

THE THIRTEEN PRINCIPAL
UPANISHADS
TRANSLATED FROM THE SANSKRIT

WITH AN OUTLINE OF
THE PHILOSOPHY OF THE UPANISHADS
AND AN ANNOTATED BIBLIOGRAPHY

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6. Then he rubbed thus.¹ From his mouth as the fire-hole (*yonī*) and from his hands he created fire (*agni*). Both these [i. e. the hands and the mouth] are hairless on the inside, for the fire-hole (*yonī*) is hairless on the inside.

This that people say, 'Worship this god! Worship that god!'—one god after another—this is his creation indeed! And he himself is all the gods.

Now, whatever is moist, that he created from semen, and that is Soma. This whole world, verily, is just food and the eater of food.

That was Brahma's super-creation: namely, that he created the gods, his superiors; likewise that, being mortal, he created the immortals. Therefore was it a super-creation. Verily, he who knows this comes to be in that super-creation of his.

7. Verily, at that time the world was undifferentiated. It became differentiated just by name and form, as the saying is: 'He has such a name, such a form.' Even today this world is differentiated just by name and form, as the saying is: 'He has such a name, such a form.'

He entered in here, even to the fingernail-tips, as a razor would be hidden in a razor-case, or fire in a fire-holder.² Him they see not, for [as seen] he is incomplete. When breathing, he becomes breath (*prāṇa*) by name; when speaking, voice; when seeing, the eye; when hearing, the ear; when thinking, the mind; these are merely the names of his acts. Whoever worships one or another of these—he knows not; for he is

¹ The adverb is here used deictically.

² Such is the traditional interpretation. If that is correct, the passage presents the earliest occurrence of a favorite simile of the later Vedānta; cf. for example, Śaṅkara on the Brahma-Sūtras 3. 2. 6: 'as fire is latent in firewood or in covered embers.' But the meaning of *viśvambhara* is uncertain. Etymologically the word is a compound signifying 'all-bearing.' As such it is an unambiguous appellation of the earth at AV. 12. 1. 6. The only other occurrence of its adjectival use that is cited in BR. is AV. 2. 16. 5, where the commentator substantiates his rendering 'fire' by quoting the present passage. In both of these passages Whitney rejects the meaning 'fire' (AV. Tr. p. 60-61), and in his criticism of Böhtlingk's translation of this Upanishad (AJP. 11. 432) suggests that '*viśvambhara* may perhaps here mean some kind of insect, in accordance with its later use,' and 'since the point of comparison is the invisibility of the things encased' proposes the translation 'or as a *viśvambhara* in a *viśvambhara*-nest.' But Professor Lanman adds to Whitney's note on AV. 2. 16. 5 (AV. Tr. p. 60-61): 'I think, nevertheless, that fire may be meant.' The same simile recurs at Kaush. 4. 20.

incomplete with one or another of these. One should worship with the thought that he is just one's self (*ātman*), for therein all these become one. That same thing, namely, this self, is the trace (*padanīya*) of this All, for by it one knows this All. Just as, verily, one might find by a footprint (*pada*), thus—¹ He finds fame and praise who knows this.

8. That self is dearer than a son, is dearer than wealth, is dearer than all else, since this self is nearer.

If of one who speaks of anything else than the self as dear, one should say, 'He will lose what he holds dear,' he would indeed be likely to do so. One should reverence the self alone as dear. He who reverences the self alone as dear—what he holds dear, verily, is not perishable.

9. Here people say: 'Since men think that by the knowledge of Brahma they become the All, what, pray, was it that Brahma knew whereby he became the All?'

10. Verily, in the beginning this world was Brahma.

It knew only itself (*ātmānam*): 'I am Brahma!' Therefore it became the All. Whoever of the gods became awakened to this, he indeed became it; likewise in the case of seers (*ṛṣi*), likewise in the case of men. Seeing this, indeed, the seer Vāmadeva began:—

I was Manu and the sun (*Sūrya*)!²

This is so now also. Whoever thus knows 'I am Brahma!'

¹ In the above translation *evam* ('thus') is regarded as the complete apodosis of the sentence whose protasis is introduced by *yathā* ('just as'). This arrangement of clauses involves an ellipsis, which, if supplied in full, might be: 'Just as, verily, one might find [cattle, the commentator explains] by a footprint, thus one finds this All by its footprint, the self (*ātman*).'

Another possible grouping would connect that protasis with the preceding sentence merely as an added simile, *evam* ('thus') being regarded as a resumptive introduction for the following sentence. The translation of the words thus grouped would be: 'That very thing is the trace of this All—even this self (*ātman*); for by it one knows this All, just as, verily, one might find by a footprint. Thus he finds fame and praise who knows this.'

Neither arrangement of the clauses is entirely satisfactory. Of the two, the latter, however, would appear to be the less probable, for the reason that it prevents the concluding sentence from assuming the exact form—permitted by the arrangement adopted above—of the customary formula announcing the reward of knowing the truths which have been expounded.

² RV. 4. 26. 1 a.

becomes this All; even the gods have not power to prevent his becoming thus, for he becomes their self (*ātman*).

So whoever worships another divinity [than his Self], thinking 'He is one and I another,' he knows not. He is like a sacrificial animal for the gods. Verily, indeed, as many animals would be of service to a man, even so each single person is of service to the gods. If even one animal is taken away, it is not pleasant. What, then, if many? Therefore it is not pleasing to those [gods] that men should know this.

11. Verily, in the beginning this world was Brahma, one only. Being one, he was not developed. He created still further¹ a superior form, the Kshatrahood, even those who are Kshatras (rulers)² among the gods: Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mṛityu, Īśāna. Therefore there is nothing higher than Kshatra. Therefore at the Rājasūya ceremony³ the Brahman sits below the Kshatriya. Upon Kshatrahood alone does he confer this honor. This same thing, namely Brahmanhood (*brahma*), is the source of Kshatrahood. Therefore, even if the king attains supremacy, he rests finally upon Brahmanhood as his own source. So whoever injures him [i. e. a Brahman] attacks his own source. He fares worse in proportion as he injures one who is better.

12. He was not yet developed. He created the Viś (the commonalty), those kinds of gods that are mentioned in numbers: the Vasus, the Rudras, the Ādityas, the Viśvadevas, the Maruts.

13. He was not yet developed. He created the Śūdra caste (*varṇa*), Pūshan.⁴ Verily, this [earth] is Pūshan, for she nourishes (\sqrt{pus}) everything that is.

14. He was not yet developed. He created still further a better form, Law (*dharma*). This is the power (*kṣatra*) of the Kshatriya class (*kṣatra*), viz. Law. Therefore there is nothing higher than Law. So a weak man controls a strong man by Law, just as if by a king. Verily, that which is Law is truth. Therefore they say of a man who speaks the truth,

¹ *aty-asṛjata*: 'super-created.'

² *kṣatra*: abstractly, power or dominion; specifically, temporal power: used to designate the military and princely class, as contrasted with the priestly class of Brahmans. See page 98, note 2.

³ The ceremonial anointing of a king.

⁴ Another Vedic divinity.

‘He speaks the Law,’ or of a man who speaks the Law, ‘He speaks the truth.’ Verily, both these are the same thing.

15. So that Brahma [appeared as] Kshatra, Viś, and Śūdra. So among the gods Brahma appeared by means of Agni, among men as a Brahman, as a Kshatriya by means of the [divine] Kshatriya, as a Vaiśya by means of the [divine] Vaiśya, as a Śūdra by means of the [divine] Śūdra. Therefore people desire a place among the gods in Agni, among men in a Brahman, for by these two forms [pre-eminently] Brahma appeared.

Now whoever departs from this world [i. e. the world of the Ātman] without having recognized it as his own, to him it is of no service, because it is unknown, as the unrecited Vedas or any other undone deed [do not help a man].

Verily, even if one performs a great and holy work, but without knowing this, that work of his merely perishes in the end. One should worship the Self alone as his [true] world. The work of him who worships the Self alone as his world does not perish, for out of that very Self he creates whatsoever he desires.¹

16. Now this Self, verily, is a world of all created things. Insofar as a man makes offerings and sacrifices, he becomes the world of the gods. Insofar as he learns [the Vedas], he becomes the world of the seers (ṛṣi). Insofar as he offers libations to the fathers and desires offspring, he becomes the world of the fathers. Insofar as he gives lodging and food to men, he becomes the world of men. Insofar as he finds grass and water for animals, he becomes the world of animals. Insofar as beasts and birds, even to the ants, find a living in his houses, he becomes their world. Verily, as one would desire security for his own world, so all creatures wish security for him who has this knowledge. This fact, verily, is known when it is thought out.

17. In the beginning this world was just the Self (Ātman), one only. He wished: ‘Would that I had a wife; then I would procreate. Would that I had wealth; then I would offer sacrifice.’ So great, indeed, is desire. Not even if one desired, would he get more than that. Therefore even today when one is lonely one wishes: ‘Would that I had a wife, then

¹ Cf. Chānd. 8. 2, where this thought is developed in detail.

I would procreate. Would that I had wealth, then I would offer sacrifice.' So far as he does not obtain any one of these, he thinks that he is, assuredly, incomplete. Now his completeness is as follows: his mind truly is his self (*ātman*); his voice is his wife; his breath is his offspring; his eye is his worldly wealth, for with his eye he finds; his ear is his heavenly [wealth], for with his ear he hears it; his body (*ātman*), indeed, is his work, for with his body he performs work.

The sacrifice is fivefold. The sacrificial animal is fivefold. A person is fivefold. This whole world, whatever there is, is fivefold. He obtains this whole world who knows this.

FIFTH BRĀHMAṆA

The threefold production of the world by Prajāpati as food for himself

1. When the Father produced by intellect
And austerity seven kinds of food,
One of his [foods] was common to all,
Of two he let the gods partake,
Three he made for himself,
One he bestowed upon the animals.
On this [food] everything depends,
Both what breathes and what does not.
How is it that these do not perish
When they are being eaten all the time?
He who knows this imperishableness—
He eats food with his mouth (*pratīka*),
He goes to the gods,
He lives on strength.

Thus the verses.

2. 'When the Father produced by intellect and austerity seven kinds of food'—truly by intellect and austerity the Father did produce them.

'One of his [foods] was common to all.' That of his which is common to all is the food that is eaten here. He who worships that, is not turned from evil, for it is mixed [i. e. common, not selected].

'Of two he let the gods partake.' They are the *huta* (fire-sacrifice) and the *prahuta* (offering). For this reason one

sacrifices and offers to the gods. People also say that these two are the new-moon and the full-moon sacrifices. Therefore one should not offer sacrifice [merely] to secure a wish.

‘One he bestowed upon the animals’—that is milk, for at first both men and animals live upon milk. Therefore they either make a new-born babe lick butter or put it to the breast. Likewise they call a new-born calf ‘one that does not eat grass.’

‘On this [food] everything depends, both what breathes and what does not’—for upon milk everything depends, both what breathes and what does not. This that people say, ‘By offering with milk for a year one escapes repeated death (*punarimṛtyu*)’—one should know that this is not so, since on the very day that he makes the offering he who knows escapes repeated death, for he offers all his food to the gods.

‘How is it that these do not perish when they are being eaten all the time?’ Verily, the Person is imperishableness, for he produces this food again and again.

‘He who knows this imperishableness’—verily, a person is imperishableness, for by continuous meditation he produces this food as his work. Should he not do this, all the food would perish.

‘He eats food with his mouth (*pratīka*).’ The *pratīka* is the mouth. So he eats food with his mouth.

