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Annotated Text and Translation
Patrick Olivelle

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Patrick Olivelle

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उदीची दिगुदञ्चः प्राणा ऊर्ध्वं दिगूर्ध्वः प्राणा अवाची दिगवाञ्चः प्राणाः सर्वे दिशः सर्वे प्राणाः ।

स एष नेति नेत्यात्मा । अगृह्यो न हि गृह्यते । अशीर्यो न हि शीर्यते । असङ्गो न हि सञ्च्यते । असितो न व्यथते^१ । न रिच्यति^२ । अभयं वै जनक प्राप्नोसीति होवाच याज्ञवल्क्यः । स होवाच जनको वैदेहोभयं त्वा गच्छताद्याज्ञवल्क्य यो^३ नो भगवन्नभयं वेदयसे । नमस्तेऽस्तु^४ । इमे विदेहा अयमहमस्मि^५ ॥४॥

॥ इति द्वितीयं ब्राह्मणम् ॥

जनकं ह वैदेहं याज्ञवल्क्यो जगाम । स मेने न^१ वदिष्य इति । अयं ह यजन-कश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते^२ । तस्मै ह याज्ञवल्क्यो वरं ददौ । स ह कामप्रश्नमेव वद्रे । तं हास्मै ददौ । तं ह सम्राडेव पूर्वं पप्रच्छ ॥१॥

याज्ञवल्क्य किञ्च्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाच । आदित्येनैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपल्येतीति^१ । एवमेवैतद्याज्ञवल्क्य ॥२॥

अस्तिमित आदित्ये याज्ञवल्क्य किञ्च्योतिरेवायं पुरुष इति । चन्द्रमा एवास्य ज्योतिर्भवतीति^२ । चन्द्रमसैवायं^३ ज्योतिषास्ते पत्ययते कर्म कुरुते विपल्येतीति^३ । एवमेवैतद्याज्ञवल्क्य ॥३॥

अस्तिमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तिमिते किञ्च्योतिरेवायं पुरुष इति । अग्निरेवास्य ज्योतिर्भवतीति^१ । अग्निनैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपल्येतीति^२ । एवमेवैतद्याज्ञवल्क्य ॥४॥

अस्तिमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तिमिते शान्तेऽग्नौ किञ्च्योतिरेवायं पुरुष इति । वागेवास्य ज्योतिर्भवतीति^१ । वाचैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपल्येतीति^२ । तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽयं यत्र वागुच्चरत्युपैव तत्र न्येतीति^३ । एवमेवैतद्याज्ञवल्क्य ॥५॥

अस्तिमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तिमिते शान्तेऽग्नौ शान्तायां वावि किञ्च्योतिरेवायं पुरुष इति । आत्मैवास्य ज्योतिर्भवतीति^१ । आत्मनैवायं ज्योतिषास्ते पत्ययते कर्म कुरुते विपल्येतीति^२ ॥६॥

कतम आत्मेति । योऽयं विज्ञानमयः प्राणेषु हृद्यन्तज्योतिः पुरुषः^१ स समानः सद्भुभौ लोकावयुसंचरति^२ ध्यायतीव लेलायतीव । स हि^३ स्वप्नो भूत्वेमं लोकम-तिक्रामति मृत्यो रूपणि^४ ॥७॥

side constitute the zenith; the vital functions on his bottom side constitute the nadir; and all his vital functions together constitute all the quarters.

"About this self (*ātman*), one can only say 'not—, not—.' He is ungraspable, for he cannot be grasped. He is undecaying, for he is not subject to decay. He has nothing sticking to him, for he does not stick to anything. He is not bound; yet he neither trembles in fear nor suffers injury. Truly, Janaka, you have attained freedom from fear."

After Yājñavalkya had said this, Janaka of Videha replied: "May that freedom be yours too, Yājñavalkya, you who have taught us that freedom from fear. Homage to you! These people of Videha and I myself—here we are at your service!"

3 One day Yājñavalkya paid a visit to Janaka, the king of Videha, thinking to himself, "I won't tell him." But once, when the two were engaged in a discussion about the daily fire sacrifice, Yājñavalkya had granted Janaka of Videha a wish. The wish he chose was the freedom to ask any question at will, and Yājñavalkya had granted it to him. So it was the king who now put the question to him first.

²"Yājñavalkya, what is the source of light for a person here?"

"The sun, Your Majesty, is his source of light," he replied. "It is by the light of the sun that a person sits down, goes about, does his work, and returns."

"Quite right, Yājñavalkya. ³ But when the sun has set, Yājñavalkya, what then is the source of light for a person here?"

"The moon is then his source of light. It is by the light of the moon that a person sits down, goes about, does his work, and returns."

"Quite right, Yājñavalkya. ⁴ But when both the sun and the moon have set, Yājñavalkya, what then is the source of light for a person here?"

"A fire is then his source of light. It is by the light of a fire that a person sits down, goes about, does his work, and returns."

"Quite right, Yājñavalkya. ⁵ But when both the sun and the moon have set, Yājñavalkya, and the fire has died out, what then is the source of light for a person here?"

"The voice is then his source of light. It is by the light of the voice that a person sits down, goes about, does his work, and returns. Therefore, Your Majesty, when someone cannot make out even his own hand, he goes straightway toward the spot from where he hears a voice."

"Quite right, Yājñavalkya. ⁶ But when both the sun and the moon have set, the fire has died out, and the voice is stilled, Yājñavalkya, what then is the source of light for a person here?"

"The self (*ātman*) is then his source of light. It is by the light of the self that a person sits down, goes about, does his work, and returns."

⁷"Which self is that?"

"It is this person—the one that consists of perception among the vital functions (*prāṇa*), the one that is the inner light within the heart. He travels across both worlds, being common to both. Sometimes he reflects, sometimes he flutters, for when he falls asleep he transcends this world, these visible forms of death. ⁸ When

स वा अयं पुरुषो जायमानः शरीरमभिसंपद्यमानः पाप्मभिः संसृज्यते । स उत्क्रामन्निप्रयमाणः पाप्मनो विजहाति¹ ॥८॥

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च । सस्यं तृतीयं स्वप्नस्थानम् । तस्मिन्सस्ये स्थाने तिष्ठन्नेते² उभे स्थाने पश्यतीदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो-भयान्पाप्मान आनन्द्याश्च पश्यति । स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रा-मपादाय स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति । अत्रायं पुरुषः स्वयंज्योतिर्भवति ॥९॥

न तत्र रथा न रथयोगा न पन्थानो भवन्ति । अथ स्थान् रथयोगान्पथः सृजते । न तत्रानन्दा मुदः प्रमुदो भवन्ति । अथानन्दान्मुदः प्रमुदः सृजते । न तत्र वेशान्ताः पुष्करिण्यः³ सवत्स्यो भवन्ति । अथ वेशान्तान्पुष्करिणीः² सवन्तीः सृजते । स हि कर्तो ॥१०॥

तदेते¹ श्लोका भवन्ति² ।

स्वप्नेन शरीरमभिग्रहत्यासुप्तः सुप्तानभिचाकशीति ।

शुक्रमादाय पुनरैति स्थानं हिरण्मयः पुरुष³ एकहंसः ॥११॥

प्राणेन रक्षत्रवरं कुलायं बहिष्कुलायादमुतश्चरित्वा ।

स ईयतेऽमृतो² यत्रकामं हिरण्मयः पुरुष³ एकहंसः ॥१२॥

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बह्विनि ।

उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् ॥१३॥

आराममस्य पश्यन्ति न तं पश्यति कश्चेनेति¹ ।

तं नायतं² बोधयेदित्याहुः । दुर्भिषज्यं ह्यसौ भवति यमेष न प्रतिपद्यते । अथो खल्व्वाहुर्जागरितदेश एवास्यैव इति³ । यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति । अत्रायं पुरुषः स्वयंज्योतिर्भवति⁴ ।

सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षाय⁵ ब्रूहीति ॥१४॥

स¹ वा एष एतस्मिन्संप्रसादे रत्ना चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्माद्ववति स्वप्नायैव । स यतत्र किंचित्पश्यत्यन्वागतस्तेन भवति । असङ्गो ह्ययं पुरुष इति ।

at birth this person takes on a body, he becomes united with bad things, and when at death he leaves it behind, he gets rid of those bad things.

⁹ "Now, this person has just two places—this world and the other world. And there is a third, the place of dream where the two meet. Standing there in the place where the two meet, he sees both those places—this world and the other world. Now, that place serves as an entryway to the other world, and as he moves through that entryway he sees both the bad things and the joys.

¹⁰ "This is how he dreams. He takes materials from the entire world and, taking them apart on his own and then on his own putting them back together, he dreams with his own radiance, with his own light. In that place this person becomes his own light. In that place there are no carriages, there are no tandems, and there are no roads; but he creates for himself carriages, tandems, and roads. In that place there are no joys, pleasures, or delights; but he creates for himself joys, pleasures, and delights. In that place there are no pools, ponds, or rivers; but he creates for himself pools, ponds, and rivers—for he is a creator. ¹¹ On this subject, there are these verses:

Subduing by sleep the bodily realm,
Remaining awake, he contemplates
the sleeping senses.

