

## THE EARLY UPANISHADS

Associated with each of the four Vedas are several classes of additional literature. These include the *Brahmana*, which are detailed guidebooks for the performance of the Vedic rituals. The Upanishads, on the other hand, are supposed to represent the esoteric teachings of the Vedic sages. The word *upanishad* literally means “to sit (-shad) down (ni-) near (upa-),” and they represent themselves as containing the esoteric import of the Vedic rituals. Included here are selections from the *Brhadaranyaka Upanishad*, which is thought to be the oldest Upanishad, composed before 1000 BCE. It is very much concerned with explaining the import of the sacrifices, as opposed to the later Upanishads, which often reflect later religious developments.

Selections from the **Brhadaranyaka Upanishad**

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<http://sanatan.intnet.mu/upanishads/brihadaranyaka.htm>

### Book I

#### Chapter I—Meditation on the Horse-sacrifice

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.

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

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. 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. 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.

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.

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. 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.

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 over-come him; death becomes his self; and he becomes one with these deities.

## Chapter IV—The Creation and Its Cause

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.

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.

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. 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.

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

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. 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.

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?”

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.

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.

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. Still He did not flourish. He projected the sudra

caste—Pushan. This earth is Verily Pushan (the nourisher); for it nourishes all that exists.

Yet He did not flourish. He projected, further, that excellent form, justice (dharma). This justice is the controller of the kshatriya. There—fore 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.

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. Now, this self (the ignorant person) is an object of enjoyment (loka) 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.

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 in—complete.

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**

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.”

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. “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. 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). 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. 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. 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. 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. 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.

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.

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.

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. 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 felloe. 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.

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.

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 scripture 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. His divine and immortal organ of speech, mind and vital breath enter into him (the son).

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. 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. 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.

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 breaths 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.

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.

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 (in and out breaths), 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**

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. 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.

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.

## **Book II**

### **Chapter I - Relative Aspects of Brahman**

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."

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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. 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.

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 sleep. 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."

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.

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.

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**

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. 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.

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.

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**

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

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.

Now with reference to the body: The gross form is that which is other than the air and the akasa (space) 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.

Now the subtle: It is the air and the akasa (space) 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.

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: *neti neti* "Not this, not this"; 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**

"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)."

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."

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."

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."

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.

"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.

"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.

"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.

"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.

"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.

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.

"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?"

### **Book III**

#### **Chapter I - Yajnavalkya and Asvala**

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.

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. "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."

"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."

"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."

"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. "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."

"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."

"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."

"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**

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?"

"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).

"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.

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

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

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

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

"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."

"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."

"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."

"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."

"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 IV - Yajnavalkya and Ushasta**

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 is breathed in with the out-breath (prana) is your self that is within all. That which moves outward with the in-breath (apana) is your self that is within all. That which pervades through the downward moving wind (vyana) is your self that is within all. That which goes out with the upward moving wind (udana) is your self that is within all. This is your self that is within all."

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**

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 meditativeness and non—meditativeness, 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)**

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 (celestial musicians), 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 the Golden Egg, O Gargi."

"By what, pray, is the World of the Golden Egg 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**

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 verse 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 verse 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 verse and that Inner Controller."

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

Yajnavalkya said: "Wind, O Gautama, is that verse. By wind, 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 wind as by a thread."

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

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.

"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 space, yet is within space, whom space does not know, whose body space is and who controls space 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.

Now, with reference to beings, 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, 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 (vijñana), 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)**

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."

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."

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?"

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.

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."

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 unmanifested space."

"What pervades space?"

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 space; 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.

"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, hours, 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 their offerings.

"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.

"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."

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**

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?"

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."

"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. "

"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."

"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."

"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."

"Which are the six gods?" asked Sakalya.

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

"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."

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; it is Brahman which is called That (Tyat)."

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.

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.

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.

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.

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.

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.

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.

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.

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

"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."

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

"With the deity Yama (the god of death)."

"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."

"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."

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

"With the deity Soma (the moon)."

"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."

"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?"

"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."

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

"In the out-breath."

"In what does out-breath find its support?"

"In the in-breath."

"In what does the in-breath find its support?"

"In the downward moving wind."

"In what does the downward moving wind find its support?"

"In the upward moving wind."

"In what does the upward moving wind find its support?"

"In the pervading wind."

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.

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.