‘He goes to the gods, he lives on strength’—this is praise.

3. ‘Three he made for himself.’ Mind, speech, breath—these he made for himself.

People say: ‘My mind was elsewhere; I did not see. My mind was elsewhere; I did not hear. It is with the mind, truly, that one sees. It is with the mind that one hears. Desire, imagination, doubt, faith, lack of faith, steadfastness, lack of steadfastness, shame, meditation, fear—all this is truly mind.¹ Therefore even if one is touched on his back, he discerns it with the mind.

Whatever sound there is, it is just speech. Verily, it comes to an end [as human speech]; verily, it does not [as the heavenly voice].

The in-breath, the out-breath, the diffused breath, the up-breath, the middle-breath—all this is just breath.

¹ This and the two preceding sentences are quoted at Maitri 6. 30.

1. 5. 3-] BRIHAD-ĀRANYAKA UPANISHAD

Verily, the self (*ātman*) consists of speech, mind, and breath.

4. These same are the three worlds. This [terrestrial] world is Speech. The middle [atmospheric] world is Mind. That [celestial] world is Breath.

5. These same are the three Vedas. The Rig-Veda is Speech. The Yajur-Veda is Mind. The Sāma-Veda is Breath.

6. The same are the gods, Manes, and men. The gods are Speech. The Manes are Mind. Men are Breath.

7. These same are father, mother, and offspring. The father is Mind. The mother is Speech. The offspring is Breath.

8. These same are what is known, what is to be known, and what is unknown.

Whatever is known is a form of Speech, for Speech is known. Speech, having become this, helps him [i. e. man].

9. Whatever is to be known is a form of Mind, for mind is to be known. Mind, having become this, helps him.

10. Whatever is unknown is a form of Breath, for Breath is unknown. Breath, having become this, helps him.

11. Of this Speech the earth is the body. Its light-form is this [terrestrial] fire. As far as Speech extends, so far extends the earth, so far this fire.

12. Likewise of that Mind the sky is the body. Its light-form is yon sun. As far as Mind extends, so far extends the sky, so far yon sun.

These two [the fire and the sun] entered sexual union. Therefrom was born Breath. He is Indra. He is without a rival. Verily, a second person is a rival. He who knows this has no rival.

13. Likewise of that Breath, water is the body. Its light-form is yon moon. As far as Breath extends, so far extends water, so far yon moon.

These are all alike, all infinite. Verily he who worships them as finite wins a finite world. Likewise he who worships them as infinite wins an infinite world.

One's self identified with the sixteenfold Prajāpati

14. That Prajāpati is the year. He is composed of sixteen parts. His nights, truly, are fifteen parts. His

sixteenth part is steadfast. He is increased and diminished by his nights alone. Having, on the new-moon night, entered with that sixteenth part into everything here that has breath, he is born thence on the following morning [as the new moon]. Therefore on that night one should not cut off the breath of any breathing thing, not even of a lizard, in honor of that divinity.

15. Verily, the person here who knows this, is himself that Prajāpati with the sixteen parts who is the year. The fifteen parts are his wealth. The sixteenth part is his self (*ātman*). In wealth alone [not in self] is one increased and diminished.

That which is the self (*ātman*) is a hub; wealth, a felly.¹ Therefore even if one is overcome by the loss of everything, provided he himself lives, people say merely: 'He has come off with the loss of a felly!'

The three worlds and how to win them

16. Now, there are of a truth three worlds—the world of men, the world of the fathers, and the world of the gods. This world of men is to be obtained by a son only, by no other means; the world of the fathers, by sacrifice; the world of the gods, by knowledge. The world of the gods is verily the best of worlds. Therefore they praise knowledge.

A father's transmission to his son

17. Now next, the Transmission.²—

When a man thinks he is about to depart, he says to his son: 'Thou art holy knowledge. Thou art sacrifice. Thou art the world.' The son replies: 'I am holy knowledge. I am sacrifice. I am the world.' Verily, whatever has been learned [from the Vedas], the sum of all this is expressed by the word 'knowledge' (*brahma*). Verily, whatever sacrifices have been made, the sum of them all is expressed by the word 'sacrifice.' Whatever worlds there are, they are all comprehended under the word 'world.' So great, verily, is this all.

¹ In the analogy of a wheel.

² Another description of a dying father's benediction and bestowal upon his son occurs at Kaush. 2. 15.

to speak,' the voice began. 'I am going to see,' said the eye. 'I am going to hear,' said the ear. So spake the other functions, each according to his function. Death, appearing as weariness, laid hold and took possession of them; and, taking possession of them, Death checked them. Therefore the voice becomes weary, the eye becomes weary, the ear becomes weary. But Death did not take possession of him who was the middle breath. They sought to know him. They said: 'Verily, he is the best of us, since whether moving or not moving, he is not perturbed, nor perishes. Come, let us all become a form of him.' Of him, indeed, they became a form. Therefore they are named 'vital breaths' after him. In whatever family there is a man who has this knowledge, they call that family after him. Whoever strives with one who knows this, dries up and finally dies.—So much with reference to the self.

22. Now with reference to the divinities.—

'Verily, I am going to blaze,' began the Fire. 'I am going to give forth heat,' said the Sun. 'I am going to shine,' said the Moon. So said the other divinities, each according to his divine nature. As Breath holds the central position among the vital breaths [or functions], so Wind among these divinities; for the other divinities have their decline, but not Wind. The Wind is that divinity which never goes to rest.

23. There is this verse on the subject:—

From whom the sun rises
And in whom it sets—

in truth, from Breath it rises, and in Breath it sets—

Him the gods made law (*dharma*);
He only today and tomorrow will be.

Verily, what those [functions] undertook of old, even that they accomplish today. Therefore one should practise but one activity. He should breathe in and breathe out, wishing, 'May not the evil one, Death, get me.' And the observance which he practises he should desire to fulfil to the end. Thereby he wins complete union with that divinity [i. e. Breath] and residence in the same world.

SIXTH BRĀHMAṆA

The entire actual world a threefold appearance of the unitary immortal Soul

1. Verily, this world is a triad—name, form, and work.

Of these, as regards names, that which is called Speech is their hymn of praise (*uktha*), for from it arise (*ut-thā*) all names. It is their Sāman (chant), for it is the same (*sama*) as all names. It is their prayer (*brahman*), for it supports (\sqrt{bhar}) all names.

2. Now of forms.—That which is called the Eye is their hymn of praise (*uktha*), for from it arise (*ut-thā*) all forms. It is their Sāman (chant), for it is the same (*sama*) as all forms. It is their prayer (*brahman*), for it supports (\sqrt{bhar}) all forms.

3. Now of works.—That which is called the Body (*ātman*) is their hymn of praise (*uktha*), for from it arise (*ut-thā*) all actions. It is their Sāman (chant), for it is the same (*sama*) as all works. It is their prayer (*brahman*), for it supports (\sqrt{bhar}) all works.

Although it is that triad, this Soul (*Ātman*) is one. Although it is one, it is that triad. That is the Immortal veiled by the real (*satya*). Life (*prāṇa*, 'breath') [a designation of the *Ātman*], verily, is the Immortal. Name and form are the real. By them this Life is veiled.

SECOND ADHYĀYA

FIRST BRĀHMAṆA¹

Gārgya and Ajātaśatru's progressive definition of Brahma as the world-source, entered in sleep

1. Driptaḥlāki was a learned Gārgya. He said to Ajātaśatru, [king] of Benares: 'I will tell you about Brahma.' Ajātaśatru said: 'We will give a thousand [cows] for such a speech. Verily, people will run hither, crying, "A Janaka! a Janaka!"'²

¹ Compare the similar conversation in Kaush. 4.

² A very learned and liberal king.

“He will tell me Brahma.” However, I shall cause you to know him clearly.’

He took him by the hand and rose. The two went up to a man who was asleep. They addressed him with these words: ‘Thou great, white-robed king Soma!’ He did not rise. He [i. e. Ajātaśatru] woke him by rubbing him with his hand. That one arose.

16. Ajātaśatru said: ‘When this man fell asleep thus, where then was the person who consists of intelligence (*viññāna*)? Whence did he thus come back?’

And this also Gārgya did not know.

17. Ajātaśatru said: ‘When this man has fallen asleep thus, then the person who consists of intelligence, having by his intelligence taken to himself the intelligence of these senses (*prāṇa*), rests in that place which is the space within the heart. When that person restrains the senses, that person is said to be asleep. Then the breath is restrained. The voice is restrained. The eye is restrained. The ear is restrained. The mind is restrained.

18. When he goes to sleep, these worlds are his. Then he becomes a great king, as it were. Then he becomes a great Brahman, as it were. He enters the high and the low, as it were. As a great king, taking with him his people, moves around in his own country as he pleases, even so here this one, taking with him his senses, moves around in his own body (*śarīra*) as he pleases.

19. Now when one falls sound asleep (*susupta*), when one knows nothing whatsoever, having crept out through the seventy-two thousand channels called *hitā*, which lead from the heart to the pericardium, one rests in the pericardium. Verily, as a youth or a great king or a great Brahman might rest when he has reached the summit of bliss, so this one now rests.

20. As a spider might come out with his thread, as small sparks come forth from the fire, even so from this Soul come forth all vital energies (*prāṇa*), all worlds, all gods, all beings. The mystic meaning (*upanīṣad*) thereof is ‘the Real of the real’ (*satyasya satya*).¹ Vital energies, verily, are the real. He is their Real.’

¹ Part of this paragraph recurs at Maitri 6. 32.

Atri. He who knows this becomes the eater of everything; everything becomes his food.

THIRD BRĀHMAṆA

The two forms of Brahma

1. There are, assuredly, two forms of Brahma : the formed (*mūrta*) and the formless,¹ the mortal and the immortal, the stationary and the moving, the actual (*sat*) and the yon (*tya*).

2. This is the formed [Brahma]—whatever is different from the wind and the atmosphere. This is mortal; this is stationary; this is actual. The essence of this formed, mortal, stationary, actual [Brahma] is yonder [sun] which gives forth heat, for that is the essence of the actual.

3. Now the formless [Brahma] is the wind and the atmosphere. This is immortal, this is moving, this is the yon. The essence of this unformed, immortal, moving, yonder [Brahma] is the Person in that sun-disk, for he is the essence of the yon.—Thus with reference to the divinities.

4. Now, with reference to the self.—

Just that is the formed [Brahma] which is different from breath (*prāṇa*) and from the space which is within the self (*ātman*). This is mortal, this is stationary, this is actual. The essence of this formed, mortal, stationary, actual [Brahma] is the eye, for it is the essence of the actual.

5. Now the formless [Brahma] is the breath and the space which is within the self. This is immortal, this is moving, this is the yon. The essence of this unformed, immortal, moving, yonder [Brahma] is this Person who is in the right eye, for he is the essence of the yonder.

6. The form of this Person is like a saffron-colored robe, like white wool, like the [red] Indragopa beetle, like a flame of fire, like the [white] lotus-flower, like a sudden flash of lightning. Verily, like a sudden lightning-flash is the glory of him who knows this.

Hence, now, there is the teaching 'Not thus! not so!' (*neti, neti*), for there is nothing higher than this, that he is thus. Now the designation for him is 'the Real of the real.' Verily, breathing creatures are the real. He is their Real.

¹ Thus far the sentence recurs at Maitri 6. 3.

FOURTH BRĀHMAṆA

The conversation of Yājñavalkya and Maitreyī
concerning the pantheistic Soul

1. 'Maitreyī!' said Yājñavalkya, 'lo, verily, I am about to go forth from this state.¹ Behold! let me make a final settlement for you and that Kātyāyanī.'

