

जनकं ह वैदेहं याज्ञवल्क्यो जगाम ।
स मेने न वदिष्य इति ।

janakaṃ ha vaidehaṃ yājñavalkyo jagāma
sa mene na vadiṣya iti

Yajnavalkya went to Janaka, Emperor of Videha.
He thought he would not say anything.

अथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे
समूदाते तस्मै ह याज्ञवल्क्यो वरं ददौ ।

atha ha yaj janakaś ca vaideho yājñavalkyaś
cāgnihotre samūdāte tasmai ha yājñavalkyo
varaṃ dadau

Now Janaka and Yajnavalkya had once talked on
the Agnihotra, and Yajnavalkya had offered him a
boon.

स ह कामप्रश्नमेव वव्रे । तँ हास्मै ददौ ।
तँ ह सम्राडेव पूर्व पप्रच्छ ॥१॥

sa ha kāma-praśnam eva vavre
taṃ hāsmāi dadau
taṃ ha samrāḍ eva pūrvāḥ papraccha

He had begged the liberty of asking any
questions he liked; and Yajnavalkya had granted
him the boon.

So it was the he who first asked him.

याज्ञवल्क्य किं ज्योतिरयं पुरुष इति ।
आदित्यज्योतिः सम्राड् इति होवाच

yājñavalkya kiṃ jyotir ayaṃ puruṣa iti
āditya-jyotiḥ samrāḍ iti hovāca

'Yajnavalkya, what serves as the light for a man?'
'The light of the sun, O Emperor', said
Yajnavalkya.

आदित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते
विपल्येतीति ।

एवमेवैतद् याज्ञवल्क्य ॥ २ ॥

**ādityenaivāyaṃ jyotiṣāste palyayate karma
kurute vipalyetīti
evam evaitad yājñavalkya**

**It is through the light of the sun that he sits,
goes out, works and returns'.
'It is just so, Yajnavalkya'.**

अस्तमित आदित्ये याज्ञवल्क्य
किं ज्योतिरेवायं पुरुष इति ।

**astamita āditye yājñavalkya
kiṃ jyotir evāyaṃ puruṣa iti**

**'When the sun has set, Yajnavalkya, what exactly
serves as the light for a man?'**

चन्द्रमा एवास्य ज्योतिर्भवतीति । चन्द्रमसैवायं
ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ।
एवमेवैतद् याज्ञवल्क्य ॥ ३ ॥

**candramā evāsya jyotir bhavatīti
candramasaivāyaṃ jyotiṣāste palyayate karma
kurute vipalyetīti
evam evaitad yājñavalkya**

**'The moon serves as his light. It is through the
light of the moon that he sits, goes out, works
and returns'.
'It is just so, Yajnavalkya'.**

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते
किं ज्योतिरेवायं पुरुष इति ।

**astamita āditye yājñavalkya candramasy
astamite kiṃ jyotir evāyaṃ puruṣa iti**

**'When the sun and the moon have set,
Yajnavalkya, what exactly serves as the light for
a man?'**

अग्निरेवास्य ज्योतिर्भवतीति । अग्निनैवायं
ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ।
एवमेवैतद् याज्ञवल्क्य ॥ ४ ॥

**agnir evāsyā jyotir bhavatīti | agninaiva
jyotiṣāste palyayate karma kurute vipalyetīti
evam evaitad yājñavalkya**

**'The fire serves as his light. It is through the fire
that he sits, goes out, works and returns'.
'It is just so, Yajnavalkya'.**

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते
शान्तेऽग्नौ किं ज्योतिरेवायं पुरुष इति ।

**astamita āditye yājñavalkya candramasy astamite
śānte 'gnau kiṃ jyotir evāyaṃ puruṣa iti**

**When the sun and the moon have both set, and
the fire has gone out, Yajnavalkya, what exactly
serves as the light for a man?'**

वागेवास्य ज्योतिर्भवतीति । वाचैवायं
ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ।

**vāg evāsyā jyotir bhavatīti
vācaivāyaṃ jyotiṣāste palyayate karma kurute
vipalyetīti**

**'Speech (sound) serves as his light. It is through
the light of speech that he sits, goes out, works
and returns.**

तस्माद्वाै सम्राड् अपि यत्र स्वः पाणिर्न विनिर्जायते
ऽथ यत्र वागुच्चरत्य् उपैव तत्र न्येतीति ।
एवमेवैतद् याज्ञवल्क्य ॥ ५ ॥

**tasmād vai samrāḍ api yatra svaḥ paṇir na
vinirjñāyate 'tha yatra vāg uccaraty upaiva tatra
nyetīti
evam evaitad yājñavalkya**

**Therefore, O Emperor, even when one's own
hand is not clearly visible, if a sound is uttered,
one manages to go there.'.
'It is just so, Yajnavalkya'.**

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते
शान्तेऽग्नौ शान्तायां वाचि किं ज्योतिरेवायं
पुरुष इति ।

astamita āditye yājñavalkya candramasy
astamite śānte 'gnau śāntāyāṃ vāci kiṃ jyotir
evāyaṃ puruṣa iti

When the sun and the moon have both set, the
fire has gone out, and speech has stopped,
Yajnavalkya, what exactly serves as the light for
a man?'

