

# BRIHADARANYAKA-UPANISHAD Part 2

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## BRIHADARANYAKA-UPANISHAD Part 2

### THIRD ADHYAYA.

#### FIRST BRAHMANA.

Adoration to the Highest Self (Paramatman)!

1. Ganaka Vaideha (the king of the Videhas) sacrificed with a sacrifice at which many presents were offered to the priests of (theAsvamedha). Brahmanas of the Kurus and the Paikalas had come thither, and Ganaka Vaideha wished to know, which of those Brahmanas was the best read. So he enclosed a thousand cows, and ten padas (of gold) were fastened to each pair of horns.

2. And Ganaka spoke to them: 'Ye venerable Brahmanas, he who among you is the wisest, let him drive away these cows.'

Then those Brahmanas durst not, but Yagnavalkya said to his pupil: 'Drive them away, my dear.'

He replied: 'O glory of the Saman,' and drove them away.

The Brahmanas became angry and said: 'How could he call himself the wisest among us?'

Now there was Asvala, the Hotri priest of Ganaka Vaideha. He asked him: 'Are you indeed the wisest among us, O Yagnavalkya?' He replied: 'I bow before the wisest (the best knower of Brahman), but I wish indeed to have these cows.'

Then Asvala, the Hotri priest, undertook to question him.

3. 'Yagnavalkya,' he said, 'everything here (connected with the sacrifice) is reached by death, everything is overcome by death. By what means then is the sacrificer freed beyond the reach of death?'

Yagnavalkya said: 'By the Hotri priest, who is Agni (fire), who is speech. For speech is the Hotri of the sacrifice (or the sacrificer), and speech is Agni, and he is the Hotri. This constitutes freedom, and perfect freedom (from death).'

4. 'Yagnavalkya,' he said, 'everything here is reached by day and night, everything is overcome by day and night. By what means then is the sacrificer freed beyond the reach of day and night?'

Yagnavalkya said: 'By the Adhvaryu priest, who is the eye, who is Aditya (the sun)'. For the eye is the Adhvaryu of the sacrifice, and the eye is the sun, and he is the Adhvaryu. This constitutes freedom, and perfect freedom.'

5. 'Yagnavalkya,' he said, 'everything here is reached by the waxing and waning of the moon, everything is overcome by the waxing and waning of the moon. By

what means then is the sacrificer freed beyond the reach of the waxing and waning of the moon?'

Yagnavalkya said: 'By the Udgatri priest, who is vayu (the wind), who is the breath. For the breath is the Udgatri of the sacrifice, and the breath is the wind, and he is the Udgatri. This constitutes freedom, and perfect freedom.'

6. 'Yagnavalkya,' he said, 'this sky is, as it were, without an ascent (staircase.) By what approach does the sacrificer approach the Svarga world?'

Yagnavalkya said: 'By the Brahman priest, who is the mind (manas), who is the moon. For the mind is the Brahman of the sacrifice, and the mind is the moon, and he is the Brahman. This constitutes freedom, and perfect freedom. These are the complete deliverances (from death).'

Next follow the achievements.

7. 'Yagnavalkya,' he said, 'how many Rik verses will the Hotri priest employ to-day at this sacrifice?'

'Three,' replied Yagnavalkya.

'And what are these three?'

'Those which are called Puronuvakya, Yagya, and, thirdly, Sasya.'

'What does he gain by them?'

'All whatsoever has breath.'

8. 'Yagnavalkya,' he said, 'how many oblations (ahuti) will the Adhvaryu priest employ to-day at this sacrifice?'

'Three,' replied Yagnavalkya.

'And what are these three?'

'Those which, when offered, flame up; those which, when offered, make an excessive noise; and those which, when offered, sink down.'

'What does he gain by them?'

'By those which, when offered, flame up, he gains the Deva (god) world, for the Deva world flames up, as it were. By those which, when offered, make an excessive noise, he gains the Pitri (father) world, for the Pitri world is excessively (noisy). By those which, when offered, sink down, he gains the Manushya (man) world, for the Manushya world is, as it were, down below.'

9. 'Yagnavalkya,' he said, 'with how many deities does the Brahman priest on the right protect to-day this sacrifice?'

'By one,' replied Yagnavalkya.

'And which is it?'

'The mind alone; for the mind is endless, and the Visvedevas are endless, and he thereby gains the endless world.'

10. 'Yagnavalkya,' he said, 'how many Stotriya hymns will the Udgatri priest employ to-day at this sacrifice?'

'Three,'replied Yagnavalkya.

'And what are these three?'

'Those which are called Puronavakya, Yagya, and, thirdly, Sasya.'

'And what are these with regard to the body (adhyatmam)?'

'The Puronavakya is Prana (up-breathing), the Yagya the Apana (down-breathing), the Sasya the Vyana (back-breathing).'

'What does he gain by them?'

'He gains the earth by the Puronavakya, the sky by the Yagya, heaven by the Sasya.'

After that Asvala held his peace.

## SECOND BRAHMANA.

1. Then Garatkarava Artabhaga asked. 'Yagnavalkya,' he said, 'how many Grahas are there, and how many Atigrahas?'

'Eight Grahas,' he replied, 'and eight Atigrahas.'

'And what are these eight Grahas and eight Atigrahas?'

2. 'Prana (breath) is one Graha, and that is seized by Apana (down-breathing) as the Atigraha, for one smells with the Apana.'

3. 'Speech (vak) is one Graha, and that is seized by name (naman) as the Atigraha, for with speech one pronounces names.

4. 'The tongue is one Graha, and that is seized by taste as the Atigraha, for with the tongue one perceives tastes.'

5. 'The eye is one Graha, and that is seized by form as the Atigraha, for with the eye one sees forms.'

6. 'The ear is one Graha, and that is seized by sound as the Atigraha, for with the ear one hears sounds.'

7. 'The mind is one Graha, and that is seized by desire as the Atigraha, for with the mind one desires desires.'

8. 'The arms are one Graha, and these are seized by work as the Atigraha, for with the arms one works work.'

9. 'The skin is one Graha, and that is seized by touch as the Atigraha, for with the skin one perceives touch. These are the eight Grahas and the eight Atigrahas.'