2. Then said Maitreyī: 'If now, sir, this whole earth filled with wealth were mine, would I be immortal thereby?'

'No,' said Yājñavalkya. 'As the life of the rich, even so would your life be. Of immortality, however, there is no hope through wealth.'

3. Then said Maitreyī: 'What should I do with that through which I may not be immortal? What you know, sir—that, indeed, tell me!'

4. Then said Yājñavalkya: 'Ah (*bata*)! Lo (*are*), dear (*prīyā*) as you are to us, dear is what you say! Come, sit down. I will explain to you. But while I am expounding, do you seek to ponder thereon.'

5. Then said he: 'Lo, verily, not for love of the husband is a husband dear, but for love of the Soul (*Ātman*) a husband is dear.

Lo, verily, not for love of the wife is a wife dear, but for love of the Soul a wife is dear.

Lo, verily, not for love of the sons are sons dear, but for love of the Soul sons are dear.

Lo, verily, not for love of the wealth is wealth dear, but for love of the Soul wealth is dear.

Lo, verily, not for love of Brahmanhood² (*brahma*) is Brahmanhood dear, but for love of the Soul Brahmanhood is dear.

Lo, verily, not for love of Kshatrahood² (*kṣatra*) is Kshatrahood dear, but for love of the Soul Kshatrahood is dear.

¹ Instead of the general meaning 'place,' *sthāna* in this context probably has this more technical meaning, designating 'stage in the life of a Brahman' (*āśrama*); i. e. from being a 'householder' (*grhastha*) he is going on to be an 'anchorite' (*vanaprastha*) in the order of the 'four stages.'

² From the more simple, general conception of *brahma* as 'devotion' and 'sanctity' there became developed a more specific, technical application, 'the

Lo, verily, not for love of the worlds are the worlds dear, but for love of the Soul the worlds are dear.

Lo, verily, not for love of the gods are the gods dear, but for love of the Soul the gods are dear.

Lo, verily, not for love of the beings (*bhūta*) are beings dear, but for love of the Soul beings are dear.

Lo, verily, not for love of all is all dear, but for love of the Soul all is dear.

priesthood' or 'the Brahman class.' Likewise from the more simple, general conception of *ksatra* as 'rule' was developed a more specific, technical application, 'the ruling power' or 'the Kshatriya class.'

The trend of this process is discernible in the Rig-Veda at 1. 157. 2, the earliest instance where the two words are associated. Various stages may be noted in other passages where the two words are connected. In the Atharva-Veda at 12. 5. 8 they would seem to be used (unless, indeed, figuratively) in the primary, non-technical sense, for they are mentioned along with other qualities of a Kshatriya. But the technical significance is evident in AV. 2. 15. 4 and 15. 10. 2-11; while in AV. 9. 7. 9 the social classes as such are unmistakably emphasized. Similarly in the Vājasaneyi-Saṁhitā :—in 19. 5 the primary meaning is dominant; in 5. 27 : 6. 3; 7. 21; 14. 24; 18. 38 the more technical meaning is evident; while *brahma* and *ksatra* are mentioned along with other caste terms at 10. 10-12 (with *viś*, 'the people'); 18. 48; 20. 17, 25; 26. 2; 30. 5 (with *vaiśya* and *śūdra*). Similarly in the Aitareya Brāhmaṇa where the two words are associated :—at 3. 11 and 7. 21, with the primary meaning dominant, there seems to be a touch of the technical significance; at 7. 22, 24 the social classes are designated, although it comes out clearly that they are such because characterized by the abstract qualities *brahma* and *ksatra* respectively; they are mentioned as distinct classes at 2. 33 (along with the *viś*) and at 7. 19 (along with *vaiśya* and *śūdra*). Similarly in the Śatapatha Brāhmaṇa where the two words are associated :—the primary conceptions are apparent in 11. 4. 3, 11-13, where *brahma* and *ksatra* are qualities or characteristics co-ordinated with other objects desired in prayer; but these qualities are felt as characteristic of certain social classes, as also of certain gods (Bṛihaspati and Mitra respectively) correlated therewith (in 10. 4. 1. 5 Indra and Agni, in 5. 1. 1. 11 Bṛihaspati and Indra, in 4. 1. 4. 1-4 Mitra and Varuṇa respectively); *brahma* and *ksatra* are also simply technical designations of the social classes in 1. 2. 1. 7; 3. 5. 2. 11; 4. 2. 2. 13; 9. 4. 1. 7-11; 12. 7. 3. 12; 13. 1. 5. 2. Still further advanced class differentiation is evidenced by the use of *brahma* and *ksatra* along with *viś* as designations of the 'priesthood,' 'nobility,' and 'people' respectively at 2. 1. 3. 5-8; 2. 1. 4. 12; 10. 4. 1. 9; 11. 2. 7. 14-16.

This conspectus of usage furnishes corroboration to the inherent probability that here (in the Upanishad which forms the conclusion of the Śatapatha Brāhmaṇa), especially in § 6, the words *brahma* and *ksatra* are class-designations, pregnant, however, with the connotation of the respective qualities. Accordingly, the (hybrid) word 'Brahmanhood' can perhaps best express both 'the Brahman class' and the quality of 'devotion' or 'sanctity' characterizing the priesthood. Similarly the word 'Kshatrahood' is used to designate both 'the Kshatriya class' and the quality of 'warrior-rule' characterizing the nobility.

2. 4. 5-] BṚIHAD-ĀRANYAKA UPANISHAD

Lo, verily, it is the Soul (*Ātman*) that should be seen, that should be hearkened to, that should be thought on, that should be pondered on, O Maitreyī. Lo, verily, with the seeing of, with the hearkening to, with the thinking of, and with the understanding of the Soul, this world-all is known.

6. Brahmanhood has deserted¹ him who knows Brahmanhood in aught else than the Soul.

Kshatrahood has deserted¹ him who knows Kshatrahood in aught else than the Soul.

The worlds have deserted him who knows the worlds in aught else than the Soul.

The gods have deserted him who knows the gods in aught else than the Soul.

Beings have deserted him who knows beings in aught else than the Soul.

Everything has deserted him who knows everything in aught else than the Soul.

This Brahmanhood, this Kshatrahood, these worlds, these gods, these beings, everything here is what this Soul is.

7. It is—as, when a drum is being beaten, one would not be able to grasp the external sounds, but by grasping the drum or the beater of the drum the sound is grasped.

8. It is—as, when a conch-shell is being blown, one would not be able to grasp the external sounds, but by grasping the conch-shell or the blower of the conch-shell the sound is grasped.

9. It is—as, when a lute is being played, one would not be able to grasp the external sounds, but by grasping the lute or the player of the lute the sound is grasped.

10. It is—as, from a fire laid with damp fuel, clouds of smoke separately issue forth, so, lo, verily, from this great Being (*bhūta*) has been breathed forth that which is Rig-Veda, Yajur-Veda, Sāma-Veda, [Hymns] of the Atharvans and Anḡirases,² Legend (*itihāsa*), Ancient Lore (*purāna*), Sciences (*vidyā*), Mystic Doctrines (*upanīṣad*), Verses (*śloka*), Aphorisms (*sūtra*),

¹ If this aorist is gnomic, the meaning would be simply 'deserts' or 'would desert'; so also in all the following similar sentences. Cf. Bṛih. 4. 5. 7.

² A designation of the Atharva-Veda.

Explanations (*anuvyākhyāna*), and Commentaries (*vyākhyāna*). From it, indeed, are all these breathed forth.¹

11. It is—as of all waters the uniting-point is the sea, so of all touches the uniting-point is the skin, so of all tastes the uniting-point is the tongue, so of all smells the uniting-point is the nostrils, so of all forms the uniting-point is the eye, so of all sounds the uniting-point is the ear, so of all intentions (*samkalpa*) the uniting-point is the mind (*manas*), so of all knowledges the uniting-point is the heart, so of all acts (*karma*) the uniting-point is the hands, so of all pleasures (*ānanda*) the uniting-point is the generative organ, so of all evacuations the uniting-point is the anus, so of all journeys the uniting-point is the feet, so of all the Vedas the uniting-point is speech.

12. It is—as a lump of salt cast in water would dissolve right into the water; there would not be [any]² of it to seize forth, as it were (*iva*), but wherever one may take, it is salty indeed—so, lo, verily, this great Being (*bhūta*), infinite, limitless, is just a mass of knowledge (*vijñāna-ghana*).

Arising out of these elements (*bhūta*), into them also one vanishes away. After death there is no consciousness (*na pretya sanjñā 'sti*). Thus, lo, say I.' Thus spake Yājñavalkya.

13. Then spake Maitreyī: 'Herein, indeed, you have bewildered me, sir—in saying (*iti*): "After death there is no consciousness"!'

Then spake Yājñavalkya: 'Lo, verily, I speak not bewilderment (*moha*). Sufficient, lo, verily, is this for understanding.

14. For where there is a duality (*dvaita*), as it were (*iva*), there one sees another; there one smells another; there one hears another; there one speaks to another; there one thinks of another; there one understands another. Where, verily, everything has become just one's own self, then whereby and whom would one smell? then whereby and whom would one see? then whereby and whom would one hear? then whereby and to whom would one speak? then whereby and on whom would one think? then whereby and

¹ This section recurs, with slight variations, at Maitri 6. 32.

² Or the ellipsis might be construed: 'It would not be [possible] to seize it forth...'

3. 2. 6-] BRIHAD-ĀRANYAKA UPANISHAD

6. The ear, verily, is an apprehender. It is seized by sound as an over-apprehender, for by the ear one hears sounds.

7. The mind, verily, is an apprehender. It is seized by desire as an over-apprehender, for by the mind one desires desires.

8. The hands, verily, are an apprehender. It is seized by action as an over-apprehender, for by the hands one performs action.

9. The skin, verily, is an apprehender. It is seized by touch as an over-apprehender, for by the skin one is made to know touches.'

10. 'Yājñavalkya,' said he, 'since everything here is food for death, who, pray, is that divinity for whom death is food?'

'Death, verily, is a fire. It is the food of water (*āpas*). He wards off (*apa-jayati*) repeated death [who knows this].'¹

11. 'Yājñavalkya,' said he, 'when a man dies, do the breaths go out of him, or no?'

'No,' said Yājñavalkya. 'They are gathered together right there. He swells up. He is inflated. The dead man lies inflated.'

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

'The name. Endless, verily, is the name. Endless are the All-gods. An endless world he wins thereby.'

13. 'Yājñavalkya,' said he, 'when the voice of a dead man goes into fire, his breath into wind, his eye into the sun, his mind into the moon, his hearing into the quarters of heaven, his body into the earth, his soul (*ātman*) into space, the hairs of his head into plants, the hairs of his body into trees, and his blood and semen are placed in water, what then becomes of this person (*puruṣa*)?'

'Ārtabhāga, my dear, take my hand. We two only will know of this. This is not for us two [to speak of] in public.'

The two went away and deliberated. What they said was *karma* (action). What they praised was *karma*. Verily, one becomes good by good action, bad by bad action.

Thereupon Jāratkārava Ārtabhāga held his peace.

¹ Supplying *ya evaṁ veda*, as in 3. 3. 2 and 1. 2. 7.

3. 4. 1-] BṚIHAD-ĀRANYAKA UPANISHAD

Soul of yours, which is in all things. He who breathes out with your breathing out (*apāna*) is the Soul of yours, which is in all things. He who breathes about with your breathing about (*vyāna*) is the Soul of yours, which is in all things. He who breathes up with your breathing up (*udāna*) is the Soul of yours, which is in all things. He is your soul, which is in all things.'