आत्मैवास्य ज्योतिर्भवतीति । आत्मनैवायं
ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति
॥ ६ ॥

ātmaivāsya jyotir bhavatīti | ātmanaivāyaṃ
jyotiṣāste palyayate karma kurute vipalyetīti

'The self serves as his light. It is through the
light of the self that he sits, goes out, works and
returns.'
'It is just so, Yajnavalkya'.

कतम आत्मेति ।
योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः ।

katama ātmeti
yo 'yaṃ vijñāna-mayaḥ prāṇeṣu hṛdy antar-jyotiḥ
puruṣaḥ

'Which is the self?'
'This infinite entity (Purusha) that is identified
with the intellect and is in the midst of the
organs, the (self-effulgent) light within the heart
(intellect).'

स समानः सन्नभौ लोकावनुसंचरति ध्यायतीव
लेलायतीव स हि स्वप्नो भूत्वेमं लोकमतिक्रामति
मृत्यो रूपाणि ॥ ७ ॥

sa samānaḥ sann ubhau lokāv anusaṃcarati
dhyāyatīva lelāyatīva sa hi svapno bhūtvemaṃ
lokam atikrāmati mṛtyo rūpāṇi

Assuming the likeness (of the intellect), it moves
between the two worlds; it thinks, as it were, and
shakes, as it were. Being identified with dream, it
transcends this world - the forms of death
(ignorance etc.).'

स वा अयं पुरुषो जायमानः
शरीरमभिसम्पद्यमानः पाप्मभिः संसृज्यते स
उत्क्रामन्म्रियमाणः पाप्मनो विजहाति ॥ ८ ॥

sa vā ayaṃ puruṣo jāyamānaḥ śarīram
abhisampadyamānaḥ pāpmabhiḥ saṃsṛjyate
sa utkrāman mriyamāṇaḥ pāpmano vijahāti

That man, when he is born, or attains a body, is
connected with evils (the body and organs); and
when he dies, or leaves the body, he discards
those evils.

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः
इदं च परलोकस्थानं च । सन्ध्यं तृतीयं
स्वप्नस्थानम् ।

tasya vā etasya puruṣasya dve eva sthāne
bhavataḥ idaṃ ca para-loka-sthānaṃ ca
sandhyaṃ tṛtīyaṃ svapna-sthānam

That man only two abodes, this and the next
world. The dream state, which is the third, is at
the junction (of the two).

तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदं
च परलोकस्थानं च । अथ यथाक्रमोऽयं
परलोकस्थाने भवति

tasmin sandhye sthāne tiṣṭhan ubhe sthāne
paśyatīdaṃ ca para-loka-sthānaṃ ca
atha yathā-kramo 'yaṃ para-loka-sthāne bhavati

Staying at that junction, he surveys the two
abodes, this and the next world. Whatever outfit
he may have for the next world ...

तमाक्रममाक्रम्योभयान्पाप्मन आनन्दाँश्च पश्यति ।
स यत्र प्रस्वपिति । अस्य लोकस्य सर्वावतो
मात्रामपादाय

tam ākramam ākramyobhayān pāpmana
ānandāṃś ca paśyati | sa yatra prasvapiti
asya lokasya sarvāvato mātrām apādāya

providing himself with that he sees both evils
(sufferings) and joys. When he dreams, he takes
away a little of (the impressions of) this all-
embracing world (the waking state) ...

स्वयं विहृत्य स्वयं निर्माय स्वेन भासा स्वेन
ज्योतिषा प्रस्वपिति । अत्रायं पुरुषः स्वयं
ज्योतिर्भवति ॥९॥

svayaṃ vihatya svayaṃ nirmāya svena bhāsā
svena jyotiṣā prasvapiti | atrāyaṃ puruṣaḥ
svayaṃ jyotir bhavati

himself puts the body aside and himself creates
(a dream body in its place), revealing his own
luster by his own light - and dreams. In this state
the man himself becomes the light.