Taking the light, he returns to his place—

The golden person!

The single goose!

¹² Guarding by breath the lower nest,

The immortal roams outside the nest;

The immortal goes wherever he wants—

The golden person!

The single goose!

¹³ Traveling in sleep to places high and low,

The god creates many a visible form—

now dallying with women,

now laughing,

now seeing frightful things.

¹⁴ All they see is his pleasure ground;

But him no one sees at all.

"So people say that one should not awaken a man who is sound asleep; it is very hard to cure anyone to whom that person has not returned. Now, people also say that this place of his is the same as the place he is in when he is awake, because one sees in a dream the same things one sees when one is awake. Here, in dream, a man becomes his own light."

"Here, sir, I'll give you a thousand cows! But you'll have to tell me more than that to get yourself released!"

¹⁵ "Well, after this person has enjoyed himself and traveled around in that serene realm and seen for himself the good and the bad, he rushes along the same path and through the same opening back again to the realm of dream. Whatever he may

एवमेवैतद्याज्ञवल्क्य । सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥१५॥

स वा एष एतस्मिन्स्वप्ने^१ रत्ना चरित्वा दृष्ट्वैव पुष्पं च पापं च पुनः प्रतियोगं प्रतियोग्याद्ववति बुद्धान्तायैव । स यत्तत्र किञ्चित्स्थत्यनन्वागतस्तेन भवति । असङ्गो ह्ययं पुरुष इति । एवमेवैतद्याज्ञवल्क्य । सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥१६॥

स^२ वा एष एतस्मिन्बुद्धान्ते रत्ना चरित्वा दृष्ट्वैव पुष्पं च पापं च पुनः प्रतियोगं प्रतियोग्याद्ववति स्वप्नान्तायैव ॥१७॥

तद्यथा महामत्स्य उभे कूले अनुसंचरति पूर्वं चापरं च । एवमेवायं पुरुष एतावुभावन्तावनुसंचरति^३ स्वप्नान्तं च बुद्धान्तं च ॥१८॥

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहृत्य पक्षौ संलयायैव श्रियते । एवमेवायं पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति ॥१९॥ ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताणिमा तिष्ठन्ति शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णः । अथ यत्रैनं धन्तीव जिनन्तीव हस्तीव विच्छायायति गतीमिव पतति यदेव जाग्रद्भयं पश्यति तदत्राविद्यया^४ मन्यते । अथ यत्र देव इव^५ राजेवाहमेवेदं सर्वोऽस्मीति^६ मन्यते सोऽस्य परमो लोकः^७ ॥२०॥

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयै रूपम्^८ ।

तद्यथा प्रियया स्त्रिया संपरिषक्तो न बाह्यं किंचन वेद नान्तरम् । एवमेवायं पुरुषः^९ प्राज्ञैनात्मना संपरिषक्तो न बाह्यं किंचन वेद नान्तरम् ।

तद्वा अस्यैतदाप्तकाममात्मकाममकामै रूपं^{१०} शोकान्तरम्^{११} ॥२१॥

अत्र पितापिता भवति मातामाता लोका अलोका देवा अदेवा वेदा अवेदाः^१ । अत्र स्तेनोऽस्तेनो भवति भूणहाभूणहा चाण्डालोचाण्डालः^२ पौरकसोऽपौरकसः श्रमणोऽश्रमणस्तापसोऽतापसः । अनन्वागतं^३ पुष्येनानन्वागतं^४ पपेन । तीर्णो हि तदा सर्वाच्छोकान्दृश्यस्य भवति ॥२२॥

यद्वै तत्र पश्यति पश्यन्वै तत्र^५ पश्यति । न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽवि-नाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्संस्थेत् ॥२३॥

यद्वै तत्र जिघ्रति जिघ्रन्वै तत्र^६ जिघ्रति । न हि घ्रातुर्घातिर्विपरिलोपो^७ विद्यतेऽवि-नाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यजिघ्रते ॥२४॥

have seen in that serene realm does not follow him, because nothing sticks to this person.”

“Quite right, Yājñavalkya. Here, sir, I’ll give you a thousand cows! But you’ll have to tell me more than that to get yourself released!”

16 “Well, after this person has enjoyed himself and traveled around in that realm of dream and seen for himself the good and the bad, he rushes along the same path and through the same opening back again to the realm where one is awake. Whatever he may have seen in that realm of dream does not follow him, because nothing sticks to this person.”

“Quite right, Yājñavalkya. Here, sir, I’ll give you a thousand cows! But you’ll have to tell me more than that to get yourself released!”

17 “Well, after this person has enjoyed himself and traveled around in this realm where one is awake and seen for himself the good and the bad, he rushes along the same path and through the same opening back again to the realm of dream.

18 “It is like this. As a large fish moves between both banks, the nearer and the farther, so this person moves between both realms, the realm of dream and the realm where one is awake.

19 “It is like this. As a hawk or an eagle, after flying around in the sky and getting tired, folds its wings and swoops down into its nest, so this person rushes into that realm where as he sleeps he has no desires and sees no dreams.

20 “Now, he has these veins called Hita. They are as fine as a hair split a thousandfold and are filled with white, blue, orange, green, and red fluid. Now, when people appear to kill or to vanquish him, when an elephant appears to chase him, or when he appears to fall into a pit, he is only ignorantly imagining dangers that he had seen while he was awake. But when he, appearing to be a god or a king, thinks ‘I alone am this world! I am all!’—that is his highest world.

21 “Now, this is the aspect of his that is beyond what appears to be good, freed from what is bad, and without fear.

“It is like this. As a man embraced by a woman he loves is oblivious to everything within or without, so this person embraced by the self (*ātmān*) consisting of knowledge is oblivious to everything within or without.

“Clearly, this is the aspect of his where all desires are fulfilled, where the self is the only desire, and which is free from desires and far from sorrows.

22 “Here a father is not a father, a mother is not a mother, worlds are not worlds, gods are not gods, and Vedas are not Vedas. Here a thief is not a thief, an abortionist is not an abortionist, an outcaste is not an outcaste, a pariah is not a pariah, a recluse is not a recluse, and an ascetic is not an ascetic. Neither the good nor the bad follows him, for he has now passed beyond all sorrows of the heart.

23 “Now, he does not see anything here; but although he does not see, he is quite capable of seeing, for it is impossible for the seer to lose his capacity to see, for it is indestructible. But there isn’t a second reality here that he could see as something distinct and separate from himself.

24 “Nor does he smell anything here; but although he does not smell, he is quite capable of smelling, for it is impossible for the smeller to lose his capacity to smell,

यद्वै तन्न रसयते¹ रसयन्वै² तन्न³ रसयते । न हि रसयितु रसयतेर्विपरिलोपो⁴ विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽप्यद्विभक्तं यद्रसयते ॥२५॥

यद्वै तन्न वदति वदन्वै तन्न⁵ वदति । न हि वक्तुर्विपरिलोपो⁶ विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽप्यद्विभक्तं यद्रवेत् ॥२६॥

यद्वै तन्न शृणोति शृण्वन्वै तन्न⁷ शृणोति । न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽप्यद्विभक्तं यच्छृणुयात् ॥२७॥

यद्वै तन्न मनुते मन्वानो वै तन्न⁸ मनुते । न हि मनुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽप्यद्विभक्तं यन्मन्वीत् ॥२८॥

यद्वै तन्न स्पृशति स्पृशन्वै तन्न⁹ स्पृशति । न हि स्पर्शः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽप्यद्विभक्तं यत्स्पृशेत् ॥२९॥

यद्वै तन्न विजानाति विजानन्वै तन्न¹⁰ विजानाति । न हि विज्ञातुर्विज्ञातेर्विपरिलोपो¹¹ विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽप्यद्विभक्तं यद्विजानीयात् ॥३०॥

यन्न¹² वा अन्यदिव स्यात्तत्रान्योऽन्यत्सह्येदन्योऽन्यजिज्ञेधेदन्योऽन्यद्रसयेदन्योऽन्यद्वेदन्योऽन्यच्छृणुयादन्योऽन्यमन्वीतान्योऽन्यत्स्पृशेदन्योऽन्यद्विजानीयात् ॥३१॥

सलिल एको द्रष्टृद्वैतो भवति¹³ । एष ब्रह्मलोकः सम्राट् । इति हैनमनुशशास¹⁴ यज्ञवल्क्यः । एषास्य परमा गतिः¹⁵ । एषास्य परमा संपत् । एषोऽस्य परमो लोकः । एषोऽस्य परम आनन्दः । एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥३२॥

स यो मनुष्याणां राट्ः समृद्धो भवत्यन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः¹⁶ संपन्नतमः स मनुष्याणां परम आनन्दः । अथ ये शतं मनुष्याणामानन्दः स एकः पितृणां जितलोकानामानन्दः । अथ ये शतं पितृणां जितलोकानामानन्दः स¹⁷ एको गन्धर्वलोक आनन्दः । अथ ये शतं गन्धर्वलोक आनन्दः स एकः कर्मादेवानामानन्दो ये कर्मणा देवत्वमभिसंपद्यन्ते । अथ ये शतं कर्मादेवानामानन्दः स एक आजानदेवानामानन्दः ।

for it is indestructible. But there isn't a second reality here that he could smell as something distinct and separate from himself.