2. Ushasta Cākṛāyaṇa said: 'This has been explained to me just as one might say, "This is a cow. This is a horse." Explain to me him who is just the Brahma present and not beyond our ken, him who is the Soul in all things.'

'He is your soul, which is in all things.'

'Which one, O Yājñavalkya, is in all things?'

'You could not see the seer of seeing. You could not hear the hearer of hearing. You could not think the thinker of thinking. You could not understand the understander of understanding. He is your soul, which is in all things. Aught else than Him [or, than this] is wretched.'

Thereupon Ushasta Cākṛāyaṇa held his peace.

FIFTH BRĀHMAṆA

The practical way of knowing Brahma—by renunciation

Now Kahola Kaushītakeya questioned him. 'Yājñavalkya,' said he, 'explain to me him who is just the Brahma present and not beyond our ken, him who is the Soul in all things.'

'He is your soul, which is in all things.'

'Which one, O Yājñavalkya, is in all things?'

'He who passes beyond hunger and thirst, beyond sorrow and delusion, beyond old age and death—Brahmans who know such a Soul overcome desire for sons, desire for wealth, desire for worlds, and live the life of mendicants. For desire for sons is desire for wealth, and desire for wealth is desire for worlds, for both these are merely desires. Therefore let a Brahman become disgusted with learning and desire to live as a child. When he has become disgusted both with the state of childhood and with learning, then he becomes an ascetic (*muni*). When he has become disgusted both with the non-ascetic state and with the ascetic state, then he becomes a Brahman.'

is that thread. By wind, verily, O Gautama, as by a thread, this world and the other world and all things are tied together. Therefore, verily, O Gautama, they say of a deceased person, "His limbs become unstrung," for by wind, O Gautama, as by a thread, they are strung together.'

'Quite so, O Yājñavalkya. Declare the Inner Controller.'

3. 'He who, dwelling in the earth, yet is other than the earth, whom the earth does not know, whose body the earth is, who controls the earth from within—He is your Soul, the Inner Controller, the Immortal.

4. He who, dwelling in the waters, yet is other than the waters, whom the waters do not know, whose body the waters are, who controls the waters from within—He is your Soul, the Inner Controller, the Immortal.

5. He who, dwelling in the fire, yet is other than the fire, whom the fire does not know, whose body the fire is, who controls the fire from within—He is your Soul, the Inner Controller, the Immortal.

6. He who, dwelling in the atmosphere, yet is other than the atmosphere, whom the atmosphere does not know, whose body the atmosphere is, who controls the atmosphere from within—He is your Soul, the Inner Controller, the Immortal.

7. He who, dwelling in the wind, yet is other than the wind, whom the wind does not know, whose body the wind is, who controls the wind from within—He is your Soul, the Inner Controller, the Immortal.

8. He who, dwelling in the sky, yet is other than the sky, whom the sky does not know, whose body the sky is, who controls the sky from within—He is your Soul, the Inner Controller, the Immortal.

9. He who, dwelling in the sun, yet is other than the sun, whom the sun does not know, whose body the sun is, who controls the sun from within—He is your Soul, the Inner Controller, the Immortal.

10. He who, dwelling in the quarters of heaven, yet is other than the quarters of heaven, whom the quarters of heaven do not know, whose body the quarters of heaven are, who controls the quarters of heaven from within—He is your Soul, the Inner Controller, the Immortal.

11. He who, dwelling in the moon and stars, yet is other than the moon and stars, whom the moon and stars do not know, whose body the moon and stars are, who controls the moon and stars from within—He is your Soul, the Inner Controller, the Immortal.

12. He who, dwelling in space, yet is other than space, whom space does not know, whose body space is, who controls space from within—He is your Soul, the Inner Controller, the Immortal.

13. He who, dwelling in the darkness, yet is other than the darkness, whom the darkness does not know, whose body the darkness is, who controls the darkness from within—He is your Soul, the Inner Controller, the Immortal.

14. He who, dwelling in the light, yet is other than the light, whom the light does not know, whose body the light is, who controls the light from within—He is your Soul, the Inner Controller, the Immortal.

—Thus far with reference to the divinities. Now with reference to material existence (*adhi-bhūta*).—

15. He who, dwelling in all things, yet is other than all things, whom all things do not know, whose body all things are, who controls all things from within—He is your Soul, the Inner Controller, the Immortal.

—Thus far with reference to material existence. Now with reference to the self.—

16. He who, dwelling in breath, yet is other than breath, whom the breath does not know, whose body the breath is, who controls the breath from within—He is your Soul, the Inner Controller, the Immortal.

17. He who, dwelling in speech, yet is other than speech, whom the speech does not know, whose body the speech is, who controls the speech from within—He is your Soul, the Inner Controller, the Immortal.

18. He who, dwelling in the eye, yet is other than the eye, whom the eye does not know, whose body the eye is, who controls the eye from within—He is your Soul, the Inner Controller, the Immortal.

19. He who, dwelling in the ear, yet is other than the ear, whom the ear does not know, whose body the ear is, who

controls the ear from within—He is your Soul, the Inner Controller, the Immortal.

20. He who, dwelling in the mind, yet is other than the mind, whom the mind does not know, whose body the mind is, who controls the mind from within—He is your Soul, the Inner Controller, the Immortal.

21. He who, dwelling in the skin, yet is other than the skin, whom the skin does not know, whose body the skin is, who controls the skin from within—He is your Soul, the Inner Controller, the Immortal.

22. He who, dwelling in the understanding, yet is other than the understanding, whom the understanding does not know, whose body the understanding is, who controls the understanding from within—He is your Soul, the Inner Controller, the Immortal.

23. He who, dwelling in the semen, yet is other than the semen, whom the semen does not know, whose body the semen is, who controls the semen from within—He is your Soul, the Inner Controller, the Immortal.

He is the unseen Seer, the unheard Hearer, the unthought Thinker, the ununderstood Understander. Other than He there is no seer. Other than He there is no hearer. Other than He there is no thinker. Other than He there is no understander. He is your Soul, the Inner Controller, the Immortal.'

Thereupon Uddālaka Āruṇi held his peace.

EIGHTH BRĀHMAṆA

The ultimate warp of the world—the unqualified Imperishable

1. Then [Gārgī] Vācaknavī said : ' Venerable Brahmans, lo, I will ask him [i. e. Yājñavalkya] two questions. If he will answer me these, not one of you will surpass him in discussions about Brahma.'

' Ask, Gārgī.'

2. She said : ' As a noble youth of the Kāśis or of the Videhas might rise up against you, having strung his unstrung bow and taken two foe-piercing arrows in his hand, even so, O Yājñavalkya, have I risen up against you with two questions. Answer me these.'

Yājñavalkya said : ' Ask, Gārgī.'

3. She said : ' That, O Yājñavalkya, which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which people call the past and the present and the future—across what is that woven, warp and woof?'

4. He said : ' That, O Gārgī, which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which people call the past and the present and the future—across space is that woven, warp and woof.'

5. She said : ' Adoration to you, Yājñavalkya, in that you have solved this question for me. Prepare yourself for the other.'

' Ask, Gārgī.'

6. She said : ' That, O Yājñavalkya, which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which people call the past and the present and the future—across what is that woven, warp and woof?'

7. He said : ' That, O Gārgī, which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which people call the past and the present and the future—across space alone is that woven, warp and woof.'

' Across what then, pray, is space woven, warp and woof?'

8. He said : ' That, O Gārgī, Brahmans call the Imperishable (*akṣara*). It is not coarse, not fine, not short, not long, not glowing [like fire], not adhesive [like water], without shadow and without darkness, without air and without space, without stickiness, (intangible),¹ odorless, tasteless, without eye, without ear, without voice, without wind, without energy, without breath, without mouth, (without personal or family name, unaging, undying, without fear, immortal, stainless, not uncovered, not covered),¹ without measure, without inside and without outside.

It consumes nothing soever.

No one soever consumes it.

9. Verily, O Gārgī, at the command of that Imperishable the sun and the moon stand apart. Verily, O Gārgī, at the command of that Imperishable the earth and the sky stand

¹ A Mādhyamīna addition.

apart. Verily, O Gārgī, at the command of that Imperishable the moments, the hours, the days, the nights, the fortnights, the months, the seasons, and the years stand apart. Verily, O Gārgī, at the command of that Imperishable some rivers flow from the snowy mountains to the east, others to the west, in whatever direction each flows. Verily, O Gārgī, at the command of that Imperishable men praise those who give, the gods are desirous of a sacrificer, and the fathers [are desirous] of the Manes-sacrifice.

10. Verily, O Gārgī, if one performs sacrifices and worship and undergoes austerity in this world for many thousands of years, but without knowing that Imperishable, limited indeed is that [work] of his. Verily, O Gārgī, he who departs from this world without knowing that Imperishable is pitiable. But, O Gārgī, he who departs from this world knowing that Imperishable is a Brahman.

11. Verily, O Gārgī, that Imperishable is the unseen Seer, the unheard Hearer, the unthought Thinker, the understood Understander. Other than It there is naught that sees. Other than It there is naught that hears. Other than It there is naught that thinks. Other than It there is naught that understands. Across this Imperishable, O Gārgī, is space woven, warp and woof.'

12. She said: 'Venerable Brahmans, you may think it a great thing if you escape from this man with [merely] making a bow. Not one of you will surpass him in discussions about Brahma.'

Thereupon [Gārgī] Vācakovī held her peace.

NINTH BRĀHMAṆA

Regressus of the numerous gods to the unitary Brahma

1. Then Vidagdha Śākalya questioned him. 'How many gods are there, Yājñavalkya?'

He answered in accord with the following *Nivid* (invocatory formula): 'As many as are mentioned in the *Nivid* of the Hymn to All the Gods, namely, three hundred and three, and three thousand and three [= 3306].'

(*yanti*) carrying along (*ā-dā*) this whole world, therefore they are called Ādityas.'

6. 'Which is Indra? Which is Prajāpati?'

'The thunder, verily, is Indra. The sacrifice is Prajāpati.'

'Which is the thunder?'

'The thunderbolt.'

'Which is the sacrifice?'

'The sacrificial animals.'

7. 'Which are the six [gods]?'

'Fire, earth, wind, atmosphere, sun, and sky. These are the six, for the whole world is these six.'

8. 'Which are the three gods?'

'They, verily, are the three worlds, for in them all these gods exist.'

'Which are the two gods?'

'Food and breath.'

'Which is the one and a half?'

'This one here who purifies [i. e. the wind].'

9. Then they say: 'Since he who purifies is just like one, how then is he one and a half?'

'Because in him this whole world did prosper (*adhyārdhnot*). Therefore he is one and a half (*adhyardha*).'

'Which is the one god?'

'Breath,' said he. 'They call him Brahma, the Yon (*tya*).'

Eight different Persons and their corresponding divinities

10. [Śākalya said:] 'Verily, he who knows that Person whose abode is the earth, whose world is fire, whose light is mind, who is the last source of every soul—he, verily, would be a knower, O Yājñavalkya.'

[Yājñavalkya said:] 'Verily, I know that Person, the last source of every soul, of whom you speak. This very person who is in the body is He. Tell me, Śākalya, who is his god?'

'The Immortal,' said he.

11. [Śākalya said:] 'Verily, he who knows that Person whose abode is desire, whose world is the heart, whose light is mind, who is the last source of every soul—he, verily, would be a knower, O Yājñavalkya.'

