

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म  
दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं  
तद्वाव विजिज्ञासितव्यमिति ॥ ८.१.१॥

atha yad idam asmin brahmapure daharaṃ  
puṇḍarīkaṃ veśma daharo 'sminn antarākāśaḥ |  
tasmin yad antas tad anveṣṭavyaṃ tad vāva  
vijijñāsitavyam iti

There is in this city of Brahman an abode, the small lotus of  
the heart; within it is a small akasa. Now what exists within  
that small akasa, that is to be sought after, that is what one  
should desire to understand.

तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म  
दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं  
यद्वाव विजिज्ञासितव्यमिति स ब्रूयात् ॥ ८.१.२॥

taṃ ced brūyur yad idam asmin brahmapure  
daharaṃ puṇḍarīkaṃ veśma daharo 'sminn  
antarākāśaḥ kiṃ tad atra vidyate yad anveṣṭavyaṃ  
yad vāva vijijñāsitavyam iti | sa brūyāt

If they should say to him: "Now, with regard to the abode, the  
small lotus, in this city of Brahman and the small akasa  
within it-what is there in it that is to be sought after and what  
is there that one should desire to understand?" Then he (the  
teacher) should say:

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश  
उभे अस्मिन्द्वावापृथिवी अन्तरेव समाहिते  
उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि  
यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति  
॥ ८.१.३॥

yāvān vā ayam ākāśas tāvān eṣo 'ntarhṛdaya ākāśaḥ  
| ubhe 'smin dyāvāpṛthivī antar eva samāhite | ubhāv  
agnīś ca vāyuś ca sūryācandramasāv ubhau vidyun  
nakṣatrāṇi | yac cāsyehāsti yac ca nāsti sarvaṃ tad  
asmin samāhitam iti

"As far as, verily, this great akasa extends, so far extends the  
akasa within the heart. Both heaven and earth are contained  
within it, both fire and air, both sun and moon, both lightning  
and stars; and whatever belongs to him (i.e. the embodied  
creature) in this world and whatever does not, all that is  
contained within it (i.e. the akasa in the heart)."

तं चेद्ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं  
सर्वाणि च भूतानि सर्वे च कामा यदैतञ्जरा वाप्नोति  
प्रध्वंसते वा किं ततोऽतिशिष्यत इति ॥ ८.१.४॥

taṃ ced brūyur asmiṃś cedam brahmapure sarvaṃ  
samāhitaṃ sarvāṇi ca bhūtāni sarve ca kāmā yad  
enaj jarā vāpnoti pradhvaṃsate vā kiṃ tato 'tiśiṣyata  
iti

If they (the pupils) should say: "If everything that exists-all  
beings and all desires-is contained in this city of Brahman,  
then what is left of it when old age overcomes it or when it  
perishes?"

स ब्रूयान्नास्य जरयैतञ्जीर्यति न वधेनास्य हन्यत  
एतत्सत्यं ब्रह्मपुरमस्मिकामाः समाहिताः एष  
आत्मापहतपाप्मा विजरो विमृत्युर्विशोको  
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो

sa brūyāt | nāsyā jarayaitaj jīryati na vadhenāsyā  
hanyate | etat satyaṃ brahmapuram asmin kāmāḥ  
samāhitāḥ | eṣa ātmāpahatapāpmā vijaro vimṛtyur  
viśoko vijighatso 'pipāsaḥ satyakāmaḥ  
satyasamkalpaḥ |

यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनम् यं  
यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं  
तमेवोपजीवन्ति ॥ ८.१.५॥

yathā hy eveha prajā anvāviśanti yathānuśāsanam |  
yaṃ yam antam abhikāmā bhavanti yaṃ janapadaṃ  
yaṃ kṣetrabhāgaṃ taṃ tam evopajīvanti

