

The
Thirteen Principal
UPANISHADS

Translated from the
Sanskrit



Second Edition,
Revised

ROBERT ERNEST HUME

THE THIRTEEN PRINCIPAL
UPANISHADS
TRANSLATED FROM THE SANSKRIT

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

BY

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WITH A LIST OF
RECURRENT AND PARALLEL PASSAGES

BY

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'That for ourselves do we prefer,'

—here he takes a sip—

'The best, the all-refreshing food;'

—here he takes a sip—

'The Giver's strength may we attain!'

—here he takes a sip—

8. After having cleansed the drinking-vessel or goblet, he lies down to the west of the fire either on a skin or on the bare ground with voice restrained and self-possessed. If he should see a woman, he may know that the rite is successful.

9. As to this there is the following verse:—

If during rites done for a wish
One sees a woman in his dream,
Success he there may recognize
In this appearance of his dream
—In this appearance of his dream

Selection 1
Chāndogya Upaniṣad 5.3

THIRD KHAṆḌA¹

The course of the soul in its reincarnations

1. Śvetaketu Āruṇeya attended an assembly of the Pañcālas. Then Pravāhaṇa Jaibali said to him: 'Young man, has your father instructed you?'

'He has indeed, sir.'

2. 'Do you know unto what creatures go forth hence?'

'No, sir.'

'Do you know how they return again?'

'No, sir.'

'Do you know the parting of the two ways, one leading to the gods and one leading to the fathers?'

No, sir.'

3. 'Do you know how [it is that] yonder world is not filled up?'

'No, sir.'

'Do you know how in the fifth oblation water comes to have a human voice?'

'No, indeed, sir.'

4. 'Now, pray, how did you say of yourself that you had

¹ With the instruction of Śvetaketu in Khaṇḍas 3-10 compare the parallel account of Brh. 6. 2.

been instructed? Indeed, how could one who would not know these things speak of himself as having been instructed?'

Distressed, he then went to his father's place. Then he said to him: 'Verily, indeed, without having instructed me, you, sir, said: "I have instructed you."'

5. Five questions a fellow of the princely class (*rājanya-bandhu*) has asked me. I was not able to explain even one of them.'

Then he [i. e. the father] said: 'As you have told them to me here, I do not know even one of them. If I had known them, how would I not have told them to you?'

6. Then Gautama¹ went to the king's place. To him, when he arrived, he [i. e. the king] had proper attention shown. Then on the morrow he went up to the audience-hall. Then he [i. e. the king] said to him: 'Honored Gautama, you may choose for yourself a boon of human wealth.'

Then he said: 'Human wealth be yours, O king! The word which you said in the presence of the young man, even that do you speak to me.'

Then he became troubled.

7. 'Wait a while,' he commanded him. Then he said: 'As to what you have told me, O Gautama, this knowledge has never yet come to Brahmans before you; and therefore in all the worlds has the rule belonged to the Kshatriya only.' Then he said to him:—

reflecting a gradual
intellectualization of the
Warrior jāti

FOURTH KHAṆḌA

1. 'Yonder world, verily, O Gautama, is a sacrificial fire. In this case the sun is the fuel; the light-rays, the smoke; the day, the flame; the moon, the coals; the stars, the sparks.

2. In this fire the gods offer faith (*śraddhā*). From this oblation arises King Soma.

FIFTH KHAṆḌA

1. The rain-cloud, verily, O Gautama, is a sacrificial fire. In this case wind is the fuel; mist, the smoke; lightning, the flame; the thunderbolt, the coals; hailstones, the sparks.

¹ That is, Gautama Aruṇi, the father.

Upanṣads share
the wider Vedic
affirmation of a
Unity of
existence in
everything from
the galaxy to rain
to earth, to
reproduction...

2. In this fire the gods offer King Soma. From this oblation arises rain.

SIXTH KHAṆḌA

1. The earth, verily, O Gautama, is a sacrificial fire. In this case the year is the fuel; space, the smoke; night, the flame; the quarters of heaven, the coals; the intermediate quarters of heaven, the sparks.