[Yājñavalkya said:] 'Verily, I know that Person, the last

source of every soul, of whom you speak. This very person who is made of desire is He. Tell me, Śākalya, who is his god ?'

'Women,' said he.

12. [Śākalya said:] 'Verily, he who knows that Person whose abode is forms (*rūpa*), whose world is the eye, whose light is mind, who is the last source of every soul—he, verily, would be a knower, O Yājñavalkya.'

'Verily, I know that Person, the last source of every soul, of whom you speak. That very person who is in the sun is He. Tell me, Śākalya, who is his god ?'

'Truth,' said he.

13. [Śākalya said:] 'Verily, he who knows that Person whose abode is space (*ākāśa*), whose world is the ear, whose light is mind, who is the last source of every soul—he, verily, would be a knower, O Yājñavalkya.'

'Verily, I know that Person, the last source of every soul, of whom you speak. This very person who is in hearing and who is in the echo is He. Tell me, Śākalya, who is his god ?'

'The quarters of heaven,' said he.

14. [Śākalya said:] 'Verily, he who knows that Person whose abode is darkness (*tamas*), whose world is the heart, whose light is mind, who is the last source of every soul—he, verily, would be a knower, O Yājñavalkya.'

'Verily, I know that Person, the last source of every soul, of whom you speak. This very person who is made of shadow is He. Tell me, Śākalya, who is his god ?'

'Death,' said he.

15. [Śākalya said:] 'Verily, he who knows that Person whose abode is forms (*rūpa*), whose world is the eye, whose light is mind, who is the last source of every soul—he, verily, would be a knower, O Yājñavalkya.'

'Verily, I know that Person, the last source of every soul, of whom you speak. This very person who is in the mirror is He. Tell me, Śākalya, who is his god ?'

'Life (*asu*),' said he.

16. [Śākalya said:] 'Verily, he who knows that Person whose abode is water, whose world is the heart, whose light is mind, who is the last source of every soul—he, verily, would be a knower, O Yājñavalkya.'

'Verily, I know that Person, the last source of every soul, of whom you speak. This very person who is in the waters is He. Tell me, Śākalya, who is his god?'

'Varuṇa,' said he.

17. [Śākalya said:] 'Verily, he who knows that Person whose abode is semen, whose world is the heart, whose light is mind, who is the last source of every soul—he, verily, would be a knower, O Yājñavalkya.'

'Verily, I know that Person, the last source of every soul, of whom you speak. This very person who is made of a son is He. Tell me, Śākalya, who is his god?'

'Prajāpati,' said he.

18. 'Śākalya,' said Yājñavalkya, 'have those Brahmans made you their coal-remover?'¹

Five directions in space, their regent gods, and their bases

19. 'Yājñavalkya,' said Śākalya, 'by knowing what Brahma is it that you have talked down the Brahmans of the Kuru-*pañcālas*?'

'I know the quarters of heaven together with their gods and their bases.'

'Since you know the quarters of heaven together with their gods and their bases, [20] what divinity have you in this eastern quarter?'

'The sun.'

'That sun—on what is it based?'

'On the eye.'

'And on what is the eye based?'

'On appearance, for with the eye one sees appearances.'

'And on what are appearances based?'

'On the heart,' he said, 'for with the heart one knows appearances, for on the heart alone appearances are based.'

'Quite so, Yājñavalkya.'

21. [Śākalya said:] 'What divinity have you in this southern (*dakṣiṇa*) quarter?'

'Yama.'

'That Yama—on what is he based?'

'On sacrifice.'

¹ Literally, 'remover of burning coals'; 'a cat's-paw,' as Müller suggests.

‘And on what is speech based?’

‘On the heart.’

‘And on what is the heart based?’

25. ‘You idiot,’ said Yājñavalkya, ‘that you will think that it could be anywhere else than in ourselves! for if it were anywhere else than in ourselves, the dogs might eat it, or the birds might tear it to pieces.’

The Soul, the Person taught in the Upanishads

26. ‘On what are you and your soul (*ātman*) based?’

‘On the in-breath (*prāṇa*).’

‘And on what is the in-breath based?’

‘On the out-breath (*apāna*).’

‘And on what is the out-breath based?’

‘On the diffused breath (*vyāna*).’

‘And on what is the diffused breath based?’

‘On the up-breath (*udāna*).’

‘And on what is the up-breath based?’

‘On the middle [or equalizing] breath (*samāna*).’

‘That Soul (*Ātman*) is not this, it is not that (*neti, neti*). It is unseizable, for it is not seized. It is indestructible, for it is not destroyed. It is unattached, for it does not attach itself. It is unbound. It does not tremble. It is not injured.

These¹ are the eight abodes, the eight worlds, the eight gods, the eight persons. He who plucks apart and puts together these persons and passes beyond them—that is the Person taught in the Upanishads about whom I ask you.

If him to me ye will not tell,
Your head indeed will then fall off.’

But him Śākalya did not know,
And so indeed his head fell off.

Indeed, robbers carried off his bones, thinking they were something else.

Man, a tree growing from Brahma

27. Then he [i. e. Yājñavalkya] said: ‘Venerable Brahmans, let him of you that desires question me. Or do ye all question

¹ That is, those mentioned in sections 10-17.

who, knowing this, worships it as such. All things run unto him. He, having become a god, goes even to the gods.'

'I will give you a thousand cows with a bull as large as an elephant,' said Janaka, [king] of Videha.

Yājñavalkya replied: 'My father thought that without having instructed one should not accept.'

3. 'Let us hear what anybody may have told you,' [continued Yājñavalkya].

'Udaṅka Śaulbāyana told me: "Brahma, verily, is the breath of life (*prāṇa*)."'

'As a man might say that he had a mother, that he had a father, that he had a teacher, so did that Śaulbāyana say, "Brahma is the breath of life." For he might have thought, "What can one have who is without the breath of life?" But did he tell you Its seat and support?'

'He did not tell me.'

'Forsooth, your Majesty, that is a one-legged [Brahma].'

'Verily, Yājñavalkya, do you here tell us.'

'Its seat is just the breath of life; Its support, space. One should worship It as the dear (*priya*).'

'What is Its dearness, Yājñavalkya?'

'The breath of life itself, your Majesty,' said he. 'Verily, out of love for the breath of life, your Majesty, one has sacrifice offered for him for whom one should not offer sacrifice, one accepts from him from whom one should not accept. Out of love of just the breath of life, your Majesty, there arises fear of being killed wherever one goes. The highest Brahma, your Majesty, is in truth the breath of life. The breath of life leaves not him who, knowing this, worships it as such. All things run unto him. He, having become a god, goes even to the gods.'

'I will give you a thousand cows with a bull as large as an elephant,' said Janaka, [king] of Videha.

Yājñavalkya replied: 'My father thought that without having instructed one should not accept.'

4. 'Let us hear what anybody may have told you,' [continued Yājñavalkya].

'Barku Vārshṇa told me: "Brahma, verily, is sight."'

'As a man might say that he had a mother, that he had

cryptically, for the gods are fond of the cryptic, as it were, and dislike the evident.¹

3. Now that which has the form of a person in the left eye is his wife, Virāj. Their meeting-place [literally, their common praise, or concord] is the space in the heart. Their food is the red lump in the heart. Their covering is the net-like work in the heart. The path that they go is that channel which goes upward from the heart. Like a hair divided a thousandfold, so are the channels called *hitā*, which are established within the heart. Through these flows that which flows on [i. e. the food]. Therefore that [soul which is composed of Indha and Virāj] is, as it were, an eater of finer food than is this bodily self.²

4. The eastern breaths are his eastern quarter. The southern breaths are his southern quarter. The western breaths are his western quarter. The northern breaths are his northern quarter. The upper breaths are his upper quarter [i. e. the zenith]. The lower breaths are his lower quarter [i. e. the nadir]. All the breaths are all his quarters.

But the Soul (*Ātman*) is not this, it is not that (*neti, neti*). It is unseizable, for it cannot be seized. It is indestructible, for it cannot be destroyed. It is unattached, for it does not attach itself. It is unbound. It does not tremble. It is not injured.

Verily, Janaka, you have reached fearlessness.'—Thus spake Yājñavalkya.

Janaka, [king] of Videha, said: 'May fearlessness come unto you, noble Sir, you who make us to know fearlessness. Adoration to you! Here are the Videhas, here am I [as your servants].'

THIRD BRĀHMAṆA

The light of man is the soul

1. Yājñavalkya came to Janaka, [king] of Videha. He thought to himself: 'I will not talk.'³

¹ This same etymological explanation occurs at Śat. Br. 6. 1. 1. 2 (cf. 11).

² The connection seems to be broken here and the following paragraph appears to refer to the supreme Soul.

³ Dvivedaganga and Böhtlingk adopt the ingenious reading *sam enena*, 'I will talk with him' (instead of the text as translated, *sa mene na*). But the historical

But [once]¹ when Janaka, [king] of Videha, and Yājñavalkya were discussing together at an Agnihotra, Yājñavalkya granted the former a boon. He chose asking whatever question he wished. He granted it to him. So [now] the king, [speaking] first, asked him :

2. 'Yājñavalkya, what light does a person here have?'

'He has the light of the sun, O king,' he said, 'for with the sun, indeed, as his light one sits, moves around, does his work, and returns.'

'Quite so, Yājñavalkya.

3. But when the sun has set, Yājñavalkya, what light does a person here have?'

'The moon, indeed, is his light,' said he, 'for with the moon, indeed, as his light one sits, moves around, does his work, and returns.'

'Quite so, Yājñavalkya.

4. But when the sun has set, and the moon has set, what light does a person here have?'

'Fire, indeed, is his light,' said he, 'for with fire, indeed, as his light one sits, moves around, does his work, and returns.'

'Quite so, Yājñavalkya.

5. But when the sun has set, Yājñavalkya, and the moon has set, and the fire has gone out, what light does a person here have?'

'Speech, indeed, is his light,' said he, 'for with speech, indeed, as his light one sits, moves around, does his work, and returns. Therefore, verily, O king, where one does not discern even his own hands, when a voice is raised, then one goes straight towards it.'

'Quite so, Yājñavalkya.

6. But when the sun has set, Yājñavalkya, and the moon has set, and the fire has gone out, and speech is hushed, what light does a person here have?'

'The soul (*ātman*), indeed, is his light,' said he, 'for with the soul, indeed, as his light one sits, moves around, does his work, and returns.'

situation referred to in Śat. Br. (see the following foot-note) explains Janaka's forwardness in asking questions.

¹ In the episode culminating at Śat. Br. II. 6. 2. 10.

The various conditions of the soul

7. 'Which (*katama*) is the soul?'

'The person here who among the senses is made of knowledge, who is the light in the heart. He, remaining the same, goes along both worlds, appearing to think, appearing to move about, for upon becoming asleep he transcends this world and the forms of death.

8. Verily, this person, by being born and obtaining a body, is joined with evils. When he departs, on dying, he leaves evils behind.

9. Verily, there are just two conditions of this person: the condition of being in this world and the condition of being in the other world. There is an intermediate third condition, namely, that of being in sleep. By standing in this intermediate condition one sees both those conditions, namely being in this world and being in the other world. Now whatever the approach is to the condition of being in the other world, by making that approach one sees the evils [of this world] and the joys [of yonder world].

The state of dreaming

When one goes to sleep, he takes along the material (*mātrā*) of this all-containing world, himself tears it apart, himself builds it up, and dreams by his own brightness, by his own light. Then this person becomes self-illuminated.

