

मैत्रेयीति होवाच याज्ञवल्क्यः ।
उद्यास्यन्वा अरेऽहमस्माद् हन्त
तेऽनया कात्यायन्यान्तं करवाणीति ॥१॥

maitreyīti hovāca yājñavalkyaḥ
udyāsyān vā are 'ham asmād hanta
te 'nayā kātyāyanyāntaṃ karavāṇīti 1

"O Maitreyi," said Yajnavalkya, "My dear, I am going to renounce this life. Let me settle things with you and Katyanani."

सा होवाच मैत्रेयी ।
यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन
पूर्णा स्यात् कथं तेनामृता स्यामिति ।

sā hovāca maitreyī
yan nu ma iyaṃ bhagoḥ sarvā pṛthivī vittena
pūrṇā syāt kathaṃ tenāmṛtā syām iti

Then Maitreyi said, "If this entire world filled with wealth were mine, would that make me immortal?"

नेति होवाच याज्ञवल्क्यो
यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्याद्
अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥२॥

neti hovāca yājñavalkyao
yathaivopakaraṇavatāṃ jīvitaṃ tathaiva te
jīvitaṃ syād amṛtatvasya tu nāśāsti vittaneti 2

Yajnavalkya said, "No, you would live like others who live in comfort. But immortality cannot be attained through wealth."

सा होवाच मैत्रेयी
येनाहं नामृता स्यां किमहं तेन कुर्या
यदेव भगवान्वेद तदेव मे ब्रूहीति ॥३॥

sā hovāca maitreyī
yenāhaṃ nāmṛtā syāṃ kim ahaṃ tena kuryāṃ
yad eva bhagavān veda tad eva me brūhīti 3

Then Maitreyi said, "If wealth cannot make me immortal, then what would I do with it? Lord, if you know, tell me."

स होवाच याज्ञवल्क्यः प्रिया बतारे नः सती
प्रियं भाषस एह्यास्व व्याख्यास्यामि ते
व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ४ ॥

sa hovāca yājñavalkyaḥ priyā batāre naḥ satī
priyaṃ bhāṣasa ehy āssva vyākhyāsyāmi te
vyācakṣāṇasya tu me nididhyāsasveti 4

Yajnavalkya said, 'My dear, you have been my
beloved and you say what is after my heart.
Come, take your seat, I will explain it to you. As I
explain it, meditate (on its meaning).

स होवाच
न वा अरे पत्युः कामाय पतिः प्रियो भवत्य्
आत्मनस्तु कामाय पतिः प्रियो भवति ।

sa hovāca na vā are patyuh kāmāya patiḥ priyo
bhavaty ātmanas tu kāmāya patiḥ priyo bhavati

He said: 'It is not for the sake of the husband, my
dear, that he is loved, but for one's own sake
that he is loved.

न वा अरे जायायै कामाय जाया प्रिया भवत्य्
आत्मनस्तु कामाय जाया प्रिया भवति ।

na vā are jāyāyai kāmāya jāyā priyā bhavaty
ātmanas tu kāmāya jāyā priyā bhavati

It is not for the sake of the wife, my dear, that
she is loved, but for one's own sake that she is
loved.

न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्य्
आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।

na vā are putrāṇāṃ kāmāya putrāḥ priyā bhavanty
ātmanas tu kāmāya putrāḥ priyā bhavanti

It is not for the sake of the sons, my dear, that
they are loved, but for one's own sake that they
are loved.

