

sarvendriyāni sampratiṣṭhāpya, ahimsan sarva-bhūtāny anyatra tīrthebhyah, sa khalv evaṃ vartayan yāvad āyusam brahma-lokam abhisampadyate, na ca punar āvartate, na ca punar āvartate.

1. This Brahmā told to *Prajā-pati*, *Prajā-pati* to *Manu*, *Manu* to mankind. He who has learned the Veda from the family of a teacher according to rule, in the time left over from doing work for the teacher, he, who after having come back again, settles down in a home of his own, continues the study of what he has learnt and has virtuous sons, he who concentrates all his senses in the self, who practises non-hatred to all creatures except at holy places, he who behaves thus throughout his life reaches the Brahma-world, does not return hither again, yea, he does not return hither again.

dhārmikā: virtuous sons and pupils;
puṭrān śiṣyāms ca dharma-yuktān. Ś. *anyatra tīrthebhyah*: except at holy places. Ś. makes out that even travelling as a mendicant causes pain, but a mendicant is allowed to beg for alms at sacred places. *bhikṣā-nimittam aṣanādināpi paraṇidā syāt*.

AITAREYA UPANIṢAD

The *Aitareya Upaniṣad* belongs to the *Rg Veda* and the Upaniṣad proper consists of three chapters. This is part of the *Aitareya Āraṇyaka*, and the Upaniṣad begins with the Fourth Chapter of the second *Āraṇyaka*, and comprises Chapters IV, V and VI. The preceding parts deal with sacrificial ceremonies like the *mahāvratā* and their interpretations. It is the purpose of the Upaniṣad to lead the mind of the sacrificer away from the outer ceremonial to its inner meaning. All true sacrifice is inward. Ś points out that there are three classes of men who wish to acquire wisdom. The highest consists of those who have turned away from the world, whose minds are freed and collected, who are eager for freedom. For these the Upaniṣad (*Aitareya Āraṇyaka* II. 4-6) is intended. There are others who wish to become free gradually by attaining to the world of *Hiranya-garbha*. For them the knowledge and worship of *prāṇa*, life-breath is intended. (*Aitareya Āraṇyaka* II. 1-3). There are still others who care only for worldly possessions. For them the meditative worship of the *Samhitā* is intended. (*Aitareya Āraṇyaka* III).¹

¹ See Ś on *Aitareya Āraṇyaka* III. 1. 1.

INVOCATION

I. *vān me manasi pratiṣṭhitā, mano me vāci pratiṣṭhitam; āvir āvir ma edhi: vedasya ma ānīsthah. śrutam me mā prahāsīh. anenādhītenāhorātrān samādhāmy, rtaṁ vadisyāmi. satyam vadisyāmi: tan mām avatu, tad vaktāram avatu, avatu mām, avatu vaktāram, avatu vaktāram. Aum, śāntih, śāntih, śāntih.*

I. My speech is well established in my mind. My mind is well established in my speech. O Thou manifest one, be manifest for me. Be a nail for my Veda. Do not let go my learning. By this that has been studied, I maintain days and nights. I will speak of the right. I will speak of the true. May that protect me. May that protect the speaker. Let that protect me. Let that protect the speaker. Let that protect the speaker. *Aum*, peace, peace, peace.

be a nail: let the spirit of the Scriptures be constantly present.

CHAPTER I

Section I

THE CREATION OF THE COSMIC PERSON

I. *ātmā vā idam eka evāgra āsīt, nānyat kiñ cana miṣat. sa aikṣata lokān nu sṛjā iti.*

I. The self, verily, was (all) this, one only, in the beginning. Nothing else whatsoever winked. He thought, 'let me now create the worlds.'

See B.U. I. 4. I.

idam: (all) this, the manifested universe.

one only: Everything is derived from ātman to which there is no second.

'Nothing else whatsoever winked.' This is by way of refutation of the Sāṃkhya dualism. The non-being of matter which is assumed for explaining creation is not external to the Supreme.

2. *sa imāml lokān asṛjata, ambho marīcīr maram apo'do'mbhah pareṇa divam; dyauh pratiṣṭhā, antarikṣam marīcayah, pṛthivīr maro ya adhastāt tā āpah.*

2. He created these worlds, water, light rays, death and the waters. This water is above the heaven. The heaven is its support. The light rays are the atmosphere. Death is the earth. What are beneath, they are the waters.

Earth is called *mara* or death, because all beings on earth die. *mriyante asmin bhūtāni.*

'Although the worlds are composed of the five elements, still from the preponderance of water, they are called by names meaning water such as *ambhas*, etc.' Ś.

3. *sa iṅsata ime nu lokā, loka-pālān nu sṛjā iti; so'dbhya eva puruṣam samuddhṛtyāmūrchayat.*

3. He thought, 'Here then are the worlds. Let me now create the guardians of the worlds.' From the waters themselves, he drew forth the person and gave him a shape.

4. *tam abhyatapat. tasyābhitaptasya mukham nirabhidayata yathāṅdam: mukhād vāg, vāco gñir nāsike nirabhidyetām, nāsikābhyām prāṇah, prāṇād vāyuh, akṣiṇī nirabhidyetām, akṣibhyām cakṣuh, cakṣuṣa ādityah, karnau nirabhidyetām, karnābhyām śrotram, śrotrād dīśah, tvān nirabhidayata, tvaco lomāni, lomabhyā ośadhi-vanaspatayah, hṛdayam nirabhidayata hṛdayān manah,*

manasas caṅdrāmāḥ, nābhīr nirabhidvata, nābhyā apānaḥ, apānān mṛtyuḥ, śiśnam nirabhidvata, śiśnad retāḥ, retasa āpah.

4. He brooded over him. Of him who has thus been brooded over, the mouth was separated out, like an egg. From the mouth speech, from speech fire. The nostrils were separated out: from the nostrils breath, from breath air. The eyes were separated out: from the eyes sight, from sight the sun. The ears were separated out: from the ears hearing and from hearing the quarters of space. The skin was separated out: from the skin the hairs, from the hairs plants and trees. The heart was separated out: from the heart the mind and from the mind, the moon. The navel was separated out: from the navel, the outbreath, from the outbreath death. The generative organ was separated out: from it semen, from semen water.

like an egg: as is the case with an egg when it is hatched: *yathā pakṣīnaḥ aṅgam nirbhidyate evam. Ś.*

Section 2

THE COSMIC POWERS IN THE HUMAN PERSON

1. *tā etā devatāḥ sṛṣṭā asmin mahaty arṇave prāpatan tam aśanāyā-pīpāsābhyām anuvārjāt; tā enam abruvann, āyatanam naḥ prajānīhi yasmin pratiṣṭhitā annam adām eti.*

1. These divinities thus created fell into this great ocean. (The self) subjected that (person) to hunger and thirst. They said to him (the creator), 'Find out for us an abode, wherein established we may eat food.'

arṇave: in the ocean: *samsāra* is generally compared to an ocean. *samsārārṇave, samsāra-samudre. Ś.*
prāpatan: fell, *patitavatyaḥ. Ś.*

2. *tābhyo gām ānayat tā abruvan, na vai no'yam alam iti. tābhyo 'śvam ānayat tā abruvan, na vai no'yam alam iti.*

2. For them, he brought a cow. They said, 'Indeed this is not enough for us.' For them he brought a horse. They said, 'Indeed this is not enough for us.'

gām: *gavākrīti* *viśiṣṭam piṇḍam. Ś.*

3. *tābhyaḥ puruṣam ānayat tā abruvan, sukṛtam bateti. puruṣo vā va sukṛtam, tā abravīd, yathāyatanam praviśateti.*

3. For them he brought a person. They said, 'Well done indeed.' A person verily is (what is) well done. He said to them, 'enter into your respective abodes.'

4. *agnir vāg bhūtvā mukham praviśad, vāyuh prāno bhūtvā nāsike praviśad, ādityas cakṣur bhūtvākṣiṇi praviśad, diśaḥ srotram bhūtvā karnau praviśann, ośadhi-vanaspatayo lomāni bhūtvā tvacam praviśamś caṅdrāmā mano bhūtvā hṛdayam praviśan, mṛtyur apāno bhūtvā nābhīm praviśad, āpo reto bhūtvā śiśnam praviśan.*

4. Fire, becoming speech, entered the mouth. Air becoming breath, entered the nostrils. The sun, becoming sight, entered the eyes. The quarters of space, becoming hearing, entered the ears. Plants and trees, becoming hairs, entered the skin. The moon, becoming the mind, entered the heart. Death, becoming the outbreath, entered the navel: water becoming semen entered the generative organ.

5. *tam aśanāyā-pīpāse abrūtām āvābhyām abhiprajānīhīti. te abravūt, etāsu eva vām devatāsvābhajāmy, etāsu bhāginyau karomīti: tasmād yasyai kasyai ca devatāyai havir gṛhyate bhāginyā vevāsyām aśanāyā-pīpāse bhavataḥ.*

5. To him (the creator), hunger and thirst said, 'For us (also) find out an abode.' He said to them, 'I assign you a place in these divinities and make you sharers with them. Therefore to whatever divinity an offering is made, hunger and thirst become partakers in it.'

Section 3

THE CREATION OF FOOD AND THE INABILITY OF VARIOUS PERSONAL FUNCTIONS TO GET AT IT

1. *sa ikṣataime nu lokāś ca loka-pālāś cānam ebhyaḥ sṛjā iti.*

1. He thought, 'Here are the worlds and the guardians of the worlds. Let me create food for them.'

2. *so'po'bhyatapat: tābhyo'bhīlaptābhyo mūrtir ajāyata, yā vai sāmūrtir ajāyatānam vai tat.*

2. He brooded over the waters and from the waters so brooded over issued a form. That whichever was produced as that form is, verily, food.

3. *tad enad abhisrṣtam parāntyajighāmsat: tad vācājighrṣat tan nāsaknod vācā grahītum; sa yad hainad vācāgrahaiṣyad abhivryāhṛtya haivānnam atrapṣyat.*

3. This, so created wished to flee away. (The person) sought to seize it with speech. He was not able to take hold of it by speech. If, indeed, he had taken hold of it by speech, even with speech, one would have had the satisfaction of food.

By merely talking of food, one will not be satisfied.
ajighrṣat: sought to seize, *grahītum aicchat*. Ś.
atrapṣyat: would have had satisfaction. *trpṣo'bhaviṣyat*. Ś.

4. *tat prānenājighrṣat, tan nāsaknot prānena grahītum; sa yad hainat prānenāgrahaiṣyad abhiprānya haivānnam atrapṣyat.*

4. (The person) sought to seize it with breath. He was not able to take hold of it by breath. If, indeed, he had taken hold of it by breath, even with breath one would have had the satisfaction of food.

By merely breathing toward food, no satisfaction of the appetite is possible.

5. *tac cakṣusājighrṣat, tan nāsaknoc cakṣuṣā grahītum, sa yad hainac cakṣusāgrahaiṣyad drṣtvā haivānnam atrapṣyat.*

5. (The person) sought to seize it with sight. He was not able to take hold of it by sight. If, indeed, he had taken hold of it by sight, even with the sight (of food) one would have had the satisfaction of food.

6. *tac chrotrenājighrṣat, tan nāsaknoc chrotreṇa grahītum; sa yad hainac chrotrenāgrahaiṣyad chrutvā haivānnam atrapṣyat.*

6. (The person) sought to seize it with hearing. He was not able to take hold of it by hearing. If indeed, he had taken hold of it by hearing, even with the hearing (of food), one would have had the satisfaction of food.

7. *tat tvacājighrṣat, tan nāsaknot tvacā grahītum; sa yad hainat tvacāgrahaiṣyad sprṣtvā haivānnam atrapṣyat.*

7. (The person) sought to seize it by the skin. He was not able to take hold of it by the skin. If, indeed, he had taken hold of it by the skin, even with the skin (i.e. by touching food) one would have had the satisfaction of food.

8. *tan manasājighrṣat, tan nāsaknot manasā grahītum; sa yad hainat manasāgrahaiṣyad dhyātvā haivānnam atrapṣyat.*

8. (The person) sought to seize it by the mind. He was not

able to take hold of it by the mind. If, indeed, he had taken hold of it by the mind, even with the mind (i.e. by thinking of food), one would have had the satisfaction of food.

9. *tac chiśnenājighrṣat, tan nāsaknoc chiśnena grahītum; sa yad hainac chiśnenāgrahaiṣyad viśrjya haivānnam atrapṣyat.*

9. (The person) sought to see it by the generative organ. He was not able to take hold of it by the generative organ. If, indeed, he had taken hold of it by the generative organ, even by emission one would have had the satisfaction of food.

10. *tad apānenājighrṣat, tad āvayat, saiṣo'nnasya graho yad vāyur annāyur vā eṣa yad vāyuh.*

10. Then, the person, sought to seize it by the out-breath. He got it. The grasper of food is what air is. This one living on food, is, verily, what air is.

annāyuh: *anna-bandhano anna-jivano vai prasiddhaḥ*. Ś.

THE ENTRANCE OF THE SELF INTO THE BODY

II. *sa īkṣata: katham nvidam mad rte syād iti. sa īkṣata, katarena prapadyā iti. sa īkṣata, yadi vācābhivryāhṛtam; yadi prānenābhiprāṇitam, yadi cakṣuṣā drṣtam, yadi śrotreṇa śrutam, yadi tvacā sprṣtam, yadi manasā dhyātam, yady apānenābhyapānitam, yadi śiśnena viśrṣtam, atha ko'ham iti.*

11. He thought, How can this food exist without me? He thought, through what (way) shall I enter it? He thought (again), If speaking is through speech, if breathing is through breath, if seeing is through the eyes, hearing is through the ears, if touching is through the skin, if meditation is through the mind, if breathing out is through the outbreath, if emission is through the generative organ, then who am I?

Speech, etc., are effects and serve a master. The body is like a city and there must be a lord of the city: *kārya-kāraṇa-saṃghāta-lakṣaṇam puram*. It is for the enjoyer, *svāmy-artham*. So the enjoyer must enter the body. So the question is raised, 'through what way shall I enter it?' 'The forepart of the foot and the crown of the head are the two ways of entrance into this body, the collection of several parts. By which of these two ways shall I enter this city, this bundle of causes and effects?' Ś.

12. *sa etam eva sīmānam vidāryaitayā dvārā prāpadyata, saiṣa vidṛtir nāma dvāḥ, tad etan nāndanam; tasya traya āva-*

sathās trayāḥ svapnāḥ, ayam āvasatho'yam āvasatho'yam āvasatha iti.

12. After opening that very end (of the head), by that way he entered. This is the opening known as *viḍṛti*. This is the pleasing. For that, there are three abodes; three kinds of dreams as: this is the abode; this is the abode; this is the abode.

siman: the very end (of the head), the saggital suture. This is the highest centre of spiritual consciousness, called the *sahasrā*, the thousand-petalled lotus. It is said to be situated in the centre of the brain:

sa sraṣṭeṣvara etam eva mūrḍhasīmānam keśa-vibhāgāvasānam vidārya cchīdrām kṛtvā etayā dvārā mārgeṇa imam lokam kārya-kāraṇa-samghālam prāpadyata praviveśa. Ś.

three kinds of dreams: Reference is to the three conditions of waking, dream and deep sleep of the *Māṇḍūkya U*. The ordinary condition of waking is said to be a dream as distinguished from the state of enlightenment.

Ś explains that the right eye is the abode during the waking state: the inner mind (*antar-manas*) during dream and the space of the heart (*hṛdayākāśa*) during profound sleep. He offers an alternative interpretation. The three abodes are the body of one's father, the womb of one's mother and one's own body.

13. sa jāto bhūtany abhivyaikhyat kim ihānyam vāvaḍiṣad iti, sa etam eva puruṣam brahmā tātamam apaśyat, idam ādarśam iti.

13. He, being born, perceived the created beings, what else here would one desire to speak? He perceived this very person *Brahman* all-pervading, 'I have seen this,' he said.

talamam: all-pervading, *takāreṇaikena luptena talatamam, vyāptatamam pariṣārnām ākāśavat. Ś.*

14. tasmād idandro nāmedandro ha vai nāma tam idandram santam indra ity ācakṣate parokṣeṇa, parokṣa-priyā iva hi devāḥ.

14. Therefore his name is *Idandra*. Indeed, *Idandra* is the name. Of him who is *Idandra*, they speak indirectly (cryptically) as *Indra*. Gods appear indeed to be fond of the cryptic.

idandra: the perceiver of this.

indra: is a word denoting an object beyond the range of vision.

CHAPTER II

THREE BIRTHS OF THE SELF

1. *puruṣe ha vā ayam ādito garbho bhavati, yad etad retas tad etat sarvebhyo'ṅgebhyas tejāḥ sambhūtam, ātmany evātmanam vibharti, tad yathā striyām siṅcaty athainaj janayati, tad asya prathamam janma.*

1. In a person, indeed, this one first becomes an embryo. That which is semen is the vigour come together from all the limbs. In the self, indeed, one bears a self. When he sheds this in a woman, he then gives it birth. That is its first birth.

2. *tat striyā ātmabhūyam gacchati, yathā svam aṅgam tathā, tasmād enām na hinasti, sāsyaitam ātmanam atra gatam bhāvayati.*

2. It becomes one with the woman, just as a limb of her own. Therefore it does not hurt her. She nourishes this self of his that has come into her.

bhāvayati: nourishes, *vardhayati, pariṣālayati Ś.*

3. *sā bhāvayatrī bhāvayitavyā bhavati, tam strī garbham vibharti, so'gra eva kumāram janmano'gre'dhi bhāvayati, sa yat kumāram janmano'gre'dhibhāvayaty ātmanam eva tad bhāvayaty eṣām lokānām samtatya evam samtatā hīme lokāḥ, tad asya dvitīyam janma.*

3. She, being the nourisher, should be nourished. The woman bears him as an embryo. He nourishes the child before birth and after the birth. While he nourishes the child before birth and after the birth, he thus nourishes his own self, for the continuation of these worlds; for thus are these worlds continued. This is one's second birth.

agre: before (birth), *prāg janmanah. Ś.*

adhi: after (birth), *ūrdhvam janmanah. Ś.*

ātmanam: his own self. The father is said to be born as the son. *pitur ātmaiva hi putra-rūpeṇa jāyate. Ś.*

4. *so'syāyam ātmā punyebhyaḥ karmabhyāḥ pratidhīyate, athāsyāyam itara ātmā kṛta-kṛtyo vayo-gataḥ praiti, sa itaḥ prayann eva punar jāyate, tad asya tṛtīyam janma. tad uktaṁ ṛṣinā.*

4. He (the son) who is one self of his (father) is made his substitute for (performing) pious deeds. Then the other self of

his (father's) having accomplished his work, having reached his age, departs. So departing hence, he is, indeed, born again. That is his third birth. That has been stated by the seer.

ṣrayann eva: departing, *śarīram parityajann eva*. Ś.

5. *garbhe nu sann anveṣām avedam aham devānām janmāni viśvā,*
śatam mā pura āyasīr arakṣann aghaḥ śyeno jvasā nira-
dīyam

iti, garbha evaitac chayāno vāma-deva evam uvāca.

5. 'While I was in the womb, I knew all the births of the gods. A hundred strongholds made of steel guarded me. I burst out of it, with the swiftness of a hawk.' Vāma-deva spoke this verse even when he was lying in the womb.

6. *sa evam vidvān asmāc charīra-bhedād ūrdhva utkramy-*
ānuṣmīn svarge loke sarvān kāmān āptvāmṛtaḥ samabhavat,
samabhavat.

6. He, knowing thus and springing upward, when the body is dissolved, enjoyed all desires in that world of heaven and became immortal, yea, became (immortal).

CHAPTER III

1. *ko'yam ātmeti vayam upāsmāhe, katarah sa ātmā, yena vā paśyati, yena vā śṛnoti, yena vā gandhān ājighrati, yena vā vācām vyākaroṭi, yena vā svādu cāsvādu ca vijānāti.*

1. 'Who is this one?' 'We worship him as the self.' 'Which one is the self?' 'He by whom one sees, or by whom one hears, or by whom one smells odours, or by whom one articulates speech or by whom one discriminates the sweet and the unsweet.'

Another reading will give 'Who is he whom we worship as the self? Which one is the self? He by whom . . .'

2. *yad etad hṛdayam manaś caitat, samjñānam ājñānam vijñānam praññānam medhā dṛṣṭir dhṛtir matir manīṣā jūtiḥ smṛtiḥ saṁkalpaḥ kratuḥ asuḥ kāmo vaśa iti sarvāny evaitāni praññānasya nāma-dheyāni bhavanti.*

2. That which is heart, this mind, that is consciousness, perception, discrimination, intelligence, wisdom, insight, steadfastness, thought, thoughtfulness, impulse, memory, conception, purpose, life, desire, control, all these, indeed, are names of intelligence.

Here we find a classification of various mental functions, the different kinds of perception, conception, intuition as well as feeling and will.

3. *eṣa brahmaiṣa indra, eṣa prajā-patir ete sarve devā imāni ca pañca mahābhūtāni, pṛthivī vāyur ākāśa āpo jyotiḥsūty etānīmāni ca kṣudra-mīśrāṇīva, bījānītarāni cetarāni cāṇḍajāni ca jārujāni ca svedajāni codbhijjāni cāsvā gāvah puruṣā hastino yat kiñ cedam prāni jaṅgamam ca patatri ca yac ca sthāvaram, sarvam tat prajā-netram praññāne pratiṣṭhitam, prajā-netro lokah prajā pratiṣṭhā, praññānam brahma.*

3. He is Brahmā, he is Indra; he is *Prajā-pati*, he is all these gods; and these five great elements, namely, earth, air, ether, water, light; these things and these which are mingled of the fire, as it were, the seeds of one sort and another; those born from an egg, and those born from a womb, and those born from sweat, and those born from a sprout; horses, cows, persons and elephants, whatever breathing thing there is here, whether moving or flying or what is stationary. All this is guided by intelligence, is established in intelligence. The world is guided by intelligence. The support is intelligence. Brahmā is intelligence.