न तत्र रथा न रथयोगा न पन्थानो भवन्ति ।
अथ रथान्नथयोगान्पथः सृजते ।

na tatra rathā na ratha-yogā na panthāno
bhavanti atha rathān ratha-yogān pathaḥ sṛjate

There are no chariots, nor animals to be yoked to
them, nor roads there, but he creates the
chariots, the animals and the roads.

न तत्रानन्दा मुदः प्रमुदो भवन्ति ।
अथानन्दान्मुदः प्रमुदः सृजते । .

na tatrānandā mudaḥ pramudo bhavanti
athānandān mudaḥ pramudaḥ sṛjate

There are no pleasures, joys, or delights there,
but he creates the pleasures, joys and delights.

न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्ति ।
अथ वेशान्तान्पुष्करिणीः स्रवन्तीः सृजते ।
स हि कर्ता ॥१०॥

na tatra veśāntāḥ puṣkariṇyaḥ sravantyo bhavanti
atha veśāntān puṣkariṇīḥ sravantīḥ sṛjate
sa hi kartā

There are no pools, tanks, or rivers there, but he
creates the pools, tanks and rivers.
For he is the agent.

तदेते श्लोका भवन्ति
स्वप्नेन शारीरमभिप्रहृत्या
सुप्तः सुप्तानभिचाकशीति ।

tad ete ślokā bhavanti –
svapnena śārīram abhiprahatyā
suptaḥ suptān abhicākaśīti

Regarding this there are the following verses:
'The radiant infinite being (Purusha) who moves
alone, puts the body aside in the dream state,
and remaining awake himself ...

शुक्रमादाय पुनरैति स्थानं
हिरण्मयः पुरुष एकहंसः ॥ ११ ॥

śukram ādāya punar aiti sthānaṃ
hiraṇmayāḥ puruṣa ekahaṃsaḥ

... and taking the shining functions of the organs
with him, watches those that are asleep. Again
he comes to the waking state.

प्राणेन रक्षन्नपरं कुलायम्
बहिष्कुलायादमृतश्चरित्वा ।

prāṇena rakṣann avaraṃ kulāyaṃ
bahiṣ-kulāyād amṛtaś caritvā

'The radiant infinite being who is immortal and
moves alone, preserves the unclean nest (the
body) with the help of the vital force ...

स ईयतेऽमृतो यत्र कामं
हिरण्मयः पुरुष एकहंसः ॥ १२ ॥

sa īyate 'mṛto yatra kāmaṃ
hiraṇmayāḥ puruṣa ekahaṃsaḥ

...and roams out of the nest. Himself immortal,
he goes wherever he likes.

स्वप्नान्त उच्चावचमीयमानो
रूपाणि देवः कुरुते बहूनि ।

svapnānta uccāvacam īyamāno
rūpāṇi devaḥ kurute bahūni

'In the dream world, the shining one, attaining
higher and lower states, puts forth innumerable
forms.

उतेव स्त्रीभिः सह मोदमानो
जक्षदुतेवापि भयानि पश्यन् ॥१३॥

uteva strībhiḥ saha modamāno
jakṣad utevāpi bhayāni paśyan

He seems to be enjoying himself in the company
of women, or laughing, or even seeing frightful
things.

आराममस्य पश्यन्ति न तं पश्यति कश्चनेति ।
तं नायतं बोधयेदित्याहुः ।

ārāmam asya paśyanti na taṃ paśyati kaścaneti
taṃ nāyataṃ bodhayed ity āhuḥ

'All see his sport, but none sees him'.
They say, 'Do not wake him up suddenly'.

दुर्भिषज्यं हास्मै भवति यमेष न प्रतिपद्यते ।
अथो खल्वाहुर् जागरितदेश एवास्यैषः ।

durbhiṣajyaṃ hāsmāi bhavati yameṣa na
pratipadyate
atho khalv āhur jāgarita-deśa evāsyaiṣaḥ

If he does not find the right organ, the body
becomes difficult to doctor.
Others, however, say that the dream state of a
man is nothing but the waking state ...

यानि ह्येव जाग्रत् पश्यति तानि सुप्त इति ।
अत्रायं पुरुषः स्वयं ज्योतिर्भवति ।

yāni hyeva jāgrat paśyati tāni supta iti
atrāyaṃ puruṣaḥ svayaṃ jyotir bhavati

...because he sees in dream only those things
that he sees in the waking state. (This is wrong)

In the dream state the man himself becomes the
light.