Then he (the teacher) should say: "With the old age of the  
body, That (i.e. Brahman, described as the akasa in the heart)  
does not age; with the death of the body, That does not die.  
That Brahman and not the body is the real city of Brahman. In  
It all desires are contained. It is the Self-free from sin, free  
from old age, free from death, free from grief free from  
hunger, free from thirst; Its desires come true, Its thoughts  
come true. Just as, here on earth, people follow as they are  
commanded by a leader and depend upon whatever objects  
they desire, be it a country or a piece of land so also those  
who are ignorant of the Self depend upon other objects and  
experience the result of their good and evil deeds.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र  
पुण्यजितो लोकः क्षीयते तद्य इहात्मानमनुविद्य  
व्रजन्त्येतांश्च सत्यान्कामांस्तेषां सर्वेषु  
लोकेष्वकामचारो भवत्यथ य इहात्मानमनिवुद्य  
व्रजन्त्येतंश्च सत्यान्कामांस्तेषां सर्वेषु लोकेषु  
कामचारो भवति ॥ ८.१.६॥

tad yatheha karmajito lokaḥ kṣīyata evam evāmutra  
puṇyajito lokaḥ kṣīyate | tad ya ihātmānam ananuidya  
vrajanty etāṃś ca satyān kāmāṃs teṣāṃ sarveṣu lokeṣv  
akāmacāro bhavati | atha yaihātmānam anivudya vrajanty  
etaṃś ca satyān kāmāṃs teṣāṃ sarveṣu lokeṣu  
kāmacāro bhavati

"And just as, here on earth, whatever is earned through work perishes, so does the next world, won by virtuous deeds, perish. Those who depart hence without having realized the Self and these true desires-for them there is no freedom in all the worlds. But those who depart hence after having realized the Self and these true desires-for them there is freedom in all the worlds.

अथ या एता हृदयस्य नाड्यस्ताः  
पिङ्गलस्याणिम्रस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य  
लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्ल एष  
नील एष पीत एष लोहितः ॥ ८.६.१॥

atha yā etā hṛdayasya nāḍyas tāḥ piṅgalasyāṇimnas  
tiṣṭhanti śuklasya nīlasya pītasya lohitasyeti | asau  
vādityaḥ piṅgala eṣa śukla eṣa nīla eṣa pīta eṣa  
lohitaḥ

Now, those arteries of the heart are filled with the essences of brown, white, blue, yellow and red liquid substances. Verily, the sun is brown, it is white, it is blue, it is yellow, it is red.

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं  
चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं  
चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु  
सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये  
सृप्ताः ॥ ८.६.२॥

tad yathā mahāpatha ātata ubhau grāmau  
gacchatīmaṃ cāmuṃ caivam evaitā ādityasya  
raśmaya ubhau lokau gacchantīmaṃ cāmuṃ ca |  
amuṣmād ādityāt pratāyante tā āsu nāḍīṣu srptāḥ |  
ābhyo nāḍībhyaḥ pratāyante te 'muṣminn āditye  
srptāḥ

As a long highway runs between two villages, this one and that yonder, so do the rays of the sun go to both worlds, this one and that yonder. They start from yonder sun and enter into these arteries; they start from these arteries and enter into yonder sun.

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न  
विजानात्यासु तदा नाडीषु सृप्तो भवति तं न कश्चन  
पाप्मा स्पृशति तेजसा हि तदा सम्पन्नो भवति  
॥ ८.६.३ ॥

tad yatraitat suptaḥ samastaḥ samprasannaḥ  
svapnaṃ na vijānāti | āsu tadā nādīṣu sṛpto bhavati |  
taṃ na kaścana pāpmā sprṣati | tejasā hi tadā  
saṃpanno bhavati

When a man is asleep, with the senses withdrawn and serene and sees no dream, then he has entered into these arteries. Then no evil touches him; he has gained the light of the sun.

अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना  
आहुर्जानासि मां जानासि मामिति स  
यावदस्माच्छरीरादनुत्क्रान्तो भवति तावज्जानाति  
॥ ८.६.४ ॥

atha yatraitad abalimānaṃ nīto bhavati | tam abhita  
āsīnā āhur jānāsi māṃ jānāsi mām iti | sa yāvad  
asmāc charīrād anutkrānto bhavati | tāvaj jānāti

And when he becomes weak, then those sitting around him say: "Do you know me? Do you know me?" As long as he has not departed from this body, he knows them.

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव  
रश्मिभिरूर्ध्वमाक्रमते स ओमिति वा होद्वा मीयते स  
यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु  
लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम्  
॥ ८.६.५ ॥

atha yatraitad asmāc charīrād utkrāmati | athaitair  
eva raśmibhir ūrdhvam ākramate | sa om iti vā hod  
vā mīyate | sa yāvat kṣipyen manas tāvad ādityaṃ  
gacchati | etad vai khalu lokadvāraṃ viduṣāṃ  
prapadanaṃ nirodho 'viduṣām

When he departs from the body if he is a mere ritualist and ignorant of Brahman he then goes upward by these rays toward the worlds which he has gained by his meritorious work. Or if he is a knower of the doctrines of the akasa in the lotus of the heart, he then meditates on Om and thus secures entrance into Brahmaloaka. Or if he is ignorant he attains lower bodies. The knower attains the solar orb as quickly as one directs one's mind from one object to another. This indeed is the door to the World of Brahman for those who know; for the ignorant it is closed.