10. There are no chariots there, no spans, no roads. But he projects from himself chariots, spans, roads. There are no blisses there, no pleasures, no delights. But he projects from himself blisses, pleasures, delights. There are no tanks there, no lotus-pools, no streams. But he projects from himself tanks, lotus-pools, streams. For he is a creator.

11. On this point there are the following verses:—

Striking down in sleep what is bodily,
 Sleepless he looks down upon the sleeping [senses].
 Having taken to himself light, there returns to his place
 The golden person, the one spirit (*hamsa*).

according to the entrance and place of origin, back to dreaming sleep.¹

18. As a great fish goes along both banks of a river, both the hither and the further, just so this person goes along both these conditions, the condition of sleeping and the condition of waking.

The soul in deep, dreamless sleep

19. As a falcon, or an eagle, having flown around here in space, becomes weary, folds its wings, and is borne down to its nest, just so this person hastens to that state where, asleep, he desires no desires and sees no dream.

20. Verily, a person has those channels called *hitā*; as a hair subdivided a thousandfold, so minute are they, full of white, blue, yellow, green, and red. Now when people seem to be killing him, when they seem to be overpowering him, when an elephant seems to be tearing him to pieces,² when he seems to be falling into a hole—in these circumstances he is imagining through ignorance the very fear which he sees when awake. When, imagining that he is a god, that he is a king, he thinks “I am this world-all,” that is his highest world.

21. This, verily, is that form of his which is beyond desires, free from evil, without fear. As a man, when in the embrace of a beloved wife, knows nothing within or without, so this person, when in the embrace of the intelligent Soul, knows nothing within or without. Verily, that is his [true] form in which his desire is satisfied, in which the Soul is his desire, in which he is without desire and without sorrow.

22. There a father becomes not a father; a mother, not a mother; the worlds, not the worlds; the gods, not the gods; the Vedas, not the Vedas; a thief, not a thief. There the destroyer of an embryo becomes not the destroyer of an embryo³; a Cāṇḍāla [the son of a Śūdra father and a Brahman mother] is not a Cāṇḍāla; a Paulkasa [the son of a Śūdra father and a Kshatriya mother] is not a Paulkasa; a mendicant

¹ This section is lacking in the Mādhyamīna recension.

² Taking *vicchāyayanti* from *vi + √chā*. If from *√vich*, it means ‘pressing him hard.’ Com. says ‘chase.’ Cf. Chānd. 8. 10. 2 and note.

³ Cf. Kaush. 3. 1.

is not a mendicant ; an ascetic is not an ascetic. He is not followed by good, he is not followed by evil, for then he has passed beyond all sorrows of the heart.

23. Verily, while he does not there see [with the eyes], he is verily seeing, though he does not see (what is [usually] to be seen)¹; for there is no cessation of the seeing of a seer, because of his imperishability [as a seer]. It is not, however, a second thing, other than himself and separate, that he may see.

24. Verily, while he does not there smell, he is verily smelling, though he does not smell (what is [usually] to be smelled)¹; for there is no cessation of the smelling of a smeller, because of his imperishability [as a smeller]. It is not, however, a second thing, other than himself and separate, that he may smell.

25. Verily, while he does not there taste, he is verily tasting, though he does not taste (what is [usually] to be tasted)¹; for there is no cessation of the tasting of a taster, because of his imperishability [as a taster]. It is not, however, a second thing, other than himself and separate, that he may taste.

26. Verily, while he does not there speak, he is verily speaking, though he does not speak (what is [usually] to be spoken)¹; for there is no cessation of the speaking of a speaker, because of his imperishability [as a speaker]. It is not, however, a second thing, other than himself and separate, to which he may speak.

27. Verily, while he does not there hear, he is verily hearing, though he does not hear (what is [usually] to be heard)¹; for there is no cessation of the hearing of a hearer, because of his imperishability [as a hearer]. It is not, however, a second thing, other than himself and separate, which he may hear.

28. Verily, while he does not there think, he is verily thinking, though he does not think (what is [usually] to be thought)¹; for there is no cessation of the thinking of a thinker, because of his imperishability [as a thinker]. It is not, however, a second thing, other than himself and separate, of which he may think.

29. Verily, while he does not there touch, he is verily touching, though he does not touch (what is [usually] to be touched)¹; for there is no cessation of the touching of a toucher, because of his imperishability [as a toucher]. It is not, however, a second thing, other than himself and separate, which he may touch.

¹ An addition in the Mādhyamīna text.

30. Verily, while he does not there know, he is verily knowing, though he does not know (what is [usually] to be known)¹; for there is no cessation of the knowing of a knower, because of his imperishability [as a knower]. It is not, however, a second thing, other than himself and separate, which he may know.

31. Verily, where there seems to be another, there the one might see the other; the one might smell the other; the one might taste the other; the one might speak to the other; the one might hear the other; the one might think of the other; the one might touch the other; the one might know the other.²

32. An ocean, a seer alone without duality, becomes he whose world is Brahma, O King!—thus Yājñavalkya instructed him. ‘This is a man’s highest path. This is his highest achievement. This is his highest world. This is his highest bliss. On a part of just this bliss other creatures have their living.

33. If one is fortunate among men and wealthy, lord over others, best provided with all human enjoyments—that is the highest bliss of men. Now a hundredfold the bliss of men is one bliss of those who have won the fathers’ world. Now a hundredfold the bliss of those who have won the fathers’ world is one bliss in the Gandharva-world. A hundredfold the bliss in the Gandharva-world is one bliss of the gods who gain their divinity by meritorious works. A hundredfold the bliss of the gods by works is one bliss of the gods by birth and of him who is learned in the Vedas, who is without crookedness, and who is free from desire. A hundredfold the bliss of the gods by birth is one bliss in the Prajāpati-world and of him who is learned in the Vedas, who is without crookedness, and who is free from desire. A hundredfold the bliss in the Prajāpati-world is one bliss in the Brahma-world and of him who is learned in the Vedas, who is without crookedness, and who is free from desire. This truly is the highest world. This is the Brahma-world, O king.’—Thus spake Yājñavalkya.

[Janaka said:] ‘I will give you, noble sir, a thousand [cows]. Speak further than this, for my release.’

¹ An addition in the Mādhyamīna text.

² This section is lacking in the Mādhyamīna recension.

Then Yājñavalkya feared, thinking : ‘ This intelligent king has driven me out of every corner.’¹

34. [He said :] ‘ Having had enjoyment in this state of sleep, having traveled around and seen good and bad, he hastens again, according to the entrance and place of origin, back to the state of waking.’²

The soul at death

35. As a heavily loaded cart goes creaking, just so this bodily self, mounted by the intelligent Self, goes groaning when one is breathing one’s last.

36. When he comes to weakness—whether he come to weakness through old age or through disease—this person frees himself from these limbs just as a mango, or a fig, or a berry releases itself from its bond; and he hastens again, according to the entrance and place of origin, back to life.

37. As noblemen, policemen, chariot-drivers, village-heads wait with food, drink, and lodgings for a king who is coming, and cry : “ Here he comes ! Here he comes ! ” so indeed do all things wait for him who has this knowledge and cry : “ Here is Brahma coming ! Here is Brahma coming ! ”

38. As noblemen, policemen, chariot-drivers, village-heads gather around a king who is about to depart, just so do all the breaths gather around the soul at the end, when one is breathing one’s last.

FOURTH BRĀHMAṆA

1. When this self comes to weakness and to confusedness of mind, as it were, then the breaths gather around him. He takes to himself those particles of energy and descends into the heart. When the person in the eye turns away, back [to the sun], then one becomes non-knowing of forms.

2. “ He is becoming one,” they say ; “ he does not see.” “ He is becoming one,” they say ; “ he does not smell.” “ He is becoming one,” they say ; “ he does not taste.” “ He is becoming one,” they say ; “ he does not speak.” “ He is becoming one,”

¹ Or, ‘ has driven me to extremities.’

² This paragraph is probably an intrusion. It is not contained in the Mādhyandina text and does not fit in well with the context. Cf. 4. 3. 16.

they say; "he does not hear." "He is becoming one," they say; "he does not think." "He is becoming one," they say; "he does not touch." "He is becoming one," they say; "he does not know." The point of his heart becomes lighted up. By that light the self departs, either by the eye, or by the head, or by other bodily parts. After him, as he goes out, the life (*prāna*) goes out. After the life, as it goes out, all the breaths (*prāna*) go out. He becomes one with intelligence. What has intelligence departs with him. His knowledge and his works and his former intelligence [i.e. instinct] lay hold of him.

The soul of the unreleased after death

3. Now as a caterpillar, when it has come to the end of a blade of grass, in taking the next step draws itself together towards it, just so this soul in taking the next step strikes down this body, dispels its ignorance, and draws itself together [for making the transition].

4. As a goldsmith, taking a piece of gold, reduces it to another newer and more beautiful form, just so this soul, striking down this body and dispelling its ignorance, makes for itself another newer and more beautiful form like that either of the fathers, or of the Gandharvas, or of the gods, or of Prajāpati, or of Brahma, or of other beings.

5. Verily, this soul is Brahma, made of knowledge, of mind, of breath, of seeing, of hearing, of earth, of water, of wind, of space, of energy and of non-energy, of desire and of non-desire, of anger and of non-anger, of virtuousness and of non-virtuousness. It is made of everything. This is what is meant by the saying "made of this, made of that."

According as one acts, according as one conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action.

But people say: "A person is made [not of acts, but] of desires only." [In reply to this I say:] As is his desire, such is his resolve; as is his resolve, such the action he performs; what action (*karma*) he performs, that he procures for himself.¹

¹ Or, 'into that does he become changed.'

10. Into blind darkness enter they
That worship ignorance;
Into darkness greater than that, as it were, they
That delight in knowledge.¹
11. Joyless are those worlds called,²
Covered with blind darkness.
To them after death go those
People that have not knowledge, that are not awakened.³
12. If a person knew the Soul (*Ātman*),
With the thought "I am he!"
With what desire, for love of what
Would he cling unto the body?
13. He who has found and has awakened to the Soul
That has entered this conglomerate abode—
He is the maker of everything, for he is the creator of all;
The world is his: indeed, he is the world itself.
14. Verily, while we are here we may know this.
If you have known it not, great is the destruction.
Those who know this become immortal,
But others go only to sorrow.
15. If one perceives Him
As the Soul, as God (*deva*), clearly,
As the Lord of what has been and of what is to be—
One does not shrink away from Him.⁴
16. That before which the year
Revolves with its days—
That the gods revere as the light of lights,
As life immortal.
17. On whom the five peoples
And space are established—
Him alone I, the knowing, I, the immortal,
Believe to be the Soul, the immortal Brahma.
18. They who know the breathing of the breath,
The seeing of the eye, the hearing of the ear,
(The food of food),⁵ the thinking of the mind—
They have recognized the ancient, primeval Brahma.

¹ This stanza is identical with *Īśā* 9.

² Compare *Kaṭha* 1. 3 a.

³ A variation of this stanza is found at *Īśā* 3.

⁴ Compare *Kaṭha* 4. 5 c, d; 4. 12 c, d; *Īśā* 6 d.

⁵ An addition in the *Mādhyandina* text.

19. By the mind alone is It to be perceived.
 There is on earth no diversity.
 He gets death after death,
 Who perceives here seeming diversity.
20. As a unity only is It to be looked upon—
 This indemonstrable, enduring Being,
 Spotless, beyond space,
 The unborn Soul, great, enduring.
21. By knowing Him only, a wise
 Brahman should get for himself intelligence;
 He should not meditate upon many words,
 For that is a weariness of speech.