10. 'Yagnavalkya,' he said, 'everything is the food of death. What then is the deity to whom death is food?'

'Fire (agni) is death, and that is the food of water. Death is conquered again.'

11. 'Yagnavalkya,' he said, 'when such a person (a sage) dies, do the vital breaths (pranas) move out of him or no?'

'No,'replied Yagnavalkya; 'they are gathered up in him, he swells, he is inflated, and thus inflated the dead lies at rest.'

12. 'Yagnavalkya,' he said, 'when such a man dies, what does not leave him?'

'The name,' he replied; 'for the name is endless, the Visvedevas are endless, and by it he gains the endless world.'

13. 'Yagnavalkya,' he said,'when the speech of this dead person enters into the fire', breath into the air, the eye into the sun, the mind into the moon, the hearing into space, into the earth the body, into the ether the self, into the shrubs the hairs of the body, into the trees the hairs of the head, when the blood and the seed are deposited in the water, where is then that person?'

Yagnavalkya said: 'Take my hand, my friend. We two alone shall know of this; let this question of ours not be (discussed) in public.' Then these two went out and argued, and what they said was karman (work), what they praised was karman, viz. that a man becomes good by good work, and bad by bad work. After that Garatkarava Artabhaga held his peace.

### THIRD BRAHMANA.

1. Then Bhugyu Lahyayani asked. 'Yagnavalkya,' he said, 'we wandered about as students, and came to the house of Patanikala Kapya. He had a daughter who was possessed by a Gandharva. We asked him,'Who art thou?' and he (the Gandharva) replied: 'I am Sudhanvan, the Angirasa.' And when we asked him about the ends of the world, we said to him, 'Where were the Parikshitas? Where then were the Parikshitas, I ask thee, Yagnavalkya, where were the Parikshitas?'

2. Yagnavalkya said: 'He said to thee, I suppose, that they went where those go who have performed a horse-sacrifice.'

He said: 'And where do they go who have performed a horse-sacrifice?'

Yagnavalkya replied: 'Thirty-two journeys of the car of the sun is this world. The earth surrounds it on every side, twice as large, and the ocean surrounds this earth on every side, twice as large. Now there is between' them a space as large as the edge of a razor or the wing of a mosquito. Indra, having become a bird, handed them (through the space) to Vayu (the air), and vayu (the air), holding them within himself, conveyed them to where they dwell who have performed a horse-sacrifice. Somewhat in this way did he praise vayu indeed. Therefore vayu (air) is everything by itself, and Vayu is all things together. He who knows this, conquers death.' After that Bhugyu Lahyayani held his peace.

### FOURTH BRAHMANA.

1. Then Ushasta Kakrayana asked. 'Yagnavalkya,' he said, 'tell me the Brahman

which is visible, not invisible, the Self (atman), who is within all.'

Yagnavalkya replied: 'This, thy Self, who is within all.'

'Which Self, O Yagnavalkya, is within all?'

Yagnavalkya replied: 'He who breathes in the up-breathing, he is thy Self, and within all. He who breathes in the down-breathing, he is thy Self, and within all. He who breathes in the on-breathing, he is thy Self, and within all. He who breathes in the out-breathing, he is thy Self, and within all. This is thy Self, who is within all.'

2. Ushasta Kakrayana said: 'As one might say, this is a cow, this is a horse, thus has this been explained by thee. Tell me the Brahman which is visible, not invisible, the Self, who is within all.'

Yagnavalkya replied: 'This, thy Self, who is within all.'

'Which Self, O Yagnavalkya, is within all?'

Yagnavalkya replied: 'Thou couldst not see the (true) seer of sight, thou couldst not hear the (true) hearer of hearing, nor perceive the perceiver of perception, nor know the knower of knowledge. This is thy Self, who is within all. Everything also is of evil.' After that Ushasta Kakrayana held his peace.

#### FIFTH BRAHMANA.

1. Then Kahola Kaushitakeya asked. 'Yagnavalkya,' he said, 'tell me the Brahman which is visible, not invisible, the Self (atman), who is within all.'

Yagnavalkya replied: 'This, thy Self, who is within all.'

'Which Self, O Yagnavalkya, is within all?'

Yagnavalkya replied: 'He who overcomes hunger and thirst, sorrow, passion, old age, and death. When Brahmanas know that Self, and have risen above the desire for sons, wealth, and (new) worlds, they wander about as mendicants. For a desire for sons is desire for wealth, a desire for wealth is desire for worlds. Both these are indeed desires. Therefore let a Brahmana, after he has done with learning, wish to stand by real strength; after he has done with that strength and learning, he becomes a Muni (a Yogin); and after he has done with what is not the knowledge of a Muni, and with what is the knowledge of a Muni, he is a Brahmana. By whatever means he has become a Brahmana, he is such indeed. Everything else is of evil.' After that Kahola Kaushitakeya held his peace.

#### SIXTH BRAHMANA.

1. Then Gargi Vakaknavi asked. 'Yagnavalkya,' she said, 'everything here is woven, like warp and woof, in water. What then is that in which water is woven, like warp and woof?'

'In air, O Gargi,' he replied.

'In what then is air woven, like warp and woof?'

'In the worlds of the sky, O Gargi,' he replied.

'In what then are the worlds of the sky woven, like warp and woof?'

'In the worlds of the Gandharvas, O Gargi,' he replied.

'In what then are the worlds of the Gandharvas woven, like warp and woof?'

'In the worlds of Aditya (sun), O Gargi,' he replied.

'In what then are the worlds of Aditya (sun) woven, like warp and woof?'

'In the worlds of Kandra (moon), O Gargi,' he replied.

'In what then are the worlds of Kandra (moon) woven, like warp and woof?'

'In the worlds of the Nakshatras (stars), O Gargi,' he replied.

'In what then are the worlds of the Nakshatras (stars) woven, like warp and woof?'

'In the worlds of the Devas (gods), O Gargi,' he replied.

'In what then are the worlds of the Devas (gods) woven, like warp and woof?'

'In the worlds of Indra, O Gargi,' he replied.

'In what then are the worlds of Indra woven, like warp and woof?'

'In the worlds of Pragapati, O Gargi,' he replied.

'In what then are the worlds of Pragapati woven, like warp and woof?'