*brahma: hiranya-garbhah prāṇah prajñātmā. Ś.
prajā-patiḥ: yah prathamajah śarīri.*

Intelligence is said to be the basis of all existence and the final reality. We see here the anticipations of the Buddhist Vijñānavāda.

4. *sa etena prajñenātmanāsmāl lokād ukramyāmuṣmin svarge
loke sarvān kāmān āptvāmṛtaḥ samabhavat, samabhavat.*

4. He, with this intelligent self, soared upward from this world and having enjoyed all desires in that world of heaven became immortal, yea became (immortal).

he: the sage Vāma-deva.

TAITTIRĪYA UPANIṢAD

The *Taittirīya Upaniṣad* belongs to the Taittirīya school of the *Yajur Veda*. It is divided into three sections called *Vallis*. The first is the *Sikṣā Valli*. *Sikṣā* is the first of the six *Vedāṅgas* (limbs or auxiliaries of the *Veda*); it is the science of phonetics and pronunciation. The second is the *Brahmānanda Valli* and the third is the *Bhṛgu Valli*. These two deal with the knowledge of the Supreme Self, *paramātma-jñāna*.

SIKṢĀ VALLI

CHAPTER I

Section I

INVOCATION

I. *hariḥ aum. śaṁ no mitraś śaṁ varuṇaḥ, śaṁ no bhavaty aryamā, śaṁ na indro bṛhaspatiḥ, śaṁ no viṣṇur uru-kramaḥ; namo brahmaṇe, namas te vāyo, tvam eva pratyakṣam brahmāsi, tvām eva pratyakṣam brahma vadisyāmi, ṛtaṁ vadisyāmi, satyam vadisyāmi; tan mām avatu, tad vaktāram avatu, avatu mām, avatu vaktāram, aum śāntiḥ śāntiḥ śāntiḥ.*

I. *Aum*, May Mitra (the sun) be propitious to us; may Varuṇa (be) propitious (to us). May Aryamān (a form of the sun) be propitious to us; May Indra and Bṛhaspati be propitious to us; May Viṣṇu, of wide strides, be propitious to us.

Salutation to Brahmā. Salutation to thee, O Vāyu. Thou, indeed, art the visible (perceptible) *Brahman*. Of thee, indeed, the perceptible *Brahman*, will I speak. I will speak of the right. I will speak of the true; may that protect me; may that protect the speaker. Let that protect me; let that protect the speaker. *Aum*, peace, peace, peace.

This is the first section. It is an invocation to God to remove the obstacles in the way of attaining spiritual wisdom. *para-vidyām ārabhamāno vighna-śāntyai devatāḥ prārthayate*. R.

See R.V. I. 90. 9.

uru-kramaḥ: of wide strides. *visṭīrṇa-kramaḥ*. Ś. It is a reference to Viṣṇu's incarnation as *Trivikrama* or *Vāmana* whose strides were wide. *Śānti* or peace is repeated thrice, with reference to *ādhyātmika*, *ādhibhautika* and *ādhidaiivika* aspects. Ś.

Section 2

LESSON ON PRONUNCIATION

2. *śikṣām vyākhyāsyāmaḥ: varṇas svarāḥ, mātrā balam, sāma santānaḥ, ity uktas śikṣādhyaḥ.*

2. We will expound pronunciation, letters or sounds, pitch,

quantity, force or stress, articulation, combination. Thus has been declared the lesson on pronunciation.

One must learn to recite the text of the Upaniṣads carefully and so a lesson in pronunciation is given. We must learn the text before we can ascertain its meaning: *vastūpāsanaṁ hitvā prathamataḥ śabdopāsana-vidhāne. Ā.*

Section 3

THE SIGNIFICANCE OF COMBINATIONS

1. *saha nau yaśaḥ, saha nau brahma-varcasam; athā tat saṁhitāyā upaniṣadam vyākhyāsyāmaḥ;*

pañcasu adhikarānesu, adhilokam, adhiḥyotiṣam, adhividyam, adhiprajam, adhyātmam: etā mahāsaṁhitā ity ācakṣate;

athādhilokam, pṛthivī pūrva-rūpam, dyaur uttara-rūpam, ākāśasandhiḥ, vāyus saṁdhānam: ity adhilokam.

1. May glory be with us both, may the splendour of Brahma-knowledge be with us both.

Now next we will expound the sacred teaching of combination under five heads, with regard to the world, with regard to the luminaries, with regard to knowledge, with regard to progeny, with regard to oneself. These are great combinations, they say.

Now with regard to the world: the earth is the prior form, the heaven the latter form, the ether is their junction, the air is the connection. Thus with regard to the world.

brahma-varcasam: the splendour of brahma-knowledge. In *Lalitavistara* we are told that when the Buddha was in *saṁādhi*, a ray called the ornament of the light of gnosis moved above his head, *jñānalokāṅkāraṁ nāma raśmiḥ*. Cp. B.G. XIV. 11.

saṁhitā: a conjunction of two words or letters of the text. The mind of the pupil is directed to the symbolic significance.

Master and disciple pray that the light of sacred knowledge may illumine them both, that they both may attain the glory of wisdom.

2. *athādhiḥyautiṣam: agniḥ pūrva-rūpam, āditya uttara-rūpam, āpas sandhiḥ, vaidyutas saṁdhānam: ity adhiḥyautiṣam.*

2. Now as to the luminaries; fire is the prior form, sun the latter form. Water is their junction, lightning is the connection. Thus with regard to the luminaries.

3. *athādhividyam: ācaryah pūrva-rūpam, antevāsy uttara-rūpam, vidyā sandhiḥ, pravacanas saṁdhānam: ity adhividyam.*

3. Now as to knowledge: the teacher is the prior form; the pupil is the latter form, knowledge is their junction; instruction is the connection. Thus with regard to knowledge.

Patañjali in his *Mahābhāṣya* (Kielhorn's ed., p. 6) says there are four steps or stages through which knowledge becomes fruitful. The first is when we acquire it from the teacher, the second when we study it, the third when we teach it to others and the fourth when we apply it. Real knowledge arises only when these four stages are fulfilled: *caturbhiḥ ca prakārair vidyopayuktā bhavaty āgama-kālena svādhyāya-kālena pravacana-kālena vyavahāra-kāleneti.*

4. *athādhiprajam: mātā pūrva-rūpam, pitottara-rūpam praḥā sandhiḥ, prajānanas saṁdhānam, ity adhiprajam.*

4. Now with regard to progeny: the mother is the prior form, the father is the latter form: progeny is their junction, procreation is the connection. Thus with regard to progeny.

5. *athādhyātmam: adharā-hanuh pūrva-rūpam, uttarā-hanur uttara-rūpam, vāk sandhiḥ, jihvā saṁdhānam: ity adhyātmam.*

5. Now with regard to the self: the lower jaw is the prior form, the upper jaw is the latter form, speech is the junction, the tongue is the connection. Thus with regard to the self.

6. *itīmā mahāsaṁhitāḥ, ya evam etā mahāsaṁhitā vyākhyātā veda saṁdhīyate prajāyā paśubhiḥ, brahma-varcasenānmādyena suvargeṇa lokena.*

6. These are the great combinations. He who knows these great combinations thus expounded becomes endowed with offspring, cattle, with the splendour of Brahma—knowledge, with food to eat, and with the heavenly world.

He will prosper here and hereafter.

Section 4

A TEACHER'S PRAYER

1. *yaś chandasām ṛṣabho viśva-rūpaḥ chandobhyo'dhyamṛtāt sambabhūva*

sa mendo medhayā spruṇotu amṛtasya deva dhāraṇo bhūyāsam.

śarīram me vicarṣaṇam, jihvā me madhumattamā, karnābhyām bhūri viśruvam, brahmaṇaḥ koṣo'si medhayāpīhitāḥ, śrutam me gopāya.

1. May that Indra who is the greatest in the Vedic hymns, who is of all forms, who has sprung into being from immortal hymns, may he cheer me with intelligence, O God, may I be the possessor of immortality.

May my body be very vigorous; may my tongue be exceeding sweet; may I hear abundantly with my ears. Thou art the sheath of *Brahman*, veiled by intelligence. Guard for me what I have heard.

This is a prayer for acquiring retentiveness and for physical and moral health.

The syllable *aum* is pre-eminent among the Vedic hymns. It is 'of all forms' as the whole universe is its manifestation. 'Of *Brahman*, of the Paramātman or the Highest Self, Thou art the sheath, as of a sword, being the seat of His manifestation.' Ś.

madhumattamā: exceeding sweet. *madhumatī*, *atiśayena madhura-bhāṣiṇī*. Ś.

2. *āvahantī vitanvānā, kurvānācīram ātmanaḥ vāsāmsi mama gāvaś ca annaḥpane ca sarvadā tato me śrīyam āvaha lomaśām paśubhis saha svāhā. ā māyantu brahmacāriṇaḥ svāhā, vi māyantu brahmacāriṇas svāhā, pra māyantu brahmacāriṇas svāhā, da māyantu brahmacāriṇas svāhā, sa māyantu brahmacāriṇas svāhā.*

2. Bringing to me and increasing always clothes and cattle, food and drink, doing this long, do thou, then, bring to me prosperity in wool along with cattle. May students of sacred knowledge come to me from every side. Hail. May students of sacred knowledge come to me variously. Hail. May students of sacred knowledge come to me well equipped. Hail. May students of sacred knowledge come to me self-controlled. Hail. May students of sacred knowledge come to me peaceful. Hail.

acīram: soon, presently, *acīram, kṣīpram eva*. Ś.

To the undisciplined, wealth is a source of evil: *amedhaso hi śrīr anarthāyiveti*. Ś. Not so to the disciplined. What matters is not the possession or non-possession of wealth but the attitude to it. We may possess wealth and be indifferent to it; we may possess no wealth and yet be concerned with securing it by any means. There is no worship of poverty.

Vasiṣṭha tells Rāma:—

dhanam ārjaya kākutstha dhanamūlam idam jagat antaram nābhījānāmi nirdhanasya mṛtasya ca.

Acquire wealth. This world has for its root wealth. I do not see the difference between a poor man and a dead one.

3. *yaśo jane'sāni svāhā, śreyān vasyaso'sāni svāhā, tam tvā bhaga praviśāni svāhā, sa mā, bhaga, praviśa svāhā, tasmin sahasra-śākhe ni bhagāham tvayi mrje svāhā, yathāpah pravatā yanti, yathā māsā aharjaram, evam mām brahmacāriṇaḥ, dhātārāyantu sarvatas svāhā, prativeśo'si pra mā bhāhi pra mā padyasva.*

3. May I become famous among men. Hail.

May I be more renowned than the very rich. Hail.

Into thee thyself, O Gracious Lord, may I enter. Hail.

Do thou thyself, O Gracious Lord, enter into me. Hail.

In that self of thine, of a thousand branches, O Gracious Lord, am I cleansed. Hail.

As waters run downward, as months into the year, so into me, may students of sacred knowledge come,

O Disposer of all, come from every side. Hail.

Thou art a refuge, to me do thou shine forth; unto me do thou come.

of a thousand branches: the different hymns and the gods meant by them are varied expressions of the Divine One.

praviśāmi: I enter. The knowledge of God is said to be a penetration of God into the inmost substance of the soul. When God is conceived as external to the individual, in heaven or in Olympus, when our feeling towards Him is one of love and respect, inspired by His majesty and power, our religion of fear, obedience and even love is external. When, on the other hand, we are driven by an inner lack or insufficiency, when we cry for the highest reality or God which or who comes into us, enters us, removes our dross, when we unite ourselves to Him, our religion becomes inward, mystical. The mystic longs for inner completion by participation which is the real meaning of imitation. This is not always accompanied by ecstatic rapture. It may be a quiet sense of union which may have a few high points of emotion. Cp. John Ruysbroeck: 'In this storm of love two spirits strive together; the spirit of God and our own spirit. God, through the Holy Ghost, inclines Himself towards us; and thereby we are touched in love. And our spirit, by God's working and by the power of love, presses and inclines itself into God; and thereby God is touched. These two spirits, that is, our own spirit and the spirit of God, sparkle and shine one into the other, and each shows to the other its face. . . . Each demands of the other all that it is; and each offers to the other all that it is, and invites it to all that it is. This makes the lovers melt into each other. . . . Thereby the spirit is burned up in the fire of love, and enters so deeply into the touch

of God, that it is overcome in all its cravings, and turned to nought in all its works, and empties itself.' *Adornment of the Spiritual Marriage*, II. 54.

Section 5

THE FOURFOLD MYSTIC UTTERANCES

1. *bhūr bhuvāḥ suvāḥ iti vā etās tisro vyāhṛtayah, tāsām u ha smaitām caturthīm, mähācamasyah, pravedayate, maha iti, tad brahma, sa ātmā, aṅgāny anyā devatāḥ, bhūr iti vā ayam lokah, bhuvā ity antarikṣam, suvā ity asau lokah, maha ity ādityah, ādityena vā va sarve lokā mahīyante.*

1. *Bhūh, Bhuvah, Suvah*, verily these are the three utterances of them; verily, that one, the fourth, *mahah*, did the son of Mahācamasa make known. That is *Brahman*, that is the self, its limbs (are) the other gods.

Bhūh is this world; *Bhuvah*, the atmosphere; *Suvah* is the yonder world; *Mahah* is the sun; by the sun indeed do all worlds become great.

Vyāhṛtis are so called because they are uttered in various rituals. *Its limbs the other gods: mahah* is *Brahman*, the Absolute; it is the self; all other gods are subordinate to the Absolute.

2. *bhūr iti vā agnih, bhuvā ity vāyuh, suvā ity ādityah, maha iti candramāḥ, candramasā vā va sarvāṇi jyotiṃṣi mahīyante.*

2. *Bhūh*, verily, is fire; *Bhuvah* is the air; *Suvah* is the sun; *Mahah* is the moon; by the moon, indeed, do all the luminaries become great.

3. *bhūr iti vā ṛcaḥ, bhuvā ity sāmāni, suvā ity yajūṃṣi, maha iti brahma, brahmaṇā vā va sarve vedā mahīyante.*

3. *Bhūh*, verily, is the *Rg* verses; *Bhuvah* is the *Sāman* chants, *Suvah* is the *Yajus* formulas. *Mahah* is *Brahman*. By *Brahman* indeed, do all the Vedas become great.

4. *bhūr iti vai prāṇah, bhuvā ity apāṇah, suvā ity vyāṇah, maha ity annam, annena vā va sarve prāṇā mahīyante.*

4. *Bhūh* is the inbreath; *Bhuvah* is the outbreath; *Suvah* is the diffused breath, *Mahah* is the food. By food, indeed, do all the vital breaths become great.

5. *tā vā etās catasraś caturdhā, catasraś catasro vyāhṛtayah, tā yo veda, sa veda brahma, sarvesmai devā balim āvahanti.*

5. Verily, these four are fourfold. The utterances are four and four. He who knows these knows *Brahman*. To him all the gods offer tribute.

Section 6

CONTEMPLATION OF BRAHMA

1. *sa ya eṣo'ntarhrdaya ākāśah, tasminn ayam puruṣo manomayah, amṛto hiraṇmayah, antareṇa tāluke, ya eṣa stana ivāvalambate, sendrayoniḥ, yatrāsau keśānto vivartate, vyāpohya śiṛṣākapāle, bhūr ity agnau pratitiṣṭhati, bhuvā ity vāyau.*

1. This space that is within the heart—therein is the Person consisting of mind, immortal and resplendent. That which hangs down between the palates like a nipple, that is the birthplace of Indra; where is the edge of the hair splitting up the skull of the head. In fire, as *Bhūh*, he rests, in air as *Bhuvah*.

See M.U. II. 2. 6; Maitrī VI. 30; VII. 11.
hiraṇmayah: resplendent, *jyotirmayah*. Ś.

Brahman who is said to be remote is here envisaged as close to us. Though the Supreme is present everywhere, here we are taught to look upon Him as residing in one's own heart. Ś. says that the Supreme is said to be in the heart as a help to meditation, even as an image is used for deity. *upalabdhyartham upāsanārtham ca hrdayākāśa sthānam ucyate, sālagrama iva viṣṇoḥ*. See C.U. VIII. 1-6; III. 14. Here we find a transition from the view that the heart is the seat of the soul to the other view that the brain is the seat of the soul. While the soul is an unextended entity which cannot have a spatial locus, psychologists discuss the nature of the part or parts of the body with which the soul is closely associated.

For Aristotle, the seat of the soul was in the heart.¹

¹ Cp. Hammond: 'The diseases of the heart are the most rapidly and certainly fatal; (2) psychical affections such as fear, sorrow, and joy cause an immediate disturbance of the heart; (3) the heart is the part which is the first to be formed in the embryo.' *Aristotle's Psychology* quoted in Ranade: *A Constructive Survey of the Upaniṣadic Philosophy* (1926), p. 131. 'If by the seat of the mind is meant not being more than the locality with which it stands in immediate dynamic relations, we are certain to be right in saying that its seat is somewhere in the cortex of the brain.' William James: *Principles of Psychology*, Vol. I, p. 214.

The reference here is to the *suṣumnā nāḍī* of the Yoga system which is said to pass upward from the heart, through the mid region of the throat up to the skull where the roots of the hair lie apart. When it reaches this spot, the *nāḍī* passes up, breaking up the two regions of the head. That is the birthplace of Indra. *indrasyonih indrasya brahmaṇah yonih mārgah. Ś. indrasya paramātmano yonih sthānam. R.* It is the path by which we attain our true nature. See Maitrī. VI. 21; B.U. IV. 4. 2.

2. *suvar ity āditye, maha iti brahmaṇi, āpnoti svārājyam āpnoti manasas-patim, vāk-patiś cakṣus-patiḥ śrotra-patiḥ vijñāna-patiḥ, etat tato bhavati, ākāśa sarīram brahma, satyātma prāṇā-rāman mana ānandaṁ śānti samyaddham amṛtam iti prācīna-yogyopāsya.*

2. In the sun as *Suvah*, in *Brahman* as *Mahaḥ*. He attains self-rule. He attains to the lord of *manas*, the lord of speech, the lord of sight, the lord of hearing, the lord of intelligence—this and more he becomes, even *Brahman* whose body is space, whose self is the real, whose delight is life, whose mind is bliss, who abounds in tranquillity, who is immortal. Thus do thou contemplate, O *Prācīnayogya*.

He who contemplates in this matter becomes the lord of all organs, the soul of all things and filled with peace and perfection. This passage brings out that the end is greater existence, not death; we should not sterilise our roots and dry up the wells of life. We have to seize and transmute the gifts we possess.

Section 7

THE FIVEFOLD NATURE OF THE WORLD AND THE INDIVIDUAL

1. *pṛthivy antarikṣam dyaur diśo vā avāntaradiśāḥ, agnir vāyur ādityaś candramā nakṣatrāṇi, āpa osadhayo vanaspataya ākāśa ātmā ity adhibhūtam.*

athādhyātmam, prāṇavyānopāna udānas samānah cakṣus śrotram mano vāk tvak, carma māmsam snāvasthi majjā etad adhivīdhāya ṛṣir avocat. pāṅktaṁ vā idam sarvam pāṅktenaiva pāṅktaṁ sprṇoti.

1. Earth, atmosphere, heaven, the (main) quarters and the intermediate quarters.

Fire, air, sun, moon and stars.

Water, plants, trees, ether and the body.

Thus with regard to material existence.

Now with regard to the self.

prāṇa, vyāna, apāna, udāna and *samāna*

sight, hearing, mind, speech, touch

skin, flesh, muscle, bone, marrow.

Having ordained in this manner, the sage said: Fivefold verily, is this all. With the fivefold, indeed, does one win the fivefold.

See B.U. I. 4. 17.

Section 8

CONTEMPLATION OF AUM

1. *aum iti brahma, aum itīdam sarvam, aum ity etad anukṛtir ha sma vā apyo śrāvayetyāśrāvayanti, aum iti sāmāni gāyanti, aum śomiti śastrāṇi śaṁsanti, aum ity adhvaryuh, pratigaram pratigrṇāti, aum iti brahma prasauti, aum ity agnihotram anujānāti, aum iti brāhmaṇah pravakṣyam āha, brahmopāpnavānāti, brahmaivopāpnoti.*

1. *Aum* is *Brahman*. *Aum* is this all. *Aum*, this, verily, is compliance. On uttering, 'recite,' they recite. With *aum*, they sing the *sāman* chants. With *aum*, *śom*, they recite the prayers. With *aum* the *Adhvaryu* priest utters the response. With *aum* does the *Brahmā* (priest) utter the introductory eulogy. With *aum*, one assents to the offering to fire. With *aum*, a *Brahmaṇa* begins to recite, may I obtain *Brahman*; thus wishing, *Brahman*, verily, does he obtain.

'The *praṇava* which is a mere sound, is, no doubt, insentient in itself and cannot therefore be conscious of the worship offered to it; still, as in the case of the worship offered to an image, it is the Supreme (*Īśvara*) who, in all cases, takes note of the act and dispenses the fruits thereof.' Ā.

Aum is the symbol of both *Brahman* and *Īśvara*. *pratimeva viṣṇoḥ. Ś. pratimādy arcana iva sarvatra īśvara eva. phala-dātā. Ā.*

Section 9

STUDY AND TEACHING OF THE SACRED SYLLABLE
THE MOST IMPORTANT OF ALL DUTIES

I. *ṛtam ca svādhyāya pravacane ca, satyam ca svādhyāya pravacane ca, tapas ca svādhyāya pravacane ca, damaś ca svādhyāya pravacane ca, śamas ca svādhyāya pravacane ca, agnayaś ca svādhyāya pravacane ca, agnihotraṁ ca svādhyāya pravacane ca, atihayaś ca svādhyāya pravacane ca, mānuṣam ca svādhyāya pravacane ca, prajā ca svādhyāya pravacane ca. prajanaś ca svādhyāya pravacane ca, prajātiś ca svādhyāya pravacane ca.*

satyam iti satyavacā rāthitarah, tapa iti tapomityah pauruṣiṣṭih, svādhyāya pravacane eveti nāko maudgalyah, taddhi tapas taddhi tapaḥ.