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां  
मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति  
विष्वङ्मुन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति  
॥ ८.६.६ ॥

tad eṣa ślokaḥ | śataṃ caikā ca hṛdayasya nāḍyas  
tāsāṃ mūrdhānam abhiniṣṛtaikā | tayordhvam  
āyann amṛtatvam eti viṣvaṅṅ anyā utkramaṇe  
bhavanty utkramaṇe bhavanti

On this there is the following verse:

"There are one hundred and one arteries of the heart, one of which pierces the crown of the head. Going upward by it, a man at death attains immortality. Other arteries, going in different directions, only serve as channels for his departing from the body, yea, only serve as channels for his departing from the body."

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको  
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः  
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च  
लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य  
विजानातीति ह प्रजापतिरुवाच ॥ ८.७.१ ॥

ya ātmā apahatapāpmā vijaro vimṛtyur viśoko  
vijighatso 'pipāsaḥ satyakāmaḥ satyasamkalpaḥ so  
'nveṣṭavyaḥ sa vijijñāsitavyaḥ | sa sarvāṃś ca lokān  
āpnoti sarvāṃś ca kāmān yas tam ātmānam  
anuidya vijānātīti ha prajāpatir uvāca

Prajapati said: "The Self which is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires come true and whose thoughts come true-That it is which should be searched out, That it is which one should desire to understand. He who has known this Self from the scriptures and a teacher and understood It obtains all the worlds and all desires.

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त  
तमात्मानमन्वेच्छामो यमात्मानमन्विष्य सर्वांश्च  
लोकानाप्नोति सर्वांश्च कामानितीन्द्रो हैव  
देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ  
हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः  
॥ ८.७.२॥

tad dhobhaye devāsurā anububudhire | te hocur hanta  
tam ātmānam anvecchāmo yam ātmānam anviṣya  
sarvāṃś ca lokān āpnoti sarvāṃś ca kāmān iti | indro  
haiva devānām abhipravavrāja virocano'surāṇām | tau  
hāsaṃvidānāv eva samitpāṇī prajāpatisakāśam  
ājagmatuḥ

The devas (gods) and asuras (demons) both heard these words and said: "Well, let us search out this Self by searching out which one obtains all the worlds and all desires."

Indra, among the gods, went forth and Virochana, among the demons. Without communicating with each other, the two came into the presence of Prajapati, fuel in hand.

तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह  
प्रजापतिरुवाच किमिच्छन्तावास्तमिति तौ होचतुर्य  
आत्मापहतपाप्मा विजरो विमृत्युर्विशोको  
विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः  
सोऽन्वेष्टव्यः स विजिज्ञासितव्यः

tau ha dvātriṃśataṃ varṣāṇi brahmacaryam ūṣatuḥ |  
tau ha prajāpatir uvāca | kim icchantāv avāstam iti |  
tau hocatur ya ātmā apahatapāpmā vijaro vimṛtyur  
viśoko vijighatso 'pipāsaḥ satyakāmaḥ  
satyasamkalpaḥ so 'nveṣṭavyaḥ sa vijijñāsitavyaḥ |

स सर्वांश्च लोकानाप्नोति सर्वांश्च  
कामान्यस्तमात्मानमनुविद्य विजानातीति भगवतो  
वचो वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ८.७.३॥

sa sarvāṃś ca lokān āpnoti sarvāṃś ca kāmān yas  
tam ātmānam anuvidya vijānātīti bhagavato vaco  
vedayante | tam icchantāv avāstam iti

They dwelt there for thirty-two years, practising  
brahmacharya. Then Prajapati said to them: "For what  
purpose have you both been living here?"

They said: "A saying of yours is being repeated by learned  
people: 'The Self which is free from sin, free from old age,  
free from death, free from grief, free from hunger, free from  
thirst, whose desires come true and whose thoughts come  
true-That it is which should be searched out, That it is which  
one should desire to understand. He who has known this Self  
and understood It obtains all the worlds and all desires.' Now,  
we both have dwelt here because we desire that Self."