2. In this fire the gods offer rain. From this oblation arises food.

SEVENTH KHAṆḌA

1. Man, verily, O Gautama, is a sacrificial fire. In this case speech is the fuel; breath, the smoke; the tongue, the flame; the eyes, the coals; the ear, the sparks.

2. In this fire the gods offer food. From this oblation arises semen.

EIGHTH KHAṆḌA

1. Woman, verily, O Gautama, is a sacrificial fire. In this case the sexual organ is the fuel; when one invites, the smoke; the vulva, the flame; when one inserts, the coals; the sexual pleasure, the sparks.

2. In this fire the gods offer semen. From this oblation arises the fetus.

NINTH KHAṆḌA

1. Thus indeed in the fifth oblation water comes to have a human voice.

After he has lain within for ten months, or for however long it is, as a fetus covered with membrane, then he is born.

2. When born, he lives for as long as is his length of life. When deceased, they carry him hence to the appointed place for the fire from whence indeed he came, from whence he arose.

TENTH KHAṆḌA

1. So those who know this, and those too who worship in a forest with the thought that "Faith is austerity," pass into the flame¹; from the flame, into the day; from the day, into the half-month of the waxing moon; from the half-month of the waxing moon, into the six months during which the sun moves

¹ That is, into the flame of the cremation fire.

northward; [2] from those months, into the year; from the year, into the sun; from the sun, into the moon; from the moon, into the lightning. There there is a Person (*puruṣa*) who is non-human (*a-mānava*). He leads them on to Brahma. This is the way leading to the gods.¹

3. But those who in the village reverence a belief in sacrifice, merit, and almsgiving—they pass into the smoke²; from the smoke, into the night; from the night, into the latter half of the month; from the latter half of the month, into the six months during which the sun moves southward—these do not reach the year; [4] from those months, into the world of the fathers; from the world of the fathers, into space; from space, into the moon. That is King Soma. That is the food of the gods. The gods eat that.

5. After having remained in it as long as there is a residue [of their good works], then by that course by which they came they return again, just as they came, into space; from space, into wind. After having become wind, one becomes smoke. After having become smoke, he becomes mist.

6. After having become mist, he becomes cloud. After having become cloud, he rains down. They are born here as rice and barley, as herbs and trees, as sesame plants and beans. Thence, verily, indeed, it is difficult to emerge; for only if some one or other eats him as food and emits him as semen, does he develop further.

7. Accordingly, those who are of pleasant conduct here—the prospect is, indeed, that they will enter a pleasant womb, either the womb of a Brahman, or the womb of a Kshatriya, or the womb of a Vaiśya. But those who are of stinking conduct here—the prospect is, indeed, that they will enter a stinking womb, either the womb of a dog, or the womb of a swine, or the womb of an outcast (*caṇḍāla*).

8. But on neither of these ways are the small, continually returning creatures,³ [those of whom it is said:] "Be born, and die"—theirs is a third state.

Thereby [it comes about that] yonder world is not filled up.

¹ This same way has already been described in 4. 15. 5-6.

² That is, into the smoke of the cremation fire.

³ Such as flies, worms, etc.

5. 10. 8-] CHĀNDOGYA UPANISHAD

Therefore one should seek to guard himself. As to this there is the following verse:—

9. The plunderer of gold, the liquor-drinker,
The invader of a teacher's bed, the Brahman-killer—
These four sink downward in the scale,
And, fifth, he who consorts with them.

10. But he who knows these five fires thus, is not stained with evil, even though consorting with those people. He becomes pure, clean, possessor of a pure world, who knows this—yea, he who knows this!'

End of this section; go to next page

ELEVENTH KHAṆḌA¹

The Universal Soul

1. Prācīnaśāla Aupamanyava, Satyayajña Pauluṣī, Indradyumna Bhāllaveya, Jana Śārkarākshya, and Buḍila Āśvatarāśvi—these great householders, greatly learned in sacred lore (*śrotriya*), having come together, pondered: 'Who is our Ātman (Soul)? What is Brahma?'