'In the worlds of Brahman, O Gargi: he replied.

'In what then are the worlds of Brahman woven, like warp and woof?'

Yagnavalkya said: 'O Gargi, Do not ask too much, lest thy head should fall off. Thou askest too much about a deity about which we are not to ask too much. Do not ask too much, O Gargi.' After that Gargi Vakaknavi held her peace.

## SEVENTH BRAHMANA.

1. Then Uddalaka Aruni asked. 'Yagnavalkya,' he said, 'we dwelt among the Madras in the houses of Patankala Kapya, studying the sacrifice. His wife was possessed of a Gandharva, and we asked him: "Who art thou?" He answered: "I am Kabandha Atharvana." And he said to Patankala Kapya and to (us) students: "Dost thou know, Kapya, that thread by which this world and the other world, and all beings are strung together?" And Patankala Kapya replied: "I do not know it, Sir." He said again to Patankala Kapya and to (us) students: "Dost thou know, Kapya, that puller (ruler) within (antaryamin), who within pulls (rules) this world and the other world and all beings?" And Patankala Kapya replied: "I do not know it, Sir." He said again to Patankala Kapya and to (us) students: "He, O Kapya, who knows that thread and him who pulls (it) within, he knows Brahman, he knows the worlds, he knows the Devas, he knows the Vedas, he knows the Bhutas (creatures), he knows the Self, he knows everything." Thus did he (the Gandharva) say to them, and I know it. If thou, O Yagnavalkya, without

knowing that string and the puller within, drivest away those Brahma-cows (the cows offered as a prize to him who best knows Brahman), thy head will fall off.'

Yagnavalkya said: 'O Gautama, I believe I know that thread and the puller within.'

The other said: 'Anybody may say, I know, I know. Tell what thou knowest.'

2. Yagnavalkya said: vayu (air) is that thread, O Gautama. By air, as by a thread, O Gautama, this world and the other world, and all creatures are strung together. Therefore, O Gautama, people say of a dead person that his limbs have become unstrung; for by air, as by a thread, O Gautama, they were strung together.'

The other said: 'So it is, O Yagnavalkya. Tell now (who is) the puller within.'

3. Yagnavalkya said: 'He who dwells in the earth, and within the earth', whom the earth does not know, whose body the earth is, and who pulls (rules) the earth within, he is thy Self, the puller (ruler) within, the immortal.'

4. 'He who dwells in the water, and within the water, whom the water does not know, whose body the water is, and who pulls (rules) the water within, he is thy Self, the puller (ruler) within, the immortal.'

5. 'He who dwells in the fire, and within the fire, whom the fire does not know, whose body the fire is, and who pulls (rules) the fire within, he is thy Self, the puller (ruler) within, the immortal.'

6. 'He who dwells in the sky, and within the sky, whom the sky does not know, whose body the sky is, and who pulls (rules) the sky within, he is thy Self, the puller (ruler) within, the immortal.'

7. 'He who dwells in the air (vayu), and within the air, whom the air does not know, whose body the air is, and who pulls (rules) the air within, he is thy Self, the puller (ruler) within, the immortal.'

8. 'He who dwells in the heaven (dyu), and within the heaven, whom the heaven does not know, whose body the heaven is, and who pulls (rules) the heaven within, he is thy Self, the puller (ruler) within, the immortal.'

9. 'He who dwells in the sun (aditya), and within the sun, whom the sun does not know, whose body the sun is, and who pulls (rules) the sun within, he is thy Self, the puller (ruler) within, the immortal.'

10. 'He who dwells in the space (disah), and within the space, whom the space does not know, whose body the space is, and who pulls (rules) the space within, he is thy Self, the puller (ruler) within, the immortal.'

11. 'He who dwells in the moon and stars (kandra-tarakam), and within the moon and stars, whom the moon and stars do not know, whose body the moon and stars are, and who pulls (rules) the moon and stars within, he is thy Self, the puller (ruler) within, the immortal.'

12. 'He who dwells in the ether (akasa), and within the ether, whom the ether does not know, whose body the ether is, and who pulls (rules) the ether within, he is thy Self, the puller (ruler) within, the immortal.'

13. 'He who dwells in the darkness (tamas), and within the darkness, whom the darkness does not know, whose body the darkness is, and who pulls (rules) the darkness within, he is thy Self, the puller (ruler) within, the immortal.'

14. 'He who dwells in the light (tegas), and within the light, whom the light does not know, whose body the light is, and who pulls (rules) the light within, he is thy Self, the puller (ruler) within, the immortal.'

So far with respect to the gods (adhidaivatam); now with respect to beings (adhibhutam).

15. Yagnavalkya said: 'He who dwells in all beings, and within all beings, whom all beings do not know, whose body all beings are, and who pulls (rules) all beings within, he is thy Self, the puller (ruler) within, the immortal.'

16. 'He who dwells in the breath (prana), and within the breath, whom the breath does not know, whose body the breath is, and who pulls (rules) the breath within, he is thy Self, the puller (ruler) within, the immortal.'

17. 'He who dwells in the tongue (vak), and within the tongue, whom the tongue does not know, whose body the tongue is, and who pulls (rules) the tongue within, he is thy Self, the puller (ruler) within, the immortal.'

18. 'He who dwells in the eye, and within the eye, whom the eye does not know, whose body the eye is, and who pulls (rules) the eye within, he is thy Self, the puller (ruler) within, the immortal.'

19. 'He who dwells in the ear, and within the ear, whom the ear does not know, whose body the ear is, and who pulls (rules) the ear within, he is thy Self, the puller (ruler) within, the immortal.'

20. 'He who dwells in the mind, and within the mind, whom the mind does not know, whose body the mind is, and who pulls (rules) the mind within, he is thy Self, the puller (ruler) within, the immortal.'

21. 'He who dwells in the skin, and within the skin, whom the skin does not know, whose body the skin is, and who pulls (rules) the skin within, he is thy Self, the puller (ruler) within, the immortal.'

22. 'He who dwells in knowledge', and within knowledge, whom knowledge does not know, whose body knowledge is, and who pulls (rules) knowledge within, he is thy Self, the puller (ruler) within, the immortal.'