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत  
एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं  
भगवोऽप्सु परिख्यायते यश्चायमादर्शं कतम एष  
इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच  
॥ ८.७.४॥

tau ha prajāpatir uvāca ya eṣo 'kṣiṇi puruṣo dr̥ṣyata  
eṣa ātmeti hovāca | etad amṛtam abhayam etad  
brahmeti | atha yo 'yaṃ bhagavo 'psu parikhyāyate  
yaś cāyam ādarśe katama eṣa iti | eṣa u evaiṣu  
sarveṣvannteṣu parikhyāyata iti hovāca

Prajapati said to them: "The person that is seen in the eye-  
that is the Self." He further said: "This is immortal, fearless.  
This is Brahman."

They asked: "Venerable Sir, he who is perceived in the water  
and he who is perceived in a mirror-which of these is he?"  
Prajapati replied: "The same one, indeed, is perceived in all  
these."

उदशराव आत्मानमवेक्ष्य यदात्मनो न  
विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षांचक्राते  
तौ ह प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः  
सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्यः  
आ नखेभ्यः प्रतिरूपमिति ॥ ८.८.१॥

udaśarāva ātmānam avekṣya yad ātmano na  
vijānīthas tan me prabrūtam iti | tau hodaśarāve  
'vekṣāṃ cakrāte | tau ha prajāpatir uvāca kiṃ  
paśyatha iti | tau hocatuh sarvam evedam āvāṃ  
bhagava ātmānaṃ paśyāva ā lomabhyaḥ  
ānakhebhyaḥ pratirūpam iti

तौ ह प्रजापतिरुवाच साध्वलंकृतौ सुवसनौ  
परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति तौ ह  
साध्वलंकृतौ सुवसनौ परिष्कृतौ  
भूत्वोदशरावेऽवेक्षांचक्राते तौ ह प्रजापतिरुवाच किं  
पश्यथ इति ॥ ८.८.२॥

tau ha prajāpatir uvāca sādhwalaṃkṛtau suvasanau  
pariṣkṛtau bhūtvodaśarāve 'vekṣethām iti | tau ha  
sādhwalaṃkṛtau suvasanau pariṣkṛtau  
bhūtvodaśarāve 'vekṣāṃ cakrāte | tau ha prajāpatir  
uvāca kiṃ paśyatha iti

Prajapati said: "Look at yourself in a pan of water and then what you do not understand of the Self come and tell me."  
They cast their glance in a pan of water. Then Prajapati said to them: "What do you see?" They said: "Venerable Sir, we see the entire self even to the very hairs and nails, a veritable picture."

Prajapati said to them: "After you have well adorned yourselves with ornaments, put on your best clothes and cleansed yourselves, look into the pan of water." After having adorned themselves well, put on their best clothes and cleansed themselves, they looked into the pan of water. "What do you see?" asked Prajapati.



तौ होचतुर्यथैवेदमावां भगवः साध्वलंकृतौ सुवसनौ  
परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलंकृतौ सुवसनौ  
परिष्कृतावित्येष आत्मेति  
होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ  
प्रवव्रजतुः ॥ ८.८.३॥

tau hocatur yathaivedam āvāṃ bhagavaḥ  
sādhvalaṃkṛtau suvasanau pariṣkṛtau sva evam  
evemau bhagavaḥ sādhvallaṃkṛtau suvasanau  
pariṣkṛtāv iti | eṣa ātmeti hovāca | etad amṛtam  
abhayam etad brahmeti | tau ha śāntaḥṛdayau  
pravavrajatuḥ

They said: "Just as we ourselves are well adorned, well dressed and clean, so, venerable Sir, are these two reflections well adorned, well dressed and clean." Prajapati said: "This is the Self, this is immortal, fearless. This is Brahman." They both went away satisfied in heart.

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य  
व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा  
वा ते पराभविष्यन्तीति स ह शान्तहृदय एव  
विरोचनोऽसुराञ्जगाम

tau hānvīkṣya prajāpatir uvāca |  
anupalabhyātmānam ananuidya vrajato yata  
etadupaniṣado bhaviṣyanti devā vā asurā vā te  
parābhaviṣyantīti | sa ha śāntaḥṛdaya eva virocano  
'surāñ jagāma |

तेभ्यो हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा  
परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ  
लोकाववाप्नोतीमं चामुं चेति ॥ ८.८.४॥

tebhyo haitām upaniṣadaṃ provāca ātmaiveha  
mahayya ātmā paricaryaḥ | ātmānam eveha  
mahayann ātmānaṃ paricarann ubhau lokāv  
āpnotīmaṃ cāmuṃ ceti

Prajapati saw them going and said: "They are both going away without having known and without having realized the Self. And whoever of these, whether gods or demons, follow this doctrine shall perish."