2. Then they agreed among themselves: 'Verily, sirs, Uddālaka Āruṇi here studies exactly this Universal (*vaiśvānara*) Ātman (Soul). Come, let us go unto him.'

Then unto him they went.

3. Then he agreed with himself: 'These great householders, greatly learned in sacred lore, will question me. I may not be able to answer them everything. Come! Let me direct them to another.'

4. Then he said to them: 'Verily, sirs, Aśvapati Kaikeya studies just this Universal Ātman (Soul). Come! Let us go unto him.'

Then unto him they went.

5. Then to them severally, when they arrived, he had proper attentions shown. He was indeed a man who, on rising, could say²:—

'Within my realm there is no thief,
No miser, nor a drinking man,
None altarless, none ignorant,
No man unchaste, no wife unchaste.'

¹ Another version is found at Śat. Br. 10. 6. 1.

² Deussen's interpretation.

6.8.6-] CHĀNDOGYA UPANISHAD

the heat, into the highest divinity. (7) That which is the finest essence—[7] this whole world has that as its soul. That is Reality (*satya*). That is Ātman (Soul). That art thou, Śvetaketu.¹

‘Do you, sir, cause me to understand even more.’

‘So be it, my dear,’ said he.

Selection 2
Chāndogya Upaniṣad 6.9

NINTH KHAṆḌA

The unitary World-Soul, the immanent reality
of all things and of man

1. ‘As the bees, my dear, prepare honey by collecting the essences of different trees and reducing the essence to a unity, [2] as they are not able to discriminate “I am the essence of this tree,” “I am the essence of that tree”—even so, indeed, my dear, all creatures here, though they reach Being,² know not “We have reached Being.”

3. Whatever they are in this world, whether tiger, or lion, or wolf, or boar, or worm, or fly, or gnat, or mosquito, that they become.

4. That which is the finest essence—this whole world has that as its soul. That is Reality. That is Ātman (Soul). That art thou, Śvetaketu.’

‘Do you, sir, cause me to understand even more.’

‘So be it, my dear,’ said he.

TENTH KHAṆḌA

1. ‘These rivers, my dear, flow, the eastern toward the east, the western toward the west. They go just from the ocean to the ocean. They become the ocean itself. As there they know not “I am this one,” “I am that one”—[2] even so, indeed, my dear, all creatures here, though they have come forth from Being, know not “We have come forth from Being.” Whatever they are in this world, whether tiger, or lion, or

¹ In an article entitled ‘Sources of the philosophy of the Upaniṣads, *JAOS*. 36 (1916), pp. 197-204, Edgerton translates as follows (p. 200, n. 5): ‘What that subtle essence is, a-state-of-having-that(-*animā*)-as-its-essence is this universe, that is the Real, that is the Soul, that art thou, Śvetaketu.’

² In deep sleep and in death.

CHANDOGYA UPANISHAD [-6. 12. 1

wolf, or boar, or worm, or fly, or gnat, or mosquito, that they become.

3. That which is the finest essence—this whole world has that as its soul. That is Reality. That is Ātman (Soul). That art thou, Śvetaketu.’

‘Do you, sir, cause me to understand even more.’

‘So be it, my dear,’ said he.

ELEVENTH KHAṆḌA

1. ‘Of this great tree, my dear, if some one should strike at the root, it would bleed, but still live. If some one should strike at its middle, it would bleed, but still live. If some one should strike at its top, it would bleed, but still live. Being pervaded by Atman (Soul), it continues to stand, eagerly drinking in moisture and rejoicing.

2. If the life leaves one branch of it, then it dries up. It leaves a second; then that dries up. It leaves a third; then that dries up. It leaves the whole; the whole dries up. Even so, indeed, my dear, understand,’ said he.