न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्य्
आत्मनस्तु कामाय वित्तं प्रियं भवति ।

**na vā are vittasya kāmāya vittaṃ priyaṃ bhavaty
ātmanas tu kāmāya vittaṃ priyaṃ bhavati**

**It is not for the sake of wealth, my dear, that it is
loved, but for one's own sake that it is loved.**

न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्य्
आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।

**na vā are brahmaṇaḥ kāmāya brahma priyaṃ
bhavaty ātmanas tu kāmāya brahma priyaṃ
bhavati**

**It is not for the sake of the Brahmana, my dear,
that he is loved, but for one's own sake that he is
loved.**

न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्य्
आत्मनस्तु कामाय क्षत्रं प्रियं भवति ।

**na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ
bhavaty ātmanas tu kāmāya kṣatraṃ priyaṃ
bhavati**

**It is not for the sake of the Kshatriya, my dear,
that he is loved, but for one's own sake that he is
loved.**

न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्य्
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति ।

**na vā are lokānāṃ kāmāya lokāḥ priyā bhavanty
ātmanas tu kāmāya lokāḥ priyā bhavanti**

**It is not for the sake of worlds, my dear, that they
are loved, but for one's own sake that they are
loved.**

न वा अरे देवानां कामाय देवाः प्रिया भवन्त्य्
आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।

na vā are devānāṃ kāmāya devāḥ priyā bhavanty
ātmanas tu kāmāya devāḥ priyā bhavanti

It is not for the sake of the gods, my dear, that
they are loved, but for one's own sake that they
are loved.

न वा अरे भूतानां कामाय भूतानि प्रियाणि
भवन्त्य् आत्मनस्तु कामाय भूतानि प्रियाणि
भवन्ति ।

na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi
bhavanty ātmanas tu kāmāya bhūtāni priyāṇi
bhavanti

It is not for the sake of beings, my dear, that they
are loved, but for one's own sake that they are
loved.

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्य्
आत्मनस्तु कामाय सर्वं प्रियं भवत्य्

na vā are sarvasya kāmāya sarvaṃ priyaṃ
bhavaty ātmanas tu kāmāya sarvaṃ priyaṃ
bhavati

It is not for the sake of all, my dear, that all is
loved, but for one's own sake that it is loved.

आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो
निदिध्यासितव्यो मैत्रेय्य् आत्मनो वा अरे दर्शनेन
श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥५॥

ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitaṃ maitreyi
ātmano vā are darśanena śravaṇena matyā
vijñānenedaṃ sarvaṃ viditam 5

The Self, my dear Maitreyi, should be realized -
should be heard of, reflected on and meditated
upon. By the realization of the Self, my dear,
through hearing, reflection and meditation, all
this is known.

ब्रह्म तं परादाद्योऽन्यत्राऽऽत्मनो ब्रह्म वेद
क्षत्रं तं परादाद्योऽन्यत्राऽऽत्मनः क्षत्रं वेद

brahma taṃ parādād yo 'nyatrātmano
brahma veda
kṣatram taṃ parādād yo 'nyatrātmanaḥ
kṣatram veda

The Brahmana ousts (slights) one who knows him as different from the Self. The Kshatriya ousts one who knows him as different from the Self.

लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद
देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद

lokās taṃ parādur yo 'nyatrātmano lokān veda
devās taṃ parādur yo 'nyatrātmano devān veda

Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self.

भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद
सर्वं तं परादाद् योऽन्यत्रात्मनः सर्वं वेद

bhūtāni taṃ parādur yo 'nyatrātmano
bhūtāni veda
sarvaṃ taṃ parādād yo 'nyatrātmanaḥ
sarvaṃ veda

Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self.

इदं ब्रह्मेदं क्षत्रम् इमे लोका इमे देवा
इमानि भूतानीदं सर्वम् यदयमात्मा ॥ ६ ॥

idaṃ brahmedaṃ kṣatram ime lokā ime devā
imāni bhūtānīdaṃ sarvaṃ yad ayam ātmā 6

This Brahmana, this Kshatriya, these worlds, these gods, these beings, and all this are this Self.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद् ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥ ७ ॥

sa yathā dundubher hanyamānasya na bāhyāñ chabdāñ chaknuyād grahaṇāya dundubhes tu grahaṇena dundubhyāghātasya vā śabdo grhītaḥ