Virochana, satisfied in heart, went to the demons and preached this doctrine (Upanishad) to them: "The self (i.e. body) alone is to be worshipped here on earth, the self (i.e. body) alone is to be served. It is only by worshipping the self here and by serving the self that one gains both worlds-this and the next."

Therefore even today they say of one who does not practise charity, who has no faith and who does not perform sacrifices: "He is verily a demon"; for such is the doctrine of the demons. The demons deck the bodies of the dead with garlands and perfume, with raiment and with ornaments, for they think that thus they will win the world beyond.

तस्मादप्यद्येहाददानमश्रद्धधानमयजमानमाहुरासुरो  
बतेत्यसुराणां ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया  
वसनेनालंकारेणेति सः स्कुर्वन्त्येतेन ह्यमुं लोकं  
जेष्यन्तो मन्यन्ते ॥ ८.८.५॥

tasmād apyaddyehādadānam aśraddadhānam  
ayajamānam āhur āsuro bateti | asurāṇāṃ hy  
eṣopaniṣat | pretasya śarīraṃ bhikṣayā  
vasanenālaṃkāreṇeti saṃskurvanti | etena hy  
ammum lokam jeṣyanto manyante

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव  
खल्वयमस्मिञ्छरीरे साध्वलंकृते साध्वलंकृतो भवति  
सुवसने सुवसनः परिष्कृते परिष्कृत  
एवमेवायमस्मिन्नन्धेऽन्धो भवति स्त्रामे स्त्रामः परिवृक्णे  
परिवृक्णो

atha hendro 'prāpyaiva devān etad bhayaṃ dadarśa |  
yathaiva khalv ayam asmiñ charīre sādhalamkṛte  
sādhalamkṛto bhavati suvasane suvasanaḥ  
pariṣkṛte pariṣkṛta evam evāyam asminn andhe  
'ndho bhavati srāme srāmaḥ parivrṛkṇe parivrṛkṇaḥ |

अस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं  
पश्यामीति ॥ ८.९.१॥

asyaiva śarīrasya nāśam anv eṣa naśyati | nāham  
atra bhogyam paśyāmīti

But Indra, even before he had reached the gods, saw this difficulty: "As this reflection in the water is well adorned when the body is well adorned, well dressed when the body is well dressed, clean when the body is clean, so this reflection in the water will be blind if the body is blind, one-eyed if the body is one-eyed, crippled if the body is crippled and will perish if the body perishes. "I do not see any good in this doctrine."

स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे  
साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः  
परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति  
स्त्रामे स्त्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य  
नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥  
८.९.२॥

sa hovāca yathā eva khalvayam bhagavo 'smiñ charīre  
sādhvalaṅkṛte sādhalvaṅkṛto bhavati suvasane  
suvasanaḥ pariṣkṛte pariṣkṛta evam evāyam asminn  
andhe 'ndho bhavati srāme srāmaḥ parivr̥kṇe parivr̥kṇaḥ  
| asyaiva śarīrasya nāśam anv eṣa naśyati | nāham atra  
bhogyam paśyāmīti

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच  
मघवन्यच्छान्तहृदयः प्राव्राजीः सार्धं विरोचनेन  
किमिच्छन्पुनरागम इति

sa samitpāṇiḥ punar eyāya | taṃ ha prajāpatir uvāca  
maghavan yac chāntahr̥dayaḥ prāvrajīḥ sārḍham  
virocanaena kim icchan punar āgama iti |

He returned with fuel in hand. To him Prajapati said: "Well, Indra, you went away with Virochana, satisfied in heart; now for what purpose have you come back?"

He (Indra) said: "Venerable Sir, as this reflection in the water is well adorned when the body is well adorned, well dressed when the body is well dressed, clean when the body is clean, so this reflection in the water will be blind if the body is blind, one-eyed if the body is one-eyed, crippled if the body is crippled and will perish if the body perishes. Therefore I do not see any good in this doctrine."