23. 'He who dwells in the seed, and within the seed, whom the seed does not know, whose body the seed is, and who pulls (rules) the seed within, he is thy Self, the puller (ruler) within, the immortal; unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy Self, the ruler within, the

immortal. Everything else is of evil.' After that Uddalaka Aruni held his peace.

#### EIGHTH BRAHMANA.

1. Then Vakaknavi said: 'Venerable Brahmanas, I shall ask him two questions. If he will answer them, none of you, I think, will defeat him in any argument concerning Brahman'

Yagnavalkya said: 'Ask, O Gargi.'

2. She said: 'O Yagnavalkya, as the son of a warrior from the Kasis or Videhas might string his loosened bow, take two pointed foe-piercing arrows in his hand and rise to do battle, I have risen to fight thee with two questions. Answer me these questions.'

Yagnavalkya said: 'Ask, O Gargi.'

3. She said: 'O Yagnavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what is it woven, like warp and woof?'

4. Yagnavalkya said: 'That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether (akasa).'

5. She said: 'I bow to thee, O Yagnavalkya, who hast solved me that question. Get thee ready for the second.'

Yagnavalkya said: 'Ask, O Gargi.'

6. She said: 'O Yagnavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what is it woven, like warp and woof?'

7. Yagnavalkya said: 'That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether.'

Gargi said: 'In what then is the ether woven, like warp and woof?'

8. He said: 'O Gargi, the Brahmanas call this the Akshara (the imperishable). It is neither coarse nor fine, neither short nor long, neither red (like fire) nor fluid (like water); it is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light (vigour), without breath, without a mouth (or door), without measure, having no within and no without, it devours nothing, and no one devours it.'

9. 'By the command of that Akshara (the imperishable), O Gargi, sun and moon stand apart 2. By the command of that Akshara, O Gargi, heaven and earth stand apart. By the command of that Akshara, O Gargi, what are called moments (nimesha), hours (muhurta), days and nights, halfmonths, months, seasons, years, all stand apart. By the command of that Akshara, O Gargi, some rivers

flow to the East from the white mountains, others to the West, or to any other quarter. By the command of that Akshara, O Gargi, men praise those who give, the gods follow the sacrificer, the fathers the Darvi-offering.'

10. 'Whosoever, O Gargi, without knowing that Akshara (the imperishable), offers oblations in this world, sacrifices, and performs penance for a thousand years, his work will have an end. Whosoever, O Gargi, without knowing this Akshara, departs this world, he is miserable (like a slave). But he, O Gargi, who departs this world, knowing this Akshara, he is a Brahmana.'

11. 'That Brahman,' O Gargi, 'is unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is nothing that sees but it, nothing that hears but it, nothing that perceives but it, nothing that knows but it. In that Akshara then, O Gargi, the ether is woven, like warp and woof.'

12. Then said Gargi: 'Venerable Brahmins, you may consider it a great thing, if you get off by bowing before him. No one, I believe, will defeat him in any argument concerning Brahman.' After that Vakaknavi held her peace.

#### NINTH BRAHMANA.

1. Then Vidagdha Sakalya asked him: 'How many gods are there, O Yagnavalkya?' He replied with this very Nivid: 'As many as are mentioned in the Nivid of the hymn of praise addressed to the Visvedevas, viz. three and three hundred, three and three thousand.'

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'Thirty-three,' he said.

'Yes,' he said, and asked again How many gods are there really, O Yagnavalkya?'

'Six,' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'Three,' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'Two,' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'One and a half (adhyardha),' he said.

'Yes,' he said, and asked again: 'How many gods are there really, O Yagnavalkya?'

'One,' he said.

'Yes,' he said, and asked: 'Who are these three and three hundred, three and three thousand?'

2. Yagnavalkya replied: 'They are only the various powers of them, in reality there are only thirty-three gods.'

He asked: 'Who are those thirty-three?'

Yagnavalkya replied: 'The eight Vasus, the eleven Rudras, the twelve Adityas. They make thirty-one, and Indra and Pragapati make the thirty-three.'

3. He asked: 'Who are the Vasus.'

Yagnavalkya replied: 'Agni (fire), Prithivi (earth), Vayu (air), Antariksha (sky), Aditya (sun), Dyu (heaven), Kandramas (moon), the Nakshatras (stars), these are the Vasus, for in them all that dwells (this world) rests; and therefore they are called Vasus.'

4. He asked: 'Who are the Rudras?'

Yagnavalkya replied: 'These ten vital breaths (pranas, the senses, i. e. the five gnanendriyas, and the five karmendriyas), and Atman, as the eleventh. When they depart from this mortal body, they make us cry (rodanti), and because they make us cry, they are called Rudras.'

5. He asked: 'Who are the Adityas?'

Yagnavalkya replied: 'The twelve months of the year, and they are Adityas, because they move along (yanti), taking up everything (adadanah). Because they move along, taking up everything, therefore they are called Adityas.'

6. He asked: 'And who is Indra, and who is Pragapati?'

Yagnavalkya replied: 'Indra is thunder, Pragapati is the sacrifice.'

He asked: 'And what is the thunder?'

Yagnavalkya replied: 'The thunderbolt.'

He asked: 'And what is the sacrifice?'

Yagnavalkya replied: 'The (sacrificial) animals.'

7. He asked: 'Who are the six?'

Yagnavalkya replied: 'Agni (fire), Prithivi (earth), Vayu (air), Antariksha (sky), Aditya (sun), Dyu (heaven), they are the six, for they are all this, the six.'

8. He asked: 'Who are the three gods?'

Yagnavalkya replied: 'These three worlds, for in them all these gods exist.'

He asked: 'Who are the two gods?'

Yagnavalkya replied: 'Food and breath.'

He asked: 'Who is the one god and a half?'

Yagnavalkya replied: 'He that blows.'

9. Here they say: 'How is it that he who blows like one only, should be called one and a half (adhyardha)?' And the answer is: 'Because, when the wind was blowing, everything grew (adhyardhnot).'

He asked: 'Who is the one god?'

Yagnavalkya replied: 'Breath (prana), and he is Brahman (the Sutratman), and they call him That (tyad).'