22. Verily, he is the great, unborn Soul, who is this [person] consisting of knowledge among the senses. In the space within the heart lies the ruler of all, the lord of all, the king of all. He does not become greater by good action nor inferior by bad action. He is the lord of all, the overlord of beings, the protector of beings. He is the separating dam for keeping these worlds apart.

Such a one the Brahmins desire to know by repetition of the Vedas, by sacrifices, by offerings, by penance, by fasting. On knowing him, in truth, one becomes an ascetic (*muni*). Desiring him only as their home, mendicants wander forth.

Verily, because they know this, the ancients desired not offspring, saying: "What shall we do with offspring, we whose is this Soul, this world?" They, verily, rising above the desire for sons and the desire for wealth and the desire for worlds, lived the life of a mendicant. For the desire for sons is the desire for wealth, and the desire for wealth is the desire for worlds; for both these are desires.

That Soul (*Ātman*) is not this, it is not that (*neti, neti*). It is unseizable, for it cannot be seized. It is indestructible, for it cannot be destroyed. It is unattached, for it does not attach itself. It is unbound. It does not tremble. It is not injured.

Him [who knows this] these two do not overcome—neither the thought "Hence I did wrong," nor the thought "Hence I did right." Verily, he overcomes them both. What he has done and what he has not done do not affect him.

23. This very [doctrine] has been declared in the verse :—

This eternal greatness of a Brahman
Is not increased by deeds (*karman*), nor diminished.
One should be familiar with it. By knowing it,
One is not stained by evil action.

Therefore, having this knowledge, having become calm, subdued, quiet, patiently enduring, and collected, one sees the Soul just in the soul. One sees everything as the Soul. Evil does not overcome him ; he overcomes all evil. Evil does not burn him ; he burns all evil. Free from evil, free from impurity, free from doubt, he becomes a Brahman.

This is the Brahma-world, O king,' said Yājñavalkya.

[Janaka said :] 'I will give you, noble sir, the Videhas and myself also to be your slave.'

24. [Yājñavalkya continued :] 'This is that great, unborn Soul, who eats the food [which people eat], the giver of good. He finds good who knows this.

25. Verily, that great, unborn Soul, undecaying, undying, immortal, fearless, is Brahma. Verily, Brahma is fearless. He who knows this becomes the fearless Brahma.'

FIFTH BRĀHMAṆA ¹

The conversation of Yājñavalkya and Maitreyī concerning the pantheistic Soul

1. Now then, Yājñavalkya had two wives, Maitreyī and Kātyāyanī. Of the two, Maitreyī was a discourser on sacred knowledge ² (*brahma-vādīnī*) ; Kātyāyanī had just (*eva*) a woman's knowledge in that matter (*tarhi*).

Now then, Yājñavalkya was about to commence another mode of life.³

2. 'Maitreyī!' said Yājñavalkya, 'lo, verily, I am about to wander forth ⁴ from this state. Behold! Let me make a final settlement for you and that Kātyāyanī.'

¹ Another version, probably a secondary recension, of the same episode at 2. 4.

² Besides this general meaning, *brahma* may also contain pregnantly something of the technical philosophical meaning of 'Brahma.'

³ For the exact meaning, consult the footnote on 2. 4. 1, page 98, note 1.

⁴ *pra-vraj*, the verb from which are formed the technical terms, *pravrajin*, *pravrajaka*, *pravrajita*, for 'a religious mendicant.'

3. Then spake Maitreyī: 'If now, sir, this whole earth filled with wealth were mine, would I now thereby be immortal?'

'No, no!' said Yājñavalkya. 'As the life of the rich, even so would your life be. Of immortality, however, there is no hope through wealth.'

4. Then spake Maitreyī: 'What should I do with that through which I may not be immortal? What you know, sir—that, indeed, explain to me.'

5. Then spake Yājñavalkya: 'Though, verily, you, my lady, were dear to us, you have increased your dearness. Behold, then, lady, I will explain it to you. But, while I am expounding, do you seek to ponder thereon.'

6. Then spake he: 'Lo, verily, not for love of the husband is a husband dear, but for love of the Soul (*Ātman*) a husband is dear.

Lo, verily, not for love of the wife is a wife dear, but for love of the Soul a wife is dear.

Lo, verily, not for love of the sons are sons dear, but for love of the Soul sons are dear.

Lo, verily, not for love of the wealth is wealth dear, but for love of the Soul wealth is dear.

Lo, verily, not for love of the cattle are cattle dear, but for love of the Soul cattle are dear.

Lo, verily, not for love of Brahmanhood is Brahmanhood dear, but for love of the Soul Brahmanhood is dear.

Lo, verily, not for love of Kshatrahood is Kshatrahood dear, but for love of the Soul Kshatrahood is dear.

Lo, verily, not for love of the worlds are the worlds dear, but for love of the Soul the worlds are dear.

Lo, verily, not for love of the gods are the gods dear, but for love of the Soul the gods are dear.

Lo, verily, not for love of the Vedas are the Vedas dear, but for love of the Soul the Vedas are dear.

Lo, verily, not for love of the beings (*bhūta*) are beings dear, but for love of the Soul beings are dear.

Lo, verily, not for love of all is all dear, but for love of the Soul all is dear.

Lo, verily, it is the Soul (*Ātman*) that should be seen, that should be hearkened to, that should be thought on, that should be pondered on, O Maitreyī.

Lo, verily, in the Soul's being seen, hearkened to, thought on, understood, this world-all is known.

7. Brahmanhood deserts him who knows Brahmanhood in aught else than the Soul. Kshatrahood deserts him who knows Kshatrahood in aught else than the Soul. The worlds desert him who knows the worlds in aught else than the Soul. The gods desert him who knows the gods in aught else than the Soul. The Vedas desert him who knows the Vedas in aught else than the Soul. Beings desert him who knows beings in aught else than the Soul. Everything deserts him who knows everything in aught else than the Soul. This Brahmanhood, this Kshatrahood, these worlds, these gods, these Vedas, all these beings, everything here is what this Soul is.

8. It is—as, when a drum is being beaten, one would not be able to grasp the external sounds, but by grasping the drum or the beater of the drum the sound is grasped.

9. It is—as, when a conch-shell is being blown, one would not be able to grasp the external sounds, but by grasping the conch-shell or the blower of the conch-shell the sound is grasped.

10. It is—as, when a lute is being played, one would not be able to grasp the external sounds, but by grasping the lute or the player of the lute the sound is grasped.

11. It is—as, from a fire laid with damp fuel, clouds of smoke separately issue forth, so, lo, verily, from this great Being (*bhūta*) has been breathed forth that which is Rig-Veda Yajur-Veda, Sāma-Veda, [Hymns] of the Atharvans and Āngirases,¹ Legend (*itihāsa*), Ancient Lore (*purāṇa*), Sciences (*vidyā*), Mystic Doctrines (*upaniṣad*), Verses (*śloka*), Aphorisms (*sūtra*), Explanations (*anuvyākhyāna*), Commentaries (*vyākhyāna*), sacrifice, oblation, food, drink, this world and the other, and all beings. From it, indeed, have all these been breathed forth.

12. It is—as the uniting-place of all waters is the sea, likewise the uniting-place of all touches is the skin ; likewise the uniting-place of all tastes is the tongue ; likewise the uniting-place of all odors is the nose ; likewise the uniting-place of all forms is the eye ; likewise the uniting-place of all sounds is the ear ; likewise the uniting-place of all intentions is the mind ;

¹ A designation of the Atharva-Veda.

likewise the uniting-place of all knowledges is the heart ; likewise the uniting-place of all actions is the hands ; likewise the uniting-place of all pleasures is the generative organ ; likewise the uniting-place of all evacuations is the anus ; likewise the uniting-place of all journeys is the feet ; likewise the uniting-place of all Vedas is speech.

13. It is—as is a mass of salt, without inside, without outside, entirely a mass of taste, even so, verily, is this Soul, without inside, without outside, entirely a mass of knowledge.

Arising out of these elements, into them also one vanishes away. After death there is no consciousness (*saṁjñā*). Thus, lo, say I.’ Thus spake Yājñavalkya.

14. Then said Maitreyī : ‘ Herein, indeed, you have caused me, sir, to arrive at the extreme of bewilderment. Verily, I understand It [i. e. this *Ātman*] not.’

Then said he : ‘ Lo, verily, I speak not bewilderment. Imperishable, lo, verily, is this Soul, and of indestructible quality.

15. For where there is a duality, as it were, there one sees another ; there one smells another ; there one tastes another ; there one speaks to another ; there one hears another ; there one thinks of another ; there one touches another ; there one understands another. But where everything has become just one’s own self, then whereby and whom would one see ? then whereby and whom would one smell ? then whereby and whom would one taste ? then whereby and to whom would one speak ? then whereby and whom would one hear ? then whereby and of whom would one think ? then whereby and whom would one touch ? then whereby and whom would one understand ? whereby would one understand him by means of whom one understands this All ?

That Soul (*Ātman*) is not this, it is not that (*neti, neti*). It is unseizable, for it cannot be seized ; indestructible, for it cannot be destroyed ; unattached, for it does not attach itself ; is unbound, does not tremble, is not injured.

Lo, whereby would one understand the understander ?

Thus you have the instruction told to you, Maitreyī. Such, lo, indeed, is immortality.’

After speaking thus, Yājñavalkya departed.

Om!

‘Brahma is the ether (*kha*)—the ether primeval, the ether that blows.’ Thus, verily, was the son of Kauravyāyanī wont to say.

This is the knowledge (*veda*) the Brahmans know. Thereby I know (*veda*) what is to be known.

SECOND BRĀHMAṆA

The three cardinal virtues

1. The threefold offspring of Prajāpati—gods, men, and devils (*asura*)—dwelt with their father Prajāpati as students of sacred knowledge (*brahmacarya*).

Having lived the life of a student of sacred knowledge, the gods said: ‘Speak to us, sir.’ To them then he spoke this syllable, ‘*Da*.’ ‘Did you understand?’ ‘We did understand,’ said they. ‘You said to us, “Restrain yourselves (*damyata*).”’ ‘Yes (*Om*)!’ said he. ‘You did understand.’

2. So then the men said to him: ‘Speak to us, sir.’ To them then he spoke this syllable, ‘*Da*.’ ‘Did you understand?’ ‘We did understand,’ said they. ‘You said to us, “Give (*datta*).”’ ‘Yes (*Om*)!’ said he. ‘You did understand.’

3. So then the devils said to him: ‘Speak to us, sir.’ To them then he spoke this syllable, ‘*Da*.’ ‘Did you understand?’ ‘We did understand,’ said they. ‘You said to us, “Be compassionate (*dayadhvam*).”’ ‘Yes (*Om*)!’ said he. ‘You did understand.’

This same thing does the divine voice here, thunder, repeat: *Da! Da! Da!* that is, restrain yourselves, give, be compassionate. One should practise this same triad: self-restraint, giving, compassion.

THIRD BRĀHMAṆA

Brahma as the heart

The heart (*hrdayam*) is the same as Prajāpati (Lord of Creation). It is Brahma. It is all.

It is trisyllabic—*hr-da-yam*.

hr is one syllable. Both his own people and others bring (\sqrt{hr}) offerings unto him who knows this.

da is one syllable. Both his own people and others give ($\sqrt{dā}$) unto him who knows this.

yam is one syllable. To the heavenly world goes (*eti* [pl. *yanti*]) he who knows this.