सोऽहं भगवते सहस्रं ददामि
अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥१४॥

so 'haṃ bhagavate sahasraṃ dadāmi
ata ūrdhvaṃ vimokṣāya brūhīti

'I give you a thousand (cows), sir.
Please instruct me further about liberation'.

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा
दृष्ट्वैव पुण्यं च पापं च

sa vā eṣa etasmin samprasāde ratvā caritvā
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca

After enjoying himself and roaming, and merely
seeing (the result of) good and evil (in dream) ...

पुनः प्रतिन्यायं प्रतियोन्याद्भवति स्वप्नायैव ।
स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति ।
असङ्गो ह्ययं पुरुष इति ।

punaḥ pratinyāyaṃ pratiyonyādravati svapnāyāiva ।
sa yat tatra kiñcit paśyaty ananv-
āgatas tena bhavati | asaṅgo hyayaṃ puruṣa iti

... he (stays) in a state of profound sleep, and
comes back in the inverse order to his former
condition, the dream state. He is untouched by
whatever he sees in that state for this infinite
being is unattached.

एवमेवैतद् याज्ञवल्क्य ।
सोऽहं भगवते सहस्रं ददामि ।
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥१५॥

evam evaitat yājñavalkya
so 'haṃ bhagavate sahasraṃ dadāmi
ata ūrdhvaṃ vimokṣāyaiva brūhīti

'It is just so, Yajnavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.'

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा दृष्ट्वैव
पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति
बुद्धान्तायैव ।

sa vā eṣa etasmin svapne ratvā caritvā dr̥ṣṭvaiva
puṇyaṃ ca pāpaṃ ca punaḥ pratinyāyaṃ
pratiyony ādravati buddhāntāyaiva

After enjoying himself and roaming in the dream state, and merely seeing (the results of) good and evil, he comes back in the inverse order to his former condition, the waking state.

स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति ।
असङ्गो ह्ययं पुरुष इति ।

sa yat tatra kiñcit paśyaty ananvāgatas tena
bhavati
asaṅgo hyayaṃ puruṣa iti

He is untouched by whatever he sees in that state, for this infinite being is unattached.

एवमेवैतद् याज्ञवल्क्य ।
सोऽहं भगवते सहस्रं ददामि
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥१६॥

evam evaitat yājñavalkya
so 'haṃ bhagavate sahasraṃ dadāmi
ata ūrdhvaṃ vimokṣāyaiva brūhīti

'It is just so, Yajnavalkya.
I give you a thousand (cows), sir.
Please instruct me further about liberation itself.'

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा दृष्ट्वैव
पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति
स्वप्नान्तायैव ॥१७॥

sa vā eṣa etasmin buddhānte ratvā caritvā
dr̥ṣṭvaiva puṇyaṃ ca pāpaṃ ca punaḥ
pratinyāyaṃ pratiyony ādravati svapnāntāyaiva

After enjoying himself and roaming in the waking state, and merely seeing (the result of) good and evil, he comes back in the inverse order to his former condition, the dream state (or that of profound sleep).

तद्यथा महामत्स्य उभे कूलेऽनुसंचरति पूर्व चापरं
चैवमेवायं पुरुष एतावुभावन्तावनुसंचरति
स्वप्नान्तं च बुद्धान्तं च ॥१८॥

tad yathā mahā-matsya ubhe kūle anusaṃcarati
pūrvam cāparam ca evam evāyaṃ puruṣa etāv
ubhāv antāv anusaṃcarati svapnāntaṃ ca
buddhāntaṃ ca

As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states, the dream and waking states.

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य
श्रान्तः सँहत्य पक्षौ संलयायैव ध्रियते

tad yathāsminn ākāśe śyeno vā suparṇo vā
viparipatya śrāntaḥ saṃhatya pakṣau
saṃlayāyaiva dhriyate

As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest ...

एवमेवायं पुरुष एतस्मा अन्ताय धावति
यत्र सुप्तो न कंचन कामं कामयते
न कंचन स्वप्नं पश्यति ॥१९॥

evam evāyaṃ puruṣa etasmā antāya dhavati
yatra supto na kaṃcana kāmaṃ kāmayate
na kaṃcana svapnaṃ paśyati

... so does this infinite being run for this state, where, falling asleep, he craves no desire and sees no dream.

ता वा अस्यैता हिता नाम नाड्यो यथा केशः
सहस्रधा भिन्नस्तावताणिम्ना तिष्ठन्ति शुक्लस्य
नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णा ।

tā vā asyaitā hitā nāma nāḍyo yathā keśaḥ
sahasradhā bhinnas tāvatāṇimnā tiṣṭhanti
śuklasya nīlasya piṅgalasya haritasya lohitasya
pūrṇāḥ

In him are those nerves called Hita, which are as
fine as a hair split into a thousand parts and filled
with white, blue, brown, green and red (serums).