एवमेवैष मघवन्निति होवाचैतं त्वेव ते  
भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशतं  
वर्षाणीति स हापराणि द्वात्रिंशतं वर्षाण्युवास तस्मै  
होवाच ॥ ८.९.३॥

evam evaiṣa maghavann iti hovāca | etaṃ tv eva te  
bhūyo 'nuvyākhyāsyāmi | vasāparāṇi dvātriṃśataṃ  
varṣāṇīti | sa hāparāṇi dvātriṃśataṃ varṣāṇyuvāsa |  
tasmai hovāca

"So it is Indra," replied Prajapati. "I shall explain the Self to you further. Live with me another thirty-two years." He lived with Prajapati another thirty-two years. Then Prajapati said to Indra:

"He who moves about, exalted, in dreams-this is the Self, this is immortal, fearless. This is Brahman." Then Indra went away satisfied in heart. But even before he had reached the gods, he saw this difficulty: "Although this dream self is not blind even if the body is blind, nor do its eyes and nose run when the eyes and nose of the body run; although this self is not affected by the defects of the body

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति  
होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः  
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदं  
शरीरमन्धं भवत्यनन्धः स भवति यदि स्नाममस्नामो  
नैवैषोऽस्य दोषेण दुष्यति ॥ ८.१०.१॥

ya eṣa svapne mahīyamānaś caraty eṣa ātmeti  
hovāca | etad amṛtam abhayam etad brahmeti | sa ha  
śāntahṛdayaḥ pravavrāja | sa hāprāpyaiva devān  
etad bhayaṃ dadarśa | tad yady apīdaṃ śarīram  
andhaṃ bhavaty anandhaḥ sa bhavati yadi  
srāmamasrāmaḥ | naivaiṣo 'sya doṣeṇa duṣyati

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो घ्नन्ति  
त्वैवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव  
नाहमत्र भोग्यं पश्यामीति ॥ ८.१०.२॥

na vadhenāsyā hanyate | nāsyā srāmyeṇa srāmaḥ |  
ghnanti tv evainam | vicchādayantīva | apriyavetteva  
bhavati | api roditīva nāham atra bhogyam paśyāmīti

"Nor killed when it (the body) is killed, nor one-eyed when it is one-eyed-yet they kill it (the dream self), as it were; they chase it, as it were. It becomes conscious of pain, as it were; it weeps, as it were. I do not see any good in this doctrine."

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच  
मघवन्यच्छान्तहृदयः प्राब्राजीः किमिच्छन्पुनरागम  
इति स होवाच तद्यद्यपीदं भगवः शरीरमन्धं  
भवत्यनन्धः स भवति यदि स्नाममस्नामो नैवैषोऽस्य  
दोषेण दुष्यति ॥ ८.१०.३॥

sa samitpāṇiḥ punar eyāya | taṃ ha prajāpatir uvāca  
| maghavan yac chāntahr̥dayaḥ prāvrajīḥ kim icchan  
punar āgama iti | sa hovāca | tad yady apīdaṃ  
bhagavaḥ śarīram andhaṃ bhavaty anandhaḥ sa  
bhavati yadi srāmam asrāmaḥ | naivaiṣo 'sya  
doṣeṇaduṣyati

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो घ्नन्ति  
त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव  
नाहमत्र भोग्यं पश्यामीति

na vadhenāsyā hanyate | nāsyā srāmyeṇa srāmaḥ |  
ghnanti tv ivainam | vicchādayantīva | apriyavetteva  
bhavati | api roditīva | nāham atra bhogyam  
paśyāmīti |

"Nor killed when it (the body) is killed, nor one-eyed when it  
is one-eyed-yet they kill it (the dream self), as it were; they  
chase it, as it were. It becomes conscious of pain, as it were;  
it weeps, as it were. I do not see any good in this."

He returned with fuel in hand. To him Prajapati said: "Well,  
Indra, you went away satisfied in heart; now for what purpose  
have you come back?"