25 "Nor does he taste anything here; but although he does not taste, he is quite capable of tasting, for it is impossible for the taster to lose his capacity to taste, for it is indestructible. But there isn't a second reality here that he could taste as something distinct and separate from himself.

26 "Nor does he speak anything here; but although he does not speak, he is quite capable of speaking, for it is impossible for the speaker to lose his capacity to speak, for it is indestructible. But there isn't a second reality here that he could speak to as something distinct and separate from himself.

27 "Nor does he hear anything here; but although he does not hear, he is quite capable of hearing, for it is impossible for the hearer to lose his capacity to hear, for it is indestructible. But there isn't a second reality here that he could hear as something distinct and separate from himself.

28 "Nor does he think of anything here; but although he does not think, he is quite capable of thinking, for it is impossible for the thinker to lose his capacity to think, for it is indestructible. But there isn't a second reality here about which he could think as something distinct and separate from himself.

29 "Nor does he touch anything here; but although he does not touch, he is quite capable of touching, for it is impossible for the toucher to lose his capacity to touch, for it is indestructible. But there isn't a second reality here that he could touch as something distinct and separate from himself.

30 "Nor does he perceive anything here; but although he does not perceive, he is quite capable of perceiving, for it is impossible for the perceiver to lose his capacity to perceive, for it is indestructible. But there isn't a second reality here that he could perceive as something distinct and separate from himself.

31 "When there is some other thing, then the one can see the other, the one can smell the other, the one can taste the other, the one can speak to the other, the one can hear the other, the one can think of the other, the one can touch the other, and the one can perceive the other.

32 "He becomes the one ocean, he becomes the sole seer! This, Your Majesty, is the world of *brahman*." So did Yājñavalkya instruct him. "This is his highest goal! This is his highest attainment! This is his highest world! This is his highest bliss! On just a fraction of this bliss do other creatures live.

33 "Among human beings, when someone is successful and rich, ruling over others and enjoying to the utmost all human pleasures—that is the highest bliss of human beings. Now, a hundred measures of such human bliss equal a single measure of the bliss enjoyed by the ancestors who have won their world. And a hundred measures of the bliss enjoyed by the ancestors who have won their world equal a single measure of the bliss enjoyed in the world of the Gandharvas. A hundred measures of bliss enjoyed in the world of the Gandharvas equal a single measure of bliss enjoyed by gods-by-rites, that is, those who have become gods by performing rites. A hundred measures of bliss enjoyed by gods-by-rites equal a single measure of bliss enjoyed by gods-by-birth—and, one might add, by those who are learned in the Vedas and who are not crooked or lustful. A hundred measures of bliss enjoyed

यश्च श्रोत्रियोऽवृजिनोऽकामहतः । अथ ये शतमाजानदेवानामानन्दाः स एकः प्रजा-
पतिलोक आनन्दः । यश्च श्रोत्रियोऽवृजिनोऽकामहतः । अथ ये शतं प्रजापतिलोक
आनन्दः स एको ब्रह्मलोक आनन्दः । यश्च श्रोत्रियोऽवृजिनोऽकामहतः । अथैष एव
परम आनन्दः³ । एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः⁴ ।

सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहीति⁵ ।

अत्र ह याज्ञवल्क्यो विभयांचकार मेधावी राजा सर्वेभ्यो मान्तेभ्य उदरैस्ती-
दिति ॥३३॥

स वा एष एतस्मिन्वृजिनोऽकामहतः⁶ रत्ना चरित्वा इद्वैव पुण्यं च पापं च पुनः प्रतियायं
प्रतियोन्माद्रवति बुद्धान्तायैव ॥३४॥

तद्वथानः⁷ सुसमाहितमुत्सर्ज्यायादेवमेवायं⁸ शरीर आत्मा प्राज्ञेनात्मनान्धारूढ
उत्सर्ज्याति । यत्रैतदूर्ध्वोच्छ्वासी भवति ॥३५॥

स यत्रायमणिमानं न्येति जरया वोपतपता वाणिमानं निगच्छति । तद्वथाम्रं⁹
वोदुम्बरं वा पिपलं वा बन्धनाग्रमुच्यते । एवमेवायं पुरुष¹⁰ एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः
प्रतियायं प्रतियोन्माद्रवति प्राणायैव ॥३६॥

तद्वथा राजानमायान्तमुग्राः¹¹ प्रत्येनसः सूतग्रामण्योऽङ्गेः पानैरावसथैः प्रतिकल्प-
न्तेऽयमायान्त्यमागच्छतीति । एवं हैवविदं सर्वाणि भूतानि प्रतिकल्पन्त इदं ब्रह्माया-
तीदमागच्छतीति ॥३७॥

तद्वथा राजानं प्रथियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायन्ति¹² । एवमेवम-
मात्मानमन्तकाले¹³ सर्वे प्राणा अभिसमायन्ति¹⁴ । यत्रैतदूर्ध्वोच्छ्वासी भवति ॥३८॥

॥ इति तृतीयं ब्राह्मणम् ॥

स यत्रायमात्माबल्यं¹⁵ न्येत्य¹⁶ संमोहमिव न्येति । अथैनमेते प्राणा अभिसमायन्ति ।
स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्वक्रामति । स यत्रैष चाक्षुषः पुरुषः
पराङ् पर्यावर्तते । अथारूपज्ञो भवति ॥३९॥

एकीभवति न पश्यतीत्याहुः । एकीभवति न जिघ्रतीत्याहुः । एकीभवति न
रसयत इत्याहुः¹⁷ । एकीभवति न वदतीत्याहुः । एकीभवति न शृणोतीत्याहुः ।
एकीभवति न मनुत इत्याहुः । एकीभवति न स्मृशतीत्याहुः । एकीभवति न विजा-
नातीत्याहुः । तस्य हैतस्य हृदयस्याग्रं प्रद्योतते । तेन प्रद्योतेनैष आत्मा निष्क्रामति
चक्षुषो वा श्रुष्टो वान्येभ्यो वा शरीरदेशेभ्यः । तमुत्क्रामन्तं प्राणोऽनूत्क्रामति । प्राण-
मनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति । सविज्ञानो भवति¹⁸ । सविज्ञानमेवान्व-
क्रामति¹⁹ । तं विद्याकर्मणी समन्वारभते पूर्वपञ्चा च ॥२॥

by gods-by-birth equal a single measure of bliss enjoyed in the world of Prajāpati—
and, one might add, by those who are learned in the Vedas and who are not crooked
or lustful. A hundred measures of bliss enjoyed in the world of Prajāpati equal a
single measure of bliss enjoyed in the world of *brahman*—and, one might add, by
those who are learned in the Vedas and who are not crooked or lustful. Now this,
undoubtedly, is the highest bliss. This, Your Majesty, is the world of *brahman*.” So
said Yājñavalkya.

“Here, sir, I’ll give you a thousand cows! But you’ll have to tell me more than
that to get yourself released!”

At this point Yājñavalkya became alarmed, thinking: “The king is really sharp!
He has flushed me out of every cover.”

34 Yājñavalkya continued: “After this person has enjoyed himself and traveled
around in that realm of dream and seen for himself the good and the bad, he rushes
along the same path and through the same opening back again to the realm where
one is awake.

35 “It is like this. As a heavily loaded cart goes along creaking, so this bodily
self (*ātmān*), saddled with the self (*ātmān*) of knowledge, goes along groaning as he
is breathing his last. 36 Now a man grows feeble on account of either old age or
sickness.

“It is like this. As a mango or a fig or a berry detaches itself from its stem, so
this person frees himself from these bodily parts and rushes along the same path and
through the same opening back again to a new life (*prāṇā*).

37 “It is like this. As soldiers, magistrates, equestrians, and village headmen shout,
‘He’s arrived!’ and ‘Here he comes!’ as they wait expectantly with food, drink, and
lodging for a king who is about to arrive, so all beings shout, ‘*Brahman* has
arrived!’ and ‘Here comes *brahman*!’ as they await a man who knows this.

38 “It is like this. As soldiers, magistrates, equestrians, and village headmen
throng around a king who is about to depart, so at the time of death all the vital
functions (*prāṇā*) throng around this self (*ātmān*) as he is breathing his last.”

4 “Now, as this self (*ātmān*) grows steadily weaker and begins to lose conscious-
ness, these vital functions (*prāṇā*) throng around him. Taking into himself these
particles of light, he descends back into the heart. When the person connected with
sight turns back, the man loses his ability to perceive visible forms. 2 So people say:
‘He’s sinking; he can’t see!’—‘He’s sinking; he can’t smell!’—‘He’s sinking; he
can’t taste!’—‘He’s sinking; he can’t speak!’—‘He’s sinking; he can’t hear!’—
‘He’s sinking; he can’t think!’—‘He’s sinking; he can’t feel a touch!’—‘He’s sink-
ing; he can’t perceive!’ Then the top of his heart lights up, and with that light the
self exits through the eye or the head or some other part of the body. As he is de-
parting, his lifebreath (*prāṇā*) departs with him. And as his lifebreath departs, all his
vital functions (*prāṇā*) depart with it.