अथ यत्रैनं घ्नन्तीव जिनन्तीव हस्तीव
विच्छाययति गर्तमिव पतति यदेव जाग्रद्वयं
पश्यति तदत्राविद्यया मन्यते ।

atha yatrainam ghnantīva jinantīva hastīva
vicchāyayati gartam iva patati yad eva jāgrad
bhayaṃ paśyati tad atrāvidyayā manyate

Now when (he feels) as if he were being killed or
overpowered, or being pursued by an elephant, or
falling into a pit, (in short) conjures up at the time
through ignorance whatever terrible things he has
experienced in the waking state (that is dream).

अथ यत्र देव इव राजेवाहमेवेदं सर्वोऽस्मीति
मन्यते सोऽस्य परमो लोकाः ॥ २० ॥

atha yatra deva iva rājevāham evedaṃ sarvo
'smīti manyate so 'sya paramo lokaḥ

And when (he becomes) a god, as it were, or a
king, as it were, thinks, 'This (universe) is myself,
who am all', that is his highest state.

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयं रूपं ।
तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं
किञ्चन वेद नान्तरम्

tad vā asyaitad aticchandā apahatapāpmābhayaṃ
rūpam | tad yathā priyayā striyā saṃpariṣvaktō
na bāhyaṃ kiṃcana veda nāntaram

That is his form - beyond desires, free from evils
and fearless. As a man, fully embraced by his
beloved wife, does not know anything at all,
either external or internal

एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न
बाह्यं किञ्चन वेद नान्तरं ।

**evam evāyaṃ puruṣaḥ prājñenātmanā
saṃpariṣvaktō na bāhyaṃ kiṃcana veda
nāntaram**

... so does this infinite being, fully embraced by
the Self, not know anything at all, external or
internal.

तद्वा अस्यैतदाप्तकामम् आत्मकाममकामं रूपम्
शोकान्तरम् ॥ २१ ॥

**tad vā asyaitad āpta-kāmam ātma-kāmam
akāmaṃ rūpam śokāntaram**

That is his form - in which all desires have been
attained and are but the self, and which is free
from desire and devoid of grief.

अत्र पितापिता भवति मातामाता लोका अलोका
देवा अदेवा वेदा अवेदाः ।

**atra pitāpitā bhavati mātāmātā lokā alokā
devā adevā vedā avedāḥ**

In this state a father is no father, a mother no
mother, worlds no worlds, the gods no gods, the
Vedas no Vedas.

अत्र स्तेनोऽस्तेनो भवति भ्रूणहाभ्रूणहा
चाण्डालोऽचण्डालः पौल्कसोऽपौल्कसः
श्रमणोऽश्रमणस्तापसोऽतापसः

**atra steno 'steno bhavati bhrūṇahābhrūṇahā
cāṇḍālo 'caṇḍālaḥ paulkaso 'paulkasaḥ
śramaṇo 'śramaṇas tāpaso 'tāpasaḥ**

In this state a thief is no thief, the killer of a
noble Brahmana no killer, a Chandala no
Chandala, a Pulkasa no Pulkasa, a monk no
monk, a hermit no hermit.

अनन्वागतं पुण्येनानन्वागतं पापेन तीर्णो हि तदा
सर्वाञ्छोकान्हृदयस्य भवति ॥ २२ ॥

ananvāgataṃ puṇyenānanvāgataṃ pāpena
tīrṇo hi tadā sarvāñ śokān hṛdayasya bhavati

(This form of his) is untouched by good work and
untouched by evil work, for he is then beyond all
the woes of his heart (intellect).

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् न तु
तद्विद्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yad vai tan na paśyati paśyan vai tan na paśyati
na hi draṣṭur drṣṭer viparilopo vidyate 'vināśitvān
na tu tad dvitīyam asti tato 'nyad vibhaktaṃ yat
paśyet

That it does not see in that state is because,
though seeing then, it does not see; for the vision
of the witness can never be lost, because it is
imperishable. But there is not that second thing
separate from it which it can see.

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति न हि
घ्रातुर्घ्रातेर्विपरिलोपो विद्यतेऽविनाशित्वात् ।

yad vai tan na jighrati jighran vai tan na jighrati
na hi ghrātur ghrāter viparilopo vidyate
'vināśitvāt

That it does not smell in that state is because,
though smelling then, it does not smell; for the
smeller's function of smelling can never be lost,
because it is imperishable.