10. Sakalya said: 'Whosoever knows that person (or god) whose dwelling (body) is the earth, whose sight (world) is fire', whose mind is light,-the principle of every (living) self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya said: 'I know that person, the principle of every self, of whom thou speakest. This corporeal (material, earthy) person, "he is he." But tell me, Sakalya, who is his devata (deity)?'

Sakalya replied: 'The Immortal.'

11. Sakalya said: 'Whosoever knows that person whose dwelling is love (a body capable of sensual love), whose sight is the heart, whose mind is light,the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. This love-made (loving) person, he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'The women.'

12. Sakalya said: 'Whosoever knows that person whose dwelling are the colours, whose sight is the eye, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. That person in the sun, he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'The True.'

13. Sakalya said: 'Whosoever knows that person whose dwelling is ether, whose sight is the ear, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The person who hears and answers, "he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Space.'

14. Sakalya said: 'Whosoever knows that person whose dwelling is darkness, whose sight is the heart, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The shadowy person, he is he.' But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Death.'

15. Sakalya said: 'Whosoever knows that person whose dwelling are (bright) colours, whose sight is the eye, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The person in the looking-glass, " he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Vital breath' (asu).

16. Sakalya said: 'Whosoever knows that person whose dwelling is water, whose sight is the heart, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The person in the water, " he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Varuna.'

17. Sakalya said: 'Whosoever knows that person whose dwelling is seed, whose sight is the heart, whose mind is light,-the principle of every self, he indeed is a teacher, O Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The filial person, " he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Pragapati.'

18. Yagnavalkya said: 'Sakalya, did those Brahmanas (who themselves shrank from the contest) make thee the victim?'

Sakalya said: 'Yagnavalkya, because thou hast decried the Brahmanas of the Kuru-Pankalas, what Brahman dost thou know?'

19. Yagnavalkya said: 'I know the quarters with their deities and their abodes.'

Sakalya said: 'If thou knowest the quarters with their deities and their abodes,

20. 'Which is thy deity in the Eastern quarter?'

Yagnavalkya said: 'Aditya (the sun).'

Sakalya said: 'In what does that Aditya abide?'

Yagnavalkya said: 'In the eye.'

Sakalya said: 'In what does the eye abide?'

Yagnavalkya said: 'In the colours, for with the eye he sees the colours.'

Sakalya said: 'And in what then do the colours abide?'

Yagnavalkya said: 'In the heart, for we know colours by the heart, for colours abide in the heart.'

Sakalya said: 'So it is indeed, O Yagnavalkya.'

21. Sakalya said: 'Which is thy deity in the Southern quarter?'

Yagnavalkya said: 'Yama.'

Sakalya said: 'In what does that Yama abide?'

Yagnavalkya said: 'In the sacrifice.'

Sakalya said: 'In what does the sacrifice abide?'

Yagnavalkya said: 'In the Dakshina (the gifts to be given to the priests).'

Sakalya said: 'In what does the Dakshina abide?'

Yagnavalkya said: 'In Sraddha (faith), for if a man believes, then he gives Dakshina, and Dakshina truly abides in faith.'

Sakalya said: 'And in what then does faith abide?'

Yagnavalkya said: 'In the heart, for by the heart faith knows, and therefore faith abides in the heart.'

Sakalya said: 'So it is indeed, O Yagnavalkya.'

22. Sakalya said: 'Which is thy deity in the Western quarter?'

Yagnavalkya said: 'Varuna.'

Sakalya said: 'In what does that Varuna abide?'

Yagnavalkya said: 'In the water.'

Sakalya said: 'In what does the water abide?'

Yagnavalkya said: 'In the seed.'

Sakalya said: 'And in what does the seed abide?'

Yagnavalkya said: 'In the heart. And therefore also they say of a son who is like his father, that he seems as if slipt from his heart, or made from his heart; for the seed abides in the heart.'

Sakalya said: 'So it is indeed, O Yagnavalkya.'

23. Sakalya said: 'Which is thy deity in the Northern quarter?'

Yagnavalkya said: 'Soma.'

Sakalya said: 'In what does that Soma abide?'

Yagnavalkya said: 'In the Diksha.'

Sakalya said: 'In what does the Diksha abide?'

Yagnavalkya said: 'In the True; and therefore they say to one who has performed the Diksha, Speak what is true, for in the True indeed the Diksha abides.'

Sakalya said: 'And in what does the True abide?' Yagnavalkya said: 'In the heart, for with the heart do we know what is true, and in the heart indeed the True abides.'

Sakalya said: 'So it is indeed, O Yagnavalkya.'

24. Sakalya said: 'Which is thy deity in the zenith?'

Yagnavalkya said: 'Agni.'

Sakalya said: 'In what does that Agni abide.'

Yagnavalkya said: 'In speech.'

Sakalya said: 'And in what does speech abide?'

Yagnavalkya said: 'In the heart.'

Sakalya said: 'And in what does the heart abide?'

25. Yagnavalkya said: 'O Ahallika, when you think the heart could be anywhere else away from us, if it were away from us, the dogs might eat it, or the birds tear it.'

26. Sakalya said: 'And in what dost thou (thy body) and the Self (thy heart) abide?'

Yagnavalkya said: 'In the Prana (breath).'

Sakalya said: 'In what does the Prana abide?'

Yagnavalkya said: 'In the Apana (down-breathing).'

Sakalya said: 'In what does the Apana abide?'

Yagnavalkya said: 'In the Vyana (back-breathing).'

Sakalya said: 'In what does the Vyana-abide?'

Yagnavalkya said: 'In the Udana (the out-breathing).'

Sakalya said: 'In what does the Udana abide?'

Yagnavalkya said: 'In the Samana. That Self (atman) is to be described by No, no! He is incomprehensible, for he cannot be (is not) comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail.'

'These are the eight abodes (the earth, &c.), the eight worlds (fire, &c.), the eight gods (the immortal food, &c.), the eight persons (the corporeal, &c.) He who after dividing and uniting these persons, went beyond (the Samana), that

person, taught in the Upanishads, I now ask thee (to teach me). If thou shalt not explain him to me, thy head will fall.'

Sakalya did not know him, and his head fell, nay, thieves took away his bones, mistaking them for something else.