He then descends into a state of mere awareness and develops into one who is
thus endowed with perception. Then learning and rites, as well as memory, take
hold of him.

तद्यथा तृणजलयुक्ता तृणस्थान्तं गत्वा न्यमाक्रममाक्रमात्मानमुपसंहरति¹ । एवमे-
वायमात्मेदं² शरीरं निहत्याविद्यां गमयित्वा न्यमाक्रममाक्रमात्मानमुपसंहरति³ ॥३॥

तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरं रूपं तनुते ।
एवमेवायमात्मेदं¹ शरीरं निहत्याविद्यां गमयित्वा न्यन्नवतरं कल्याणतरं² रूपं कुरुते³
पित्र्यं वा गान्धर्वं वा दैवं⁴ वा प्राजापत्यं वा ब्राह्मं⁵ वा न्येषां वा भूतानाम्⁶ ॥४॥

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः¹ प्राणमयश्चक्षुर्मयः श्रोत्रमयः
पृथिवीमय² आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः³ काममयोऽकाममयः⁴
क्रोधमयोऽक्रोधमयो⁵ धर्ममयोऽधर्ममयः सर्वमयः । तद्यदेतदिदमयोऽदोमय⁶ इति ।
यथाकारी यथाचारी तथा भवति । साधुकारी साधुर्भवति । पापकारी पापो भवति ।
पुण्यः पुण्येन कर्मणा⁷ पापः पापेन⁸ । अथो खल्वद्भुः काममय एवायं पुरुष इति । स
यथाकामो भवति तत्कतुर्भवति⁹ । यत्कतुर्भवति¹⁰ तत्कर्म कुरुते । यत्कर्म कुरुते
तदभिसेपयते¹¹ ॥५॥

तदेष श्लोको भवति

तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निष्कमस्य ।

प्राधान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ।

तस्माच्छोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः ।

अथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा
उत्कामन्ति । ब्रह्मैव सन्ब्रह्माय्येति ॥६॥

तदेष श्लोको भवति

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः¹ ।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥

तद्यथाहिनिर्त्ययमी² वल्मीके मृता प्रत्यस्ता शयीत । एवमेवेदं शरीरं शेते ।
अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ।

सोऽहं भगवते सहसं ददामीति होवाच जनको वैदेहः ॥७॥

तदेते श्लोका भवन्ति ।

³ 'It is like this. As a caterpillar, when it comes to the tip of a blade of grass, reaches out to a new foothold and draws itself onto it, so the self (*ātman*), after it has knocked down this body and rendered it unconscious, reaches out to a new foothold and draws itself onto it.

⁴ 'It is like this. As a weaver, after she has removed the colored yarn, weaves a different design that is newer and more attractive, so the self, after it has knocked down this body and rendered it unconscious, makes for himself a different figure that is newer and more attractive—the figure of a forefather, or of a Gandharva, or of a god, or of Prajāpati, or of *brahman*, or else the figure of some other being.

⁵ 'Clearly, this self is *brahman*—this self that is made of perception, made of mind, made of sight, made of breath, made of hearing, made of earth, made of water, made of wind, made of space, made of light and the lightless, made of desire and the desireless, made of anger and the angerless, made of the righteous and the unrighteous; this self that is made of everything. Hence there is this saying: 'He's made of this. He's made of that.' What a man turns out to be depends on how he acts and on how he conducts himself. If his actions are good, he will turn into something good. If his actions are bad, he will turn into something bad. A man turns into something good by good action and into something bad by bad action. And so people say: 'A person here consists simply of desire.' A man resolves in accordance with his desire, acts in accordance with his resolve, and turns out to be in accordance with his action. ⁶ On this point there is the following verse:

A man who's attached goes with his action,
to that very place to which
his mind and character cling.
Reaching the end of his action,
of whatever he has done in this world—
From that world he returns
back to this world,
back to action.

"That is the course of a man who desires.

"Now, a man who does not desire—who is without desires, who is freed from desires, whose desires are fulfilled, whose only desire is his self—his vital functions (*prāṇa*) do not depart. *Brahman* he is, and to *brahman* he goes. ⁷ On this point there is the following verse:

When they are all banished,
those desires lurking in one's heart;
Then a mortal becomes immortal,
and attains *brahman* in this world.

"It is like this. As a snake's slough, lifeless and discarded, lies on an anthill, so lies this corpse. But this noncorporeal and immortal lifebreath (*prāṇa*) is nothing but *brahman*, nothing but light."

"Here, sir, I'll give you a thousand cows!" said Janaka, the king of Videha.

⁸ "On this point there are the following verses:

अणुः पन्था विततः¹ पुराणो माँ स्पृष्टोऽनुवित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकाभित ऊर्ध्वं विमुक्ताः² ॥८॥

तस्मिञ्छुक्लुमुत नीलमद्गुः पिङ्गलँ हरितं लोहितं च ।
एष पन्था ब्रह्मणा हानुवितस्तेनैति ब्रह्मवित्तुष्वकृतैजसश्च³ ॥९॥

अम्यं तमः प्रविशन्ति येषुविद्यामुपासते⁴ ।
ततो भूय इव ते तमो य उ विद्यार्यो⁵ रताः ॥१०॥

अनन्दा⁶ नाम ते लोका अन्धेन तमसावृताः ।
ताँस्ते प्रेत्याभिगच्छन्त्यविद्वत्सोऽबुधो⁷ जनाः ॥११॥

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंजरेत्⁸ ॥१२॥

यस्यानुवितः प्रतिबुद्ध आत्मास्मिन्संदेहो⁹ गहने प्रविष्टः ।
स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥१३॥

इहैव¹⁰ सन्तोऽथ विद्वास्तद्वयं¹¹ न चेदवेदिमर्हती¹² विनष्टिः ।
ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति¹³ ॥१४॥

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते¹⁴ ॥१५॥

यस्मादर्वाक्संवत्सरोऽहोभिः¹⁵ परिवर्तते ।
तद्देवा ज्योतिषां ज्योतिरागृहोपासतोऽमृतम्¹⁶ ॥१६॥

यस्मिन्मञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥१७॥

There is an ancient path
extremely fine and extending far.
It has touched me, I've discovered it!
By it they go up to the heavenly world
released from here,

wise men, knowers of *brahman*.
⁹ In it are the white and the blue, they say,
the orange, green, and red.
By *brahman* was this path discovered,
By it goes the knower of *brahman*,
the deer of good, the man of light.

¹⁰ Into blind darkness they enter,
people who worship ignorance;
And into still blinder darkness,
people who delight in learning.

¹¹ 'Joyless' are those regions called,
in blind darkness they are cloaked;
Into them after death they go,
men who are not learned or wise.

¹² If a person truly perceives the self,
knowing 'I am he';
What possibly could he want,
Whom possibly could he love,
that he should worry about his body?

¹³ The self has entered this body, this dense jumble;
if a man finds him,
recognizes him,
He's the maker of everything—the author of all!
The world is his—he's the world itself!

¹⁴ While we are still here, we have come to know it.
If you've not known it, great is your destruction.
Those who have known it—they become immortal.
As for the rest—only suffering awaits them.

¹⁵ When a man clearly sees this self as god,
the lord of what was
and of what will be,
He will not seek to hide from him.

¹⁶ Beneath which the year revolves
together with its days,
That the gods venerate
as the light of lights,
as life immortal.

¹⁷ In which are established
the various groups of five,
together with space;
I take that to be the self—

प्राणस्य प्राणमुत चक्षुषश्चक्षुरत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्वुर्ब्रह्म पुराणमयम् ॥१८॥

मनसैवानुद्रष्टव्यं नेह नानास्ति किंचन ।

मृत्योः स मृत्युमप्नोति य इह नानेव पश्यति ॥१९॥

एकधैवानुद्रष्टव्यमेतदग्रमयं ध्रुवम् ।

विरजः पर आकाशादज आत्मा महान्ध्रुवः² ॥२०॥

तसेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।

नानुध्यायाद्बहुं खड्गान्वाचो विजलापनं हि तदिति ॥२१॥

स वा एष महानज आत्मा¹ योऽयं² विज्ञानमयः प्राणेषु । य एषोऽन्तर्हृदय आका-
शस्तिष्मच्छते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः³ स न साधुना कर्मणा भूयान्
नो एवासाधुना कनीयान् । एष सर्वेश्वरः⁴ । एष भूताधिपतिः⁵ । एष भूतपालः⁶ । एष⁷
सेतुर्विघरण एषां लोकानामसंभेदाय । तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन
दानेन तपसानाशकेन⁸ । एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्रजिनो लोकमि-
च्छन्तः⁹ प्रव्रजन्ति ।

एतद्ध स्म वै तत्पूर्वं¹⁰ विद्वांसः प्रजां न कामयन्ते । किं प्रजया करिष्यामो येषां
नोऽयमात्मायं लोक इति । ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च
व्युत्पायाश्च भिक्षाचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा । या वित्तैषणा सा
लोकैषणा । उभे ह्येते एषणे एव भवतः ।

स एष नेति नेत्यात्मा । अगृह्यो न हि गृह्यते । अशीर्यो न हि शीर्यते । असङ्गो
न हि सज्यते । असितो न व्यथते¹¹ । न रिष्यति¹² । एतमु हैवैते न तरत इति ।
अतः पापमकरवमिति । अतः कल्याणमकरवमिति । उभे उ हैवैष¹³ एते तरति¹⁴ ।
नेनं¹⁵ कृताकृते तपतः¹⁶ ॥२२॥

तदेतद्वाभ्युक्तम्

I who have the knowledge,
I who am immortal,
I take that to be—
the *brahman*,
the immortal.