As when a drum is beaten, one cannot distinguish its various particular notes, but they are included in the general note of the drum or in the general sound produced by different kinds of strokes.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद् ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः । ८ ।

sa yathā śaṅkhasya dhmayamānasya na bāhyāñ chabdāñ chaknuyād grahaṇāya śaṅkhasya tu grahaṇena śaṅkhadhmasya vā śabdo grhītaḥ 8

As when a conch is blown, one cannot distinguish its various particular notes, but they are included in the general note of the conch or in the general sound produced by different kinds of playing.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद् ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥ ९ ॥

sa yathā vīṇāyai vādyamānāyai na bāhyāñ chabdāñ chaknuyād grahaṇāya vīṇāyai tu grahaṇena vīṇāvādasya vā śabdo grhītaḥ 9

As when a Vina is played, one cannot distinguish its various particular notes, but they are included in the general note of the Vina or in the general sound produced by different kinds of playing.

स यथाद्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्य एवं वा अरेऽस्य महतो भूतस्य निःश्वासितमेतद् यद्गवेदो यजुर्वेदः

sa yathādraidhāgner abhyāhitāt pṛthag dhūmā viniścaranty eva vā are 'sya mahato bhūtasya niḥśvasitam etad yad ṛg-vedo yajur-vedaḥ

As from a fire kindled with wet faggot diverse kinds of smoke issue, even so, like the breath of this infinite reality are the Rig Veda, Yajur Veda...

सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं
विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि
व्याख्यानान्य् अस्यैवैतानि निःश्वसितानि ॥ १० ॥

sāma-vedo 'tharvāṅgīrasa itihāsaḥ purāṇaṃ vidyā
upaniṣadaḥ ślokāḥ sūtrāṅy anuvyākhyānāni
vyākhyānani asyaivaitāni niśvasitāni 10

Sama Veda, Atharva Veda, history, mythology,
arts, Upanishads, verses, aphorisms, elucidations
and explanations. They are like the breath of this
(atma).

स यथा सर्वासामपाँ समुद्र एकायनम्
एवं सर्वेषाँ स्पर्शानां त्वगेकायनम्
एवं सर्वेषां गन्धानां नासिकैकायनम्

sa yathā sarvāsām apāṃ samudra ekāyanam
evaṃ sarveṣāṃ sparśānāṃ tvag ekāyanam
evaṃ sarveṣāṃ gandhānāṃ nāsike ekāyanam

As the ocean is the one goal of all sorts of water,
thus the skin is the one goal of all kinds of
touch, the nostrils are the one goal of all odors...

एवं सर्वेषाँ रसानां जिह्वैकायनम्
एवं सर्वेषाँ रूपाणां चक्षुरेकायनम्
एवं सर्वेषाँ शब्दानाँ श्रोत्रमेकायनम्

evaṃ sarveṣāṃ rasānāṃ jihvaikāyanam
evaṃ sarveṣāṃ rūpāṇāṃ cakṣur ekāyanam
evaṃ sarveṣāṃ śabdānāṃ śrotram ekāyanam

... the tongue is the one goal of all savors, the
eye is the one goal of all colors , the ear is the
one goal of all sounds ...

एवं सर्वेषाँ सङ्कल्पानां मन एकायनम्
एवं सर्वासां विद्यानाँ हृदयमेकायनम्
एवं सर्वेषां कर्मणाँ हस्तावेकायनम्

evaṃ sarveṣāṃ saṅkalpānāṃ mana ekāyanam
evaṃ sarvāsāṃ vidyānāṃ hṛdayam ekāyanam
evaṃ sarveṣāṃ karmaṇāṃ hastāv ekāyanam

... as mind is the one goal of all deliberations, the
intellect is the one goal of all kinds of knowledge,
the hands are the one goal of all sort of work...

एवं सर्वेषामानन्दानामुपस्थ एकायनम्
एवं सर्वेषां विसर्गाणां पायुरेकायनम्

evaṃ sarveṣām ānandānām upastha ekāyanam
evaṃ sarveṣām visargāṇām pāyur ekāyanam

... the organ of generation is the one goal of all kinds of enjoyment, the anus is the one goal of all excretions...