FOURTH BRĀHMAṆA

Brahma as the Real

This, verily, is That. This, indeed, was That, even the Real. He who knows that wonderful being (*yakṣa*) as the first-born—namely, that Brahma is the Real—conquers these worlds. Would he be conquered who knows thus that great spirit as the first-born—namely, that Brahma is the Real? [No!] for indeed, Brahma is the Real.

FIFTH BRĀHMAṆA

The Real, etymologically and cosmologically explained

1. In the beginning this world was just Water. That Water emitted the Real—Brahma [being] the Real—; Brahma, Prajāpati; Prajāpati, the gods. Those gods revered the Real (*satyam*). That is trisyllabic: *sa-ti-yam*—*sa* is one syllable, *ti* is one syllable, *yam* is one syllable. The first and last syllables are truth (*satyam*).¹ In the middle is falsehood (*anṛtam*).² This falsehood is embraced on both sides by truth; it partakes of the nature of truth itself. Falsehood does not injure him who knows this.

2. Yonder sun is the same as that Real. The Person who is there in that orb and the Person who is here in the right eye—these two depend the one upon the other. Through his rays that one depends upon this one; through his vital breaths this one upon that. When one is about to decease, he sees that orb quite clear [i. e. free from rays]; those rays come to him no more.

3. The head of the person who is there in that orb is *Bhūr*—there is one head, this is one syllable. *Bhuvar* is the arms—there are two arms, these are two syllables. *Svar* is the feet

¹ 'Truth' is another meaning (beside 'the Real') of the word *satyam*.

² Because, as the Commentator explains, the sound *ti* is contained in the word *anṛtam*.

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—there are two feet, these are two syllables (*su-ar*). The mystic name (*upanīṣad*) thereof is 'Day' (*ahan*). He slays (\sqrt{han}) evil, he leaves it behind ($\sqrt{hā}$), who knows this.

4. The head of the person who is here in the right eye is *Bhūr*—there is one head, this is one syllable. *Bhuvār* is the arms—there are two arms, these are two syllables. *Svar* is the feet—there are two feet, these are two syllables (*su-ar*). The mystic name (*upanīṣad*) thereof is 'I' (*aham*). He slays (\sqrt{han}) evil, he leaves it behind ($\sqrt{hā}$), who knows this.

SIXTH BRĀHMAṆA

The individual person, monistically explained

This person (*puruṣa*) here in the heart is made of mind, is of the nature of light, is like a little grain of rice, is a grain of barley. This very one is ruler of everything, is lord of everything, governs this whole universe, whatsoever there is.

SEVENTH BRĀHMAṆA

Brahma as lightning, etymologically explained

Brahma is lightning (*vidyut*), they say, because of unloosing (*vidāna*). Lightning unlooses (*vidyati*) him from evil who knows this, that Brahma is lightning—for Brahma is indeed lightning.

EIGHTH BRĀHMAṆA

The symbolism of speech as a cow

One should reverence Speech as a milch-cow. She has four udders: the *Svāhā* (Invocation), the *Vashaṭ* (Presentation), the *Hanta* (Salutation), the *Svadhā* (Benediction).¹ The gods subsist upon her two udders, the *Svāhā* and the *Vashaṭ*; men, upon the *Hanta*; the fathers, upon the *Svadhā*. The breath is her bull; the mind, her calf.

NINTH BRĀHMAṆA²

The universal fire and the digestive fire

This is the universal fire which is here within a person, by means of which the food that is eaten is cooked. It is the

¹ Four exclamations in the sacrificial ritual.

² Recurs entire in Maitri 2. 6.

noise thereof that one hears on covering the ears thus.¹ When one is about to depart, one hears not this sound.

TENTH BRĀHMAṆA

The course to Brahma after death

Verily, when a person (*puruṣa*) departs from this world he goes to the wind. It opens out there for him like the hole of a chariot-wheel. Through it he mounts higher.

He goes to the sun. It opens out there for him like the hole of a drum. Through it he mounts higher.

He goes to the moon. It opens out for him there like the hole of a kettle-drum. Through it he mounts higher.

He goes to the world that is without heat, without cold.² Therein he dwells eternal years.

ELEVENTH BRĀHMAṆA

The supreme austerities

Verily, that is the supreme austerity which a sick man suffers. The supreme world, assuredly, he wins who knows this.

Verily, that is the supreme austerity when they carry a dead man into the wilderness. The supreme world, assuredly, he wins who knows this.

Verily, that is the supreme austerity when they lay a dead man on the fire. The supreme world, assuredly, he wins who knows this.

TWELFTH BRĀHMAṆA

Brahma as food, life, and renunciation

'Brahma is food'—thus some say. This is not so. Verily, food becomes putrid without life (*prāṇa*).

'Brahma is life'—thus some say. This is not so. Verily, life dries up without food. Rather, only by entering into a unity do these deities reach the highest state.

Now it was in this connection that Prāṭrida said to his father :

¹ The word is here used deictically.

² The words *asokam ahimam* may also be translated 'without sorrow, without snow.'

**All plurality and antitheses of existence developed from
an original and still immanent unity**

He desired: 'Would that I were many! Let me procreate myself!' He performed austerity. Having performed austerity he created this whole world, whatever there is here. Having created it, into it, indeed, he entered. Having entered it, he became both the actual (*sat*) and the yon (*tya*), both the defined (*nirukta*) and the undefined, both the based and the non-based, both the conscious (*vijñāna*) and the unconscious, both the real (*satya*) and the false (*anṛta*). As the real, he became whatever there is here. That is what they call the real.

As to that there is also this verse :—

SEVENTH ANUVĀKA

**The original self-developing non-existence, the essence of
existence and the sole basis of fearless bliss**

In the beginning, verily, this [world] was non-existent.

Therefrom, verily, Being (*sat*) was produced.¹

That made itself (*svayam akuruta*) a Soul (*Ātman*).

Therefore it is called the well-done (*su-kṛta*).²

Verily, what that well-done is—that, verily, is the essence (*rasa*) [of existence]. For truly, on getting the essence, one becomes blissful. For who indeed would breathe, who would live, if there were not this bliss in space! For truly, this (essence) causes bliss. For truly, when one finds fearlessness as a foundation in that which is invisible, bodiless (*an-ātmya*), undefined, non-based, then he has reached fearlessness. When, however, one makes a cavity, an interval therein, then he comes to have fear. But that indeed is the fear of one who thinks of himself as a knower.³

As to that there is also this verse :—

¹ This theory is controverted at Chānd. 6. 2. 1-2.

² Compare the saying 'A person is a thing well done,' Ait. 1. 2. 3.

³ But who really is not a knower. If the reading should be '*manvānasya* in accordance with Śāṅkara, then '... the fear of one who knows, but who is unthinking.'

A hundred blisses of Indra are one bliss of Bṛihaspati—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of Bṛihaspati are one bliss of Prajāpati—also of a man who is versed in the scriptures and who is not smitten with desire.

A hundred blisses of Prajāpati are one bliss of Brahma—also of a man who is versed in the scriptures and who is not smitten with desire.

The knower of the unity of the human person with the personality in the world reaches the self consisting of bliss

Both he who is here in a person and he who is yonder in the sun—he is one.

He who knows this, on departing from this world, proceeds on to that self which consists of food, proceeds on to that self which consists of breath, proceeds on to that self which consists of mind, proceeds on to that self which consists of understanding, proceeds on to that self which consists of bliss.¹

As to that there is also this verse:—

NINTH ANUVĀKA

The knower of the bliss of Brahma is saved from all fear and from all moral self-reproach

Wherefrom words turn back,
Together with the mind, not having attained—
The bliss of Brahma he who knows,
Fears not from anything at all.²

Such a one, verily, the thought does not torment: 'Why have I not done the good (*sādhu*)? Why have I done the evil (*pāpa*)?'³ He who knows this, delivers (*sprṇute*) himself (*ātmānam*) from these two [thoughts]. For truly, from both of these he delivers himself—he who knows this!

Such is the mystic doctrine (*upaniṣad*)!

¹ That is, within the self there are various selves, but the true knower must advance to the highest self.

² This stanza has already occurred in 2. 4, with a verbal change in the last line.

³ Or, 'What good have I failed to do? What evil have I done?'

Then he said to him : ' Desire to understand Brahma by austerity. Brahma is austerity.'

He performed austerity. Having performed austerity, [5] he understood that Brahma is understanding (*vijñāna*). For truly, indeed, beings here are born from understanding, when born they live by understanding, on deceasing they enter into understanding.

Having understood that, he again approached his father Varuṇa, and said : ' Declare Brahma, sir !'

Then he said to him : ' Desire to understand Brahma by austerity. Brahma is austerity.'

He performed austerity. Having performed austerity, [6] he understood that Brahma is bliss (*ānanda*). For truly, indeed, beings here are born from bliss, when born they live by bliss, on deceasing they enter into bliss.

This is the knowledge of Bhrigu Vāruṇi, established in the highest heaven. He who knows this, becomes established. He becomes an eater of food, possessing food. He becomes great in offspring, in cattle, in the splendor of sacred knowledge, great in fame.

7. One should not blame food. That is the rule.

The reciprocal relations of food, supporting and supported, illustrated ; the importance of such knowledge

Breath (*prāṇa*), verily, is food. The body is an eater of food. The body is established on breath ; breath is established on the body. So food is established on food.

He who knows that food which is established on food, becomes established. He becomes an eater of food, possessing food. He becomes great in offspring, in cattle, in the splendor of sacred knowledge, great in fame.

8. One should not despise food. That is the rule.

Water, verily, is food. Light is an eater of food. Light is established on water ; water is established on light. So food is established on food.

He who knows that food which is founded on food, becomes established. He becomes an eater of food, possessing food. He becomes great in offspring, in cattle, in the splendor of sacred knowledge, great in fame.

One should worship It as magic formula (*brahma*); one becomes possessed of magic formula.

One should worship It as 'the dying around the magic formula' (*brahmaṇaḥ parimara*)¹; around one die his hateful rivals, and those who are his unfriendly foes.²

The knower of the unity of the human person with the universal Being attains unhampered desire

Both he who is here in a person and he who is yonder in the sun—he is one.

(5) He who knows this, on departing from this world, proceeding on to that self which consists of food, proceeding on to that self which consists of breath, proceeding on to that self which consists of mind, proceeding on to that self which consists of understanding, proceeding on to that self which consists of bliss, goes up and down these worlds, eating what he desires, assuming what form he desires. He sits singing this chant (*sāman*):—

A mystical rapture of the knower of the universal unity

Oh, wonderful! Oh, wonderful! Oh, wonderful!

(6) I am food! I am food! I am food!

I am a food-eater! I am a food-eater! I am a food-eater!

I am a fame-maker (*śloka-kṛt*)! I am a fame-maker! I am a fame-maker! (or rather *ṣṣeṣ*)

I am the first-born of the world-order (*ṛta*),³

Earlier than the gods, in the navel of immortality!

Who gives me away, he indeed has aided me!

I, who am food, eat the eater of food!

I have overcome the whole world!

He who knows this, has a brilliantly shining light.

Such is the mystic doctrine (*upaniṣad*)!

¹ An incantation described in Ait. Br. 8. 28. A philosophical interpretation of 'dying around Brahma' occurs at Kaush. 2. 12.

² The word *bhṛātr̥vyā*, 'foes,' is of sociological significance, because etymologically it means 'cousin (father's brother's son).'

³ A phrase occurring more than once in both RV. and AV., e. g. RV. 10. 61. 19 and AV. 6. 122. 1.