3. ‘Verily, indeed, when life has left it, this body dies. The life does not die.

That which is the finest essence—this whole world has that as its soul. That is Reality. That is Ātman (Soul). That art thou, Śvetaketu.’

‘Do you, sir, cause me to understand even more.’

‘So be it, my dear,’ said he.

TWELFTH KHAṆḌA

1. ‘Bring hither a fig from there.’

‘Here it is, sir.’

‘Divide it.’

‘It is divided, sir.’

‘What do you see there?’

‘These rather (*iva*) fine seeds, sir.’

‘Of these, please (*aṅga*), divide one.’

‘It is divided, sir.’

‘What do you see there?’

‘Nothing at all, sir.’

2. Then he said to him: 'Verily, my dear, that finest essence which you do not perceive—verily, my dear, from that finest essence this great Nyagrodha (sacred fig) tree thus¹ arises.

3. Believe me, my dear,' said he, (3) 'that which is the finest essence—this whole world has that as its soul. That is Reality. That is Ātman (Soul). That art thou, Śvetaketu.'

'Do you, sir, cause me to understand even more.'

'So be it, my dear,' said he.

THIRTEENTH KHAṆḌA

1. 'Place this salt in the water. In the morning come unto me.'

Then he did so.

Then he said to him: 'That salt you placed in the water last evening—please bring it hither.'

Then he grasped for it, but did not find it, as it was completely dissolved.

2. 'Please take a sip of it from this end,' said he. 'How is it?'

'Salt.'

'Take a sip from the middle,' said he. 'How is it?'

'Salt.'

'Take a sip from that end,' said he. 'How is it?'

'Salt.'

'Set it aside.² Then come unto me.'

He did so, saying, 'It is always the same.'

Then he said to him: 'Verily, indeed, my dear, you do not perceive Being here. Verily, indeed, it is here.

3. That which is the finest essence—this whole world has that as its soul. That is Reality. That is Ātman (Soul). That art thou, Śvetaketu.'

'Do you, sir, cause me to understand even more.'

'So be it, my dear,' said he.

¹ Deictically.

² Instead of *abhi-pra-asya* Böhtlingk and Roth (BR. I. 543 s.v.) read *abhi-pra-asya*, 'add more unto it.'

FOURTEENTH KHAṆḌA

1. 'Just as, my dear, one might lead away from the Gandhāras a person with his eyes bandaged, and then abandon him in an uninhabited place; as there he might be blown forth either to the east, to the north, or to the south, since he had been led off with his eyes bandaged and deserted with his eyes bandaged; [2] as, if one released his bandage and told him, "In that direction are the Gandhāras; go in that direction!" he would, if he were a sensible man, by asking [his way] from village to village, and being informed, arrive home at the Gandhāras—even so here on earth one who has a teacher knows: "I shall remain here only so long as I shall not be released [from the bonds of ignorance]. Then I shall arrive home."¹

3. That which is the finest essence—this whole world has that as its soul. That is Reality. That is Ātman (Soul). That art thou, Śvetaketu.'

'Do you, sir, cause me to understand even more.'

'So be it, my dear,' said he.

FIFTEENTH KHAṆḌA

1. 'Also, my dear, around a [deathly] sick person his kinsmen gather, and ask, "Do you know me?" "Do you know me?" So long as his voice does not go into his mind, his mind into his breath, his breath into heat, the heat into the highest divinity—so long he knows. *death described as*

2. Then when his voice goes into his mind, his mind into his breath, his breath into heat, the heat into the highest divinity²—then he knows not. *process of absorption*

3. That which is the finest essence—this whole world has that as its soul. That is Reality. That is Ātman (Soul). That art thou, Śvetaketu.'

'Do you, sir, cause me to understand even more.'

'So be it, my dear,' said he. *into the Real, the Self.*

¹ On the interpretation of this paragraph see Edgerton, *JAOS.* 35. 242-245.