I. The right and also study and teaching; the true and also study and teaching; austerity and also study and teaching; self-control and also study and teaching; tranquillity and also study and teaching; the (sacrificial) fires and also study and teaching; the *agni-hotra* (sacrifice) and also study and teaching; guests and also study and teaching; humanity and also study and teaching; offspring and also study and teaching; begetting and also study and teaching; propagation of the race and also study and teaching.

The true, says Satyavacas (the Truthful) the son of Rathitara: austerity says Taponitya (ever devoted to austerity), the son of Pauruṣiṣṭi, study and teaching alone, says Nāka (painless), the son of Mudgala. That, verily, is austerity, aye, that is austerity.

svādhyāya: adhyayanam, study.

pravacana: adhyāpanam, teaching.

dama: bāhyakaranopāśamaḥ, self-control.

śama: antahkaranopāśamaḥ, (inner) tranquillity.

Knowledge is not sufficient by itself. We must perform study and also practise the Vedic teaching.

Section 10

A MEDITATION ON VEDA KNOWLEDGE

I. *aham vṛkṣasya rerivā, kīrtih pṛṣṭham girer iva, ūrdhva pavitro vājinīva, svamṛtam asmi, dravinam savarcasam, sumedhā amṛtokṣitah, iti trīṣaṅkor vedānuvacanam.*

I. I am the mover of the tree; my fame is like a mountain's peak. The exalted one making (me) pure, as the sun, I am the immortal one. I am a shining treasure, wise, immortal, indestructible. Such is Trīṣaṅku's recitation on the Veda-knowledge.

This statement is an expression of self-realization when the self, feeling its identity with the Supreme, says that he is the mover, the impeller of this world-tree of saṁsāra. Trīṣaṅku, who realised *Brahman*, said this, in the same spirit in which the sage Vāmadeva said. 5.

The world is said to be the eternal Brahma tree, *brahmaṁvṛkṣas sanātanaḥ*. M.B. XIV. 47. 14.

Section 11

EXHORTATION TO THE DEPARTING
STUDENTS

I. *vedam anūcyācāryo'nevāsinam anuṣāsti, satyam vada, dharmam cara, svādhyāyān mā pramadah, ācāryāya priyam dhanam āhṛtya prajālantum mā vyavacchetsih, satyān na pramaditavyam, dharmān na pramaditavyam, kuśalān na pramaditavyam, bhūtyai na pramaditavyam, svādhyāya-pravacanābhyaṁ na pramaditavyam, deva-pitr-kāryābhyaṁ na pramaditavyam.*

I. Having taught the Veda, the teacher instructs the pupil. Speak the truth. Practise virtue. Let there be no neglect of your (daily) reading. Having brought to the teacher the wealth that is pleasing (to him), do not cut off the thread of the offspring. Let there be no neglect of truth. Let there be no neglect of virtue. Let there be no neglect of welfare. Let there be no neglect of prosperity. Let there be no neglect of study and teaching. Let there be no neglect of the duties to the gods and the fathers.

antevāsin: the pupil, he who dwells near.

I. II. 1 Cp. *speak the truth:*

satyapūtaṁ vaded vācam manaḥ pūtaṁ samācaret. VI. 46.

Speak that which has been purified by truth and behave in the way in which your mind considers to be pure.

dharmam cara:—practise virtue; *dharma* means essential nature or intrinsic law of being; it also means the law of righteousness. The suggestion here is that one ought to live according to the law of one's being.

2. *mātrī devo bhava, pitrī devo bhava, ācārya devo bhava, atīthī devo bhava, yāny anavadyāni karmāṇi tāni scvitavyāni, no itarāṇi, yāny asmākaṁ sucaritāni tāni tvayopāsyāni, no itarāṇi.*

2. Be one to whom the mother is a god. Be one to whom the father is a god. Be one to whom the teacher is a god. Be one to whom the guest is a god.

Whatever deeds are blameless, they are to be practised, not others. Whatever good practices there are among us, they are to be adopted by you, not others.

Even with regard to the life of the teacher, we should be discriminating. We must not do the things which are open to blame, even if they are done by the wise. *sāvadyāni śiṣṭa-kṛtāny api nokartavyāni.* Ś.

3. *ye ke cāsmacchreyāṁso brāhmaṇāḥ teṣāṁ tvayāsanena praśvasitavyam, śraddhayā deyam, aśraddhayā deyam śriyā deyam, hriyā deyam, bhīyā deyam, saṁvidā deyam.*

3. Whatever Brāhmaṇas there are (who are) superior to us, they should be comforted by you with a seat. (What is to be given) is to be given with faith, should not be given without faith, should be given in plenty, should be given with modesty, should be given with fear, should be given with sympathy.

praśvasitavyam: The good Brāhmaṇas are to be provided with seats and refreshed after their fatigue. *praśvasanam, praśvasaḥ śramāpanayah.* Ś. Or in the presence of such Brāhmaṇas, not a word should be breathed. We have merely to grasp the essence of what they say. *na praśvasitavyam praśvaso'pi na kartavyaḥ kevalam tad ukta sārāgrāhinā bhavitavyam.* Ś. We should not unnecessarily engage in discussions with them.

4. *atha yadi te karma-vicikitsā vā vṛtta-vicikitsā vā syāt ye tatra brāhmaṇās sammarsīnaḥ yuktā āyuktāḥ alūkṣā dharmakāmās syuh yathā te tatra varteran tathā tatra vartethāḥ.*

4. Then, if there is in you any doubt regarding any deeds, any doubt regarding conduct, you should behave yourself in such matters, as the Brāhmaṇas there (who are) competent to judge, devoted (to good deeds), not led by others, not harsh, lovers of virtue would behave in such cases.

The Brāhmaṇas have a spontaneity of consciousness which expresses itself in love for all beings. Their tenderness of sentiment and enlightened conscience should be our standards.

5. *athābhyākhyāteṣu ye tatra brāhmaṇās sammarsīnaḥ yuktā āyuktāḥ alūkṣā dharmakāmās syuh yathā te teṣu varteran tathā teṣu vartethāḥ.*

5. Then, as to the persons who are spoken against, you should behave yourself in such a way, as the Brāhmaṇas there, (who are) competent to judge, devoted (to good deeds) not led by others, not harsh, lovers of virtue, would behave in regard to such persons.

who are spoken against: who are accused of sin.

6. *eṣa ādeśaḥ, eṣa upadeśaḥ, eṣa vedopaniṣat, etad anusāsanam, evam upāsitavyam, evam u caitat upāsyam.*

6. This is the command. This is the teaching. This is the secret doctrine of the Veda. This is the instruction. Thus should one worship. Thus indeed should one worship.

Cp. with this the Buddha's exhortation where the Pāli word *upaniṣā* for the Sanskrit *upaniṣad* is used:

etad atthā kathā, etad atthā mantanā, etad atthā upaniṣā, etad atthā solāvadhānam. Vinaya. V.

In the Banaras Hindu University this passage is read by the Vice-Chancellor on the Convocation day as an exhortation to the students who are leaving the University. They are advised, not to give up the world but to lead virtuous lives as householders and promote the welfare of the community.

Section 12

CONCLUSIONS

I. *saṁ no mītraś saṁ varuṇaḥ, saṁ no bhavatu aryamā, saṁ na indro bṛhaspatīḥ, saṁ no viṣṇur uru-kramah, namo brahmane, namas te vāyo tvam eva pratyakṣam brahmāsi, tvām eva pratyakṣam brahmāvādiṣam, ṛtam avādiṣam, satyam avādiṣam, tan*

mām āvīt, tad vaktāram āvīt, āvīn mām, āvīd vaktāram, aum śāntiḥ, śāntiḥ, śāntiḥ.

I. *Aum*, may Mitra (the sun) be propitious to us; may Varuṇa (be) propitious (to us); may Aryamaṇ (a form of the sun) be propitious to us. May Indra and Brhaspati be propitious to us. May Viṣṇu of wide strides be propitious to us.

Salutation to *Brahman*. Salutation to Vāyu; Thou indeed art the perceptible *Brahman*. Of thee, indeed, perceptible *Brahman* have I spoken. I have spoken of the right. I have spoken of the true. That hast protected me; That has protected the speaker. Aye, that has protected me. That has protected the speaker. *Aum*, peace, peace, peace.

CHAPTER II

BRAHMĀNANDA (BLISS OF BRAHMAN) VALLI

Section I

INVOCATION

saha nāv avatu, saha nau bhunaktu, saha vīryam karavāvahai, tejasvināv adhitam astu, mā vidviṣāvahai, aum śāntiḥ, śāntiḥ, śāntiḥ.

May He protect us both. May He be pleased with us both. May we work together with vigour; may our study make us illumined. May there be no dislike between us. *Aum*, peace, peace, peace.

may our study make us illumined:

There is not a necessary connection between learning and wisdom. To be unlettered is not necessarily to be uncultured. Our modern world is maintaining the cleavage between learning and wisdom. Cp. 'Perhaps at no other time have men been so knowing and yet so unaware, so burdened with purposes and yet so purposeless, so disillusioned and so completely the victims of illusion. This strange contradiction pervades our entire modern culture, our science and our philosophy, our literature and our art.' W. M. Urban: *The Intelligible World* (1929), p. 172.

BRAHMAN AND THE COURSE OF EVOLUTION

I. *aum, brahma-vid āpnoti param, tad eśābhyuktā, satyam jñānam anantam brahma, yo veda nihitam guhāyām parama vyoman so śnute sarvān kāmān saha brahmanā vipaścītā, iti.*

tasmād vā etasmād ātmana ākāśas sambhūtaḥ, ākāśād vāyuh, vāyor agnih, agner āpaḥ, adbhyaḥ pṛthivī, pṛthivyā ośadhayaḥ, ośadhībhyo annam, annāt puruṣaḥ;

sa vā eśa puruṣo anna-rasa-mayaḥ, tasyedam eva śiraḥ, ayam dakṣiṇaḥ pakṣaḥ, ayam uttaraḥ pakṣaḥ, ayam ātmā, idam pucchaṁ pratiṣṭhā;

tad apy eśa śloko bhavati.

I. *Aum*. The knower of *Brahman* reaches the Supreme. As to this the following has been said: He who knows *Brahman* as the real, as knowledge and as the infinite, placed in the

secret place of the heart and in the highest heaven realises all desires along with *Brahman*, the intelligent.

From this Self, verily, ether arose; from ether air; from air fire; from fire water; from water the earth; from the earth herbs; from herbs food; from food the person.

This, verily, is the person that consists of the essence of food. This, indeed, is his head; this the right side, this the left side; this the body; this the lower part, the foundation.

As to that, there is also this verse.

the real, knowledge and infinite: the opposite of unreal, *mithyātva*, of the unconscious, *jaḍatva* and of the limited, *paricchinna* *tva*.

ākāśa: ether is the ether or the common substratum from which other forces proceed.

sambhūtaḥ: arose, emanated, not created.

The five different elements are clearly defined and described as having proceeded one after another from the Self.

Sometimes from food, semen, and from semen the person. Cp. Ś *annād reto-rūpeṇa parinatāt puruṣaḥ*.

Creation starts from the principle of the universal consciousness. From it first arises space and the primary matter or ether whose quality is sound. From this etheric state successively arise grosser elements of air, fire, water and earth. See Introduction.

param: the extreme that beyond which there is nothing else, i.e. *Brahman*.

guhā: the secret place, the unmanifested principle in human nature. It is normally a symbol for an inward retreat. *avyākṛta ākāśam eva guhā. antar-hṛdaya ākāśa. Ś.*

There are five *kośas* or sheaths in which the Self is manifested as the ego or the *jīvātman*. The first of them consists of food. Other sheaths consist of *prāna* or life, *manas* or instinctive and perceptual consciousness, *vijñāna* or intelligence and *ānanda* or bliss. These five principles of matter, life, consciousness, thought and bliss are found in the world of non-ego. Anna or food is the radiant, the *virāj*, that which is perceptible by the senses, the physical. According to Sureśvara, life, consciousness and intelligence constitute the subtle self, the *sūtrātman* and bliss is the causal sheath, the *kāraṇa kośa*.

B.U. I. I. 2 mentions five sheaths under the names, *anna* or matter, *prāna* or life, *manas* or consciousness, *vāc* or speech (corresponding to *vijñāna* or intelligence) and *avyākṛta*, the undifferentiated. The last is the *kāraṇa* or the ultimate cause of all.

Ātman becomes the knower or the subject when associated with *antahkaraṇa. vṛttimad-antahkaraṇopahītatvenātmano jñātrivam, na svataḥ. Ā.*

The bodily sheath is conceived in the form of a bird. Sureśvara says: 'The sacrificial fire arranged in the form of a hawk or a heron or some other bird, has a head, two wings, a trunk and a tail. So also here every sheath is represented as having five parts.'

It is an axiom of mystic religion that there is a correspondence between the microcosm and the macrocosm. Man is an image of the created universe. The individual soul as the microcosm has affinities with every rung of the ladder which reaches from earth to heaven.

Section 2

MATTER AND LIFE

I. *annād vai prajāḥ prajāyante, yāḥ kās ca pṛthivīm śritāḥ, atho'nnaiva jīvanti, athainadāpi yanty antataḥ, annam hi bhūtānām jyestham, tasmāt sarvaṣadham ucyate, sarvaṁ vai te'nnam āpnuvanti ye'nnam brahmoṣāsate, annam hi bhūtānām jyestham, tasmāt sarvaṣadham ucyate, annād bhūtāni jāyante, jātāny annena vardhante, adyate'ti ca bhūtāni, tasmād annam tad ucyate iti;*

tasmād vā etasmād anna-rasa-mayāt anyo'ntara ātmā prāṇa-mayah tenaiṣa pūrṇaḥ, sa vā eṣa puruṣa-vidha eva, tasya puruṣa vidhatām, anvayam puruṣavidhaḥ, tasya prāṇa eva śiraḥ, vyāno daksinaḥ pakṣaḥ, apāna uttaraḥ pakṣaḥ, ākāśa ātmā, pṛthivī pucchaṁ pratiṣṭhā,

tad apy eṣa śloko bhavati.

I. From food, verily, are produced whatsoever creatures dwell on the earth. Moreover, by food alone they live. And then also into it they pass at the end. Food, verily, is the eldest born of beings. Therefore is it called the healing herb of all. Verily, those who worship *Brahman* as food obtain all food. For food, verily, is the eldest born of beings. Therefore is it called the healing herb for all. From food are beings born. When born they grow up by food. It is eaten and eats things. Therefore is it called food.

Verily, different from and within that which consists of the essence of food is the self that consists of life. By that this is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person; the inbreath is its head; the diffused breath the right side; the

outbreath the left side; ether the body, the earth the lower part, the foundation.

As to that, there is also this verse.

See Maitrī. VI. 12.

The physical body is sustained by life.

Section 3

LIFE AND MIND

I. *prāṇam devā anu prāṇanti, manusyāḥ paśavaś ca ye, prāṇo hi bhūtānām āyuh, tasmāt sarvāyusam ucyate, sarvam eva ta āyur yanti, ye prāṇam brahmopāsate, prāṇo hi bhūtānām āyuh, tasmātsarvāyusam ucyataiti, tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya; tasmād vā etasmāt prāṇamayāt, anyo'ntara ātmā manomayah, tenaiṣa pūrṇaḥ, sa vā eṣa puruṣa-vidha eva, tasya puruṣa-vidhatām, anvayam puruṣa-vidhaḥ, tasya yajur eva śiraḥ, ṛg dakṣiṇaḥ pakṣaḥ, sāmottaraḥ pakṣaḥ, ādeśa ātmā, atharvāṅgirasasḥ puccham pratiṣṭhā.*

tad apy eṣa śloko bhavati.

I. The gods breathe along with life breath, as also men and beasts; the breath is the life of beings. Therefore, it is called the life of all. They who worship *Brahman* as life attain to a full life, for the breath is the life of beings. Therefore is it called the life of all. This (life) is indeed the embodied soul of the former (physical sheath). Verily, different from and within that which consists of life is the self consisting of mind. By that this is filled. This, verily, has the form of a person; according to that one's personal form is this one with the form of a person. The *Yajur Veda* is its head; the *Rg Veda* the right side; the *Sāma Veda* the left side; teaching the body; the hymns of the Atharvans and the *Āngirasas*, the lower part, the foundation.

As to that, there is also this verse.

Life is the spirit of the body.

Prāṇa originally meant breath and as breath seemed to be the life of man, *prāṇa* became the life principle. On analogy, it was said to be the life of the universe.

manas: the inner organ. *samkalpa-vikalpātmakam antah-karanam tan-mayo mano-mayah. Ś.*

Section 4

MIND AND UNDERSTANDING

I. *yato vāco nivartante, aprāpya manasā saha, ānandam brahmaṇo vidvān, na bibheti kadācana. tasyaiṣa eva śārīra ātmā, yaḥ pūrvasya, tasmād vā etasmān mano-mayāt, anyo'ntara ātmā vijñāna-mayah, tenaiṣa pūrṇaḥ, sa vā eṣa puruṣa-vidha eva, tasya puruṣa-vidhatām, anvayam puruṣa-vidhaḥ, tasya śraddhaiva śiraḥ, ṛtam dakṣiṇaḥ pakṣaḥ, satyam uttaraḥ pakṣaḥ, yoga ātmā, mahāḥ puccham pratiṣṭhā;*

tad apy eṣa śloko bhavati

I. Whence words return along with the mind, not attaining it, he who knows that bliss of *Brahman* fears not at any time. This is, indeed, the embodied soul of the former (life). Verily, different from and within that which consists of mind is the self consisting of understanding. By that this is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Faith is its head; the right the right side; the true the left side; contemplation the body; the great one the lower part, the foundation.

As to that there is also this verse.

Manas is the faculty of perception. At the stage of *manas* we accept authority which is external; at the stage of *vijñāna* internal growth is effected. The Vedas are our guide at the former level; at the intellectual we must develop faith, order, truthfulness and union with the Supreme. At the level of intellectuality or *vijñāna*, we ask for proofs. When we rise higher, the truths are not inferred but become self-evident and cannot be invalidated by reason. Cp.

*sāmkhyayogaḥ pañcarātraṁ vedāḥ pāsupatam talhā
ātma-pramāṇāny etiāni na hantavyāni hetubhiḥ.*

Quoted by R. on Kaṭha. II. 19.

mahāḥ: the great one. It is the principle of *Mahat*, the first thing evolved out of the unmanifested (*avyākṛta*) which is described as lying beyond the *mahat*.

ānandam: bliss. See R.V. IX. 113. 6, 11. It gives to apparently abstract being an inner content of feeling.

Section 5

UNDERSTANDING AND BLISS

I. *viññānam yajñam tanute, karmāṇi tanute'pi ca, viññānam devās sarve, brahma jyestham upāsate, viññānam brahma ced veda, tasmāc cen na pramādyati śarīre pāpmano hitvā, sarvān kāmān samaśnute.*

tasyaiṣa eva śarīra ātmā, yaḥ pūrvasya, tasmād vā etasmād viññāna-mayāt, anyo'ntara ātmā ānanda-mayaḥ, tenaiṣa pūrṇaḥ, sa vā eṣa puruṣa vidhā eva, tasya puruṣa-vidhatām, anvayaṁ puruṣa-vidhāḥ, tasya priyam eva śiraḥ, modo dakṣiṇaḥ pakṣaḥ, pramoda uttaraḥ pakṣaḥ, ānanda ātmā, brahma pucchaṁ pratiṣṭhā, tad apy eṣa śloko bhavati.

I. Understanding directs the sacrifice and it directs the deeds also. All the gods worship as the eldest the *Brahman* which is understanding.

If one knows *Brahman* as understanding and one does not swerve from it, he leaves his sins in the body and attains all desires. This (life) is, indeed, the embodied soul of the former (the mental).

Verily, different from and within that which consists of understanding is the self consisting of bliss. By that this is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Pleasure is its head; delight the right side; great delight the left side; bliss the body, *Brahman* the lower part, the foundation.

As to that, there is also this verse.

These verses indicate the five bodies or sheaths (*pañca-kośas*) material, vital, mental, intellectual and spiritual.

Manas deals with the objects perceived and *viññāna* with concepts. In later Vedānta, the distinction between the two diminishes. *Pañcadaśī* ascribes deliberation to *manas* and decision to *buddhi* which is the *viññāna* of this U. *mano vimarśa-rūpaṁ syād buddhiḥ syān niścayātmikā*. I. 20.

In every order of things the lower is strengthened by its union with the higher. When our knowledge is submissive to things, we get the hierarchical levels of being, matter, life, animal mind, human intelligence and divine bliss. They represent different degrees of abstraction and the sciences which deal with them, employ different principles and methods. In *ānanda*, the attempt to connaturalise man with the supreme object succeeds. Intelligence is successful in controlling the tangible world. As a rational instrument in the

sphere of positive sciences, its validity is justified. This attempt of the intellect to unify is not due to intellect alone. It is derived from its higher, from the breath of the divine. In *ānanda*, earth touches heaven and is sanctified.

Ś thinks that our real self is beyond the beatific consciousness, though in his commentary on III. 6 he argues that *Bhṛgu* identifies the ultimate reality with the spirit of *ānanda*.

evam tapasā viśuddhātmā (anna) prāṇādiṣu sākalyena brahma-lakṣaṇam apaśyan śanaih śanair antar anupraviśya antaratamam ānandaṁ brahma viññātavān tapasaiva sādhanena bhṛguḥ. Ś.

The author of the *Brahma Sūtra* in I. 1. 12-19 identifies *ānanda-maya* with the absolute *Brahman* and not a relative manifestation. The objection that the suffix *mayat* is generally used for modification is set aside on the ground that it is also used for abundance.

prācuryāt. S.B. I. 1. 13-14.

ānanda-brahmaṇor abhedāt brahmābhidhānam eva ānandaḥbhidhānam iti manvānaḥ. Saṁkarānanda.

In this beatific consciousness man participates in the life of the gods. Aristotle places the idea of a higher contemplation above metaphysical knowledge.