18 The breathing behind breathing, the sight behind sight,
the hearing behind hearing, the thinking behind thinking—
Those who know this perceive *brahman*,
the first,
the ancient.

19 With the mind alone must one behold it—
there is here nothing diverse at all!
From death to death he goes, who sees
here any kind of diversity.

20 As just singular must one behold it—
immeasurable and immovable.
The self is spotless and beyond space,
unborn, immense, immovable.

21 By knowing that very one a wise Brahmin
should obtain insight for himself.
Let him not ponder over a lot of words;
it just tires the voice!

22 "This immense, unborn self is none other than the one consisting of percep-
tion here among the vital functions (*prāṇa*). There, in that space within the heart, he
lies—the controller of all, the lord of all, the ruler of all! He does not become more
by good actions or in any way less by bad actions. He is the lord of all! He is the
ruler of creatures! He is the guardian of creatures! He is the dike separating these
worlds so they would not mingle with each other. It is he that Brahmins seek to
know by means of vedic recitation, sacrifice, gift-giving, austerity, and fasting. It is
he, on knowing whom a man becomes a sage. It is when they desire him as their
world that wandering ascetics undertake the ascetic life of wandering.

"It was when they knew this that men of old did not desire offspring, reasoning:
'Ours is this self, and it is our world. What then is the use of offspring for us?' So
they gave up the desire for sons, the desire for wealth, and the desire for worlds, and
undertook the mendicant life. The desire for sons, after all, is the same as the desire
for wealth, and the desire for wealth is the same as the desire for worlds—both are
simply desires.

"About this self (*ātman*), one can only say 'not—, not—.' He is ungraspable,
for he cannot be grasped. He is undecaying, for he is not subject to decay. He has
nothing sticking to him, for he does not stick to anything. He is not bound, yet he
neither trembles in fear nor suffers injury."

"These two thoughts do not pass across this self at all: 'Therefore, I did some-
thing bad'; and 'Therefore, I did something good.' This self, on the other hand,
passes across both those; he is not burnt by anything that he has done or left undone.

23 The same point is made by this R̥gvedic verse:

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा¹ नो कनीयान् ।
तस्यैव स्यात्सद्वित्तं विदित्वा न लिप्यते कर्मणा² पापकेनेति ॥

तस्मादेवंविच्छान्तो दान्त उपरस्ति³ तिष्ठुः समाहितो⁴ भूत्वात्मन्येवात्मानं पश्यति⁵ ।
सर्वमात्मानं पश्यति । नैर्न⁶ पाप्मा तरति । सर्वं पाप्मानं तरति । नैनं पाप्मा तपति ।
सर्वं पाप्मानं तपति । विपापो विरजोविचिकित्सो⁷ ब्राह्मणो भवति⁸ । एष⁹ ब्रह्मलोकः
समाद् । एनं प्रापितोऽसीति¹⁰ होवाच याज्ञवल्क्यः । सोऽहं भवते विदेहान्ददामि मां
चापि सह दास्यामेति ॥२३॥

स वा एष महानज आत्मानादो वसुदानः¹ । विन्दते वसु य एवं वेद² ॥२४॥ स
वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो³ ब्रह्म । अभयं वै ब्रह्म । अभयं हि वै
ब्रह्म भवति य एवं वेद ॥२५॥

॥ इति चतुर्थं ब्राह्मणम् ॥

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतु¹ मैत्रेयी च कात्यायनी च । तयोर्ह मैत्रेयी
ब्रह्मवादिनी बभूव । स्त्रीप्रज्ञैव² तर्हि³ कात्यायनी । अथ ह याज्ञवल्क्योऽप्य-
हृतमुपाकरिष्यन्⁴ ॥२६॥

मैत्रेयीति होवाच याज्ञवल्क्यः¹ । प्रव्रजिष्यन्वा अरेऽहमस्मात्स्थानादस्मि । हन्त
तेऽनया कात्यायन्यान्तं करवाणीति ॥२॥

सा होवाच मैत्रेयी यजु म इयं भगोः सर्वा पृथिवी वितेन पूर्णा स्यात्स्यां न्हं
तेनामृताहोऽनेति । नेति होवाच याज्ञवल्क्यः । यथैवोपकरणवत्ता जीवितं तथैव ते
जीवितं स्यात् । अमृतत्वस्य तु नाशास्ति वितेनेति ॥३॥

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्याम् । यदेव भगवान्वेद
तदेव मे ब्रूहीति ॥४॥

स होवाच याज्ञवल्क्यः प्रिया वै खलु नो भवती सती प्रियमवृधत्¹ । हन्त² तर्हि
भवत्येतद्ब्रह्मास्यामि ते । व्यावक्षणस्य तु मे निदिध्यासस्वेति ॥५॥

स होवाच¹ । न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः
प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया
प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवत्यात्मनस्तु कामाय पुत्राः
प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं
प्रियं भवति । न² वा अरे पशूनां कामाय पशवः प्रिया भवत्यात्मनस्तु कामाय पशवः
प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म

He is a Brahmin's eternal greatness—
he's not made greater or smaller by action.
It's his trail that one should get to know;
And when a man knows him,
he's no longer stained by bad deeds.

"A man who knows this, therefore, becomes calm, composed, cool, patient, and collected. He sees the self (*ātman*) in just himself (*ātman*) and all things as the self. Evil does not pass across him, and he passes across all evil. He is not burnt by evil; he burns up all evil. He becomes a Brahmin—free from evil, free from stain, free from doubt.

"He is the world of *brahman*, Your Majesty, and I have taken you to him." So said Yājñavalkya.

"Here, sir, I'll give you the people of Videha together with myself to be your slaves!"

²⁴Now, this is the immense and unborn self, the eater of food and the giver of wealth. A man who knows this finds wealth. ²⁵And this is the immense and unborn-self, unaging, undying, immortal, free from fear—the *brahman*. *Brahman*, surely, is free from fear, and a man who knows this undoubtedly becomes *brahman* that is free from fear.

5 Now, Yājñavalkya had two wives, Maitreyī and Kātyāyāni. Of the two, Maitreyī was a woman who took part in theological discussions, while Kātyāyāni's understanding was limited to womanly matters. One day, as he was preparing to undertake a different mode of life, ²Yājñavalkya said: "Maitreyī, I am about to go away from this place. So come, let me make a settlement between you and Kātyāyāni."

³ Maitreyī asked in reply: "If I were to possess the entire world filled with wealth, sir, would it, or would it not, make me immortal?" "No," said Yājñavalkya, "it will only permit you to live the life of a wealthy person. Through wealth one cannot expect immortality."

⁴"What is the point in getting something that will not make me immortal?" retorted Maitreyī. "Tell me instead, sir, all that you know."

⁵ Yājñavalkya said in reply: "You have always been very dear to me, and now you have made yourself even more so! Come, my lady, I will explain it to you. But while I am explaining, try to concentrate." ⁶Then he spoke:

"One holds a husband dear, you see, not out of love for the husband; rather, it is out of love for oneself (*ātman*) that one holds a husband dear. One holds a wife dear not out of love for the wife; rather, it is out of love for oneself that one holds a wife dear. One holds children dear not out of love for the children; rather, it is out of love for oneself that one holds children dear. One holds wealth dear not out of love for wealth; rather, it is out of love for oneself that one holds wealth dear. One holds livestock dear not out of love for livestock; rather, it is out of love for oneself that one holds livestock dear. One holds the priestly power dear not out of love for the priestly power; rather, it is out of love for oneself that one holds the priestly power

verses, is that a man does not possess a root from which he can be reborn after death; he is like a tree that has been uprooted.

ADHYĀYA 4

- 1.1 1. BU(M) *sa*. — 2. BU(M) adds *janako valdeho*.
 1.2 1. BU(M) transposes 1.2 and 1.3. — 2. BU(M) *śailino vāg vai*. — 3. BU(M) *loc chailino 'bra-*. — 4. BU(M) omits *iti* (but not Böhlingk 1889a). — 5. BU(M) omits *iṣṭan huam... bhūāni*.

What could a person... possibly have: another possible translation is: "could it possibly belong to someone who cannot speak?"

one-legged brahman: for this image, see CU 3.18.2-6.