² This same statement of the order of the cessation of functions on the approach of death occurs in 6. 8. 6. *Real as Unconscious Unity*

SIXTEENTH KHAṆḌA

1. ' And also, my dear, they lead up a man seized by the hand, and call: " He has stolen! He has committed a theft! Heat the ax for him!" If he is the doer thereof, thereupon he makes himself (*ātmānam*) untrue. Speaking untruth, covering himself with untruth, he seizes hold of the heated ax and is burned. Then he is slain.¹

2. But if he is not the doer thereof, thereupon he makes himself true. Speaking truth, covering himself with truth, he seizes hold of the heated ax and is not burned. Then he is released.

3. As in this case he would not be burned [because of the truth], so this whole world has that [truth] as its soul. That is Reality. That is Ātman (Soul). That art thou, Śvetaketu.' Then he understood it from him—yea, he understood.

End of this section; go to next page

SEVENTH PRAPĀṬHAKA

The instruction of Nārada by Sanatkumāra

Progressive worship of Brahma up to the Universal Soul

FIRST KHAṆḌA

1. *Om!* 'Teach me, sir!'²—with these words Nārada came to Sanatkumāra.

To him he then said: 'Come to me with what you know. Then I will tell you still further.'

2. Then he said to him: 'Sir, I know the Rig-Veda, the Yajur-Veda, the Sāma-Veda, the Atharva-Veda as the fourth, Legend and Ancient Lore (*itihāsa-purāna*) as the fifth, the Veda of the Vedas [i.e. Grammar], Propitiation of the Manes, Mathematics, Augury (*daiva*), Chronology, Logic, Polity, the Science of the Gods (*deva-vidyā*), the Science of Sacred Knowledge (*brahma-vidyā*), Demonology (*bhūta-vidyā*), the Science

¹ The translation of this passage has been discussed by Edgerton, *JAOS.* 35. 245-246.

² This sentence *adhīhi bhagavo* lacks but the word *brahma* to be the same as the request which Bhṛigu Vārūṇi put to his father in a similar progressive definition in Tait. 3. 1: *adhīhi bhagavo brahma*, 'Sir, declare Brahma.'

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 (*prāṇa*) goes out. After the life, as it goes out, all the breaths (*prāṇa*) 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.

Selection 3: Bṛihad-āraṇyaka Upaniṣad 4.4.3

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.'

6. On this point there is this verse:—

Where one's mind is attached—the inner self
Goes thereto with action, being attached to it alone.

Obtaining the end of his action,
Whatever he does in this world,
He comes again from that world
To this world of action.¹

—So the man who desires.

The soul of the released

Now the man who does not desire.—He who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the Soul—his breaths do not depart. Being very Brahma, he goes to Brahma.

7. On this point there is this verse:—

When are liberated all
The desires that lodge in one's heart,
Then a mortal becomes immortal!
Therein he reaches Brahma!²

As the slough of a snake lies on an ant-hill, dead, cast off, even so lies this body. But this incorporeal, immortal Life (*prāṇa*) is Brahma indeed, is light indeed.'

'I will give you, noble sir, a thousand [cows],' said Janaka, [king] of Videha.

8. [Yājñavalkya continued:] 'On this point there are these verses:—

The ancient narrow path that stretches far away
Has been touched by me, has been found by me.
By it the wise, the knowers of Brahma, go up
Hence to the heavenly world, released.

9. On it, they say, is white and blue
And yellow and green and red.
That was the path by Brahma found;
By it goes the knower of Brahma, the doer of right (*puṇya kṛt*),
and every shining one.

¹ Or 'for action,' or 'because of his action.'

² This stanza is found also at Kaṭha 6. 14.

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 heré 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 *Mādhyamīna* 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 Brahmans 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.'

End of sections

FIFTH BRĀHMAṆA¹

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 knowledge² (*brahma-vādinī*) ; 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 forth⁴ 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, *pravrajita*, *pravrajaka*, *pravrajita*, for 'a religious mendicant.'