Section 6

BRAHMAN, THE ONE BEING AND THE SOURCE OF ALL

I. *... eva sa bhavati, asad brahmeti veda cet, asti brahmeti ced veau, santam enam tato viduḥ.*

tasyaiṣa eva śarīra ātmā, yaḥ pūrvasya, athāto anupraśnāḥ, uta avidvān amuṁ lokam pretya kaścana gacchatī u, āho vidvān amuṁ lokam pretya, kaścit samaśnutā u;

so'kāmayata, bahu syām prajāyeyeti, sa tapo'tapyata, so tapas taptvā, idam sarvam asṛjata, yad idam kim ca, tat syṣṭvā tad evānupraviśat, tad anupraviśya sac ca tyac ca abhavat, niruktaṁ cāniruktaṁ ca, nilayanam cānilayanam ca, viññānam cāviññānam ca, satyam cānṛtam ca, satyam abhavat, yad idam kim ca, tat satyam ity ācakṣate

tad apy eṣa śloko bhavati.

I. Non-existent, verily does one become, if he knows *Brahman* as non-being. If one knows that *Brahman* is, such a one people know as existent. This is, indeed, the embodied soul of the former.

Now then the following questions. Does anyone who knows

not, when departing from this life, go to the yonder world? Or is it that any one who knows, on departing from this life, attains that world?

He (the supreme soul) desired. Let me become many, let me be born. He performed austerity. Having performed austerity he created all this, whatever is here. Having created it, into it, indeed, he entered. Having entered it, he became both the actual and the beyond, the defined and the undefined, both the founded and the non-founded, the intelligent and the non-intelligent, the true and the untrue. As the real, he became whatever there is here. That is what they call the real.

As to that, there is also this verse.

tapas: austerity. Ś means by it knowledge. *tapā iti jñānam ucyate. tapāḥ paryālocanam*. The Supreme reflected on the form of the world to be created. *srjyamāna-jagad-racanādi-viśayām ālocanām akarod ātmety arthaḥ*. Ś. He willed, he thought and he created. Tapas is the creative moulding power, concentrated thinking. See B.U. I. 4. 10-11, Maitrī. VI. 17 which assume that consciousness is at the source of manifestation. As we bend nature to our will by thought or *tapas*, *tapas* becomes mixed with magical control.

He desired: See C.U. VI. 2. 1. It is *kāma* or desire that brings forth objects from primal being.

the actual and the beyond: Brahman has two aspects, the actual and the transcendental, the *sat* and the *tyat*.

Section 7

BRAHMAN IS BLISS

1 *asad vā idam agra āsīt, tato vai sad ajāyata, tad ātmānam svayam akuruta, tasmāt tat sukṛtam ucyate.*

yad vai tat sukṛtam, raso vai saḥ, rasam hy evāyam labdhvānandī bhavati, ko hy evānyāt kaḥ prānyāt, yad eṣa ākāśa ānando na syāt, eṣa hy evānandayāti, yathā hy evaiṣa etasmīn nadṛśye'nātmye'nirukte nilayane'bhayam pratiṣṭhām vindate, atha so'bhayam gato bhavati, yadā hy evaiṣa etasmīn udaram antaram kurute, atha tasya bhayam bhavati, tattveva bhayam viduṣo'manvānasya

tad aḥy eṣa śloko bhavati.

1. Non-existent, verily, was this (world) in the beginning.

Therefrom, verily, was existence produced. That made itself a soul. Therefore is it called the well-made.

Verily, what that well-made is—that, verily, is the essence of existence. For, truly, on getting the essence, one becomes blissful. For who, indeed, could live, who breathe, if there were not this bliss in space? This, verily, is it that bestows bliss. For truly, when one finds fearlessness as support in Him who is invisible, bodiless, undefined, without support, then has he reached fearlessness. When, however, this (soul) makes in this One the smallest interval, then, for him, there is fear. That, verily, is the fear of the knower, who does not reflect.

As to that, there is also this verse.

asad: non-existent. The manifested universe is called *sat* and its unmanifested condition is said to be *asad*. From the unmanifested (*asad*) the world of names and forms (*sat*) is said to arise. The possible is prior to the actual. See S.B. II. 1. 17. Cp. R.V. X. 129 which tells us that, at the beginning of all things, there was neither being nor non-being and what existed was an impenetrable darkness. For the Greek Epimenides, the beginning of things was a primary void or night. 'Existence is born of non-existence.' Lao Tzu (Ch. 40). *The Way of Life*.

Brahman is invisible etc., because it is the source of all these distinctions. *avikāram tad brahma sarva-vihāra-hetuvāt*. Ś.

sukṛtam: the well-made. See A.U. I. 2, 3. Ś means by it the self-caused. *Brahman* is the independent cause for He is the cause of all. *svayam eva ātmānam evākuruta kṛtavat*. Ś.

raso vai saḥ. Bliss, verily, is the essence of existence. *Brahman* is bliss. It is the source of things. See K.U. I. 5.

who indeed could live . . . ? The passage affirms that no one can live or breathe if there were not this bliss of existence as the very ether in which we dwell. We have a feeble analogue of spiritual bliss in aesthetic satisfaction. It is said to be akin to the bliss of the realisation of *Brahman*. *brahmānanda-sahodaraḥ*. It lifts out of the ordinary ruts of conventional life and cleanses our minds and hearts. By the imaginative realisation of feelings, *tanmayatvam raseṣu* (*Kālidāsa*) it melts one's heart, *dravībhūtam* (*Bhavabhūti*).

bhaya: fear. We have fear when we have a feeling of otherness. See B.U. I. 4. 2. where the primeval self became fearless when he found that there was no other person whom he should fear.

amanvānasya: who does not reflect. He is not a true sage but thinks himself to be so.

Section 8

INQUIRY INTO FORMS OF BLISS

1. *bhīṣāsmād vātaḥ pavate, bhīṣodeti sūryaḥ, bhīṣāsmād agniḥ candraś ca, mṛtyur dhāvati pañcama iti.*

saiṣānandasya mīmāṃsā bhavati;

yuvā syāt sādhu yuvādhyāyakaḥ āśiṣṭho drdhiṣṭho baliṣṭhah, tasyeyam pṛthivī sarvā viltasya pūrṇā syāt, sa eko mānuṣa ānandāḥ te ye śataṃ mānuṣa ānandāḥ, sa eko manuṣya-gandharvānām ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ manuṣya-gandharvānām ānandāḥ sa eko deva-gandharvānām ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ deva-gandharvānām ānandāḥ, sa ekah pitṛnām cira-loka-lokānām ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ pitṛnām cira-loka-lokānām ānandāḥ, sa eka ajānā-jānām devānām ānandāḥ, śrotṛiyasya cākāmahatasya

te ye śataṃ ajānā-jānām devānām ānandāḥ, sa ekah karma-devānām devānām ānandāḥ, ye karmanā devān apiyanti, śrotṛiyasya cākāmahatasya;

te ye śataṃ karma-devānām devānām ānandāḥ, sa eko devānām ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ devānām ānandāḥ, sa eka indrasyānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ indrasyānandāḥ sa eko bṛhaspater ānandāḥ, śrotṛiyasya cākāmahatasya;

te ye śataṃ bṛhaspater ānandāḥ, sa ekah, prajāpater ānandāḥ śrotṛiyasya cākāmahatasya;

te ye śataṃ prajāpater ānandāḥ, sa eko brahmaṇa ānandāḥ, śrotṛiyasya cākāmahatasya;

sa yaś cāyam puruṣe, yaś cāsāvāditye sa ekah, sa ya evam-vit asmāl lokāt pretya, etam anna-mayam ātmānam upasamkrāmati, etam prāna-mayam ātmānam upasamkrāmati, etam mano-mayam ātmānam upasamkrāmati, etam vijñāna-mayam ātmānam upasamkrāmati, etam ānanda-mayam ātmānam upasamkrāmati.

tad api eṣa śtoko bhavati.

1. From fear of Him does the wind blow; from fear of Him does the Sun rise; from fear of Him do Agni and Indra (act) and death, the fifth doth run.

This is the inquiry concerning bliss.

Let there be a youth, a good youth, well read, prompt in action, steady in mind and strong in body. Let this whole earth be full of wealth for him. That is one human bliss.

What is a hundred times the human bliss, that is one bliss of human fairies—also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of the human fairies, that is one bliss of divine fairies—also of a man who is well versed in the Vedas and who is not smitten with desire. What is a hundred times the bliss of the divine fairies, that is one bliss of the Fathers in their long enduring world—also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of the fathers in their long enduring world, that is one bliss of the gods who are born so by birth, also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of the gods who are born so by birth, that is one bliss of the gods by work, who go to the gods by work, also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of the gods by work, that is one bliss of the gods, also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of the gods, that is one bliss of Indra—also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of Indra, that is the one bliss of Brhaspati—also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of Brhaspati, that is one bliss of *Prajā-pati*, also of a man who is well versed in the Vedas and who is not smitten with desire.

What is a hundred times the bliss of *Prajā-pati*, that is one bliss of Brahman—also of a man who is well versed in the Vedas and who is not smitten with desire.

He who is here in the person and he who is yonder in the Sun—he is one. He who knows this, on departing from this world, reaches to the self which consists of food, reaches the self which consists of life, reaches the self which consists of mind, reaches the self which consists of understanding, reaches the self which consists of bliss.

As to that, there is also this verse.

For fear of Him does the wind blow: the writer sees the proof of God in the laws of the universe. The regularity expresses an intelligence and presupposes a guide. Ś. See Kaṭha VI. 3.

Those who attain to the status of gods by their own work are called *Karma-devas*.

The bliss of delight which knowledge of *Brahman* occasions baffles all description. It is something completely incomprehensible. *Brahman* thus is blissful being and so is of the highest value. In reaching the richness of being of *Brahman* we reach our highest fulfilment. In describing the various degrees of happiness, the author of the *Upaniṣad* gives us an idea of the classes of human and divine beings recognised in that period, men, fathers, fairies, gods by merit and gods by birth, *Prajā-pati* and *Brahmā* or *Hiranya-garbha*.

Section 9

THE KNOWER OF THE BLISS OF BRAHMAN IS SAVED FROM ALL FEAR

1. *yato vāco nivartante, aprāpya manasā saha ānandam brahmano vidvān na bibheti kulaścana.*

etaṁ ha vā va na tapati, kim ahaṁ sādhu nākaravam, kim ahaṁ pāpam akaravam iti, sa ya evaṁ vidvān ete ātmānam sprṇute, ubhe hy evaiṣa ete ātmānam sprṇute ya evaṁ veda, ity upaniṣat.

1. Whence words return along with the mind, not attaining. It, he who knows that bliss of *Brahman* fears not from anything at all.

Such a one, verily, the thought does not torment, Why have I not done the right? Why have I done the sinful? He who knows this, saves himself from these (thoughts). For, truly, from both of these he saves himself—he who knows this. Such is the secret doctrine.

The enlightened one is not afflicted by anxiety about right and wrong. The truth makes us free from all restrictions. The Apostle proclaims that we are delivered from the law, 'Virtues, I take leave of you for evermore, your service is too travaillous. Once I was your servant, in all things to you obedient, but now I am delivered from your thralldom.' *Mirror of Simple Soules*, quoted in Evelyn Underhill: *Mysticism*, p. 263.

upaniṣat: the great mystery, *parama-rahasyam*. Ś.

CHAPTER III

BHṚGU VALLI

Section I

BHṚGU UNDERTAKES INVESTIGATION OF BRAHMAN

1. *bhṛgur vai vāruniḥ, varuṇam pitaram upasasāra, adhīhi bhagavo brahmeti, tasmā clat provāca, annam prāṇam cakṣuś srotram mano vācam iti.*

taṁ hovāca, yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhisamviśanti, tad vijijñāsavva, tad brahmeti

sa tapo' tapyata, sa tapas taptvā.

1. Bhṛgu, the son of Varuṇa, approached his father Varuṇa and said, 'Venerable Sir, teach me *Brahman*.'

He explained to him thus: matter, life, sight, hearing, mind, speech.

To him, he said further: 'That, verily, from which these beings are born, that, by which, when born they live, that into which, when departing, they enter. That, seek to know. That is *Brahman*.'

He performed austerity (of thought). Having performed austerity,

The father Varuṇa teaches his son Bhṛgu, the sacred wisdom.

This fundamental definition of *Brahman* as that from which the origin, continuance and dissolution of the world comes is of *Īśvara* who is the world-creating, world-sustaining, and world-dissolving God.

Cp. 'I am the first and the last and the living one.' Revelation XIII. 8.

Brahman is the cause of the world as the substratum (*adhiṣṭhāna*) (Ś), as the material cause (*upādāna*) of the world, as gold is the material cause of gold ornaments, as the instrumental cause (*nimitta*) of the world. Madhva.

Austerity is the means to the perception of *Brahman*. *tapas* is spiritual travail. *brahma-vijñāna-sādhana*. Ś. Cp. Aeschylus, 'Knowledge comes through sacrifice.' *Agamemnon*, 250.

Section 2

MATTER IS BRAHMAN

I. *annam brahmeti vyajānāt, annādhyeva khalv imāni bhūtāni jāyante, annena jātāni jīvanti, annam prayanty abhisamviśanti. tad vijñāya, punar eva varuṇam pitaram upasasāra, adhīhi bhagavo brahmeti.*

tam hovāca, tapasā brahma vijijñāsasva, tapo brahmeti, sa tapo' tapyata, sa tapas taptvā.

I. He knew that matter is *Brahman*. For truly, beings here are born from matter, when born, they live by matter, and into matter, when departing they enter.

Having known that, he again approached his father Varuṇa and said, 'Venerable Sir, teach me *Brahman*.'

To him he said, 'Through austerity, seek to know *Brahman*. *Brahman* is austerity.'

He performed austerity; having performed austerity,

The first suggested explanation of the universe is that every thing can be explained from matter and motion. On second thoughts, we realise that there are phenomena of life and reproduction which require another principle than matter and mechanism. The investigator proceeds from the obvious and outer to the deeper and the inward. The pupil approaches the teacher because he feels that the first finding of matter as the ultimate reality is not satisfactory.

Section 3

LIFE IS BRAHMAN

I. *prāṇo brahmeti vyajānāt, prāṇād hy eva khalv imāni bhūtāni jāyante, prāṇena jātāni jīvanti, prāṇam prayanty abhisamviśanti.*

tad vijñāya, punar eva varuṇam pitaram upasasāra, adhīhi bhagavo brahmeti

tam hovāca, tapasā brahma vijijñāsasva, tapo brahmeti, sa tapo' tapyata, sa tapas taptvā.

I. He knew that life is *Brahman*. For truly, beings here are born from life, when born they live by life, and into life, when departing they enter.

Having known that, he again approached his father Varuṇa, and said: 'Venerable Sir, teach me *Brahman*.'

To him he said, 'Through austerity, seek to know *Brahman* is austerity.'

He performed austerity; having performed austerity.

See C.U. I. II. 5; VII. 15. 1; K.U. III. 2-9; B.U. IV. I. 3.

While the material objects of the world are explicable in terms of matter, plants take us to a higher level and demand a different principle. From materialism we pass to vitalism. But the principle of life cannot account for conscious objects. So the pupil, dissatisfied with the solution of life, approaches the father, who advises the son to reflect more deeply.

Matter is the context of the principle of life.

Section 4

MIND IS BRAHMAN

I. *mano brahmeti vyajānāt, manaso hy eva khalv imāni bhūtāni jāyante, manasā jātāni jīvanti, manas prayanty abhisamviśanti.*

tad vijñāya, punar eva varuṇam pitaram upasasāra, adhīhi bhagavo brahmeti,

tam hovāca, tapasā brahma vijijñāsasva, tapo brahmeti, sa tapo' tapyata, sa tapas taptvā.

I. He knew that mind is *Brahman*. For truly, beings here are born from mind, when born, they live by mind and into mind, when departing, they enter.

Having known that, he again approached his father Varuṇa and said: 'Venerable Sir, teach me *Brahman*.'

To him, he said, 'Through austerity seek to know *Brahman*. *Brahman* is austerity.'

He performed austerity; having performed austerity.

When we look at animals, with their perceptual and instinctive consciousness we notice the inadequacy of the principle of life. As life outreaches matter, so does mind outreach life. There are forms of life without consciousness but there can be no consciousness without life. Mind in the animals is of a rudimentary character. See *Āitareya Āraṇyaka* II. 3. 2. 1-5. Cp. *Milindapañha* where *manasikāra*, rudimentary mind is distinguished from *pañña* or reason. Animals possess the former and not the latter. Even mind cannot account for all aspects of the universe. In the world of man, we have the play of intelligence. Intelligence frames concepts and ideals and plans means for their realization. So the pupil finds the

inadequacy of the principle of mind and again approaches his father, who advises him to reflect further.

Section 5

INTELLIGENCE IS BRAHMAN

I. *viññānam brahmeti vyajānāt, viññānādd hy eva khalv imāni bhūtāni jāyante, viññānena jātāni jīvanti, viññānam prayanty abhisamviśanti.*

tad viññāya, punar eva varuṇam pitaram upasasāra, adhīhi bhagavo brahmeti;

taṃ hovāca, tapasā brahma vijijñāsasva, tapo brahmeti; sa tapo' tapyata, sa tapas taptvā.

I. He knew that intelligence is *Brahman*. For truly, beings here are born from intelligence, when born, they live by intelligence and into intelligence, when departing, they enter.

Having known that, he again approached his father Varuṇa, and said, 'Venerable Sir, teach me *Brahman*.'

To him, he said, 'Through austerity, seek to know *Brahman*. *Brahman* is austerity.'

He performed austerity; having performed austerity,

Intelligence again is not the ultimate principle. The categories of matter, life, mind and intelligence take us higher and higher and each is more comprehensive than the preceding. Men with their conflicting desires, divided minds, oppressed by dualities are not the final products of evolution. They have to be transcended. In the intellectual life there is only a seeking. Until we transcend it, there can be no ultimate finding. Intellectual man, who uses mind, life and body is greater than mind, life and body but he is not the end of the cosmic evolution as he has still a secret aspiration. Even as matter contained life as its secret destiny and had to be delivered of it, life contained mind and mind contained intelligence and intelligence contains spirit as its secret destiny and presses to be delivered of it. Intelligence does not exhaust the possibilities of consciousness and cannot be its highest expression. Man's awareness is to be enlarged into a superconsciousness with illumination, joy and power. The crown of evolution is this deified consciousness.

Section 6

BLISS IS BRAHMAN

I. *ānando brahmeti vyajānāt, ānandādd hy eva khalv imāni bhūtāni jāyante, ānandena jātāni jīvanti, ānandam prayanty abhisamviśanti,*

saiṣā bhārgavi varuṇī vidyā, parama vyoman pratiṣṭhitā, ya evaṃ veda pratīṣṭhati, annavān annādo bhavati, mahān bhavati, prajāyā paśubhir brahma-varcasena mahān kīrtiyā.

I. He knew that *Brahman* is bliss. For truly, beings here are born from bliss, when born, they live by bliss and into bliss, when departing, they enter.

This wisdom of Bhṛgu and Varuṇa, established in the highest heaven, he who knows this, becomes established. He becomes possessor of food and eater of food. He becomes great in offspring and cattle and in the splendour of sacred wisdom; great in fame.

The higher includes the lower and goes beyond it. *Brahman* is the deep delight of freedom.

The Upaniṣad suggests an analogy between the macrocosm, nature and the microcosm, man, an equation between intelligibility and being. The ascent of reality from matter to God as one of increasing likeness to God is brought out. While man has all these five elements in his being, he may stress one or the other, the material or the vital or the mental or the intellectual or the spiritual. He who harmonises all these is the complete man. For Aristotle the human soul is, in a certain sense, everything.

This analysis is accepted by the Buddha who speaks of five kinds of food for the physical, vital, psychological, logical and spiritual elements. The enjoyment of *nirvāna* is the food for spirit. *nibbulim bhūñjamānā. Ratana Sutta.* Cp. Augustine: 'Step by step was I led upwards, from bodies (*anna*) to the soul which perceives by means of the bodily senses (*prāṇa*); and thence to the soul's inward faculty which is the limit of the intelligence of animals (*manas*); and thence again to the reasoning faculty to whose judgment is referred the knowledge received by the bodily senses (*viññāna*). And when this power also within me found itself changeable it lifted itself up to its own intelligence, and withdrew its thoughts from experience, abstracting itself from the contradictory throng of sense-images that it might find what that light was wherein it was bathed when it cried out that beyond all doubt the unchangeable is to be preferred to the changeable; whence also it knew that unchangeable; and thus with the flash of one trembling glance it arrived at That which is' (*ānanda*). *Confessions* VII, 23.

Augustine describes the highest state as one of joy: 'The highest spiritual state of the soul in this life consists in the vision and contemplation of truth, wherein are joys, and the full enjoyment of the highest and truest good, and a breath of serenity and eternity.'

The grades of existence and of value correspond so that the class which has the lowest degree of reality in the existential sense has the lowest degree of value.

Behind all our growth is the perfection of ourselves which animates it; we are constantly becoming until we possess our being. The changing consciousness goes on until it is able to transcend change. The Beyond is the absolute fulfilment of our self-existence. It is *ānanda*, the truth behind matter, life, mind, intelligence, that controls them all by exceeding them.

The Upaniṣad suggests an epic of the universe. From out of utter nothingness, *asat*, arises, the stellar dance of teeming suns and planets whirling through vast etheric fields. In this immensity of space emerges the mystery of life, vegetations, forests; soon living creatures, crawling, jumping animals, the predecessors of human beings. Human intelligence with its striving for ideals has in it the secret of sciences and philosophies, cultures and civilisations. We can make the world wonderful and beautiful or tragic and evil.

Section 7

THE IMPORTANCE OF FOOD

1. *annam na nindyāt, tad vratam, prāṇo vā annam, sarīram annādam, prāṇe sarīram pratiṣṭhitam, sarīre prāṇaḥ pratiṣṭhitāḥ, tad etad annam anne pratiṣṭhitam, sa ya etad annam anne pratiṣṭhitam veda pratīṣṭhati, annavān annādo bhavati, mahān bhavati, prajāyā paśubhir brahma-varcasena mahān kīrtiyā.*

1. Do not speak ill of food. That shall be the rule. Life, verily, is food. The body is the eater of food. In life is the body established; life is established in the body. So is food established in food. He who knows that food is established in food, becomes established. He becomes an eater of food, possessing food. He becomes great in offspring and cattle and in the splendour of sacred wisdom; great in fame.