One should venerate: the verb *upa vās* ("to venerate") in the Upaniṣads has the meaning of "to take as," that is, take one thing to be the same as another. The term thus establishes equivalences between components of different spheres, e.g., between bodily components and elements of the cosmos. This meaning is thus very similar to that of other technical terms, such as *bandhu* and *upaniṣad*: see Int., p. 24.

counterpart [bandhu]: see Int., p. 24.

Ṛgveda... glosses: for the enumeration of the sciences, see BU 2.4.10 n.; CU 7.1.2.

a thousand cows... elephants: traditionally the expression *hastyscāham sahasram* (here and in §§ 3-7) has been translated "a thousand cows with a bull the size of an elephant." For reasons given by Hillebrandt (1920, 461-62), I take the first compound as "elephants and bulls." The term *sahasram* ("thousand"), I think, is a shorthand for *gosaḥsram* ("a thousand cows"; see BU 3.1.1; the same shorthand is found below at BU 4.3.14-16, 33).

- 1.3 1. BU(M) *ka eva te kin abravīd iti*. — 2. BU(M) *sa* (Böhlingk 1889a, vr in Weber *prāṇe*). — 3. BU(M) *vadhāśākhā*.

breath: the Sanskrit term *prāṇa* has the meaning of both breath and life. Here, "for the love of breath" means for the sake of life. What Yājñavalkya wants to point out is that people do things that they should not do in order to obtain a livelihood and thus pre-serve their life.

- 1.4 1. BU(M) *ka eva te kin abravīd iti*. — 2. Böhlingk 1889a reads *bāṛsya* for *vāṛsya* throughout this passage. — 3. BU(M) omits *iti* (but not Böhlingk 1889a).

when they ask... as the truth: on the superiority of an eyewitness account in determining the truth, see also BU 5.14.4; AB 2.40.

- 1.5 1. BU(M) *ka eva te kin abravīd iti*. — 2. BU(M) omits *api*. — 3. BU(M) *śrotanī hi dīcāḥ*. — 4. Böhlingk 1889a omits *saḥasram* (oversight?).

- 1.6 1. BU(M) *ka eva te kin abravīd iti*. — 2. BU(M) *ta saṃyaktāno 'bra-*. — 3. BU(M) *abhiḥyati*, LV follow BU(M) reading. — 4. Böhlingk (1889a) omits *saḥasram* (oversight?).

- 1.7 1. BU(M) *ka eva te kin abravīd iti*. — 2. BU(M), Radhakrishnan (1953) *sīhitiā*.

— 3. BU(M) omits *hrdayam... āyatanaṃ*. — 4. BU(M) *hrdayena hi sarvāni bhūāni pratiśhanti*.

- 2.1 1. BU(M) *atha ha janako valdehaḥ*. — 2. BU(M) omits *astu*.

Hidden teachings: the *upaniṣads* Janaka possessed were the six statements told him by various theologians, statements that established equivalences between *brahman* and speech, breath, sight, hearing, mind, and heart. Here again I think the term *upaniṣad* is used in its primitive sense of hierarchical equivalences. See BU 3.9.26 n.

- 2.2 1. BU(M) before *indho* adds *sa hovāca*.

gods in some ways... the plain: It was a widespread assumption that gods liked cryptic sayings (see BU 3.4.1; AU 1.3.14); see the detailed note of Keith (1909, 232 n. 13) on this subject. For this expression in other vedic texts, see Mukhopadhyay 1987.

- 2.2-3 *Indha, Virāj*: *Indha* means "one who kindles" (cf. SB 6.1.1.2), and *Virāj* means the "shining" or "preminent" one. In the waking state they reside in the eyes, while during sleep they meet in the space within the heart (see BU 2.1.17 n.; 4.3). On the person in the eye, see also BU 2.3.5, and on the *Hirā*, see BU 2.1.19 n.

- 2.3 1. BU(M) adds *satī*. — 2. BU(M) *tā vā aśyatāḥ hiā nāna nāḥyo yathā kśāḥ saha-radhā bhinnah* for *yathā... bhavanit*. — 3. BU(M) *etam for etad*. — 4. BU(M) omits *eva*.

- 2.4 1. BU(M) *tasya vā etasya puruṣasya prāci*. — 2. BU(M) *dakṣiṇāḥ*. — 3. BU(M) *aśāṅgo 'sīto na saṃyate na vyahate*. — 4. BU(M) omits *na trīṣvati*. — 5. BU(M) *valdeho namanas te yājñavalkyābhāṣayan vāgaccharāt yo*. — 6. BU(M) omits *namas te 'stu*. — 7. BU(M) adds *iti*.

this person: probably refers here to the union of *Indha* and *Virāj* in the heart. The directions here make sense if we think of the person as facing the east (cf. BU 1.1.1 n.).

not —: see BU 2.3.6 n.

freedom from fear [abhaya]: this is directly linked to the knowledge of *brahman* at BU 4.3.21; 4.4.25.

These people... your service: this idiomatic sentence literally means: "Here are the people of Videha and here am I!" For a more direct statement of the same, see BU 4.4.23.

- 3 For a detailed study of the philosophical content of this text (BU 4.3-4), see Hanefeld 1976, 20-70.

- 3.1 1. On the reading see next note. — 2. BU(M) *saṃūdātuh*. — 2. BU(M) *pūrvah*.

I won't tell him: many scholars read *saṃ enena vadīṣye* and translate, "I will converse with him." My translation is based on the reading *as sa mene na vadīṣye*, and it is supported by the reading of the commentator Śaṃkara (on the accent making this division possible, see Weber, p. 1183; see also Edgerton 1965, 153, n. 2; Hanefeld 1976, 21, n. 1). I think that this reading makes better sense within the context; what would be the purpose of Yājñavalkya's thinking that he should converse when he was already in Janaka's presence? Neither can the phrase simply mean, "I will not speak with him," because one would surely not come into the presence of a king and simply refuse to speak. "I won't tell him" would imply a mental reservation that he will not answer

fully any question that is put to him. Yājñavalkya, like many other teachers of his time (see CU 4.4–14), is portrayed as not wanting to reveal his knowledge. But Janaka exercised the wish Yājñavalkya had granted him. This wish is recorded in the SB 11.6.2.10, where Janaka, after teaching Yājñavalkya the secret meaning of the daily fire sacrifice (*agnihotra*), extracts from him the promise that Janaka would be permitted to ask any question he wanted. In this light Janaka's repeated statements, "But you'll have to tell me more than that to get yourself released" (§§ 14, 15, and 33; Kau 1.21) and Yājñavalkya's observation, "The king is really sharp! He has flushed me out of every cover" (§ 33), make sense. This also explains why Janaka spoke first, because Yājñavalkya was keeping silent. Yājñavalkya did not want to reveal what he knew, but Janaka made him do it.

3.2 1. BU(M) *viparyeti*.

3.3 1. BU(M) *candrayotiḥ samrād iti hovāca*. — 2. BU(M) *candrayātivāyam*. — 3. BU(M) *viparyeti*.

3.4 1. BU(M) *agniyotiḥ samrād iti hovāca*. — 2. BU(M) *viparyeti*.

3.5 1. BU(M) *vāgyotiḥ samrād iti hovāca*. — 2. BU(M) *viparyeti*. — 3. BU(M) *ṇyeti* (not Böhtlingk 1889a).

3.6 1. BU(M) *āmāyotiḥ samrād iti hovāca*. — 2. BU(M) *viparyeti*.

The self . . . of light: Here there appears to be a transition to the states of sleep and dream (what one does when the lights are out at night). This is confirmed by the statements regarding sleep in the next section.

3.7 1. BU(M) places *puruṣaḥ* after *viññānamayaḥ*. — 2. BU(M) *lokaḥ sanncarati*. — 3. BU(M) *sadhiḥ*. — 4. BU(M) places *ṇṛtyo rāpāṇi* at the end of 3.8.

across both worlds: the two worlds are the visible world when we are awake and the world of deep sleep. These two meet (*sandhyā*) in the twilight zone, the juncture between night and day, which is the state of dream. On fluttering, see SU 3.18; the term *leḍiyati* evokes the fluttering of a bird, the flickering of a flame, the trembling of a leaf, or the rustling of the wind (see Breton 1982, 448 n. 30).

3.8 1. See BU 4.3.7 n. 4.

3.9 1. BU(M) omits *etc*.

3.10 1. BU(M) transposes *puṣkariṇyaḥ* and *sraṇvanyaḥ*. — 2. BU(M) reads *veśānāḥ* and transposes *puṣkariṇiḥ* and *sraṇvāṇi*.

3.11 1. BU(M) *rad apy etc*. — 2. BU(M) omits *bhavanī*. — 3. BU(M) *pauruṣaḥ*.

3.12 1. BU(M) *aparāṇi*. — 2. BU(M) *īyate amṛto*. — 3. BU(M) *pauruṣaḥ*.

3.14 1. BU(M) *kaśāna paśyāṇi*. — 2. Böhtlingk (1889a) *tan nāyatam*. — 3. BU(M) omits *iti*. — 4. BU(M) adds *iti evam evaṇiā yājñavalkya*. — 5. BU(M) *vimokṣāyaiva*.

sound asleep: the term *āyata* literally means "stretched out." Some take this word to mean "suddenly."

