

learned in Vedas and Āgamas, or adored by others or wealthy, or well-versed in Upaniṣads, unless one has known God—unless one acquired Brahmajñāna—one cannot be said to be gratified. Do you know where you will go after renouncing your body?

Janaka :—I do not know.

Yājña :—I shall tell you. The deity of the right eye is “Inda” (light). People call it “Indra”. The deity of the left eye is Indrāṇī, the wife of Indra. Indra is eater and Indrāṇī is food. In a state of consciousness they are separated. (Then the soul is called Vaiśvānara). In a state of dream, the two are united. (Then the soul is called Taijasa). In a state of slumber, the soul is in “Prjñā” state. (Since there is no activity it is called Prājña). In the fourth or “Turiya” state, one becomes capable of transcending the three other states and to attain Parabrahman. It is a state of fearlessness transcending birth and death.

The King who was pleased by this teaching dedicated the kingdom of Vidēha and even himself to the sage.

4) *In Janaka's court for the third time.* After some years Yājñavalkya went again to Janaka's court. At that time also there was a philosophical discussion between the King and the sage in the form of questions and answers. Janaka :—Which is the light that gives us guidance during the day time?

Yājña :—The Sun.

Janaka :—After sunset which is the light that guides us?

Yājña :—The Moon.

Janaka :—And in the absence of the sun and moon?

Yājña :—Agni.

Janaka :—Which is the light that guides us in the absence of the sun, moon and Agni?

Yājña :—Vacana.

Janaka :—Which is the light that shines in the absence of all these luminaries?

Yājña :—Ātmajyotis (soul's light).

Janaka :—Who is Ātman?

Yājña :—“Puruṣa” who is formed by the union of “vyāna” in prāṇas (lives) and jyotis (light) in the heart. The soul is disposed to action with the help of intelligence. In the end it transcends the body, senses and mind and attains Mokṣa. In the state of consciousness the soul's activities become manifest to us. When in sleep, after deputing “Prāṇa” for the protection of the body, the soul remains outside the body. The senses become inactive. Therefore we should never wake up one who is asleep. When the soul remains in the body and the senses are active, it is in a most vigilant state. Thus the soul is above the states of wakefulness, dream and slumber. The soul is the divine light of pure energy.

Janaka who was pleased, gave the sage a thousand cows more. After that Yājñavalkya spoke about liberation from worldly bonds.

Yājña :—The soul has no connection with the three conditions. Just as the actions in a dream do not affect the soul, the actions in a wakeful state also do not affect it. Just as a fish jumps from one side of the river to the other and back again, life keeps jumping from the state of wakefulness to the state of slumber and vice versa.

Just as a kite goes up flying and then comes back to its nest, one moves from the state of wakefulness to sleep and back again. In deep slumber, he merges with God,

but he does not know that. In that state, the father or the mother does not have the knowledge that they are the father or mother.

After that Yājñavalkya explained the nature of the soul and the various aspects of its working in a state of wakefulness and of slumber. He added:—“As long as there is “Kāma” (desire) there is “Karman” also. Life goes on passing from birth to death and from death to birth. One attains perfection when one is above all desires, and acquires the highest divine knowledge. He is liberated from birth and death and becomes immortal.

By jñāna, dāna and tapas we become self-purified and thus become worthy of the highest divine grace. We have to go from the world of Karman (action) to the world of ātman (soul). One who has acquired Brahmajñāna (knowledge of Brahman) becomes a Brāhmaṇa. Hearing these famous teachings of Yājñavalkya, Janaka became his permanent disciple.

5) *His end.* Yājñavalkya had two wives named Kalyāṇī and Maitreyī. After giving his all to his wives he passed into immortality. (Bṛhadāraṇyaka; M.B. Śānti Parva, Chapters 3-9).

6) *His works.* Yājñavalkya has written a Smṛti on the subject of law. “Mitākṣarā” is its famous commentary. Mitākṣarā is the highest authoritative treatise on Law in South India.

7) *Other details.*

(i) Yājñavalkya flourished in Yudhiṣṭhira's assembly. (M.B. Sabhā Parva, Chapter 4, Verse 12).

(ii) He was also a member of Indra's assembly. (M.B. Sabhā Parva, Chapter 7, Verse 12).

(iii) Yājñavalkya was the priest at the Rājasūya Yajña of Dharmaputra. (M.B. Sabhā Parva, Chapter 33, Verse 35).

(iv) Yājñavalkya had his knowledge of Vedas from Sūryadeva. (M.B. Śānti Parva, Chapter 318, Verse 6).

YAJURVEDA.

1) *General.* The Caturvedas are:—R̥g veda, Yajurveda Sāmaveda and Atharvaveda. Viṣṇu Purāṇa, Part 3, Chapter 5, mentions that Vaiśampāyana, the disciple of Vedavyāsa, divided Yajurveda into twentyseven branches and taught them to his disciples. Among those disciples there was Yājñavalkya, the son of Brahmarāta. It was Vyāsa who divided the Vedas into four parts. After dividing them, the sage Vyāsa taught R̥gveda to Paila, Yajurveda to Vaiśampāyana, Sāmaveda to Jaimini and Atharvaveda to Sumantu.

The rules for Japa, Homa etc. of Yajurveda were taught to Vyāsa by Agnideva. If all the rules of Yajurveda are correctly observed, all desires will be fulfilled. There are special rules for the observance of homa for the fulfilment of particular desires.

YAKRLLOMĀ. An Indian town. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 46).

YAKṢA.

1) *General.* A class of Semi-gods. There are chiefly three classes of inhabitants in Heaven:—Devas, Gaṇadevas and Upadevas. Gaṇadevas consist of the 12 Ādityas, 10 Viśvadevas, 8 Vasus, 36 Tuṣitas, 64 Ābhāsvaras, 49 Anilas 220 Mahārājikas, 12 Sādhyas and 11 Rudras.

Among the Upadevas there are 10 subdivisions. They are, Vidyādhara, Apsaras, Yakṣas, Rākṣasas, Gandharvas, Kinnaras, Piśācas, Guhyakas, Siddhas and Bhūtas.