The world owes its being to the interaction of an enjoyer and an object enjoyed, i.e. subject and object. This distinction is superseded in the Absolute *Brahman*.

¹ Dom Cuthbert Butler: *Western Mysticism* (1922), p. 59.

Section 8

FOOD AND LIGHT AND WATER

1. *annam na paricakṣīta, tad vratam, āpo vā annam, jyotir annādam, apsu jyotiḥ pratiṣṭhitam, jyotisya āpaḥ pratiṣṭhitāḥ, tad etad annam anne pratiṣṭhitam, sa ya etad annam anne pratiṣṭhitam veda pratīṣṭhati, annavān annādo bhavati, mahān bhavati prajāyā paśubhir brahma-varcasena, mahān kīrtiyā.*

1. Do not despise food. That shall be the rule. Water, verily, is food. Light is the eater of food. Light is established in water; water is established in light. Thus food is established in food.

He who knows that food is established in food, becomes established. He becomes an eater of food, possessing food. He becomes great in offspring and cattle, and in the splendour of sacred wisdom, great in fame.

Section 9

FOOD AND EARTH AND ETHER

1. *annam bahu kurvīta, tad vratam, pṛthivī vā annam, ākāśo' nnādaḥ, pṛthivyām ākāśaḥ pratiṣṭhitāḥ, ākāśe pṛthivī pratiṣṭhitā, tad etad annam anne pratiṣṭhitam, sa ya etad annam anne pratiṣṭhitam veda pratīṣṭhati, annavān annādo bhavati, mahān bhavati prajāyā paśubhir brahma-varcasena, mahān kīrtiyā.*

1. Make for oneself much food. That shall be the rule. The earth, verily, is food; ether the eater of food. In the earth is ether established, in ether is the earth established. Thus food is established in food. He who knows that food is established in food, becomes established. He becomes an eater of food, possessing food. He becomes great in offspring and cattle, and in the splendour of sacred wisdom, great in fame.

Section 10

MEDITATION IN DIFFERENT FORMS

1. *na kañcana vasatau pratyācakṣīta, tad vratam, tasmād yayā kayā ca vidhayā bahu annam prāpnuyāt, arādhyaṣmā annam*

ity ācakṣate, etad vai mukhato'nnam rāddham mukhato'smā annam rādhyate, etad vai madhyato'nnam rāddham, madhyato'smā annam rādhyate, etad vā antato'nnam rāddham, antato'smā annam rādhyate.

1. Do not deny residence to anybody. That shall be the rule. Therefore, in any way whatsoever one should acquire much food. Food is prepared for him, they say.

If this food is given first, food is given to the giver first. If this food is given in the middle, food is given to the giver in the middle. If this food is given last, food is given to the giver last.

2. *ya evam veda kṣema iti vāci, yoga-kṣema iti prāṇāpānayoḥ, karmeti hastayoḥ, gatiḥ iti pādayoḥ, vimuktir iti pāyau, iti mānuṣiḥ samājñāḥ, atha daivik, trptir iti vṛṣṭau, balam iti vidyuti.*

2. For him who knows this, as preservation in speech, as acquisition and preservation in the inbreath and the outbreath, as work in the hands, as movement in the feet, as evacuation in the anus, these are the human recognitions.

Next, with reference to the deities, as satisfaction in rain, as strength in the lightning.

yoga-kṣema: see B.G. II. 45; IX. 22.

3. *yaśa iti paśuṣu, jyotir iti nakṣatreṣu, prajātir amṛtam ānanda ity upasthe, sarvam ity ākāśe, tat pratiṣṭhety upāsīta, pratiṣṭhāvān bhavati, tan maha ity upāsīta, mahān bhavati, tan mana ity upāsīta mānavān bhavati.*

3. As fame in cattle, as light in the stars, as procreation, immortality and bliss in the generative organ, as the all in space.

Let one contemplate That as the support, one becomes the possessor of support; let one contemplate That as great, one becomes great. Let one contemplate That as mind, one becomes possessed of mindfulness.

4. *tan nama ity upāsīta, namyam te'smai kāmāḥ, tad brahmety upāsīta, brahmavān bhavati, tad brahmanāḥ parimara ity upāsīta, paryeṇam mriyante dviṣantas sapatnāḥ pari ye'priyā-bhrātrvyaḥ*

sa yaś cāyam puruṣe yaś cā sāvādītye sa ekaḥ.

4. Let one contemplate That as adoration; desires pay adoration to him. Let one contemplate That as the Supreme, he becomes possessed of the Supreme. Let one contemplate

That as *Brahman's* destructive agent, one's hateful rivals perish as also those rivals whom he does not like.

He who is here in the person and he who is yonder in the Sun, he is one.

See *Aitareya Brāhmaṇa*. VIII. 28; T.U. II. 8.

Brahma: the Supreme. *Sāyana* interprets *Brahma* as *Veda* and *brahmavān* as one who has a perfect command over the *Veda*.

bhrātrvyaḥ: rivals: literally it means cousins (father's brother's sons), who are generally supposed to be unfriendly.

5. *sa ya evam-vit asmāl lokāt pretya, etam anna-mayam ātmānam upasamkrāmya, etam prāna-mayam ātmānam upasamkrāmya, etam mano-mayam ātmānam upasamkrāmya, etam vijñāna-mayam ātmānam upasamkrāmya, etam ānanda-mayam ātmānam upa samkrāmya, imān lokān kāmānī kāmāruḍy anusañcaran, etat sāma gāyannāste*

hā vu hā vu hā vu.

5. He who knows this, on departing from this world, reaching on to that self which consists of food, reaching on to that self which consists of life, reaching on to that self which consists of mind, reaching on to that self which consists of understanding, reaching on to that self which consists of bliss, goes up and down these worlds, eating the food he desires, assuming the form he desires. He sits singing this chant:

Oh Wonderful, Oh Wonderful, Oh Wonderful.

The enlightened one attains unity with the All. He expresses wonder that the individual with all limitations has been able to shake them off and become one with the All. To get at the Real, we must get behind the forms of matter, the forms of life, the forms of mind, the forms of intellect. By removing the sheaths, by shaking off the bodies, we realise the Highest. This is the meaning of *vastrā-paharaṇa*. 'Across my threshold naked all must pass.'

When we realise the truth we can assume any form we choose.

A MYSTICAL CHANT

aham annam, aham annam, aham annam; aham annādaḥ, aham annādaḥ, aham annādaḥ; aham ślokakṛt, aham ślokakṛt, aham ślokakṛt; aham asmi prathamajā ṛtasya, pūrvam devebhyo amṛtasya nābhā i, yo mā dadāti, sa id eva mā, vāḥ, aham annam annam adantam ādmi, aham viśvam bhuvanam abhya-bhavām. suvarṇa jyotiḥ

ya evam veda ity upaniṣat.

I am food, I am food, I am food. I am the food-eater. I am the foodeater. I am the foodeater. I am the combining agent. I am the combining agent. I am the combining agent. I am the first born of the world-order, earlier than the gods, in the centre of immortality. Whoso gives me, he surely does save thus. I, who am food, eat the eater of food.

I have overcome the whole world. I am brilliant like the sun.

He who knows this. Such is the secret doctrine.

prathamajā: hiraṇya-garbhopy aham. Ā.

the eater of food: anna-śabdātām a-cetanam, tad-bhoktārām cetanam ca admi vyāpnomi. R.

overcome the world: abhūbhavāmi pareṇeśvareṇa svarūpeṇa. Ś. upasamharāmi. Ā.

like the sun: svar ādityah (nakāra upamārthah) āditya iva. Ś. kamanīyo dedīpyamāna śarīro bhavati. R.

This is a song of joy. The manifold diversity of life is attuned to a single harmony. A lyrical and rapturous embrace of the universe is the result. The liberated soul filled with delight recognises its oneness with the subject and the object, the foodeater and food and the principle which unites them. He feels in different poises that he is one with *Brahman*, with *Īśvara* and with *Hiranya-garbha*.

The chant proclaims that the enlightened one has become one with all.¹ The liberated soul passes beyond all limitations and attains to the dignity of God Himself. He is one with God in all His fulness and unity. It is not a mere fellowship with the chasm between the Creator and the created. Here is the exalted experience of one who not merely believes in God, or who is merely convinced of His existence by logical arguments or one who regards Him as an object to be adored and worshipped in thought and feeling but of one for whom God is no more object but personal life. He lives God or rather is lived by Him. He is borne up and impelled by the spirit of God who has become his inward power and life.

¹ Hallāj expressed in the most uncompromising terms this conviction of oneness with the Supreme. *Ana'ī haqq*, 'I am the real.' The Sūfi theory is that man becomes one with God when he transcends his phenomenal self (*fanā*). Ghazālī believes that Hallāj's statement is nothing more than the conviction belonging to the highest stage of unitarianism. In order to attain to the immediate vision of the Divine, the human soul must be lifted altogether above the natural order and made to partake of the divine nature. ² Peter I. 4. Cp. 'Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is' (1 John III.2). 'God made all things through me when I had my existence in the unfathomable ground of God.' Eckhart, E. T. G. Evans, Vol. I, p. 589.

All distinctions of food and foodeater, object and subject are transcended. He goes up and down the worlds as he chooses, eating what food he likes, putting on what form he likes.

Sureśvara says: 'All this is divided twofold, food and foodeater. The enlightened one says, "I who am the Ātman, the Real and the Infinite, am myself this twofold world."'

The Supreme is the subject and the object as well as the link between them.

I have overcome the whole world.

Cp. this with the Buddha's declaration, after attaining *abhisambodhi*:

'Subdued have I all, all-knowing am I now.

Unattached to all things, and abandoning all,

Finally freed on the destruction of all craving,

Knowing it myself, whom else should I credit?

There is no teacher of mine, nor is one like me;

There is none to rival me in the world of men and gods;

Truly entitled to honour am I, a teacher unexcelled.

Alone am I a Supreme Buddha, placid and tranquil,

To found the kingdom of righteousness, I proceed to Kāśī's capital,

Beating the drum of immortality in the world enveloped by darkness.'

Ariyaparyesana Sutta, Majjhima Nikāya.

Cp. Richard of St. Victor: 'The third grade of love is when the mind of man is rapt into the abyss of the divine light, so that, utterly oblivious of all exterior things, it knows not itself and passes wholly into its God. In this state, while the mind is alienated from itself, while it is rapt unto the secret closet of the divine privacy, while it is on all sides encircled by the conflagration of divine love and is intimately penetrated and set on fire through and through, it strips off self and puts on a certain divine condition, and being configured to the beauty gazed upon, it passes into a new kind of glory.' Dom Cuthbert Butler: *Western Mysticism* (1922), p. 7.

ĪSA UPANIṢAD

The *Īsa*, also called the *Īsāvāsya Upaniṣad*, derives its name from the opening word of the text *Īsāvāsya* or *Īsā*. It belongs to the Vājasaneyi school of the *Yajur Veda*. The *Vājasaneyi Samhitā* consists of forty chapters of which this Upaniṣad is the last. Its main purpose is to teach the essential unity of God and the world, being and becoming. It is interested not so much in the Absolute in itself, *Parabrahman*, as in the Absolute in relation to the world, *Paramēśvara*. It teaches that life in the world and life in the Divine Spirit are not incompatible.

INVOCATION

*pūrnam adaḥ, pūrnam idam, pūrnat pūrnam udacyate
pūrnam ādāya pūrnam evāvaśisyate.*

That is full; this is full. The full comes out of the full. Taking the full from the full the full itself remains. *Aum*, peace, peace, peace.

Brahman is both transcendent and immanent.

The birth or the creation of the universe does not in any manner affect the integrity of *Brahman*.

GOD AND THE WORLD

I. *īśāvāsyam idam sarvam yat kiṃ ca jagatyām jagat
tena tyaktena bhun̄jīthā, mā grāhaḥ kasyasvid dhanam.*

I. (Know that) all this, whatever moves in this moving world, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others.

All things which move and change derive their significance from their relation to the one eternal truth. 'The invisible always continuing the same, but the visible never the same.' Plato: *Phaedo* 64.

īśāvāsyam: enveloped by God. The world does not stand apart from God, but is pervaded by Him. Cp. the Psalmist: 'The earth is the Lord's and the fulness thereof; the world and they that dwell therein.' The Supreme is viewed not as the Absolute *Brahman* but as the cosmic Lord.

*īśā: īśitā paramēśvaraḥ. vāsyam, nivāsanīyam, vyāpyam. Kūranā-
rayaṇa.* The world is steeped in God. It is the 'household of God.' God dwells in the heart of all things. *īśvarātmakam eva sarvam, bhṛāntīyā yad anīśvara-rūpeṇa grhītam. Ā.*

jagat: The universe is a becoming, not a thing. It is a series of change-ful happenings.

tyaktena bhun̄jīthāḥ: enjoy through *tyāga*, or renunciation of self-will. Enjoy all things by renouncing the idea of a personal proprietary relationship to them. If we recognise that the world in which we live is not ours, we enjoy it. When we know that the one Real indwells all, we will get rid of the craving for acquisition. Enjoy by giving up the sense of attachment. When the individual is subject to ignorance, he is not conscious of the unity and identity behind the multiplicity and so cannot enter into harmony and oneness with the universe and thus fails to enjoy the world. When, however, he realises his true existence which is centred in the Divine, he becomes free from selfish desire and possesses, enjoys the world, being in a state of non-attachment. Self-denial is at the root of spiritual life. 'If any one wish to come after me, let him deny himself.' Matthew XVI. 24.

Sometimes this passage is interpreted as meaning: enjoy what is allotted to you by God (*tena*). Do not ask for more than what is given.

mā grāhaḥ: covet not. Do not be greedy. When we realise that God inhabits each object, when we rise to that cosmic consciousness, covetousness disappears. Cp. Wotton's Paraphrase of Horace which is found in Palgrave's *Golden Treasury*:

This man is freed from servile bonds
Of hope to rise, or fear to fall;
Lord of himself, though not of lands
And having nothing, yet hath all.

kasyasvid dhanam. This is taken independently. Whose indeed is wealth? It belongs to the Lord. 'What hast thou that thou hast not received.' I. Cor. IV. 7. If we have craving for wealth, we are not true believers.

paramasuhṛdi bāndhave kalatre suta-tanayā-pitṛ-mātr-dhṛtyavarge śaṣṭhamatir upayāti yorthatṛṣṇām puruṣa-paśur na vāsudeva-bhaktāḥ.

puruṣapaśu is the animal man who is governed by hunger and thirst and not the true human being with foresight and understanding. See *Aitareya Aranyaka* II. 3. 2.

By contemplating the fact that the giver of all is the Supreme Lord, we cultivate the quality of detachment, *vairāgya*. For, the meaning of this verse is to encourage all those who wish to understand the self, to devote themselves to final release and give up all worldly desires. The exterior sacrifice is representative of the interior whereby the human soul offers itself to God.

Gandhi's comment on this verse is interesting. 'The *mantra* describes God as the Creator, the Ruler and the Lord. The seer to whom this *mantra* or verse was revealed was not satisfied with the very frequent statement that God was to be found everywhere. But he went further and said: "Since God pervades everything, nothing belongs to you, not even your own body. God is the undisputed unchallengeable Master of everything you possess. If it is universal brotherhood—not only brotherhood of all human beings, but of all living things—I find it in this *mantra*. If it is unshakable faith in the Lord and Master—and all the adjectives you can think of—I find it in this *mantra*. If it is the idea of complete surrender to God and of the faith that he will supply all that I need, then again I say I find it in this *mantra*. Since he pervades every fibre of my being and of all of you, I derive from it the doctrine of equality of all creatures on earth and it should satisfy the cravings of all philosophical communists. This *mantra* tells me that I cannot hold as mine anything that belongs to God and that, if my life and that of all who believe in this *mantra* has to be a life of perfect dedication, it follows that it will have to be a life of continual service of fellow creatures.' Address at Kottayam, *Harijan*, 1937.

Indifference to the pains of the world, to the suffering of living creatures is due either to callousness or thoughtlessness. But when we realise that we are all the concern of the same Creator, the objects of His care, we feel within ourselves an unburdening, a release, a sense that everyone has a right to his own place in the same universe. When we envisage all that exists as having its being in the great first principle of all beings, we rush forward to help all those who come within our reach.

WORK AND WISDOM

2. *kurvaṇ evaḥ karmāni jīviṣet śataṃ samāḥ evaṃ tvayi nānyatheto'sti na karma līpyate nare.*

2. Always performing works here one should wish to live a hundred years. If you live thus as a man, there is no way other than this by which karman (or deed) does not adhere to you.

kurvaṇ eva: performing works and without desiring their fruits.

The first verse tells us that we win our way to inward freedom, by renunciation, by the withdrawal from the fortunes and misfortunes that shape the outward side of our existence. We are called upon to withdraw from the world's work not in body but in mind, in intention, in spirit. 'Thy will be done on earth as it is in heaven.' *jīviṣet:* should wish to live, *jīvitum icchet.*

na karma līpyate nare: by which *karma* does not adhere to you. When we act by merging the individual in the cosmic purpose and by dedicating all action to God, our action does not bind, since we are no more entangled in selfish desire.

Ś. argues that this and the following verses refer to those who are not competent to know the self and who are called upon to perform works enjoined in the Vedas. He makes out that the way of knowledge is for *śaṃnyāsins* and the way of action for others.

The purport of this verse, is, however, that salvation is attained by the purification of the heart resulting from the performance of works done with the notion that these are all for the sake of the Lord and dedicated to Him. Works done in this spirit do not bind the soul.

According to Śaṅkarānanda, this verse is addressed to those who desire salvation, but cannot renounce the world.

The importance of work is stressed in this verse. We must do works and not refrain from them. Embodied man cannot refrain from action, he cannot escape the life imposed on him by his embodiment. The way of true freedom is not abstention from action but conversion of spirit.

Wisdom is beautiful but barren without works. St. James: 'Faith, apart from works, is dead.' II. 26.

The author points out that action is not incompatible with wisdom. There is a general tendency to regard contemplation as superior to action. This judgment is not peculiar to India. In the New Testament, Martha chose the good part and Mary the better. What Martha chose, ministering to the hungry, the thirsty and the homeless will pass away, but Mary chose to contemplate, see the vision of God and it shall not be taken away from her. The Upaniṣad says that it is not necessary to withdraw from active life to give oneself up to the contemplative. Besides, no one can come to contemplation without having exercised the works of the active life.

St. Gregory says, 'We ascend to the heights of contemplation by the steps of the active life.' *Morals on Job*, XXXI. 102.

THE DENYING SPIRITS

3. *asuryā nāma te lokā andhena tamasā vṛtāh
tāms te pretyābhigacchantī ye ke cātmahano janāh.*

3. Demonic, verily, are those worlds enveloped in blinding darkness, and to them go after death, those people who are the slayers of the self.

asuryā: appertaining to the *asuras*, those who delight only in physical life (*asu*), those who are devoted to the nourishing of their lives, and addicted to sensual pleasures.

v. asūryā: sunless.

Siddhānta-kaumudī gives two derivations for the word *sūrya*:
*saraty ākāṣe sūryaḥ kartari kyap nīpatanād u-tvam yadvā su prerane
tadādīh suvati, karmani lokam prerayati kyapo ruḥ.*

He is the lord who makes men work. From him are derived all incentives to work.

For Ś. *asuras* are those who are not the knowers of the Self. The term includes all persons, from men to the highest gods, who have not the knowledge of the Supreme Self.

For Śaṅkarānanda those who desire riches are *asuras* as, by so doing they slay (forget) the all-pervading Self.

andhena tamasā: ignorance which consists in the inability to see one's self.

ātmahano janāh: Those who neglect the spirit. *prākṛtā avidvāmsō
janā ātmahana ucyante, tena hy ātma-hanana-doṣeṇa samsaranti te.*
Such souls are destined for the joyless, demoniac regions, enveloped in darkness. See B.U. IV. 4. II. Ā says that the reference is to those who do not know the Self and thus attribute to it agency, etc.

THE SUPREME IS IMMANENT AND TRANSCENDENT

4. *anejad ekam manaso javīyo nainad devā āpnuvan pūrvā-
marṣat*

*tad dhāvato'nyān-atyeti tiṣṭhat tasminn apo mātariśvā
dadhāti.*

4. (The spirit) is unmoving, one, swifter than the mind. The senses do not reach It as It is ever ahead of them. Though Itself standing still It outstrips those who run. In It the all-pervading air supports the activities of beings.

devāh: senses. *dyotanād devāh cakṣurādīnīndriyāni. Ś.*

apah: activities—*harmāni. Ś.*

mātariśvan: air, because it moves, *śvasiti*, in the sky, *antarikṣe.*

*mātariśvā vāyuh, sarva-prāna-bhṛt kriyātmakah, yad-āśrayāni kārya-
kāraṇa-jālāni yasminn otāni protāni ca, yat sūtrasamjñakam, sarvasya
jagato vidhārayity sa mātariśvā. Ś.*

It is that whose activity sustains all life, on which all causes and effects depend and in which all these inhere, which is called the thread which supports all the worlds (through which it runs).

For Śaṅkarānanda, *mātariśvan* is *sūtrātman.*

The whole world has the supreme Self as its basis. *sarvā hi
kārya-kāraṇādi-vikriyā nityacaitanyātmasvarūpe sarvāśpadabhūte saty
eva bhavanti. Ś.*

The Supreme is one essence but has two natures, an eternal immutability and an unceasing change. It is stillness and movement. Immobile in Itself, all things are moved from It. The unity and manifoldness are both aspects of the life divine. Unity is the truth and multiplicity is its manifestation. The former is the truth, *vidyā*, the latter ignorance, *avidyā*. The latter is not false except when it is viewed in itself, cut off from the eternal unity. Unity constitutes the base of multiplicity and upholds it but multiplicity does not constitute and uphold the unity.