He (Indra) said: "Venerable Sir, although this dream self is not  
blind even if the body is blind, nor do its eyes and nose run  
when the eyes and nose of the body run; although this self is  
not affected by the defects of the body

एवमेवैष मघवन्निति होवाचैतं त्वेव ते  
भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशतं  
वर्षाणीति स हापराणि द्वात्रिंशतं वर्षाण्युवास तस्मै  
होवाच ॥ ८.१०.४॥

evam evaiṣa maghavann iti hovāca | etaṃ tv eva te  
bhūyo 'nuvyākhyāsyāmi | vasāparāṇi dvātriṃśataṃ  
varṣāṇīti | sa hāparāṇi dvātriṃśataṃ varṣāṇyuvāsa |  
tasmai hovāca

"So it is, Indra," replied Prajapati. "I shall explain the Self  
further to you. Live with me another thirty-two years."  
He lived with Prajapati another thirty-two years. Then  
Prajapati said to Indra:

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष  
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह  
शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श

tad yatraitat suptaḥ samastaḥ saṁprasannaḥ  
svapnaṁ na vijānātyeṣa ātmeti hovāca | etad  
amṛtam abhayam etad brahmeti | sa ha  
śāntahr̥dayaḥ pravavrāja | sa hāprāpyaiva devān  
etad bhayaṁ dadarśa |

"When a man is asleep, with senses withdrawn and serene and sees no dream-that is the Self. This is immortal, fearless. This is Brahman." Then Indra went away satisfied in heart. But even before he had reached the gods, he saw this difficulty: "In truth it (i.e. the self in dreamless sleep) does not know itself as 'I am it,' nor these other creatures. It has therefore reached in dreamless sleep utter annihilation, as it were. I do not see any good in this."

नाह खल्वयमेव५ सम्प्रत्यात्मानं  
जानात्ययमहमस्मीति नो एवेमानि भूतानि  
विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति  
॥ ८.११.१॥

nāha khalv ayam evaṁ saṁpraty ātmānaṁ jānāty  
ayam aham asmīti | no evemāni bhūtāni | vināśam  
evāpīto bhavati | nāham atra bhogyam paśyāmīti

स समित्पाणिः पुनरेयाय त५ ह प्रजापतिरुवाच  
मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम  
इति स होवाच नाह खल्वयं भगव एव५  
सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि  
भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं  
पश्यामीति ॥ ८.११.२॥

sa samitpāṇiḥ punar eyāya | taṁ ha prajāpatir uvāca -  
maghavan yac chāntahr̥dayaḥ prāvrajīḥ kim icchan  
punar āgama iti | sa hovāca nāha khalv ayaṁ bhagava  
evaṁ saṁpraty ātmānaṁ jānāty ayamaham asmīti | no  
evemāni bhūtāni | vināśam evāpīto bhavati | nāham atra  
bhogyam paśyāmīti

He returned with fuel in hand. To him Prajapati said: "Well, Indra, you went away satisfied in heart; now for what purpose have you come back?"

He (Indra) said: "Venerable Sir, in truth it (i.e. the self in dreamless sleep) does not know itself as 'I am it,' nor these other creatures. It has therefore reached utter annihilation, as it were. I do not see any good in this."

"So it is, Indra," replied Prajapati. "I shall explain the Self further to you and nothing else. Live with me another five years." Indra lived with Prajapati another five years. This made in all one hundred and one years. Therefore people say that Indra lived with Prajapati as a brahmacharin one hundred and one years. Then Prajapati said to him:

एवमेवैष मघवन्निति होवाचैतं त्वेव ते  
भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्वसापराणि  
पञ्च वर्षाणीति स हापराणि पञ्च वर्षाण्युवास  
तान्येकशतं सम्पेदुरेतत्तद्यदाहुरेकशतं ह वै वर्षाणि  
मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच  
॥ ८.११.३॥

evam evaiṣa maghavann iti hovāca | etaṃ tv eva te  
bhūyo 'nuvyākhyāsyāmi | no evānyatraitasmāt |  
vasāparāṇi pañca varṣāṇīti | sa hāparāṇi pañca  
varṣāṇyuvāsa | tāny ekaśataṃ sampeduḥ | etat tadyad  
āhuḥ | ekaśataṃ ha vai varṣāṇi maghavān prajāpatau  
brahmacaryam uvāsa | tasmai hovāca

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना  
तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै  
सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः  
प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये  
स्पृशतः ॥ ८.१२.१॥

maghavan martyaṃ vā idaṃ śarīram āttaṃ mṛtyunā |  
tad asyāmṛtasyāśarīrasyātmano 'dhiṣṭhānam | ātto  
vai saśarīraḥ priyāpriyābhyām | na vai saśarīrasya  
sataḥ priyāpriyayor apahatir asti | aśarīraṃ vāva  
santaṃ na priyāpriye spṛśataḥ

"O Indra, this body is mortal, always held by death. It is the abode of the Self which is immortal and incorporeal. The embodied self is the victim of pleasure and pain. So long as one is identified with the body, there is no cessation of pleasure and pain. But neither pleasure nor pain touches one who is not identified with the body.