Now, people . . . own light: for a different interpretation of this passage, see Slaje 1993.

But you'll have . . . yourself released: my translation of this phrase is consistent with my reading of the confrontation between Janaka and Yājñavalkya (see BU 4.3.1 n.).

Most translators see here a reference to final liberation (*mokṣa*); the phrase would then mean: "Tell me more than that for the sake of liberation." I do not think this is the correct interpretation, especially because the term *mokṣa* or *vimokṣa* is never used in this Upaniṣad with reference to the final liberation from the cycle of rebirth, while the verb *muc-* is used at BU 1.5.17 for release from a sin, which is often connected with debt and obligation, and at CU 6.16.2 for release of a person charged with a crime.

3.15 1. BU(M) omits the entire passage 3.15.

serene realm: the state of deep sleep.

along the same path: for the paths along which a person travels into the heart during dream time and into the veins of the heart during deep sleep, see BU 2.1.17–19.

nothing sticks to this person: see BU 3.9.26; 4.2.4; 4.4.22; 4.5.15.

3.16 1. BU(M) *svapnāṇi*.

3.17 1. BU(M) omits the entire passage 3.17.

3.18 1. BU(M) *etā ubhāv-*.

3.20 1. BU(M) adds *bhayan*. — 2. BU(M) transposes *deva iva* and *rājeva*. — 3. BU(M) *sarvaṇa asmiti*. — 4. BU(M) adds *atha yatra supṛo na kaṇcana kāmāṇ kāmāyane na kaṇcana svapnāṇ paśyati*.

3.21 1. BU(M) *asyaiva ātmakāman āptakāman akāman*. *rūpaṇ* — 2. BU(M) *śāstra āmā* for *puruṣaḥ*. — 3. BU(M) *asyaiva aticchando 'pūṭatāpāpābhayaṇ rūpaṇ*. — 4. BU(M) *asoka-*.

Now . . . from sorrows: there appears to be a transition here from the description of dream to that of deep and dreamless sleep. The BU(M), in fact, inserts before this passage the sentence "where as he sleeps . . . no dreams" found at the end of § 19.

3.22 1. BU(M) adds *yajñā ayajñāḥ*. — 2. BU(M) transposes *cāṇḍālo 'cāṇḍālāḥ* and *paulkaṣaḥ*. — 3. BU(M) *gataḥ*. — 4. Böhtlingk (1889a) *gataḥ*, Weber's ed. of BU(M) *puṇyenaivāgātaḥ* (oversight?).

recluse [śramaṇa]: in later literature this word becomes a technical term used almost exclusively with reference to non-Brahmanical wandering mendicants. It is unclear, however, whether in this early text the term has the same meaning; it may well refer to Brahmanical religious virtuosos: see Olivelle 1993, 9–16.

ascetic [tāpasa]: refers to those who undertook fierce bodily mortifications. Later literature identifies them with forest hermits.

3.23 1. BU(M) *rad draṣṭavyaṇ na for tan na*.

3.23–31 *Now, he does not see . . . perceive the other*: see the parallel passages at BU 2.4.14; 4.5.15. The Sanskrit is plotty and has been subject to different translations. The intent, I believe, is clear. Although a person in deep sleep does not perceive through the senses, the reason for this is not that he has lost his capacity, that is, his real nature. It is like a fire, which always burns (i.e., has the capacity to burn even when latent within the fire-drum), but will not burn when there is nothing near it. Thus, the reason he does not see, for example, is not the same as the reason why a blind man cannot see. The self in deep sleep (and after death, see BU 2.4.12; 4.5.13) does not see because there is nothing to see except himself. See Hanefeld 1976, 31 n. 24.

- 3.24 1. BU(M) *tad ghrāṭavyaṃ na for tan na*. — 2. BU(M) *ghrāṭād for ghrāter*.
- 3.25 1. BU(M) *rasayati*. — 2. BU(M) *viñāna vai*. — 3. BU(M) *tad rasam na*. — 4. BU(M) *rasād for rasayater*.
- 3.26 1. BU(M) *tad vaktavyaṃ na for tan na*. — 2. BU(M) *vaco* (Böhtlingk 1889a *ukter*) for *vakter*; Weber (p. 1184) comments: "I am at a loss to explain the *vaco* otherwise than by the assumption of its standing instead of *vacaso*"; vr in Weber *na hi kurvato viparilopo*.
- 3.27 1. BU(M) *tac cīhrotavyaṃ na for tan na*.
- 3.28 1. BU(M) *tan mantavyaṃ na for tan na*.
- 3.29 1. BU(M) *tad sprastavyaṃ na for tan na*.
- 3.30 1. BU(M) *tad viñeayaṃ na for tan na*. — 2. BU(M) *viñānād for viñāter*.
- 3.31 1. BU(M) omits the entire passage 3.31.
- 3.32 1. Böhtlingk (1889a) places the *danḍa* before *bhavati*. — 2. BU(M) *hainam uvāca*. — 3. BU(M) omits *yājñavalkyaḥ*... *gatiḥ*.
- 3.33 1. BU(M) *kānadh for bhogaiḥ*. — 2. In place of *sa eko*... *prajāpatiloḥka ānandah* BU(M) reads *sa ekah karmadevānām ānando ye karmāṇā devānaṃ abhisampādyaṃte / aha ye śatam karmadevānām ānandāḥ sa eka ājñadevānām ānando yaś ca śrotvya 'yjiṇo 'kānadhataḥ / aha ye śatam ājñadevānām ānandāḥ sa eko devaloḥka ānando yaś ca śrotvya 'yjiṇo 'kānadhataḥ / aha ye śatam devaloḥka ānandāḥ sa eko gandharvaloḥka ānando yaś ca śrotvya 'yjiṇo 'kānadhataḥ / aha ye śatam gandharvaloḥka ānandāḥ sa ekah prajāpatiloḥka ānandah*. — 3. BU(M) omits *ahaśa*... *ānandah*. — 4. BU(M) *hainam amuśāsāśaitad anyam for hovāca yājñavalkyaḥ* (see BU 4.3.32 n. 2). — 5. BU(M) adds *sa vā eṣa elasmīn samprasāde*... *vinokṣyāva brūhīti* (as in BU 4.3.15 except *buddhānūyāva for svapāyāva*, *sa yad atra for sa yat tatra*).
- Among human... highest bliss: see the parallel passage at TU 2.8.
- Yājñavalkya became alarmed*: see BU 4.3.1 n. for the possible reason.
- 3.34 1. BU(M) omits the entire passage 3.34.
- 3.35 1. BU(M) transposes 3.35 and 3.36. — 2. BU(M) *usarjad yāi*, Böhtlingk (1889a) *usarjam yāi* (see Whitney 1890a, 416–17).
- 3.36 1. BU(M) omits *tad*. — 2. BU(M) *śātrva āmā for puruṣa*.
- 3.37 1. BU(M) and some mss. of Śaṅkara *āyantan*.
all beings: the reference is to the vital powers and their corresponding objects: see Edgerton 1965, 159; KsU 3.4–5.
- 3.38 1. BU(M) *-grāṇiṇya upasamāyanti*. — 2. BU(M) *evam hatvam vidam for evam*... *-kālē*. — 3. BU(M) *upasamāyanti*.
- 4.1 1. BU(M) *yatrāyaṃ śātrvam ātmā*. — 2. BU(M) *nitya*.
particles of light: the reference here, in all likelihood, is to the vital functions themselves. For this comparison, see KsU 3.3.
- 4.2 1. BU(M) *rasayati āmūḥ*. — 2. BU(M) *sa eṣa jñāḥ savijñāno bhavati*, and places this phrase after *sav*... *-krānati*. — 3. BU(M) *samvijñāna*.