न तु तद्विद्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत्
॥ २४ ॥

na tu tad dvitīyam asti tato 'nyad vibhaktaṃ
yaj jighret

But there is not that second thing separate from
it which it can smell.

यद्वै तन्न रसयते रसयन्वै तन्न रसयते न हि
रसयित् रसयितेर्विपरिलोपो विद्यतेऽविनाशित्वात्

**yad vai tan na rasayati rasayan vai tan na
rasayati na hi rasayitū rasayater viparilopo
vidyate 'vināśitvāt**

**That it does not taste in that state is because,
though tasting then, it does not taste; for the
taster's function of tasting can never be lost,
because it is imperishable.**

न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत्
॥ २५ ॥

**na tu tad dvitīyam asti tato 'nyad vibhaktaṃ
yad rasayet**

**But there is not that second thing separate from
it which it can taste.**

यद्वै तन्न वदति वदन्वै तन्न वदति न हि
वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वात् ।

**yad vai tan na vadati vadan vai tan na vadati
na hi vaktur vakter viparilopo vidyate 'vināśitvāt**

**That it does not speak in that state is because,
though speaking then, it does not speak; for the
speaker's function of speaking can never be lost,
because it is imperishable.**

न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत्
॥ २६ ॥

**na tu tad dvitīyam asti tato 'nyad vibhaktaṃ
yad vadet**

**But there is not that second thing separate from
it which it can speak.**

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति न हि
श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वात् ।

yad vai tan na śṛṇoti śṛṇvan vai tan na śṛṇoti
na hi śrotuḥ śruter viparilopo vidyate 'vināśitvāt

That it does not hear in that state is because,
though hearing then, it does not hear; for the
listener's function of hearing can never be lost,
because it is imperishable.

न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात्
॥ २७ ॥

na tu tad dvitīyam asti tato 'nyad vibhaktaṃ
yac chr̥ṇuyāt

But there is not that second thing separate from
it which it can hear.

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते न हि
मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वात् ।

yad vai tan na manute manvāno vai tan na
manute na hi mantur mater viparilopo vidyate
'vināśitvāt

That it does not think in that state is because,
though thinking then, it does not think; for the
thinker's function of thinking can never be lost,
because it is imperishable.

न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत
॥ २८ ॥

na tu tad dvitīyam asti tato 'nyad vibhaktaṃ
yan manvīta

But there is not that second thing separate from
it which it can think.

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति न हि
स्प्रष्टुः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात्

yad vai tan na sprśati sprśan vai tan na sprśati
na hi spraṣṭuḥ sprṣṭer viparilopo vidyate
'vināśitvāt

That it does not touch in that state is because,
though touching then, it does not touch; for the
toucher's function of touching can never be lost,
because it is imperishable.

न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत्
॥ २९ ॥

na tu tad dvitīyam asti tato 'nyad vibhaktaṃ
yat sprśet

But there is not that second thing separate from
it which it can touch.

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यते
ऽविनाशित्वात् ।

yad vai tan na vijānāti vijānan vai tan na vijānāti
na hi vijñātur vijñāter viparilopo vidyate
'vināśitvāt

That it does not know in that state is because,
though knowing then, it does not know; for the
knower's function of knowing can never be lost,
because it is imperishable.

न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

na tu tad dvitīyam asti tato 'nyad vibhaktaṃ
yad vijānīyāt

But there is not that second thing separate from
it which it can know.

यत्र वा अन्यदिव स्यात् तत्रान्योऽन्यत्पश्येद्
अन्योऽन्यज्जिघ्रेद् अन्योऽन्यद्रसयेद्

yatra vā anyad iva syāt tatrānyo 'nyat paśyed
anyo 'nyaj jighred anyo 'nyad rasayed

When there is something else, as it were, then
one can see something, one can smell
something, one can taste something ...

अन्योऽन्यद्वेदेद् अन्योऽन्यच्छृणुयाद्
अन्योऽन्यन्मन्वीता न्योऽन्यत्स्पृशेद्
अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

anyo 'nyad vaded anyo 'nyac chr̥ṇuyād
anyo 'nyan manvītānyo 'nyat spr̥śed
anyo 'nyad vijānīyāt

... one can speak something, one can hear
something, one can think something, one can
touch something, or one can know something.

सलिल एको द्रष्टाद्वैतो भवति एष ब्रह्मलोकः सम्राड्
इति हैनमनुशशास याज्ञवल्क्यः

salila eko draṣṭādvaito bhavati
eṣa brahmalokaḥ samrāṭ
iti hainam anuśāśāsa yājñavalkyaḥ

It becomes (transparent) like water, one, the
witness, and without a second. This is the sphere
(state) of Brahman, O Emperor.
Thus did Yajnavalkya instruct Janaka.