27. Then Yagnavalkya said: 'Reverend Brahmanas, whosoever among you desires to do so, may now question me. Or question me, all of you. Or whosoever among you desires it, I shall question him, or I shall question all of you.

But those Brahmanas durst not (say anything).

28. Then Yagnavalkya questioned them with these Slokas:

1. 'As a mighty tree in the forest, so in truth is man, his hairs are the leaves, his outer skin is the bark.

2. 'From his skin flows forth blood, sap from the skin (of the tree); and thus from the wounded man comes forth blood, as from a tree that is struck.

3. 'The lumps of his flesh are (in the tree) the layers of wood, the fibre is strong like the tendons. The bones are the (hard) wood within, the marrow is made like the marrow of the tree.

4. 'But, while the tree, when felled, grows up again more young from the root, from what root, tell me, does a mortal grow up, after he has been felled by death?

5. 'Do not say, "from seed," for seed is produced from the living; but a tree, springing from a grain, clearly rises again after death.

6. 'If a tree is pulled up with the root, it will not grow again; from what root then, tell me, does a mortal grow up, after he has been felled by death?

7. 'Once born, he is not born (again); for who should create him again?'

'Brahman, who is knowledge and bliss, he is the principle, both to him who gives gifts, and also to him who stands firm, and knows.'

FOURTH ADHYAYA.

FIRST BRAHMANA.

1. When Ganaka Vaideha was sitting (to give audience), Yagnavalkya approached, and Ganaka Vaideha said: 'Yagnavalkya, for what object did you come, wishing for cattle, or for subtle questions?'

Yagnavalkya replied: 'For both, Your Majesty;

2. 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Gitvan Sailini told me that speech (vak) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Sailini tell you, that speech is Brahman; for what is the use of a dumb person? But did he tell you the body (ayatana) and the

resting-place (pratishtha) of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'The tongue is its body, ether its place, and one should worship it as knowledge.'

Ganaka Vaideha said: 'What is the nature of that knowledge?'

Yagnavalkya replied: 'Your Majesty, speech itself (is knowledge). For through speech, Your Majesty, a friend is known (to be a friend), and likewise the Rig-veda, Yagur-veda, Sama-veda, the Atharvangirasas, the Itihasa (tradition), Purana-vidya (knowledge of the past), the Upanishads, Slokas (verses), Sutras (rules), Anuvyakhyanas and Vyakhyanas (commentaries, &c.); what is sacrificed, what is poured out, what is (to be) eaten and drunk, this world and the other world, and all creatures. By speech alone, Your Majesty, Brahman is known, speech indeed, O King, is the Highest Brahman. Speech does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

3. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Udanka Saulbayana told me that life (prana) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Udanka Saulbayana tell you that life is Brahman; for what is the use of a person without life? But did he tell you the body and the resting-place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka, Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'Breath is its body, ether its place, and one should worship it as what is dear.'

Ganaka Vaideha said: 'What is the nature of that which is dear?'

Yagnavalkya replied: 'Your Majesty, life itself (is that which is dear);' because for the sake of life, Your Majesty, a man sacrifices even for him who is unworthy of sacrifice, he accepts presents from him who is not worthy to bestow presents, nay, he goes to a country, even when there is fear of being

hurt, for the sake of life. Life, O King, is the Highest Brahman. Life does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

4. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Barku Varshna told me that sight (kakshus) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Barku Varshna tell you that sight is Brahman; for what is the use of a person who cannot see? But did he tell you the body and the resting-place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'The eye is its body, ether its place, and one should worship it as what is true.'

Ganaka Vaideha said: 'What is the nature of that which is true?'

Yagnavalkya replied: 'Your Majesty, sight itself (is that which is true); for if they say to a man who sees with his eye, "Didst thou see?" and he says, "I saw," then it is true. Sight, O King, is the Highest Brahman. Sight does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

5. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Gardabhivibhitta Bharadvaga told me that hearing (srotra) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Gardabhivibhita Bharadvaga tell you that hearing is Brahman; for what is the use of a person who cannot hear? But did he tell you the body and the resting-place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'The ear is its body, ether its place, and we should worship it as what is endless.'

Ganaka Vaideha said: 'What is the nature of that which is endless?'

Yagnavalkya replied: 'Your Majesty, space (disah) itself (is that which is endless), and therefore to whatever space (quarter) he goes, he never comes to the end of it. For space is endless. Space indeed, O King, is hearing, and hearing indeed, O King, is the Highest Brahman. Hearing does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

6. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Satyakama Gabala told me that mind (manas) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Satyakama Gabala tell you that mind is Brahman; for what is the use of a person without mind? But did he tell you the body and the resting-place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'Mind itself is its body, ether its place, and we should worship it as bliss.'

Ganaka Vaideha said: 'What is the nature of bliss?'

Yagnavalkya replied: 'Your Majesty, mind itself; for with the mind does a man desire a woman, and a like son is born of her, and he is bliss. Mind indeed, O King, is the Highest Brahman. Mind does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

7. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Vidagdha Sakalya told me that the heart (hridaya) is

Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Vidagdha Sakalya tell you that the heart is Brahman; for what is the use of a person without a heart? But did he tell you the body and the resting place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya said: 'The heart itself is its body, ether its place, and we should worship it as certainty (sthiti).'

Ganaka Vaideha said: 'What is the nature of certainty?'

Yagnavalkya replied: 'Your Majesty, the heart itself; for the heart indeed, O King, is the body of all things, the heart is the resting place of all things, for in the heart, O King, all things rest. The heart indeed, O King, is the Highest Brahman. The heart does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

## SECOND BRAHMANA.

1. Ganaka Vaideha, descending from his throne, said: 'I bow to you, O Yagnavalkya, teach me.'

Yagnavalkya said: 'Your Majesty, as a man who wishes to make a long journey, would furnish himself with a chariot or a ship, thus is your mind well furnished by these Upanishads'. You are honourable, and wealthy, you have learnt the Vedas and been told the Upanishads. Whither then will you go when departing hence?'

Ganaka Vaideha said: 'Sir, I do not know whither I shall go.'

Yagnavalkya said: 'Then I shall tell you this, whither you will go.'

Ganaka Vaideha said: 'Tell it, Sir.'