एवं सर्वेषामध्वनां पादावेकायनम्
एवं सर्वेषां वदानां वागेकायनम् ॥११ ॥

evaṃ sarveṣām adhvanām pādāv ekāyanam
evaṃ sarveṣām vedānām vāg ekāyanam 11

... the feet are the one goal of all kinds of walking, and the organ of speech is the one goal of all Vedas.

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेव
अनुविलीयेत न हास्योद्ग्रहणायेव स्याद्

sa yathā saindhavakhilya uduke prāsta udakam
evānuvilīyeta na hāsyaodgrahaṇāyeva syāt

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up ...

यतो यतस्त्वाददीत लवणमेवैवं
वा अर इदं महद् भूतमनन्तमपारं
विज्ञानघन एव

yato yatas tv ādadīta lavaṇam
evaṃ vā ara idaṃ mahad bhūtam anantam
apāraṃ vijñānaghana eva

...but from wheresoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence.

एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति
न प्रेत्य संज्ञाऽस्तीत्यरे ब्रवीमीति
होवाच याज्ञवल्क्यः ॥१२॥

etebhyo bhūtebhyaḥ samutthāya tāny
evānuvinaśyati | na pretya saṁjñāstīty
are bravīmi | iti hovāca yājñavalkyaḥ 12
(Atma) comes out (as a separate entity) from
these elements, and this (separateness) is
destroyed with them. After attaining this
(oneness) it has no more consciousness.
This is what I say, my dear. So said Yajnavalkya.

स होवाच न वा अरेऽहं मोहं ब्रवीम्य्
अलं वा अर इदं विज्ञानाय ॥१३॥

sa hovāca - na vā are 'haṁ moham bravīmi
alam vā ara idaṁ vijñānāya 13

Yajnavalkya said, "Certainly, I am not saying
anything confusing, my dear; this is quite
sufficient for knowledge, O Maitreyi".

सा होवाच मैत्रेय्य् अत्रैव मा भगवानमूमुहद्
न प्रेत्य संज्ञाऽस्तीति ।

sā hovāca maitreyī - atraiva mā bhagavān
amūmuhan na pretya saṁjñāstīti

Maitreyi said, "Just here you have thrown me
into confusion, sir, by saying that after attaining
(oneness) the self has no more consciousness".

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति
तदितर इतरं पश्यति तदितर इतरं शृणोति

yatra hi dvaitam iva bhavati tad itara itaram
jighrati tad itara itaram paśyati tad itara itaram
śṛṇoti

Because when there is duality, as it were, then
one smells something, one sees something, one
hears something ...

तदितर इतरमभिवदति तदितर इतरं मनुते
तदितर इतरं विजानाति ।

tad itara itaram abhivadati tad itara itaram
manute tad itara itaram vijānāti

...one speaks something, one thinks something,
one knows something.

यत्र वा अस्य सर्वमात्मैवाभूत् तत्केन कं जिघ्रेत्
तत्केन कं पश्येत् तत्केन कं शृणुयात्

yatra vāsya sarvam ātmaivābhūt tat kena kaṃ
jighret tat kena kaṃ paśyet tat kena kaṃ śṛṇuyāt

(But) when to the knower of Brahman everything
has become the self, then what should one smell
and through what? What should one see and
through what? What should one hear and
through what?

तत्केन कमभिवदेत् तत्केन कं मन्वीत
तत्केन कं विजानीयात् ।

tat kena kam abhivadet tat kena kaṃ manvīta
tat kena kaṃ vijānīyāt

What should one speak and through what? What
should one think and through what? What
should one know and through what?

येनेदं सर्वं विजानाति तं केन विजानीयाद्
विज्ञातारमरे केन विजानीयादिति ॥१४॥

yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt
vijñātāram are kena vijānīyād iti 14

Through what should one know That owing to
which all this is known? Through what, O
Maitreyi, should one know the Knower?