एषास्य परमा गतिर् एषास्य परमा संपद् एषो
ऽस्य परमो लोक एषोऽस्य परम आनन्द
एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति
॥ ३२ ॥

eṣāsyā paramā gatiḥ eṣāsyā paramā saṃpad eṣo
'sya paramo loka eṣo 'sya parama ānanda etasya-
aivānandasyānyāni bhūtāni mātrām upajīvanti

This is its supreme attainment, this is its
supreme glory, this is its highest world, this is
its supreme bliss. On a particle of this very bliss
other beings live.

स यो मनुष्याणां राद्धः समृद्धो
भवत्यन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः
सम्पन्नतमः स मनुष्याणां परम आनन्दः ।

sa yo manūṣyāṇāṃ rāddhaḥ samṛddho bhavaty
anyeṣām adhipatiḥ sarvair mānuṣyakair bhogaiḥ
sampannatamaḥ sa manūṣyāṇāṃ parama
ānandaḥ

He who is perfect of physique and prosperous
among men, the ruler of others, and most lavishly
supplied with all human enjoyments, represents
greatest joy among men.

अथ ये शतं मनुष्याणामानन्दाः
स एकः पितृणां जितलोकानामानन्दः ।

atha ye śataṃ manuṣyāṇām ānandāḥ
sa ekaḥ pitṛṇām jita-lokānām ānandaḥ

This human joy multiplied a hundred times makes
one unit of joy for the manes who have won that
world of theirs.

अथ ये शतं पितृणां जितलोकानामानन्दाः
स एको गन्धर्वलोक आनन्दः ।

atha ye śataṃ pitṛṇām jita-lokānām ānandāḥ
sa eko gandharva-loka ānandaḥ

The joy of these manes who have won that world
multiplied a hundred times makes one unit joy in
the world of the celestial minstrels.

अथ ये शतं गन्धर्वलोक आनन्दाः
स एकः कर्मदेवानामानन्दो
ये कर्मणा देवत्वमभिसम्पद्यन्ते ।

atha ye śataṃ gandharva-loka ānandāḥ
sa ekaḥ karma-devānām ānando
ye karmaṇā devatvam abhisampadyante

This joy in the world of the celestial minstrels
multiplied a hundred times makes one unit of joy
for the gods by action - those who have attained
their godhead by their actions.

अथ ये शतं कर्मदेवानामानन्दाः
स एक आजानदेवानामानन्दो
यश्च श्रोत्रियोऽवृजिनोऽकामहतः ।

atha ye śataṃ karma-devānām ānandāḥ
sa eka ājāna-devānām ānando
yaś ca śrotriyo 'vrjino 'kāma-hataḥ

This joy of the gods by action multiplied a hundred times makes one unit of joy for the gods by birth, as also of one who is versed in the Vedas, sinless and free from desire.

अथ ये शतमाजानदेवानामानन्दाः
स एकः प्रजापतिलोक आनन्दो
यश्च श्रोत्रियोऽवृजिनोऽकामहतः ।

atha ye śatam ājāna-devānām ānandāḥ
sa ekaḥ prajāpati-loka ānando
yaś ca śrotriyo 'vrjino 'kāma-hataḥ

This joy of the gods by birth multiplied a hundred times makes one unit of joy in the world of Prajapati (Viraj), as well as one who is versed in the Vedas, sinless and free from desire.

अथ ये शतं प्रजापतिलोक आनन्दाः
स एको ब्रह्मलोक आनन्दो
यश्च श्रोत्रियोऽवृजिनोऽकामहतः

atha ye śataṃ prajāpati-loka ānandāḥ
sa eko brahma-loka ānandaḥ
yaś ca śrotriyo 'vrjino 'kāma-hataḥ

This joy in the world of Prajapati multiplied a hundred times makes one unit of joy in the world of Brahman (Hiranyagarbha), as well as of one who is versed in the Vedas, sinless and free from desire.

अथैष एव परम आनन्द एष ब्रह्मलोकः सम्राट् ।
इति होवाच याज्ञवल्क्यः ।

athaiṣa eva parama ānandaḥ
eṣa brahma-lokaḥ samrāt
iti hovāca yājñavalkyaḥ

This indeed is the supreme bliss. This is the state of Brahman, O Emperor, said Yajnavalkya.