2. Yagnavalkya said: 'That person who is in the right eye, he is called Indha, and him who is Indha they call indeed Indra mysteriously, for the gods love what is mysterious, and dislike what is evident.

3. 'Now that which in the shape of a person is in the right eye, is his wife, Virag. Their meeting place is the ether within the heart, and their food the red lump within the heart. Again, their covering is that which is like net-work

within the heart, and the road on which they move (from sleep to waking) is the artery that rises upwards from the heart. Like a hair divided into a thousand parts, so are the veins of it, which are called Hita, placed firmly within the heart. Through these indeed that (food) flows on flowing, and he (the Taigusa) receives as it were purer food than the corporeal Self (the Vaisvanara).

4. 'His (the Taigasa's) Eastern quarter are the pranas (breath) which go to the East;

'His Southern quarter are the pranas which go to the South;

'His Western quarter are the pranas which go to the West;

'His Northern quarter are the praiias which go to the North;

'His Upper (Zenith) quarter are the pranas which go upward;

'His Lower (Nadir) quarter are the pranas which go downward;

'All the quarters are all the pranas. And he (the Atman in that state) can only be described by No, no! He is incomprehensible, for he cannot be comprehended; he is undecaying, for he cannot decay; he is not attached, for he does not attach himself; he is unbound, he does not suffer, he does not perish. O Ganaka, you have indeed reached fearlessness,' thus said Yagnavalkya.

Then Ganaka said: 'May that fearlessness come to you also who teachest us fearlessness. I bow to you. Here are the Videhas, and here am I (thy slave).'

### THIRD BRAHMANA.

1. Yagnavalkya came to Ganaka Vaideha, and he did not mean to speak with him. But when formerly Ganaka Vaideha and Yagnavalkya had a disputation on the Agnihotra, Yagnavalkya had granted him a boon, and he chose (for a boon) that he might be free to ask him any question he liked. Yagnavalkya granted it, and thus the King was the first to ask him a question.

2. 'Yagnavalkya,' he said, 'what is the light of man?'

Yagnavalkya replied: 'The sun, O King; for, having the sun alone for his light, man sits, moves about, does his work, and returns.'

Ganaka Vaideha said: 'So indeed it is, O Yagnavalkya.'

3. Ganaka Vaideha said: 'When the sun has set, O Yagnavalkya, what is then the light of man?'

Yagnavalkya replied: 'The moon indeed is his light; for, having the moon alone for his light, man sits, moves about, does his work, and returns.'

Ganaka Vaideha said: 'So indeed it is, O Yagnavalkya.'

4. Ganaka Vaideha said: 'When the sun has set, O Yagnavalkya, and the moon has set, what is the light of man?'

Yagnavalkya replied: 'Fire indeed is his light; for, having fire alone for his light, man sits, moves about, does his work, and returns.'

5. Ganaka Vaideha said: 'When the sun has set, O Yagnavalkya, and the moon has set, and the fire is gone out, what is then the light of man?'

Yagnavalkya. replied: 'Sound indeed is his light; for, having sound alone for his light, man sits, moves about, does his work, and returns. Therefore, O King, when one cannot see even one's own hand, yet when a sound is raised, one goes towards it.'

Ganaka Vaideha said: 'So indeed it is, O Yagnavalkya.'

6. Ganaka Vaideha said: 'When the sun has set, O Yagnavalkya, and the moon has set, and the fire is gone out, and the sound hushed, what is then the light of man?'

Yagnavalkya said: 'The Self indeed is his light; for, having the Self alone as his light, man sits, moves about, does his work, and returns.'

7. Ganaka Vaideha said: 'Who is that Self?'

Yagnavalkya replied: 'He who is within the heart, surrounded by the Pranas (senses), the person of light, consisting of knowledge. He, remaining the same, wanders along the two worlds, as if thinking, as if moving. During sleep (in dream) he transcends this world and all the forms of death (all that falls under the sway of death, all that is perishable).

8. 'On being born that person, assuming his body, becomes united with all evils; when he departs and dies, he leaves all evils behind.

9. 'And there are two states for that person, the one here in this world, the other in the other world, and as a third an intermediate state, the state of sleep. When in that intermediate state, he sees both those states together, the one here in this world, and the other in the other world. Now whatever his admission to the other world may be, having gained that admission, he sees both the evils and the blessings.

'And when he falls asleep, then after having taken away with him the material from the whole world, destroying and building it up again, he sleeps (dreams) by his own light. In that state the person is self-illuminated.

10. 'There are no (real) chariots in that state, no horses, no roads, but he himself sends forth (creates) chariots, horses, and roads. There are no blessings there, no happiness, no joys, but he himself sends forth (creates) blessings, happiness, and joys. There are no tanks there, no lakes, no rivers, but he himself sends forth (creates) tanks, lakes, and rivers. He indeed is the maker.

11. 'On this there are these verses:

'After having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping (senses). Having assumed light, he goes again to his place, the golden person', the lonely bird. (1)

12. 'Guarding with the breath (prana, life) the lower nest, the immortal moves

away from the nest; that immortal one goes wherever he likes, the golden person, the lonely bird. (2)

13. 'Going up and down in his dream, the god makes manifold shapes for himself, either rejoicing together with women, or laughing (with his friends), or seeing terrible sights. (3)

14. 'People may see his playground but himself no one ever sees. Therefore they say, Let no one wake a man suddenly, for it is not easy to remedy, if he does not get back (rightly to his body)."

'Here some people (object and) say: "No, this (sleep) is the same as the place of waking, for what he sees while awake, that only he sees when asleep."

No, here (in sleep) the person is self-illuminated (as we explained before).'

Ganaka Vaideha said: 'I give you, Sir, a thousand. Speak on for the sake of (my) emancipation.'

15. Yagnavalkya said: 'That (person) having enjoyed himself in that state of bliss (samprasada, deep sleep), having moved about and seen both good and evil, hastens back again as he came, to the place from which he started (the place of sleep), to dream. And whatever he may have seen there, he is not followed (affected) by it, for that person is not attached to anything.'

Ganaka Vaideha said: 'So it is indeed, Yagnavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.'