5. *tad ejati tan naijati tad dūre tad vad antike
tad antarasya sarvasya tad u sarvasyāsya bāhyatah.*

5. It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.

These apparently contradictory statements are not suggestive of the mental unbalance of the writer. He is struggling to describe what he experiences through the limitations of human thought and language. The Supreme is beyond the categories of thought. Thought is symbolic and so cannot conceive of the Absolute except through negations; yet the Absolute is not a void. It is all that is in time and yet is beyond time.

It is far because it is not capable of attainment by the ignorant and it is very near to the knowing for it is their very self.

Vedānta Deśika quotes two verses to show the distance and the intimacy of the Supreme to the undevout and the devout respectively:

*parānmukhānām govinde, viśayāsaktacetāsām
teṣām tat paramam brahma dūrād dūratāre sthitam.*

*tan-mayātvena govinde ye narānyasta-cetasah
viśaya-tyāgīnas teṣām vijñeyam ca tad antike.*

These verses indicate the two sides of the Divine, the one and the many, the unmoving and the moving. They do not deny the

reality of either. They see the one in the many. The one is the eternal truth of things; the many its manifestation. The latter is not a figment of the mind. It becomes so when it is divorced from the sense of its eternal background.

All things and beings are the manifestation of the One Supreme, which is described through paradoxes. It is swifter than the mind, the senses cannot grasp it; It eludes their hold. Standing, It outstrips all. Rooted in It, all the cosmic forces energise the whole universe. It moves and yet is motionless. It is near, yet distant. It is inside of all and outside of all.

6. *yas tu sarvāṇi bhūtāni ātmany evānupaśyati sarvabhūteṣu cātmānam tato na vijugupsate.*

6. And he who sees all beings in his own self and his own self in all beings, he does not feel any revulsion by reason of such a view.

See B.G. VI. 30.

vijugupsate—*v. vicikīṣate*. He has no doubts.

He shrinks from nothing as he knows that the One Self is manifested in the multiple forms. *ātma-vyatirikhāni na paśyati. Ś.*

This verse speaks of the transformation of the soul, its absorption in God in whom is the whole universe. It also points out how unity is the basis of multiplicity and upholds the multiplicity. Therefore the essence of the Supreme is its simple Being. Multiplicity is its becoming. *Brahman* is the one self of all and the many are the becomings of the one Being.

7. *yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ tatra ko mohah kaḥ śokah ekatvam anupaśyataḥ.*

7. When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?

moha: delusion or the veiling of the self, *āvaraṇa*.

śoka: sorrow due to *vikṣepa* or distraction in the manifestations. *Ś.*

When the unity is realised by the individual he becomes liberated from sorrow, which is the product of dualities. When the self of the perceiver becomes all things, there can be no source of disturbance or care. The vision of all existences in the Self and of the Self in all existences is the foundation of freedom and joy. The *Īśa*, the Lord is immanent in all that moves in this world. There is no opposition between the one and the many.

The Upaniṣad opens with the conception of God immanent in the world, asks us to see the creation in God and does not overlook the fact of a fundamental oneness, *ekatvam* which alone is Being.

Eckhart: 'Does the soul know God in the creatures, that is merely evening light? Does she know creatures in God; that is morning light? But does the soul know God as He who alone is Being, that is the light of midday?' Rudolf Otto: *Mysticism: East and West* (1932), p. 52 n.

8. *sa paryagāc chukram, akāyam, avraṇam, asnāvīram, suddham, apāpavidhham kavir manīṣī, paribhūh, svayambhūh, yāthātathyato'rthān. vyadadhāc chāśvatībhyaḥ samābhyaḥ.*

8. He has filled all; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent has duly distributed through endless years the objects according to their natures.

kavīh: the seer. He who knows the past, the present and the future *kavīh krānta-darśī sarva-dṛk. Ś.* He has intuitive wisdom, while *manīṣī* is the thinker. *manīṣī manasa īśīā sarvajña īśvaraḥ.*

paribhūh: all-pervading. As the cosmic soul He pervades the universe. *Ś.* says that the omniscient Lord allotted different functions to the various and eternal *prajā-patis* known popularly as years. *samivatsarākhyebhyaḥ prajā-patibhyaḥ. Ś.* See also B.U. I. 5. 14; Praśna I. 9.

IGNORANCE AND KNOWLEDGE

9. *andham tamah pravīṣanti yo'vidyām upāṣate tato bhūya iva te tamo ya u vidyāyām ratāh.*

9. Into blinding darkness enter those who worship ignorance and those who delight in knowledge enter into still greater darkness, as it were.

See B.U. IV. 4-10.

Ś. interprets *avidyā* to mean ceremonial piety and *vidyā* as knowledge of the deities. The former leads to the world of the manes and the latter to the world of gods. Cp. *vidyayā deva-lokaḥ karmanā pītr-lokaḥ. B.U. II. 5. 16. Ś.* feels that *vidyā* cannot refer to the knowledge of *Brahman* for it cannot lead to greater darkness. If we are lost in the world of birth, becoming, we overlook our pure being. If we concentrate on the latter, we will also be onesided. We must look upon the Absolute as the one and the many, as both the stable and the moving. It is both immanent and transcendent.

The verse refers also to the dichotomy of work and wisdom and suggests that while those who are lost in works without the wisdom of the spirit enter into darkness, those who are exclusively devoted to the pursuit of wisdom, to the neglect of works, enter into still greater darkness. Selfish seekers of spiritual wisdom miss their aim.

The Upaniṣad repudiates both schools of thought—those who hold that salvation is attained only by means of works and those who hold that it is to be attained by knowledge alone. It supports Kumārila who advocates a combination of knowledge and works. Kumārila says that even as a bird cannot fly in the heaven by one wing only but only by both the wings, even so man can gain salvation only by the combined pursuit of knowledge and works. Contemplative and active lives should go together. 'Faith without works is dead.'

It is also said that *avidyā* applies to the selfish people who desire worldly possessions and *vidyā* to those who say 'I am *Brahman*' without the actual realisation of this truth. Ś.

The state of those who are lost in ignorance and cling to external props is pitiable indeed, but the state of those who are intellectually learned but spiritually poor is worse. The darkness of intellectual conceit is worse than that of ignorance. The writer is here distinguishing between knowledge by description and knowledge by acquaintance or experience.

10. *anyad evāhur vidyayā anyad āhur avidyayā
iti śusrūma dhīrāṇām ye nas tad vicacakṣire.*

10. Distinct, indeed, they say, is the result of knowledge and distinct, they say, is the result of ignorance. Thus have we heard from those wise who have explained to us these.

We cannot grasp the nature of ultimate Reality by either discursive knowledge or lack of it.

If knowledge and ignorance are both real, it is because consciousness of oneness and consciousness of multiplicity are different sides of the supreme self-awareness. The one *Brahman* is the basis of numberless manifestations.

II. *vidyām cāvidyām ca yas tad vedobhayaṃ saha
avidyayā mṛtyum tīrtvā vidyayāmṛtam aśnute.*

II. Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge

See Maitrī. VII. 9.

Vidyā is equated with knowledge of deities and *avidyā* with *karma*, *vidyām cāvidyām ca devatājñānam karma cety arthah*. Ś. Ś makes out that by the performance of rites we overcome death and by the meditation on deities we attain immortality, which is becoming one with the deity meditated upon. *amṛtam devātmabhāvam*.

Vedānta Desika quotes a verse where it is said that by austerity we destroy sins and by wisdom we attain life eternal.

*tapo vidyā ca viprasya niḥśreyasa karau ubhau
tapasā kalmaṣam hanī vidyayāmṛtam aśnute.*

Kūranārāyaṇa says, '*avidyayā vidyāṅga-rūpalayā coditena karmanā mṛtyum vidyotpatti-pratibandhaka-bhūtam puṇya-pāpa-rūpam prāh-tanam karma tīrtvā niravaśeṣam ullāṅghya vidyayā paramātmopāsana-rūpayā amṛtam aśnute mokṣam prāpnoti.*

ubhayaṃ saha: the two together. Works though they do not by themselves lead to salvation, are helpful in preparing our hearts for it. If we imagine that we can attain the highest wisdom without such previous preparation, we are mistaken. If we give ourselves to what is not knowledge we are mistaken, if we delight altogether in knowledge despising work we are also mistaken.¹

Avidyā is regarded as an essential prerequisite for spiritual life. Man cannot rise to spiritual enlightenment if he has not first through *avidyā* become conscious of himself as a separate ego. In spiritual life we transcend this sense of separateness. To reach the higher self we must do battle with the lower. The endowment of intellectuality or *avidyā* is justified on the ground that it creates the conditions for its own transformation. If we remain at the intellectual level, look upon it not only as a means but as the end in itself, if we deny the reality of life eternal to which we have to rise, then we suffer from intellectual pride and spiritual blindness. The knowledge of discursive reason is essential, but it has to be transcended into the life of spirit. *Avidyā* must be transcended in *Vidyā*. *Avidyā* has its place. Without it there is no individual, no bondage, no liberation.²

THE MANIFEST AND THE UNMANIFEST

12. *andham tamah praviśanti ye sambhūtim upāsate
tato bhūya iva te tamo ya u sambhūtyām ratāh.*

12. Into blinding darkness enter those who worship the unmanifest and into still greater darkness, as it were, those who delight in the manifest.

asambhūti: the unmanifest, the undifferentiated *prakṛti*. We get our rewards according to our beliefs.

¹ Augustine: 'Two virtues are set before the soul of man, the one active, the other contemplative; the one whereby we journey, the other whereby we reach our journey's end; the one whereby we toil that our heart may be cleansed for the vision of God; the other whereby we repose and see God; the one lies in the precepts for carrying on this temporal life, the other in the doctrine of that life which is eternal. Hence it is that the one toils, and the other reposes; for the former is in the purgation of sins, the latter in the light (or illumination) of the purgation effected.' Quoted in Dom Cuthbert Butler's *Western Mysticism* (1922).

² '*Avidyā* meaning the normal run of life based upon the procreative institution of marriage is treated as a means of preventing physical discontinuity, and *vidyā* meaning the leading of chaste life, the practice of austerities and the pursuit of higher knowledge as means of realising the immortality of soul.' B. M. Barua: *Ceylon Lectures* (1945), p. 201 n.

asambhūti: non-becoming: Those who do not believe in re-birth may be referred to.

sambhūti: the manifest, the lord of the phenomenal world, *kārya-brahma Hiranya-garbhā*. Ś. It is sometimes said that *asambhūti* means that the world has no creator, that it is produced, preserved and destroyed by its own nature. Those who hold such a view are the naturalists. See B.G. XVI. 8, 9, 20.

The Supreme is neither of these in the sense that he is not also the other. If we identify the Supreme with the manifest, it would be pantheism in the sense that the whole of the Divine nature finds expression in the manifested world, leaving nothing over, and it is a wrong view. Again, if the world of becoming were not there, it would all disappear in what would seem a world of undifferentiated abstraction. Within the depths of the spirit there is unfolded before us the drama of God's dealings with man and man's with God. Unity and multiplicity are both aspects of the Supreme and therefore the nature of the Supreme is said to be inconceivable.

ekatve sati nānātvam nānātve sati caikatā

acintyam brahmaṇo rūpam kas tad vedītum arhati.

quoted by R. on M.U. I. 3.

13. *anyad evahūh sambhavād anyad āhur asambhavāt
iti sūsrūma dhīrānām ye nas tad vicacakṣire.*

13. Distinct, indeed, they say, is what results from the manifest, and distinct, they say, is what results from the unmanifest. Thus have we heard from those wise who have explained to us these.

Those who worship the Creator *Hiranya-garbhā* obtain supernatural powers: those who worship the Unmanifest principle of *prakṛti* get absorbed into it. *sambhūteḥ kārya-brahmopāsanāi asambhūteḥ avyākṛtāt*. Ś. quoting from the *Purāṇas*.

14. *sambhūtim ca vināsam ca yas tad vedobhayaṁ saha
vināsenā mṛtyum tīrtvā sambhūtyā amṛtam aśnute.*

14. He who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains life eternal through the manifest.

Ś tells us that *sambhūti* here means *asambhūti*. *vināsa* is taken as effect and so *sambhūti*. *sambhūtim ca vināsam cetyatrāvartanālopena nirdeśo draṣṭavyaḥ prakṛti-laya-phala-śrutyānurodhāt*.

Vedānta Deśika and *Kūranārāyaṇa* dispute Ś' interpretation. *atra sambhūti-vināsa-śabdābhyām sṛṣṭi-pralāya-vivakṣayā kārya-hiranya-garbhāsyā avyākṛta-pradhānasya copāsanam vidhiyata iti, sāmharavyākhyānam anupapannam. tathā sati mṛtyu-lānāmṛtatva-prāptirūpa-phala-vacanānaucityāt*.

To be absorbed in the world around without turning to the principle at the base of it is one extreme; to be absorbed in the contemplation of the transcendent infinite indifferent to the events of the manifested world because they are likely to disturb inward serenity and self-complacency is another extreme. This verse asks us to lead a life in the manifested world with a spirit of non-attachment, with the mind centred in the unmanifest. We must live in this world without being choked by it. We must centre our thoughts in the eternal remembering that the eternal is the soul of the temporal.

PRAYER FOR THE VISION OF GOD

15. *hiraṇmayena pātrena satyasyāpihitam mukham
tat tvam pūṣan apāvṛṇu satyadharmāya drṣṭaye.*

15. The face of truth is covered with a golden disc. Unveil it, O Pūṣan, so that I who love the truth may see it.

See B.U. V. 15. 1-3.

16. *pūṣann ekarse yama sūrya prajāpatya vyūha rāsmiṁ
samūha tejah.*

*yat te rūpam kalyāṇatamaṁ tat te paśyāmi yo sāv asau
puruṣaḥ, so'ham asmi.*

16. O Pūṣan, the sole seer, O Controller, O Sun, offspring of *Prajā-pati*, spread forth your rays and gather up your radiant light that I may behold you of loveliest form. Whosoever is that person (yonder) that also am I.

17. *vāyur anilam amṛtam athedam bhasmāntam śarīram
aum krato smara kṛtam smara krato smara kṛtam smara.*

17. May this life enter into the immortal breath; then may this body end in ashes. O Intelligence, remember, remember what has been done. Remember, O Intelligence, what has been done, Remember.

18. *agne naya supathā rāye asmān viśvāni deva vayunāni
vidvān*

*yuyodhyasmaj juharaṇam eno bhūyiṣṭhām te nama-uktim
vidhema.*

18. O Agni, lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto thee.

Verses 15-18 are uttered at the time of death. Even to-day they are used by the Hindus in their funeral rites. We are required to

remember our past deeds as their results accompany the departing soul and determine the nature of the future life.

The Upaniṣad emphasises the unity of God and the world and the union of the two lives, the contemplative and the active. We cannot have the contemplative life without the active. We must cleanse our souls to ascend the heights of contemplation. The seers of the Upaniṣads, the Buddha, Jesus have set an example not to neglect the work of the world through love of contemplation. They are noted for their stability and poise. Their calm was a vigilant one. They act without selfishness and help without patronising.

KENA UPANIṢAD

The Upaniṣad derives its name from the first word *Kena*, by whom, and belongs to the *Sāma Veda*. It is also known as the *Talavakāra*, the name of the *Brāhmaṇa* of the *Sāma Veda* to which the Upaniṣad belongs. It has four sections, the first two in verse and the other two in prose. The metrical portion deals with the Supreme Unqualified *Brahman*, the absolute principle underlying the world of phenomena and the prose part of the Upaniṣad deals with the Supreme as God, *Īśvara*. The knowledge of the Absolute, *parā vidyā*, which secures immediate liberation (*sadyo-mukti*) is possible only for those who are able to withdraw their thoughts from worldly objects and concentrate on the ultimate fact of the universe. The knowledge of *Īśvara*, *aparā vidyā*, puts one on the pathway that leads to deliverance eventually (*krama-mukti*). The worshipping soul gradually acquires the higher wisdom which results in the consciousness of the identity with the Supreme.

INVOCATION

1. *āpyāyantu mamāṅgāni vāk prānaś cakṣuḥ śrotram atho
balam indriyāni ca sarvāni.*

1. May my limbs grow vigorous, my speech, breath, eye,
ear as also my strength and all my senses.

2. *sarvam brahmopaniṣadam mā'ham brahma nirākuryām
mā brahma nirākarot anirākaraṇam astu anirākaraṇam me-stu.*

2. All is the *Brahman* of the Upaniṣads. May I never discard
Brahman. May the *Brahman* never discard me. May there
be no discarding. May there be no discarding of me.

3. *tad ātmāni nirate ya upaniṣatsu dharmās te mayi santu.
Aum., śāntiḥ, śāntiḥ, śāntiḥ.*

3. Let those truths which are (set forth) in the Upaniṣads
live in me dedicated to the self. *Aum*, peace, peace, peace.

Section I

WHO IS THE REAL AGENT IN THE INDIVIDUAL?

1. *keneṣitam patati preṣitam manaḥ kena prānaḥ prathamah
praiti yuktaḥ.*

*keneṣitām vācam imām vādanti. cakṣuḥ śrotram ha u devo
yunakti.*

1. By whom willed and directed does the mind light on its
objects? By whom commanded does life the first, move? At
whose will do (people) utter this speech? And what god is it
that prompts the eye and the ear?

The questions put in this verse by the pupil imply that the
passing things of experience are not all and they depend on a
permanent reality. The necessity of a ground for the existence of
finite beings is assumed here. The questions assume that there is
a relation between reality and these phenomena, that the real
governs the phenomenal.

THE ALL-CONDITIONING YET INSCRUTABLE BRAHMAN IS THE AGENT

2. *śrotrasya śrotram manaso mano yad vāco ha vācam sa u
prānasya prānaḥ
cakṣuśaś cakṣur atimucya dhīrāḥ, prety āsmāl lokāt amṛtā
bhavanti.*

2. Because it is that which is the ear of the ear, the mind
of the mind, the speech, indeed of the speech, the breath of
the breath, the eye of the eye, the wise, giving up (wrong
notions of their self-sufficiency) and departing from this world,
become immortal.

This verse contains the answers to the questions raised in the
first verse.

ear of the ear: it means that the self directs the ear.

There is the Eternal Reality behind the mind, life and the senses,
the mind of the mind, the life of the life. *Brahman* is not an object
subject to mind, speech and the senses. He who knows it will gain
life eternal and not the partial satisfactions of the earthly life. Here
in the world of space and time we are always seeking the Beyond
which is above space and time. There, we possess the consciousness
that is beyond space and time.

3. *na tatra cakṣur gacchati na vāg gacchati no manah
na vidmo na vijānīmo yathaitad anuśiṣyāt.*

3. There the eye goes not, speech goes not, nor the mind; we know not, we understand not how one can teach this.

Kāṭha. VI. 12; M.U. III. (1)-8; T.U. II. 4.

The Supreme is not dependent on mind, life and senses for its being.

'Knowledge of a thing arises through the senses or the mind and since *Brahman* is not reached by either of these, we do not know of what nature it is. We are therefore unable to understand how anyone can explain that *Brahman* to a disciple. Whatever is perceivable by the senses, that it is possible to indicate to others, by genus, quality, function or relationship, *jāti-guṇa-kriyā-viśeṣaṇaish*. *Brahman* does not possess any of these differentiating characters. Hence the difficulty in explaining its nature to disciples. Ś.

4. *anyad eva tad viditād atho aviditād adhi
iti śuśrūma pūrveṣām ye nas tad vyācacakṣire.*

See Iśa 10, 13.

4. Other, indeed, is it than the known; and also it is above the unknown. Thus have we heard from the ancients who have explained it to us.

It is above the known and the unknown, but it is not unknowable. Verse 6 says, *tad eva brahma tvam viddhi*, 'that, verily, is *Brahman*, know thou,' implies that the *Brahman* is not beyond our apprehension. The writer suggests that this teaching has been transmitted by tradition. We cannot know it by logic. *brahma caitanyam ācāryopadeśa paramparayāvādhigantavyam, na tarkataḥ*. Ś.

'Those who know do not speak; Those who speak do not know.' *Tao Te'Ching*. 56. A. Waley's English translation *The Way and the Power*.

5. *yad vācā nabhyuditam yena vāg abhyudyate
tad eva brahma tvam viddhi nedam yad idam upāsate.*

5. That which is not expressed through speech but that by which speech is expressed; that, verily, know thou, is *Brahman*, not what (people) here adore.

Ś argues that the author lays stress on the distinction between the Absolute *Brahman* who is one with the deepest self in us and *Īśvara* who is the object of worship.

Īśvara as the indwelling spirit and not as an object who is external to us is what the Real is. God must cease to be a conceived and apprehended God but become the inward power by which we live. But this inward experience of God is felt only by the advanced,

spirits. The simple, unreflective child-mind seeks God who is above and not within. The prayer of Solomon, 'Hear thou in Heaven thy dwelling-place.'

not what people here adore.—The pure Godhead which is beyond all conceptual determinations and differentiations, when viewed conceptually and concretely becomes, as Eckhart says, an 'idol,' 'Had I a God whom I could understand, I would no longer hold him for God.'

Spirit cannot be objectified. The revelation of Spirit is in the depths of one's life and not in the objective world. However high our conception may be, so long as it is an objective attitude, it is a form of idolatry. When we are in bondage to the objective world, we look upon God as a great external force, a supernatural power who demands to be appeased. God is life and can be revealed only in spiritual life. The relation to the Supreme is an inward one revealing itself in the depths of spiritual life. Spirit is freedom, life, the opposite of necessity, passivity, death. This and the following verses affirm that Spirit must free itself from the yoke of necessity. The more completely we live in the divine the less do we reflect on him.

Cp. Eckhart: When the soul beholds God purely, it takes all its being and its life and whatever it is from the depth of God; yet it knows no knowing, no loving, or anything else whatsoever. It rests utterly and completely within the being of God, and knows nothing but only to be with God. So soon as it becomes conscious that it sees and loves and knows God, that is in itself a departure.'

6. *yan manasā na manute yenāhur mano matam
tad eva brahma tvam viddhi nedam yad idam upāsate.*

6. That which is not thought by the mind but by which, they say, the mind is thought (thinks); that, verily, know thou, is *Brahman* and not what (people) here adore.

