—vessel and sprinkles her thrice with water, uttering once this mantra:

"Get up from here, O Visvvasu! Seek another young woman, a wife with her husband."

20

Then he embraces her, repeating the following mantra:

I am the vital breath and you are speech. You are speech and I am the vital breath. I am Saman and you are Rig; I am heaven and you are earth. Come, let us strive together so that we may have a male child."

21

Then he spreads apart her thighs, repeating the following mantra:

"Spread yourselves apart, Heaven and Earth."

Inserting the member in her and joining mouth to mouth, he strokes her three times from head to foot, repeating the following mantra:

"Let Vishnu make the womb capable of bearing a son! Let Tvashta shape the various limbs of the child! Let Prajapati pour in the semen! Let Dhatra support the embryo! O Sinivali, make her conceive; O goddess whose glory is widespread, make her conceive! May the two Atvins, garlanded with lotuses, support the embryo!

22

"Let the two Atvins churn the womb with the two golden arani sticks! I am placing a seed in your womb to be delivered in the tenth month. As the earth has fire in its womb, as heaven is pregnant with the sun, as the quarters are impregnated by air, so I am impregnating you by placing this seed in your womb."

After the reciting of the mantra, he utters his own name and that of his wife and places the seed.

23

When she is about to deliver the child, he sprinkles her with water, repeating the following mantra:

"As the wind agitates a pond on every side, even so let your foetus stir and come out along with the chorion. Indra (prana) made a path when the seed entered the womb. O Indra, follow that path and come out with the foetus and the covering and cause also the after birth to come forth with the babe."

24

When the son is born, he should light a fire, take the child on his lap, put a mixture of curds and clarified butter in a bell—metal cup and offer oblations in the fire repeatedly, uttering the mantra:

"May I increase as the son in my own home and support a thousand people! May the Goddess of Fortune never depart, with children and cattle, from his line! Svaha! The vital breath that is in me, I mentally offer to you. Svaha! If I have done anything too much or too little in this ceremony, may the all—knowing and highly beneficent fire make it just right and proper for me. Svaha!"

25

The, putting his month to the child's right ear, he should say thrice: "Speech! Speech!" Next he would mix together curds, honey and clarified butter and feed the child with a golden stick which is not placed inside the month, saying these mantras:

"I put the earth (Bhuh) into you; I put the sky (Bhuvah) into you; I put heaven (Svah) into you. The whole of earth, sky and heaven I put into you."

26

Then he (the father) gives him (the son) a name: 'You are the Veda (knowledge).' That is his secret name.

27

Then he presents him to the mother to give him her breast, uttering the mantra:

"O Sarasvati, that breast of thine which is fruitful, the sustainer of all, full of milk, the bestower of wealth and generous and by which thou nourishest all who are worthy—transfer that breast here to my wife, for my child to suck.

28

Then he addresses the mother of the child thus:

'You are the adorable Arundhati, the wife of Vasishtha and with me, who am a man, as your partner you have brought forth a male child. Be the mother of many male children, for you have given us a son.

Chapter V—The Line of Teachers

1

Now the line of teachers:

The son of Pautimashi received this knowledge from the son of Katyayani. The son of Katyayani from the son of Gautami. The son of Gautami from the son of Bharadvaji. The son of Bharadvaji from the son of Parasari. The son of Parasari from the son of Aupasvasti. The son of Aupasvasti from the son of another Parasari. The son of this Parasari from the son of Katyayani. The son of Katyayani from the son of Kausiki. The son of Kausiki from the son of Alambi and the son of Vaiyaghrapadi. The son of Vaiyaghrapadi from the son of Kanvi and the son of Kapi. The son of Kapi

2

From the son of Atreyi. The son of Atreyi from the son of Gautami. The son of Gautami from the son of Bharadvaji. The son of Bharadvaji from the son of Parasari. The son of Parasari from the son of Vatsi. The son of Vatsi from the son of another Parasan.. The son of this Parasan from the son of Varkaruni. The son of Varkaruni from the son of another Varkaruni. The son of this Varkaruni from the son of Artabbagi. The son of Artabbagi from the son of Saungi. The son of Saungi from the son of Sankriti. The son of Sankriti from the son of Alambayani. The son of Alambayani from the son of Alambi. The son of Alambi from the son of Jayanti. The son of Jayanti from the son of Mandukayani. The son of Mandukayani from the son of Manduki. The son of Manduki from the son of Sandili. The son of Sandili from the son of Rathitari. The son of Rathitari from the son of Bhaluki. The son of Bhaluki from the two sons of Kraunchiki. The two sons of Kraunchiki from the son of Vaidabhriti. The son of Vaidabhriti from the son of Karsakeyi. The son of Karsakeyi from the son of

Prachinayogi. The son of Prachinayogi from the son of Sanjivi. The son of Sanjivi from Asurivasin, who was the son of Prasni. The son of Prasni from Asurayana. Asurayana from Asuri. Asuri

3

From Yajnavalkya. Yajnavalkya from Uddalaka. Uddalaka from Aruna. Aruna from Upavesi. Upavesi from Kusri. Kusri from Vajasravas. Vajasravas from Jihvavat, the son of Badhyoga. Jihvavat, the son of Badhyoga, from Asita, the son of Varshagana. Asita, the son of Varshagana, from Harita Kasyapa. Harita Kasyapa from Silpa Kasyapa. Silpa Kasyapa from Kasyapa, the son of Nidhruva. Kasyapa, the son of Nidhruva, from Vach. Vach from Ambhini. Ambhini from the sun. These white Yajuses (sacrificial formulas not vitiated by human blemishes) are explained by Yajnavalkya, belonging to the Vajasaneyi school.

4

The line of teachers is the same up to the son of Sanjivi. The son of Sanjivi received this knowledge from Mandukayani. Mandukayani from Mandavya. Mandavya from Kautsa. Kautsa from Mahitthi. Mahitthi from Vamakakshiyana. Vamakakshiyana from Sandilya. Sandilya from Vatsya. Vatsya from Kusri. Kusri from Yajnavachas, the son of Rajastamba. Yajnavachas, the son of Rajastamba, from Tura, the son of Kavashi. Tura, the son of Kavashi, from Prajapati (Hiranyagarbha). Prajapati received this knowledge from his relationship to Brahman (the Vedas). Brahman is self—existent. Salutation to Brahman.

-- Part 6 --