अशरीरो वायुरभ्रं विद्युत्स्तनयित्पुरशरीराण्येतानि  
तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं  
ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यन्ते  
॥ ८.१२.२॥

aśarīro vāyuḥ | abhraṃ vidyut stanayitnur aśarīrāṅy  
etāni | tad yathaitāny amuṣmād ākāśāt samutthāya  
paraṃ jyotir upasaṃpadya svena  
rūpeṇābhiniṣpadyante

"The wind is without body; the cloud, lightning and thunder are without body. Now, as these, arising from yonder akasa and reaching the highest light, appear in their own forms.

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं  
ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स  
उत्तमपुरुषः

evam evaiṣa saṃprasādo 'smāc charīrāt samutthāya  
paraṃ jyotir upasaṃpadya svena  
rūpeṇābhiniṣpadyate | sa uttamapuruṣaḥ |

"So does this serene Being, arising from this body and reaching the Highest Light, appear in His own form. In that state He is the Highest Person.

स तत्र पर्येति जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा  
ज्ञातिभिर्वा नोपजनं स्मरन्निदं शरीरं स यथा  
प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो  
युक्तः ॥ ८.१२.३॥

sa tatra paryeti jakṣat kṛīḍan ramamāṇaḥ strībhir vā  
yānair vā jñātibhir vā nopajanaṃ smarann idaṃ  
śarīram | sa yathā prayogya ācaraṇe yukta evam  
evāyam asmiñ charīre prāṇo yuktaḥ

There He moves about, laughing, playing, rejoicing-be it with women, chariots, or relatives, never thinking of the body into which he was born. "As an animal is attached to a cart, so is the prana (i.e. the conscious self) attached to the body.



अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो  
दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा  
गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स  
आत्माभिव्याहाराय वागथ यो वेदेदं शृणवानीति स  
आत्मा श्रवणाय श्रोत्रम् ॥ ८.१२.४॥

atha yatra itad ākāśam anuviṣaṅṅaṃ cakṣuḥ sa  
cākṣuṣaḥ puruṣo darśanāya cakṣuḥ | atha yo  
vededaṃ jighrāṅīti sa ātmā gandhāya ghrāṅam |  
atha yo vededaṃ abhivyāharāṅīti sa ātmā  
abhivyāhārāya vāk | atha yo vededaṃ śṛṅvānīti sa  
ātmā śravaṅāya śrotram

"When the person in the eye resides in the body, he resides where the organ of sight has entered into the akasa (i.e. the pupil of the eye); the eye is the instrument of seeing. He who is aware of the thought: 'Let me smell this,' he is the Self; the nose is the instrument of smelling. He who is aware of the thought: 'Let me speak,' he is the Self; the tongue is the instrument of speaking. He who is aware of the thought: 'Let me hear,' he is the Self; the ear is the instrument of hearing.

अथ यो वेदेदं मन्वानीति सात्मा मनोऽस्य दैवं चक्षुः  
स वा एष एतेन दैवेन चक्षुषा  
मनसैतान्कामान्पश्यन्नमते य एते ब्रह्मलोके  
॥ ८.१२.५॥

atha yo vededaṃ manvānīti sa ātmā | mano 'sya  
daivaṃ cakṣuḥ | sa vā eṣa etena daivena cakṣuṣā  
manasaitān kāmān paśyan ramate ya ete  
brahmaloke

"He who is aware of the thought: 'Let me think this,' he is the Self; the mind is his divine eye. He, the Self sees all these desires in the World of Brahman through the divine eye, the mind and rejoices.

तं वा एतं देवा आत्मानमुपासते तस्मात्तेषां सर्वे च  
लोका आत्ताः सर्वे च कामाः स सर्वांश्च  
लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य  
विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच  
॥ ८.१२.६॥

taṃ vā etaṃ devā ātmānam upāsate | tasmāt teṣāṃ  
sarve ca lokā āttāḥ sarve ca kāmāḥ | sa sarvāṃś ca  
lokān āpnoti sarvāṃś ca kāmān yas tam ātmānam  
anuvīdyā vijānāti | iti ha prajāpatir uvāca prajāpatir  
uvāca

**"The gods meditate on that Self. Therefore all worlds belong to them and all desires. He who knows that Self and understands It obtains all worlds and all desires." Thus said Prajapati, yea, thus said Prajapati.**