Brahman is the pure subject and should not be confused with any object, however exalted.

7. *yac cakṣuṣā na paśyati yena cakṣuṁṣi paśyati
tad eva brahma tvam viddhi nedam yad idam upāsate.*

7. That which is not seen by the eye but by which the eyes are seen (see); that, verily, know thou, is *Brahman* and not what (people) here adore.

8. *yac cchrotreṇa na śruṇoti yena śrotam idam śrutam
tad eva brahma tvam viddhi nedam yad idam upāsate.*

¹ I Kings, VIII. 30.

² Rudolf Otto: *Mysticism: East and West* (1932), p. 25.

³ *Ibid.*, p. 134.

8. That which is not heard by the ear but by which the ears are heard (hear); that, verily, know thou, is *Brahman* and not what (people) here adore.

9. *yat prānena prānīti yena prāṇaḥ prāṇīyate
tad eva brahma tvam viddhi nedam yad idam upāsate.*

9. That which is not breathed by life, but by which life breathes; that, verily, know thou, is *Brahman* and not what (people) here adore.

Section 2

THE PARADOX OF THE INSCRUTABILITY OF BRAHMAN

I. *yadi manyase suvedeti dabhram evāpi nūnam tvam vettha
brahmaṇo rūpam.
yadasya tvam yadasya deveṣu aṭha nu mīmāṃsyam eva te,
manye viditam.*

I. If you think that you have understood *Brahman* well, you know it but slightly, whether it refers to you (the individual self) or to the gods. So then is it to be investigated by you (the pupil) (even though) I think it is known.

dabhram, another reading is *daharam*. Both mean *alpam* or small. Whatever is human or divine is limited by adjuncts and is thus not different from smallness or finitude. The *Brahman* which is free from adjuncts is not an object of knowledge. The disciple is asked to ponder over this truth and he, through reasoning and intuitive experience, comes to a decision and approaches the teacher and says, 'I think that *Brahman* is now understood by me.'
evam ācāryoktaḥ śiṣya ekānte upaviṣṭaḥ samāhitassan, yathoktam ācāryeṇa āgamam arthato vicārya tarkataś ca nirdhārya, svānubhāvam kṛtvā, ācārya-sakāśam upagamya, uvāca manye'ham aṭhedānīm viditam brahmeti. Ś.

2. *nāham manye suvedeti no na vedeti veda ca
yo nas tad veda tad veda no na vedeti veda ca.*

2. I do not think that I know it well; nor do I think that I do not know it. He who among us knows it, knows it and he, too, does not know that he does not know.

'It is neither that I know him not, nor is it that I know him' is also an admissible rendering.

There is the knowledge that we obtain through philosophical processes but there is also another kind of knowledge. The founder

and model of Egyptian monachism, St. Antony, according to Cassian (Coll IX. 31), delivered this judgment about prayer, 'That prayer is not perfect in which the monk understands himself or his own prayer.' (See *Encyclopaedia of Religions and Ethics*, article on *Roman Catholic*.)

Cp. Dionysius: 'There is that most divine knowledge of God which takes place through ignorance, in the union which is above intelligence, when the intellect quitting all things that are, and then leaving itself also, is united to the superluculent rays, being illuminated thence and therein by the unsearchable depth of wisdom.' *Divine Names* VII. 3. Louis of Blois observes: 'The soul, having entered the vast solitude of the Godhead, happily loses itself; and enlightened by the brightness of most lucid darkness, becomes through knowledge as if without knowledge, and dwells in a sort of wise ignorance.' *Spiritual Mirror*, Ch. XI.

3. *yasyāmatam tasya matam matam yasya na veda saḥ
avijñātam vijñātām vijñātam avijñātām.*

3. To whomsoever it is not known, to him it is known: to whomsoever it is known, he does not know. It is not understood by those who understand it; it is understood by those who do not understand it.

This verse brings out how we struggle with the difficulties of human expression, how we confess to ourselves the insufficiency of mental utterance.

The Supreme is not an object of ordinary knowledge but of intuitive realisation. If we think that we know *Brahman* and we can describe Him as an object perceived in nature or as the cause inferred from nature, we do not, in reality, know Him. Those who feel that they do not and cannot know Him in this manner do have a knowledge of Him. *Brahman* cannot be comprehended as an object of knowledge. He can be realised as the subject in all knowledge. Ś says that the true knowledge is intuitive experience, *samyag-darśanam*. The process of abstraction employed by philosophers gives us an abstract idea, but the intuitive apprehension by which the soul is carried away above all intelligence into a direct union with God is different from intellectual abstraction and negation.

Vajracchedika Sūtra, f. 38, XXVI: 'Those who see me in any form or think of me in words, their way of thinking is false, they do not see me at all. The Beneficent Ones are to be seen in the Law, theirs is a Lawbody; the Buddha is rightly to be understood as being of the nature of the Law, he cannot be understood by any means.'

Plotinus: 'In other words, they have seen God and they do not remember? Ah, no: it is that they see God still and always, and that as long as they see, they cannot tell themselves they have had the

vision; such reminiscence is for souls that have lost it.' *Enneads*, IV. 4. 6. Nicolas of Cusa, *De Vis. Dei*, Ch. XVI: 'What satisfies the intellect is not what it understands.'

Cp. Dionysius, the Areopagite: 'God is invisible from excess of light. He who perceives God is himself in darkness. God's all-pervading darkness is hidden from every light and veils all recognition. And if anyone who sees God recognises and understands what he sees, then he himself hath not seen Him.'

THE VALUE OF THE KNOWLEDGE OF BRAHMAN

4. *pratibodha-viditam matam amṛtatvaṁ hi vindate ātmanā vindate vīryaṁ vidyayā vindate amṛtam.*

4. When it is known through every state of cognition, it is rightly known, for (by such knowledge) one attains life eternal. Through one's own self one gains power and through wisdom one gains immortality.

pratibodha-viditam: through every state of cognition. *bodham bodham prati viditam*. Ś. The self is the witness of all states. *sarva-pratyaya-darśi-cicchakti-svarūpa-mātraḥ*. To know it as such is right knowledge. It is the absolute *a priori*, the certain foundation of all knowledge. If *pratibodha-viditam* is interpreted as leading to an inferential apprehension of the self, then self becomes a substance possessing the faculty of knowing and not knowledge itself. *bodha-kriya-śaktimān ātmā dravyam, na bodha-svarūpa eva*. Ś. Knowledge appears and disappears. When knowledge appears, the self is inferred; when knowledge disappears, the self becomes a mere unintelligent substance. *tathā naṣṭabodho. dravyamātram nirviśeṣaḥ*. Ś. The self is subject to changes.

If *pratibodha-viditam* means knowledge of self by self, the object known is the conditioned *Brahman* and not the unconditioned Reality. 'Pure spirituality is bound only to interior recollection and mental converse with God. So although (one) may make use of (these interventions) this will be only for a time; his spirit will at once come to rest in God and he will forget all things of sense.'¹

'Of all forms and manners of knowledge the soul must strip and void itself so that there may be left in it no kind of impression of knowledge, nor trace of aught soever, but rather the soul must remain barren and bare, as if these forms had never passed through it, and in total oblivion and suspension.'²

¹ St. John of the Cross: *Ascent of Mount Carmel*, Bk. III, Ch. XXXI.

² *Ibid.*, Bk. III, Ch. II.

5. *iha ced avedīdā atha satyam asti na ced ihāvedin mahatī vinaṣṭih bhūteṣu bhūteṣu vicintya dhīrāḥ pretyāsmāl lokād amṛtā bhavanīti.*

5. If here (a person) knows it, then there is truth, and if here he knows it not, there is great loss. Hence, seeing or (seeking) (the Real) in all beings, wise men become immortal on departing from this world.

vicintya: vijñāya, sāksātkṛtya. Ś. v. vicintya.

The wise man sees the same *Brahman* in every creature. *here*: If here on earth, in this physical body, we arrive at our true existence, and are no longer bound down to the process, to the becoming, we are saved. If we do not find the truth, our loss is great, for we, then, are lost in the life of mind and body and do not rise above it to our supramental existence.

Section 3

THE ALLEGORY OF THE VEDIC GODS' IGNORANCE OF BRAHMAN

1. *brahma ha devebhyo vijigye, tasya ha brahmaṇo vijaye devā amahīyanta, ta aikṣantiāsmākam evāyam vijayo'smākam evāyam mahimā iti.*

1. *Brahman*, it is said, conquered (once) for the gods, and the gods gloried in that conquest of *Brahman*. They thought, ours, indeed, is this victory and ours, indeed, is this greatness.

The incomprehensible Supreme is higher than all gods, and is the source of victory for the gods and defeat, for the demons. *Brahman* as the Supreme *Īśvara* vanquishes the enemies of the world and restores stability to it.

We see in this allegory the supplanting of the *Vedic* gods by the one Supreme *Brahman*.

See B.U. I. 3. 1-7.

2. *tadd haiṣām vijajñau, tebhyo ha prādur babhūva, tan na vyaṅānata kim idam yakṣam iti.*

2. (*Brahman*) indeed knew this (conceit of theirs). He appeared before them. They did not know what spirit it was.

yakṣam: spirit. *pūjyam mahad bhūtam iti. Ś.*

The Supreme by His power appeared before the devas.

svayoga-māhātmya-nirmilenātyadbhūtena vismāpanīyena rūpeṇa devānām indriya-gocare prādurbabhūva. Ś.

3. *te'gnim abruvan, jāta-veda etad vijānīhi kim etad yakṣam iti, tatheti.*

3. They said to Agni, 'O Jāta-vedas, find this out, what this spirit is.' 'Yes' (said he).

jāta-vedas is said to be omniscient. *sarvajña-kalpam. Ś. jātam sarvam veti iti jāta-vedāh.* It is the name given to Agni in the R. V.

4. *tad abhyadravat, tam abhyavadat ko'sīti, agnir vā aham asmi ity abravīt, jāta-vedā aham asmi iti.*

4. He hastened towards it and it said to him, 'Who art thou?' (Agni) replied, 'I am Agni indeed, I am Jāta-vedas.'

5. *tasmims tvayi kim vīryam iti, apīdam sarvam daheyam yad idam pṛthivyām iti.*

5. He again asked, 'What power is there in thee?' Agni replied, 'I can burn everything whatever there is on earth.'

6. *tasmai tṛṇam nidadhau etad daha iti, tad upapreyāya sarva-javena, tan na śasāka dagdhum, sa tata eva nivartye, naitad aśakam vijñātum yad etad yakṣam iti.*

6. (He) placed (a blade of) grass before him saying, 'Burn this.' He went towards it with all speed but could not burn it. He returned thence and said, 'I have not been able to find out what this spirit is.'

sarva-javena: with all speed. *sarvotsāha-kṛtena vegena. Ś.*

7. *atha vāyuv abruvan, vāyav etad vijānīhi kim etad yakṣam iti, tatheti.*

7. Then they said to Vāyu (Air), 'O Vāyu, find this out—What this spirit is.' 'Yes' (said he).

8. *tad abhyadravat, tam abhyavadat ko'sīti, vāyur vā aham asmīty abravīt mātariśvā aham asmīti.*

8. He hastened towards it, and it said to him, 'Who art thou?' Vāyu replied, 'I am Vāyu indeed, I am Mātariśvan.'

mātariśvā antarikṣe svayātīti mātariśvā. Ś.

9. *tasmims tvayi kim vīryam iti apīdam sarvam ādāyāyam yad idam pṛthivyām iti.*

9. (He asked Vāyu) 'What power is there in thee?' (Vāyu) replied, 'I can blow off everything whatever there is on earth.'

10. *tasmai tṛṇam nidadhau etad ādatsveti, tad upapreyāya*

sarva-javena, tan na śasākādātum, sa tata eva nivartye, naitad aśakam vijñātum yad etad yakṣam iti.

10. He placed before him (a blade of) grass saying, 'Blow off.' Vāyu went towards it with all speed but could not blow it off. He returned thence and said, 'I have not been able to find out what this spirit is.'

11. *athendram abruvan, maghavan, etad vijānīhi kim etad yakṣam iti, tatheti, tad abhyadravat; tasmāt tirodadhe.*

11. Then they said to Indra, 'O Maghavan, find this out what this spirit is.' 'Yes' (said he). He hastened towards it (but) it disappeared from before him.

12. *sa tasminn evākāṣe striyam ājagāma bahu-sobhamānām umām haimavatīm tām hovāca kim etad yakṣam iti.*

12. When in the same region of the sky, he (Indra) came across a lady, most beautiful, Umā, the daughter of Himavat, and said to her, 'What is this spirit?'

bahu-sobhamānām umām: most beautiful, *Umā.* *Umā* is wisdom personified.

Umā: the name is said to be derived from *u mā*, do not practise austerities which is the exclamation addressed to Pārvatī by her mother.

This legend that Umā, the daughter of the Himālayas revealed the mystic idealism of the Upaniṣads to the gods is an imaginative expression of the truth that the thought of the Upaniṣads was developed by the forest dwellers in the mountain fastnesses of the Himālayas.

haimavatīm: the daughter of Himavat. Holy men live there and pilgrims go there as for many centuries the striving of the human spirit has been directed towards these mountain ranges.

Wisdom is the most beautiful of all beautiful things.

sarveśām hi śobhamānānām śobhanatamā vidyā. Ś. virūpo'pi vidyāvān bahu śobhate. Beauty is the expression of inward purity. Sins leave a scar on the soul or otherwise disfigure it. Umā is the Wisdom that dispels Indra's ignorance. Mere knowledge untouched by divine grace will not do. In the lives of saints we find that the sight of an angel or the hearing of its voice floods the seer with a new power and imparts illumination.

In the *Devī Saptasatī* it is said that the Mother of the universe will descend to earth or assume incarnations whenever disturbances are caused by beings of a demoniacal nature.

ittham yadā yadā bādḥā dānavotthā bhaviṣyati, tadā tadāvātīryāham karisyamy ari-samkṣayam.

Mārkaṇḍeya Purāna, Devī Saptasatī II. 55.

Durgā: sometimes worshipped as *Kātyāyanī*, is represented to be divine wisdom, *brahma-vidyā*. Cp. *mokṣārthibhir munibhir asta-samastā-doṣair vidyāsi sā bhagavati, paramā hi devī*: O Goddess, Thou art Wisdom, the supreme goddess worshipped by the seekers of liberation, by the sages, in whom all passions have subsided, *Durgā-saptasatī*.

Cp. Peter Abailard: 'However long you exert yourself in dialectic, you will consume your labour in vain, unless grace from heaven makes your mind capable of so great a mystery. Daily practice, can, indeed, furnish any mind with knowledge of the other science, but philosophy is to be attributed to divine grace alone, and, if this grace does not prepare your mind inwardly, your philosophy merely flogs the air outside to no avail.'¹

Section 4

KNOWLEDGE OF BRAHMAN IS THE GROUND OF SUPERIORITY

1. *sā brahmeti hovāca, brahmaṇo vā etad vijaye mahāyadhvam iti, tato haiva vidāmcakāra brahma iti.*

1. She replied, 'This is *Brahman*, to be sure, and in the victory of *Brahman*, indeed, do you glory thus.' Then only did he (Indra) know that it was *Brahman*.

The object of the story is to illustrate the superiority of *Brahman* to all the manifestations including the divine ones.

Brahman here is *Īśvara* or personal God who governs the Universe. Cp.: 'All things cry out to Thee, pass on, I am not God.'—Eckhart.

2. *tasmād vā ete devā atitarānivānyān devān yad agnir vāyur indrah, te hy enan nediṣṭham pasprśuh, te hy enat prathamam vidāmcakāra brahmeti.*

2. Therefore, these gods, Agni, Vāyu and Indra, surpass greatly other gods, for they, it was, that touched *Brahman* closest, for they, indeed, for the first time knew (it was) *Brahman*.

3. *tasmād vā indro' titarānivānyān devān, sa hy enan nediṣṭham pasparśa, sa hy enat prathamam vidāmcakāra brahmeti.*

3. Therefore, Indra surpasses greatly, as it were, other gods. He, indeed, has come into close contact with *Brahman*. He, indeed, for the first time knew that (it was) *Brahman*.

Of the three Agni, Vāyu and Indra, Indra obtained the knowledge that it was *Brahman* through the grace of Umā. *Brahman* is the

¹ G. Sikes: *Peter Abailard* (1932), pp. 58-59.

supreme being through whose power alone the gods enjoy greatness. See *Kaṭha* VI. 3.

BRAHMAN, THE COSMIC AND INDIVIDUAL REALITY

4. *tasyaiṣa ādeśo yad etad vidyuto vyadyutadā itn nyamīmi-sadā, ity adhidāivatam.*

4. Of this *Brahman*, there is this teaching: this is as it were, like the lightning which flashes forth or the winking of the eye. This teaching is concerning the gods.

'like sudden lightning': *yathā sakṛd vidyutam*. The illustration of lightning is used to indicate the instantaneous enlightenment produced by the union of the individual soul with the transcendental principle of universal wisdom. Like lightning *Brahman* showed Himself to the gods once and disappeared. There is a sudden enlarging of the mind, a flash of light enlightening the intellect, an inpouring of the spirit causing fervour and joy ineffable.

The masters of spiritual life tell us that the hidden word comes to them all on a sudden for one brief moment, when all things are hushed in a deep stillness.

Cp. *The Cloud of Unknowing*: 'There will He sometimes peradventure send out a beam of ghostly light, piercing this cloud of unknowing that is betwixt thee and Him; and shew thee some of his privy, the which man may not nor cannot speak.' Chapter XXVI.

Cp. Augustine quoted by Eckhart: 'In this first flash when thou art as if struck by lightning, when thou hearest inwardly the affirmation "Truth" there remain if thou canst.'—Rudolf Otto: *Mysticism: East and West* (1932), p. 34.

The two illustrations of the flash of lightning and the twinkling of the eye suggest the sudden glimpse, *sakṛd-vijñānam*, into Reality which has to be transformed into permanent realization. Ultimate truth can only be taught by examples: *nirupamasya brahmaṇo yenopamānena upadeśaḥ. Ś.*

5. *athādhyātman, yadetat gacchatīva ca manah anena caitad upasmaraty abhikṣnam samkalpaḥ.*

5. Now the teaching concerning the self.—It is this toward which the mind appears to move; by the same (mind, one) remembers constantly; volition also likewise.

The mental processes by which we remember, think and will presuppose *Brahman*. There is a general view that there is an analogy between the divine spirit, the cosmic world and the individual soul. In several passages, as here, it is said, 'So with regard to the divine; now with regard to the soul.'

6. *tadā ha tad-vanam nāma, tad-vanam ity upāsītavyam, sa ya etad evam vedābhi hainam sarvāni bhūtāni samvānchanti.*

6. *Brahman*, the object of all desire, that, verily, is what is called the dearest of all. It is to be meditated upon as such (*tadvanam*). Whoever knows it thus, him, all beings seek.

tad-vanam: dearest of all: *tasya prāni-jātasya pratyag-ātmā-bhūtatvād vananīyam sambhājanīyam atas tadvanam nāma prakhyātam. brahma tadvanam. Ś.*

vānchanti: seek, yearn, *prārthayanti. Ś.*

7. *upaniṣadam bho brūhi—iti, uktā upaniṣat, brāhmīm vā va ta upaniṣadam abrūma, iti.*

7. (The pupil) 'Sir, teach (me) the secret (Upaniṣad).' (The teacher): 'The secret has been taught to thee; we have taught thee the secret relating to *Brahman*.'

8. *tasyaitapo-dama-karmeti pratiṣṭhā, vedāḥ sarvāṅgāni, satyam āyatanam.*

8. Austerities, self-control and work are its support; the Vedās are all its units; truth is its abode.

tapah: austerity. It is derived from the root *tap* to burn. It signifies warmth. The saints are represented as undergoing austerities for years to attain supernatural powers. The Supreme is said to have endured austerities in order to create.

Tapas is training in spiritual life. Negatively, it is cleansing our soul of all that is sinful and imperfect; positively, it is building up of all that is good and holy. In the history of religion, the practice of bodily austerities has been looked upon as the chief means for attaining spiritual ends. The privations of food and drink, of sleep and clothing, of exposure to heat and cold are labours undertaken to wear down the body. In the story of asceticism, Hindu or Christian, excesses of bodily suffering play a large part such as the use of chainlets, spikes and pricks and scourgings.

9. *yo vā etām evam vedāpahatya pāpmānam ante svarge loke jyeye pratiṣṭhāti, pratiṣṭhāti.*

9. Whoever knows this, he, indeed, overcoming sin, in the end, is firmly established in the Supreme world of heaven; yes, he is firmly established.

ante: in the end. *v. anante*, infinite, which is taken to qualify *svarga* or heaven. In that case *svarga* is not paradise but infinite bliss from which there is no return to earthly embodiments. *na punas saṁsāram āpadyata ity abhiprāyah. Ś.*

KATĦA UPANIṢAD

Kaṭha Upaniṣad, also called *Kāthakopaniṣad* which belongs to the Taittirīya school of the *Yajur Veda*, uses the setting of a story found in ancient Sanskrit literature.¹ A poor and pious *Brāhmaṇa*, Vājasravasa, performs a sacrifice and gives as presents to the priests a few old and feeble cows. His son, Naciketas, feeling disturbed by the unreality of his father's observance of the sacrifice, proposes that he himself may be offered as offering (*dakṣiṇā*) to a priest. When he persisted in his request, his father in rage said, 'Unto Yama, I give thee.' Naciketas goes to the abode of Yama and finding him absent, waits there for three days and nights unfed. Yama, on his return, offers three gifts in recompense for the delay and discomfort caused to Naciketas. For the first, Naciketas asked, 'Let me return alive to my father.' For the second, 'Tell me how my good works (*iṣṭā-pūrtā*) may not be exhausted'; and for the third, 'Tell me the way to conquer re-death (*punar mṛtyu*).'

In the Upaniṣad, the third request is one for enlightenment on the 'great transition' which is called death.

The Upaniṣad consists of two chapters, each of which has three Vallis or sections.