सोऽहं भगवते सहस्रं ददामि ।
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ।

so 'haṃ bhagavate sahasraṃ dadāmi
ata ūrdhvaṃ vimokṣāyaiva brūhīti

'I give you a thousand (cows), sir.
Please instruct me further about liberation itself'.

अत्र ह याज्ञवल्क्यो विभयांचकारः
मेधावी राजा सर्वेभ्यो माऽन्तेभ्य उदरौत्सीदिति
॥ ३३ ॥

atra ha yājñavalkyo bibhayāṃ-cakāraḥ
medhāvī rājā sarvebhyo māntebhya udarautsīd iti

At this Yajnavalkya was afraid that the intelligent
Emperor was constraining him to finish with all
his conclusions.

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा
दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं
प्रतियोन्याद्रवति बुद्धान्तायैव ॥ ३४ ॥

sa vā eṣa etasmin svapnānte ratvā caritvā
dr̥ṣṭvaiva puṇyaṃ ca pāpaṃ ca punaḥ
pratinyāyaṃ pratiyony ādravati buddhāntāyaiva

After enjoying himself and roaming in the dream
state, and merely seeing the effects of merits and
demerits, he comes back, in the inverse order, to
his former condition, the waking state.

तद्यथाऽनः सुसमाहितमुत्सर्जद्यायादेवमेवायं
शारीर आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति
यत्रैतदूर्ध्वोच्छ्वासी भवति । । ३५ ॥

tad yathā 'naḥ susamāhitam utsarjaṃ yāyād evam
evāyaṃ śārīra ātmā prājñenātmanānvārūḍha
utsarjan yāti yatra itad ūrdhvocchvāsī bhavati

Just as a cart, heavily loaded, goes on rumbling,
so does the self that is in the body, being
presided over by the Supreme Self, go making
noises, when breathing becomes difficult.

स यत्रायमणिमानं न्येति जरया वोपतपता
वाणिमानं निगच्छति तद्यथाम्रं वोदुम्बरं वा
पिप्पलं वा बन्धनात्प्रमुच्यते

sa yatrāyam aṇimānaṃ nyeti jarayā vopatapatā
vāṇimānaṃ nigacchati tad yathāmraṃ
vodumbaram vā pippalaṃ vā bandhanāt
pramucyate

When this (body) becomes thin - is emaciated
through old age or disease, then, as a mango, or
a fig, or a fruit of the Peepul tree is detached
from its stalk ...

एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः
प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥ ३६ ॥

evam evāyaṃ puruṣa ebhyo 'ṅgebhyaḥ
saṃpramucya punaḥ pratinyāyaṃ pratiyony
ādravati prāṇāyaiva

... so does this infinite being, completely
detaching himself from the parts of the body,
again go, in the same way that he came, to
particular bodies, for the unfoldment of his vital
force.

तद्यथा राजानमायन्तमुग्राः प्रत्येनसः
सूतग्रामण्योऽन्नैः पानैरवसथैः प्रतिकल्पन्ते
अयमायात्ययमागच्छतीति ।

tad yathā rājānam āyantam ugrāḥ pratyenasāḥ
sūta-grāmaṇyo 'nnaiḥ pānair avasathaiḥ
pratikalpante 'yam āyāty ayam āgacchatīti

Just as when a king is coming, the Ugras set
against particular offences, the Sutas and the
leaders of the village wait for him with varieties
of food and drink and mansions ready, saying,
'Here he comes, here he comes' ...

एवं हैवंविदं सर्वाणि भूतानि प्रतिकल्पन्त
इदं ब्रह्मायातीदमागच्छतीति ॥ ३७ ॥

evaṃ haivaṃvidaṃ sarvāṇi bhūtāni pratikalpanta
idaṃ brahmāyātīdam āgacchatīti

... so for the person who knows about the results
of his work, all the elements wait saying, 'Here
comes Brahman, here he comes'.

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः
सूतग्रामण्योऽभिसमायन्ति ।

**tad yathā rājānaṃ prayiyāsantam ugrāḥ
pratyenasasḥ sūta-grāmaṇyo 'bhisamāyanti**

**Just as when the king wishes to depart, the
Ugras set against particular offences, the Sutas
and the leaders of the village approach him,**

एवमेवेममात्मानमन्तकाले सर्वे प्राणा
अभिसमायन्ति यत्रैतदूर्ध्वोच्छ्वासी भवति
॥ ३८ ॥

**evam evemam ātmānam anta-kāle sarve prāṇā
abhisamāyanti yatra itad ūrdhvocchvāsī bhavati**

**... so do all the organs approach the departing
man at the time of death, when breathing
becomes difficult.**