- sinking: literally the term *ekībhavati* means "he becomes one." The meaning here is that the vital functions are collapsing inward and becoming merged into the self or into the single vital breath (*prāṇa*).
- He then descends*... *take hold of him*: these two phrases are obscure and the readings of the two recensions diverge substantially. I have used the readings of the Mādhyandina recension to emend the Kāya by reading *sanjñānam eva* for *savijñānam eva*, and by placing *sanjñānam evānvavartamāni* before *savijñāno bhavati*. The commentator Śaṅkara sees here a reference to the passage of the self into a new body. His interpretation is supported by the use of the prefixes *nīh* ("away") and *ut* ("up") in the verbs describing the departure of the faculties at death, and by the use of *ava* ("down") with reference to the self acquiring awareness. If that is the case, then the descent of the self into a womb is accompanied by a state of simple awareness (*sanjñāna*), which develops into full perception (*viñāna*), followed thereafter by the learning he had previously acquired, the rites (*karma*) he had performed, and his memory. *Karma* here may also refer to the effects of his past deeds: see the verse in § 6. For meaning of "memory," see CU 7.13.1 n.
- 4.3 1. BU(M) *garvānānam upasamharati*. — 2. BU(M) *evam evāyaṃ puruṣa idam*. — 3. BU(M) *ganayivānānam upasamharati*.
As a caterpillar... *onto it*: Thieme (1968a, 60), on the basis of the Mādhyandina recension which omits "Reaches out to a new foothold," sees here the image of a caterpillar going to the edge of a leaf, building a cocoon around itself, and then emerging from it with a new body.
- 4.4 1. BU(M) *evam evāyaṃ puruṣa idam*. — 2. BU(M) omits. — 3. BU(M) *tanute*. — 4. BU(M) transposes *daivam* and *brāhman*. — 5. BU(M) adds *vā mānuṣam*. — 6. BU(M) *vānābhyaḥ bhūtebhyaḥ*.
- As a weaver*... *more attractive*: the simile here is taken from weaving, possibly the weaving of tapestry (Thieme 1968a, 60), and not from metallurgy as assumed by many. Rau (1970, 24–27) has shown that *peśās* refers to colored weaving material rather than to gold.
- 4.5 1. BU(M) adds *vānmayah*. — 2. vr in Weber *prthivīmaya*. — 3. BU(M) *śrotamaya ākāśamayo vāyūmayas tejomaya āpomyah prthivīmayah*. — 4. BU(M) omits *kānamayo 'kānamayah*. — 5. BU(M) adds *harsamayo 'harsamayo*. — 6. BU(M) *tad yate-dammaya 'domaya*. — 7. BU(M) adds *bhavati*. — 8. BU(M) *pāpenei*. — 9. BU(M) *tadhākratur*. — 10. BU(M) omits *yat kratav bhavati*. — 11. BU(M) *-padyata iti*.
- 4.6 *Action*: the term "action" (*karma*) in this verse appears to have the technical meaning of "residual effect of past actions" of the *karma* doctrine.
- 4.7 1. BU(M) *sthiāḥ* (but not Böhtlingk 1889a). — 2. Weber (p. 1184) comments: "The original reading may have been *nirvāyaṇi*." This reading is followed by Böhtlingk (1889a), Senart (1934).
When they... *in this world*: this verse occurs also at KaU 6.14.
- 4.8 1. BU(M) *vitaraḥ*. — 2. BU(M) *pāda d: utkrāya svargaṃ lokam ito vinukāṭh*.
- 4.8–9 *path*: probably refers to the veins of the heart called *Hita*, which also contain fluids with these colors: see BU 4.3.20.

- 4.9 1. BU(M) *brāhmanīṭ kajiśaśa pūnyakṛc ca*.
 4.10 1. BU(M) *ye 'saṃbhūṭān upāśate*. — 2. BU(M) *saṃbhūṭān* (Böhtlingk [1889a] *saṃbhūṭān mo*).

Into blind... in learning: this verse occurs also at IU 9. The Mādhyaṇdina version reads "nonbecoming" and "becoming" in place of "ignorance" and "learning," a reading found also at IU 12 and viewed as superior by Horsch 1966, 165–66.

- 4.11 1. BU(M) *asuryā*. — 2. BU(M) *preyāpi* for *preyābhi*, and *budhā* for *budho*.
 "Joyless" ... wise: a version of this verse occurs at IU 3.

- 4.12 1. BU(M) *saṃcaret*.

- 4.13 1. BU(M) *saṃdehe*.

- 4.14 1. BU(M) places this verse immediately after verse 11. — 2. BU(M) *tad eva santas tad u tad bhavāmo*. — 3. BU(M) *avedi*, Böhtlingk (1889a) *avedi*; cf. Edgerton 1965, 163, n. 3. — 4. BU(M) *evopayanti*.

While... awaits them: cf. KeU 2.5; KaU 6.4.

- 4.15 1. BU(M) *vicikitsati*.

When a man... from him: cf. KaU 4.5, 12; IU 6. The Mādhyaṇdina recension reads: "Then he will not have any doubts." See Thieme 1965, 94.

- 4.16 1. BU(M) transposes verses 16 and 17. — 2. BU(M) *hyopāśate*.

- 4.17 *the various groups of five*: the phrase *pañca pañcajanāḥ* may also mean "the five groups of five," but I think the repetition of *pañca* is meant to indicate an indeterminate number of such groups of five. According to the commentator Śaṅkara, these groups of five may include Gandharvas, ancestors, gods, demons (*asura*), and evil spirits (*rākṣasā*), or the four social classes with the Nīśādas as the fifth. In AB 3.31 the five are given as gods, men, Gandharvas and Apsarasas (together), serpents, and ancestors. See the list given in verse 18, to which food is added in the Mādhyaṇdina recension (see BS 1.4.12). For the significance of the number five, see BU 1.4.17 n.

- 4.18 1. BU(M) adds *anasyāṇam*.

The breathing... the ancient: cf. KeU 1.2. For an examination of this sort of expression, see BU 2.1.20 n.

- 4.19 1. BU(M) *manasaivāpṛayam*.

With the mind... diversity: cf. KaU 4.10, 11.

- 4.20 1. BU(M) *manasaivāpṛayam*; Radhakrishnan (1953) *aprameyam*. — 2. BU(M) *mahā dhruvaḥ* (Böhtlingk 1889a, v in Weber *mahān dhruvaḥ*).

- 4.22 1. BU(M) *sa vā ayan ātmā*. — 2. BU(M) omits *yo 'yam... che*. — 3. BU(M) adds *sarvam idam prastāsi yad idam kṛcā*. — 4. BU(M) *bhūādhipatiḥ*. — 5. BU(M) *lokeśvarah*. — 6. BU(M) *lokapālāḥ*. — 7. BU(M) *sa*. — 8. BU(M) *tam etan vedānvacanena vividiśanti brāhmacaryeṇa tapasā śraddhayā yajñenānāśakena ca*. — 9. BU(M) *lokan īpsantiḥ*. — 10. BU(M) adds *brāhmaṇā anūcānā*. — 11. BU(M) *asaṅgo sīto na saṃyate na vyahata iti*. — 12. BU(M) omits *na riṣyati... tarata iti*.

— 13. BU(M) *ubhe ubhe hy eṣa*. — 14. BU(M) adds *anyatāḥ*. — 15. BU(M) *sādhva-sādhuni nainam*. — 16. BU(M) adds *nāśya kenacana karmaṇā loko mityate*.
He does not... by bad actions: cf. KSU 3.8.

dike: this term probably refers to the raised earthen boundaries across paddy-fields that both allow one to walk across wet land and mark the boundaries between properties. The image is transferred to the cosmic sphere, where the self is seen as the boundary that keeps the various cosmic entities in their proper places. The term *setu* has been frequently translated as "bridge" (e.g., Hume 1931), but that is misleading because a bridge spans and connects two pieces of land separated by water, whereas a dike does the opposite; it divides and separates. Thus at CU 8.4.1 a dike is called a "divider." See CU 8.4 for a longer account of this image; see also MuU 2.2.5; SU 6.19.

did not desire offspring: see BU 3.5.1.

not—: see BU 2.3.6 n.

pass across: this expression here and in § 23, I believe, implicitly recalls the earlier image of the self as a dike. Nothing belonging to this word is permitted to cross beyond that dike. This is more explicitly stated in CU 8.4.1–3.

he is not burnt: the term "burn" (*tapati*) here and in § 23 has both the literal meaning of setting fire to something and the extended meaning of causing harm, as in the slang use of "burnt."

- 4.23 1. BU(M) *karmaṇā varhate*. — 2. BU(M) *karmaṇā lipyate*. — 3. BU(M) *śraddhāvito*. — 4. BU(M) *paśyeta*, and adds *sarvam enaṃ paśyati sarvo 'syātmā bhavati sarvasyātmā bhavati*. — 5. BU(M) transposes phrases *nainam pāpṇā taratīlāpāt* and *sarvam pāpṇānāṃ taratīlāpāt*. — 6. BU(M) *vijaro vijigṛhṣo 'pipāso*. — 7. BU(M) adds *ya evaṃ veda* and inserts here 4.24 with the variants noted there. — 8. In place of *eṣa... saṃvā* BU(M) reads *sa vā eṣa mahān aṣṭa ātmāṅaro 'naro 'bhayo 'mṛto brahma*. — 9. BU(M) *abhayaṃ vai janaka prāpto 'siti*.

Ṛgvedic verse: here and elsewhere in these Upaniṣads I have translated the term *ṛc* as "Ṛgvedic verse." Unless otherwise stated, however, these verses are not found in the extant corpus of the Ṛgveda. The term *ṛc* may be a generic reference to "verse," but I have chosen to interpret it more strictly, especially to distinguish it from the term *śloka* ("verse") also used in these documents (see BU 1.5.1). This verse occurs also at TB 3.12.9–8.

He is... greatness: I take the pronoun "he" as referring to the self. Others translate: "This is the eternal greatness" and assume that greatness is the subject of the entire verse.

It's his trail: on the image of the trail, see BU 1.4.7.

Here, sir... your slaves: see BU 4.2.4 n.

- 4.24 1. BU(M) adds *sa yo haviṃ etan mahānāṃ aṣṭa ātmāṅam annāḍaṃ vasudānāṃ veda*. — 2. BU(M) omits *ya evaṃ veda*.

- 4.25 1. BU(M) *'bhayo 'mṛto*.

- 5 Another version of this story is given at BU 2.4, where most of the explanatory notes are given.