16. Yagnavalkya said: 'That (person) having enjoyed himself in that sleep (dream), having moved about and seen both good and evil, hastens back again as he came, to the place from which he started, to be awake. And whatever he may have seen there, he is not followed (affected) by it, for that person is not attached to anything.'

Ganaka Vaideha said: 'So it is indeed, Yagnavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.'

17. Yagnavalkya said: 'That (person) having enjoyed himself in that state of waking, having moved about and seen both good and evil, hastens back again as he came, to the place from which he started, to the state of sleeping (dream).

18. 'In fact, as a large fish moves along the two banks of a river, the right and the left, so does that person move along these two states, the state of sleeping and the state of waking.

19. 'And as a falcon, or any other (swift) bird, after he has roamed about here in the air, becomes tired, and folding his wings is carried to his nest, so does that person hasten to that state where, when asleep, he desires no more desires, and dreams no more dreams.

20. 'There are in his body the veins called Hita, which are as small as a hair divided a thousandfold, full of white, blue, yellow, green, and red'. Now when, as it were, they kill him, when, as it were, they overcome him, when, as it

were, an elephant chases him, when, as it were, he falls into a well, he fancies, through ignorance, that danger which he (commonly) sees in waking. But when he fancies that he is, as it were, a god, or that he is, as it were, a king, or " I am this altogether," that is his highest world.

21. 'This indeed is his (true) form, free from desires, free from evil, free from fear. Now as a man, when embraced by a beloved wife, knows nothing that is without, nothing that is within, thus this person, when embraced by the intelligent (prag-na) Self, knows nothing that is without, nothing that is within. This indeed is his (true) form, in which his wishes are fulfilled, in which the Self (only) is his wish, in which no wish is left,-free from any sorrow.

22. 'Then a father is not a father, a mother not a mother, the worlds not worlds, the gods not gods, the Vedas not Vedas. Then a thief is not a thief, a murderer not a murderer, a Kandala not a Kandala, a Paulkasa not a Paulkasa, a Sramana not a Sramana, a Tapasa not a Tapasa. He is not followed by good, not followed by evil, for he has then overcome all the sorrows of the heart.

23. 'And when (it is said that) there (in the Sushupti) he does not see, yet he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else different from him that he could see.

24. 'And when (it is said that) there (in the Sushupti) he does not smell, yet he is smelling, though he does not smell. For smelling is inseparable from the smeller, because it cannot perish. But there is then no second, nothing else different from him that he could smell.

25. 'And when (it is said that) there (in the Sushupti) he does not taste, yet he is tasting, though he does not taste. For tasting is inseparable from the taster, because it cannot perish. But there is then no second, nothing else different from him that he could taste.

26. 'And when (it is said that) there (in the Sushupti) he does not speak, yet he is speaking, though he does not speak. For speaking is inseparable from the speaker, because it cannot perish. But there is then no second, nothing else different from him that he could speak.

27. 'And when (it is said that) there (in the Sushupti) he does not hear, yet he is hearing, though he does not hear. For hearing is inseparable from the hearer, because it cannot perish. But there is then no second, nothing else different from him that he could hear.

28. 'And when (it is said that) there (in the Sushupti) he does not think, yet he is thinking, though he does not think. For thinking is inseparable from the thinker, because it cannot perish. But there is then no second, nothing else different from him that he could think.

29. 'And when (it is said that) there (in the Sushupti) he does not touch, yet he is touching, though he does not touch. For touching is inseparable from the

toucher, because it cannot perish. But there is then no second, nothing else different from him that he could think.

30. 'And when (it is said that) there (in the Sushupti) he does not know, yet he is knowing, though he does not know. For knowing is inseparable from the knower, because it cannot perish. But there is then no second, nothing else different from him that he could know.

31. 'When (in waking and dreaming) there is, as it were, another, then can one see the other, then can one smell the other, then can one speak to the other, then can one hear the other, then can one think the other, then can one touch the other, then can one know the other.

32. 'An ocean, is that one seer, without any duality; this is the Brahma-world, O King.' Thus did Yagiiavalkya teach him. This is his highest goal, this is his highest success, this is his highest world, this is his highest bliss. All other creatures live on a small portion of that bliss.

33. 'If a man is healthy, wealthy, and lord of others, surrounded by all human enjoyments, that is the highest blessing of men. Now a hundred of these human blessings make one blessing of the fathers who have conquered the world (of the fathers). A hundred blessings of the fathers who have conquered this world make one blessing in the Gandharva world. A hundred blessings in the Gandharva world make one blessing of the Devas by merit (work, sacrifice), who obtain their godhead by merit. A hundred blessings of the Devas by merit make one blessing of the Devas by birth, also (of) a Srotriya who is without sin, and not overcome by desire. A hundred blessings of the Devas by birth make one blessing in the world of Pragapati, also (of) a Srotriya who is without sin, and not overcome by desire. A hundred blessings in the world of Pragapati make one blessing in the world of Brahman, also (of) a Srotriya who is without sin, and not overcome by desire. And this is the highest blessing.

'This is the Brahma-world, O king,' thus spake Yagnavalkya.

Ganaka Vaideha said: 'I give you, Sir, a thousand. Speak on for the sake of (my) emancipation.'

Then Yagnavalkya was afraid lest the King, having become full of understanding, should drive him from all his positions.

34. And Yagnavalkya said: 'That (person), having enjoyed himself in that state of sleeping (dream), having moved about and seen both good and bad, hastens back again as he came, to the place from which he started, to the state of waking.

35. 'Now as a heavy-laden carriage moves along groaning, thus does this corporeal Self, mounted by the intelligent Self, move along groaning, when a man is thus going to expire.

36. 'And when (the body) grows weak through old age, or becomes weak through illness, at that time that person, after separating himself from his members, as an Amra (mango), or Udumbara (fig), or Pippala-fruit is separated from the

stalk, hastens back again as he came, to the place from which he started, to (new) life.

37. 'And as policemen, magistrates, equerries, and governors wait for a king who is coming back, with food and drink, saying, "He comes back, he approaches," thus do all the elements wait on him who knows this, saying, "That Brahman comes, that Brahman approaches."

38. 'And as policemen, magistrates, equerries, and governors gather round a king who is departing, thus do all the senses (pranas) gather round the Self at the time of death, when a man is thus going to expire.í