There are some passages common to the *Gītā* and the *Kaṭha U.*

¹ *Taittirīya Brāhmaṇa* III. 1. 8; see also M.B. *Anuśāsana Parva*: 106. The first mention of the story is in the R.V. (X. 135) where we read how the boy Naciketas was sent by his father to Yama (Death), but was allowed to get back on account of his great faith, *śraddhā*.

INVOCATION

*sa ha nāv avatu, saha nau bhunaktu, saha vīryam karavāvahai:
tejasvi nāv adhītam astu: mā vidviṣāvahai; aum śāntih, śāntih,
śāntih.*

May He protect us both; may He be pleased with us both; may we work together with vigour; may our study make us illumined; may there be no dislike between us. *Aum*, peace, peace, peace.

See also T.U. II and III. The teacher and the pupil pray for harmonious co-operation in keen and vigorous study.

CHAPTER I

Section I

NACIKETAS AND HIS FATHER

1. *uśan ha vai vājaśravasaḥ sarva-vedasam dadau:
tasya ha naciketā nāma putra āsa.*

1. Desirous (of the fruit of the Viśvajit sacrifice) Vājaśravasa, they say, gave away all that he possessed. He had a son by name Naciketas.

uśan: desirous. Evidently, at the time of the Upaniṣad, the sacrificial religion of the *Brāhmanas* was popular. Desire for earthly and heavenly gain was the prominent motive. The Upaniṣad leads us to a higher goal. 'He who is free from desire beholds him.' II. 20.

uśan, is sometimes said to be the offspring of *Vājaśravasa*.¹ gave away all that he possessed. He is represented as making a voluntary surrender of all that he possessed, *saṁnyāsa*, in order to secure his spiritual interests.

Naciketas: one who does not know² and therefore seeks to know.

The author attempts to distinguish between Vājaśravasa, the protagonist of an external ceremonialism, and Naciketas, the seeker of spiritual wisdom. Vājaśravasa represents orthodox religion and is devoted to its outer forms. He performs the sacrifice and makes gifts which are unworthy. The formalism and the hypocrisy of the father hurt the son.

2. *taṁ ha kumāraṁ santam dakṣiṇāsu nīyamānāsu śraddhā-
viveśa, so'manyata.*

2 As the gifts were being taken to the priests, faith entered him, although but a (mere) boy; he thought.

Prompted by the desire to do real good to his father, the boy felt worried about the nature of the presents.

śraddhā: faith. It is not blind belief but the faith which asks whether the outer performance without the living spirit is enough.

3. *pitodakā jagdha-tryā dugdha-dohā nirindriyāḥ
anandā nāma te lokās tān sa gacchata tā dadat.*

3. Their water drunk, their grass eaten, their milk milked, their strength spent, joyless, verily, are those worlds, to which he, who presents such (cows) goes.

¹ *uśan nāma vājaśravaso'patyam*. Bhaṭṭabhāskara Miśra.

² Cp. R.V. 'No knowledge of the god have I, a mortal.' *nāham devasya martyas ciketa.* X. 79. 5.

nirindriyāḥ: without the strength to breed, *a-prajanana-samarthāḥ*.
ananādāḥ: *anānandāḥ*, *asukhāḥ*, joyless. Īśa 3; B.U. IV. 4. II. The cows which are presented are no longer able to drink, eat, give milk or calve.

Naciketas reveals here, with the enthusiasm of youth, the utter inadequacy of a formal soulless ritualism. The idea of complete surrender (*sarva-vedasam dadau*) in the first verse should be properly interpreted as utter dedication or complete self-giving.

True prayer and sacrifice are intended to bring the mind and will of the human being into harmony with the great universal purpose of God.

4. *sa hovāca pītaram, tāta kasmai mām dāsyasīti;*
dvitīyam tṛtīyam; tam hovāca: mṛtyave tvā dadāmi.

4. He said to his father, 'O Sire, to whom wilt thou give me?' For a second and a third time (he repeated) (when the father) said to him, 'Unto Death shall I give thee.'

Dr. Rawson suggests that a mere boy should be so impertinent as to interfere with his doings, the father in anger said, 'Go to hell.'

The boy earnestly wishes to make himself an offering and thus purify his father's sacrifice. He does not discard the old tradition but attempts to quicken it. There can be no quickening of the spirit until the body die.

Cp. St. Paul: 'Thou fool, that which thou sowest is not quickened except it die.'

mṛtyave: unto Death. *Mṛtyu* or *Yama* is the lord of death. When *Vājaśravasa* gives away all his goods, *Naciketas* feels that this involves the giving away of the son also and so wishes to know about himself. When the father replies that he will give him to *Yama*, it may mean that, as a true *samnyāsīn*, personal relations and claims have henceforward no meaning for him. *Naciketas* takes his father's words literally. He in the course of his teaching points out that the psychophysical vehicles animated by the spirit are determined by the law of karma and subject to death. He who knows himself as the spirit, and not as the psychophysical vehicle is free and immortal.

5. *bahūnām emi prathamah, bahūnām emi madhyamah;*
kiṁ svid yamasya kartavyam yan mayādya karisyāsi.

5. *Naciketas*, 'Of many (sons or disciples) I go as the first; of many, I go as the middling. What duty towards *Yama* that (my father has to accomplish) today, does he accomplish through me?'

emi: *gacchāmi*, I go.

madhyamah: middling, *mṛtānām madhye*. Among many who are

dead I am in the middle. I am not the last. Many others will still follow me and there is no need for lamentation.

Naciketas in sadness reflects as to what help he has to render to *Yama*.

Anticipating the teacher's or the parents' wishes and carrying them out is the way of the best pupils or sons; promptly attending to what is ordered is the next best; neglecting the orders is the worst form of conduct of pupils or sons. *Naciketas* belonged to the first type; at worst to the second; he was never negligent of his duty to his father.

yathāvasaram jñātvā śuśrūṣaṇe pravṛtti-rūpā; ajñādivaśena śuśrūṣaṇe pravṛtti-rūpā; gurvādibhiḥ kopitassan śuśrūṣākaṇe pravṛtti-rūpā.
Śaṅkarānanda and *A.*

6. *anupaśya yathā pūrve pratipaśya tathāpare,*
sasyam iva martyaḥ pacyate sasyam iva jayāte punaḥ.

6. 'Consider how it was with the forefathers; behold how it is with the later (men); a mortal ripens like corn, and like corn is born again.'

Ś makes out that *Naciketas*, startled by his father's words, reflected and told his father who was now in a repentant mood that he was much better than many sons, and there was nothing to be gained by going back on one's word. *Naciketas* reminds his father that neither his ancestors nor his contemporaries who are decent ever broke their word. After all, human life is at best transitory. Like a blade of grass man dies and is born again. Death is not all; rebirth is a law of nature. The life of vegetation on which all other life depends passes through the seasonal round of birth, growth, maturity, decay, death and rebirth. The unity of all life suggests the application of this course to human beings also. This perpetual rebirth is not an escape from the wheel of becoming into a deathless eternity. Even if we do not gain life eternal, survival is inescapable. So the son persuades his father to keep his word and send him to *Yama's* abode.

Possibly *Naciketas* wished to know what happened to his ancestors and what will happen to his contemporaries after death.

The doctrine of rebirth is assumed here.

NACIKETAS IN THE HOUSE OF DEATH

7. *vaiśvānaraḥ praviśaty atithir brāhmaṇo gṛhān;*
tasyaitām śāntim kurvanti, hara vaivasvatodakam.

7. As a very fire a *Brāhmaṇa* guest enters into houses and (the people) do him this peace-offering; bring water, O Son of the Sun!

In the *Brāhmaṇa* account, Naciketas goes to Yama's house, at the command of a divine voice. He waits for three nights before Death returns and shows him hospitality due to a guest.

Ś says: 'Thus addressed, the father sent his son to Yama, in order to keep his word. And going to Yama's abode, he waited for three nights as Yama had gone out. When he returned his attendants, or perhaps his wife said to him as follows informing him (of what had taken place in his absence).'

As fire is appeased by water, so is a guest to be entertained with hospitality. The word for fire used here is *Vaiśvānara*, the universal fire, which affirms the unity of all life. The guest comes as the embodiment of the fundamental oneness of all beings.

8. *āśā-pratīkṣe saṃgatam sūnytām ceṣṭāpūrte putra-paśūmś ca sarvān etad vṛṅkte puruṣasyālpamedhaso yasyānaśnan vasati brāhmaṇo grhe.*

8. Hope and expectation, friendship and joy, sacrifices and good works, sons, cattle and all are taken away from a person of little understanding in whose house a Brāhmaṇa remains unfed.

B.U. VI. 4. 12.

sūnyta: joy in *Vedic Sanskrit*, 'kindly speech' in *Jaina* and later *Brāhmanical* works.

īṣṭāpūrte: sacrifices and good works.

īṣṭam: fruit produced by sacrifice, *pūrtam*: fruit resulting from such works as planting gardens, etc. *īṣṭam yāgajam phalam*: *pūrtam*, *ārāmādi-kriyājām phalam*. Ś. Cp. R.V. X. 14.

saṃ gacchasva pūrbhiḥ, saṃ yamena īṣṭāpūrtena parama vyoman. 'Unite thou with the fathers and with Yama with the reward of thy sacrifices and good works in highest heaven.'

vāpi-kūpa-ṭāṭākādi-devatāyatanāni ca annapradānam ārāmāḥ pūrtam ity abhidhiyate.

YAMA'S ADDRESS TO NACIKETAS

9. *īisro rātrīr yād avatsīr grhe me'naśnan brahman atitthir namasyah. namaste'stu, brahman; svasti me'stu; tasmāt prati trīn varān vṛṅṅiṣva.'*

9. 'Since thou, a venerable guest, hast stayed in my house without food for three nights, I make obeisance to thee, O Brāhmaṇa. May it be well with me. Therefore, in return, choose thou three gifts.

'When the disciple is ready, the Master appears.' *tasmāt*: in order to remove the evil effects of that, *tasya pratīkārāya*.

NACIKETAS'S FIRST WISH

10. *sānta-saṃkalpaḥ sumanā yathā syād vīta-manyur gautamo mābhi mṛtyo, tvat-prasṛṣṭam mābhivadet pratīta, etat trayānām prathamam varam vṛṅe.*

10. That Gautama (my father) with allayed anxiety, with anger gone, may be gracious to me, O Death, and recognising me, greet me, when set free by you and this, I choose as the first gift of the three.

sumanāḥ: gracious. *prasanna-manāḥ*. Ś.

pratīta: recognising. It means 'recollected, recognising that this is my own son come back again.' *pratīto labdha-smṛtiḥ, sa eva ayam putro samāgataḥ ity evam pratyabhijānan ity arthah*. Ś.

II. *yathā purastād bhavitā pratīta auddālakir āruṇir mat-prasṛṣṭah sukham rātrīs śayitā vītamanyus tvām dadṛśivān mṛtyu-mukhāt pramuktam.*

II. (Yama said): 'As of old will he, recognising thee (thy father) Auddālaki, the son of Aruṇa, through my favour will he sleep peacefully through nights, his anger gone, seeing thee released from the jaws of death.'

auddālakir āruṇir: Uddālaka, the son of Aruṇa. The father of Śvetaketu is also called Aruṇi. C.U. VI. 1. 1.

mat-prasṛṣṭah: through my favour. *mayā anujñātaḥ*. Ś. *anujñātaḥ, anugraha-sampannaḥ*. Gopālayatindra. It may apply to the first or the second part.

In the previous verse *tvat-prasṛṣṭam* is taken to mean 'set free by you'; so in this verse *mat-prasṛṣṭah* should mean 'set free by me.' It is in the nominative case in apposition to *Auddālāki Aruṇi*, the subject which is incorrect. So Ś gives a different meaning, which is, however, not the obvious meaning of the phrase. If we alter it to *mat-prasṛṣṭam*, the rendering will be, 'As of old will he (thy father) Auddālāki Aruṇi, recognising thee, set free by me.'

Deussen retains the original reading but gives a different rendering: Auddālāki Aruṇi will be just as before. Happy will he be, released by me (from his words).

Charpentier identifies Naciketas with Auddālāki Aruṇi. He renders the verse thus:

'As of old he will be full of joy; since the son of Uddālāka Aruṇi

has (already) been let loose by me.' So too, Hillebrandt: 'Aruṇi, son of Uddālaka, is (herewith) released by me.' *Indian Antiquary*, (1928), pp. 205, 223.

NACIKETAS'S SECOND WISH

12. *svarge loke na bhayaṃ kim ca nāsti na tatra tvam na jarayā bibhēti.*

ubhe tīrtvā aśanāyā pīpāse śokātigo modate svarga-loke.

12. (Naciketas said): In the world of heaven there is no fear whatever; thou art not there, nor does one fear old age. Crossing over both hunger and thirst, leaving sorrow behind, one rejoices in the world of heaven.

See R.V. IX. 113; R says that *svarga* is *mokṣa*. *svarga-śabdo mokṣa-sihāna-parah.*
leaving sorrow behind: śokam alītya gacchati.

13. *sa tvam agniṃ svargyam adhyeṣi mṛtyo, prabrūhi taṃ śraddadānāya mahyam svarga-lokā amṛtatvam bhajanta, etad dvitīyena vṛṇe vareṇa.*

13. Thou knowest, O Death, that fire (sacrifice which is) the aid to heaven. Describe it to me, full of faith, how the dwellers in heaven gain immortality. This I choose, as my second boon.

svarga-lokāḥ: svargo loko yeṣāṃ te param-pada-prāptāḥ.
amṛtatvam: immortality. In *svarga* which is a part of the manifested universe, the immortality may be endlessness but not eternity. Whatever is manifest will sooner or later enter into that from which it emerged. Yet as the duration in *svarga-loka* is incalculable, the dwellers in it are said to be immortal. They may continue as long as the manifested world does.

14. *pra te bravīmi tad u me nibodha svargyam agniṃ naciketah prajānan anantalokāptim atho pratiṣṭhām viddhi, tvam etaṃ nihitam guhāyām.*

14. (Yama said): Knowing well as I do, that fire (which is) the aid to heaven, I shall describe it to thee—learn it of me, O Naciketas. Know that fire to be the means of attaining the boundless world, as the support (of the universe) and as abiding in the secret place (of the heart).

nihitam guhāyām: abiding in the secret place (of the heart). It means literally, *hidden in the cave*. The cave or the hiding-place is

said to be in the centre of the body. *guhā yām śarīrasya madhye: Taittirīya Brāhmaṇa* I. 2. 1. 3. *viduṣāṃ buddhau niviṣṭam.* Ś.

The central purpose of the passage is to indicate that the ultimate power of the universe is also the deepest part of our being. See also I. 2. 12. It is one of the assumptions of the Upaniṣad writers that deep below the plane of our empirical life of imagination, will and feeling is the ultimate being of man, his true centre which remains unmoved and unchanged, even when on the surface we have the fleeting play of thoughts and emotions, hopes and desires. When we withdraw from the play of outward faculties, pass the divisions of discursive thought, we retreat into the soul, the witness, spirit within.

15. *lokādīm agniṃ tam uvāca tasmai, yā iṣṭakā, yāvātīr vā, yathā vā. sa cāpi tat pratyavadat yathoktam; athāsya mṛtyuḥ punar evāha tuṣṭah.*

15. (Yama) described to him that fire (sacrifice which is) the beginning of the world (as also) what kind of bricks (are to be used in building the sacrificial altar), how many and in what manner. And he (Naciketas) repeated all that just as it had been told; then, pleased with him, Death spoke again.

lokādi: the beginning of the world. In the R.V., *Agni* is identified with *Prajā-pati*, the Creator, and so may be regarded as the source or origin of the world. In II. 2. 9 we are told that the one Fire, having entered the universe, assumed all forms. B.U. I. 2. 7. makes out that 'this fire is the *arka*, the worlds are its embodiment.'

Ś, however, interprets *lokādi* as first of the worlds, as the first embodied existence. *prathama-śarīritvād.* Cp. C.U. where it is said that all other things evolved from fire (*tejas*) which was itself the first product of essential being (*sat*). VI. 8. 4.

16. *tam abravīṭ prīyamāno mahātmā varam tavehādya dadāmi bhūyah. tavaiva nāmnā bhavitāyam agniḥ, śṛṅkāṃ cemām ane-ka-rūpām gṛhāṇa.*

16. The great soul (Yama) extremely delighted, said to him (Naciketas). I give thee here today another boon. By thine own name will this fire become (known). Take also this many-shaped chain.

śṛṅkā: chain. The word occurs again in I. 2. 3., where it means 'a road.' *śṛṅkā vitta-mayī*, the road that leads to wealth. Ś gives two meanings: *ratna-mayim mālām*, a necklace of precious stones; (ii) *akūṣītām gatim karma-mayim*, the straight way of works which is productive of many fruits. *karma-vijñānam ane-ka-phala-hetuvāt.*

aneka-rūpām: many-shaped. While the ignorant are limited to one form, the wise, who have attained unity with the higher self, can assume many forms.

17. *triṅācīketas tribhīr etya sandhim trikarma-kṛt taratī janma-mṛtyū brahmajajñānāṁ devam idyam viditvā nicāyye'mām śāntim atyantam eti.*

17. He who has lit the Nācīketa fire thrice, associating with the three, performs the three acts, crosses over birth and death. Knowing the son of Brahmā, the omniscient, resplendent and adorable and realising him, one obtains this everlasting peace.

tri-ācīketah: one who has lit the Nācīketa fire thrice. Ś suggests an alternative. One who knows about him, studies about him and practises what he has learnt. *tad-vijñānas tad-adhyayanas tad-anuṣ-ṭhānavān*.

tribhīr etya sandhim: associating with the three. Ś mentions 'father, mother and teacher,' or alternatively 'Veda, *smṛti* and good men.' *tri-karma*: three acts. Ś suggests 'sacrifice, study and alms-giving,' *ijya adhyayana dāna*.

brahmajajñā, the knower of the universe born of Brahmā, Agni, who is known as *jāta-vedas* or all-knower. Ś, however, takes it as referring to *Hiranya-garbha*. For Rāmānuja, the individual jiva is Brahma-born. He who knows him and rules his behaviour is *Īsvara*. Madhva says: *brahmano hiranya-garbhāj jātaḥ brahmajah, brahmajaś ca asau jñāś ca brahmajajñāḥ, sarvajñāḥ*.

nicāyya, realising in one's own personal experience. *taṁ viditvā śāstrataḥ, nicāyya dṛṣtvā cātmabhāvena*. Ś. *imām śāntim*: this peace. It is the peace which is felt in one's own experience. *sva-buddhi-pratyakṣām śāntim*. Ś.

Two tendencies which characterise the thought of the Upaniṣads appear here, loyalty to tradition and the spirit of reform. We must repeat the rites and formulas in the way in which they were originally instituted. These rules which derive their authority from their antiquity dominated men's minds. Innovations in the spirit are gradually introduced.

18. *triṅācīketas trayam etad viditvā ya evaṁ vidvānś cinute nācīketam, mṛtyu-pāśān purataḥ pranodya śokātigo modate svarga-loke.*

18. The wise man who has sacrificed thrice to Nacīketas and who knows this three, and so knowing, performs meditation on fire throwing off first the bonds of death and overcoming sorrow, rejoices in the world of heaven.

nācīketam: meditation on fire. *agni-śabdena tad-viśayaka-jñānam ucyate*. Gopālayatindra.

19. *eṣa te'gnir nacīketas svargyo yam avrñthāḥ dvitīyena vareṇa.*

*etam agnim tavaiva pravakṣyanti janāśas; tṛtīyam varam nacīketo vṛnīṣva.*¹

19. This is thy fire (sacrifice) O Nacīketas, which leading to heaven, which thou hast chosen for thy second boon. This fire (sacrifice) people will call by thy name only. Choose now, O Nacīketas, the third boon.

Whoever sacrifices to Nacīketas fire, knowing its nature as the fire born of Brahmā, becomes verily of that nature and is not born again.

NACIKETAS'S THIRD WISH

20. *yeyam prete vicikītsā manuṣye 'stūty eke nāyam astīti caike; etat vidyām anuṣiṣṭas tvayāham, varānām eṣa varas tṛtīyah.*

20. There is this doubt in regard to a man who has departed, some (holding) that he is and some that he is not. I would be instructed by thee in this knowledge. Of the boons, this is the third boon.

prete: departed. Nacīketas has no doubt about survival. He has already said: 'A mortal ripens like corn and like corn is born again' I. 6. His problem is about the condition of the liberated soul, *muktātma-svarūpa*, Madhva says that *prete* means *mukte*.

nāsti: he is not. Doubts about the future of the liberated being are not peculiar to our age. In the B.U. Yājñavalkya says, the liberated soul, having passed beyond (*pretya*) has no more separate consciousness (*saṁjñā*). He is dissolved in the Absolute consciousness as a lump of salt is dissolved in water. He justifies the absence of separate consciousness to his bewildered wife Maitreyī. 'Where everything has become the one self, when and by what should we

¹ There is a verse on which Ś has not commented but Raṅgarāmanuja mentions it:

yo vāpyetām brahma-jajñātma-bhūtāncitīm viditvā cinute nācīketam, sa eva bhūtā brahma-jajñātma-bhūtaḥ karoti tad-yena punar na jāyate.

Whoever conceives the sacrificial structure of bricks as the body of the Fire born of Brahmā and kindles on it the sacrificial fire called Nācīketa, he becomes one with the Fire born of Brahmā and performs the sacrifice by which he is not born again.

see, hear or think?' He who is liberated from the limitations of name and form, who has become one with the all, cannot be said to exist in the ordinary sense. He is not limited to a particular consciousness; nor can he be said to be non-existent, for he has attained to real being (II. 4. 12-14). The question repeatedly put to the Buddha is, 'Does the *Tathāgata* survive after death or does he not survive?' The Buddha refused to answer this question, holding that to say that he continues to exist would give rise to one kind of misunderstanding while to deny it would lead to others.

21. *devair atrāpi vicikitsitam purā, na hi suvijñeyam, anur eṣa dharmah,
anyam varam naciketo vṛṇiṣva, mā moparotsir ati mā srjainam.*

21. (Yama said): Even the gods of old had doubt on this point. It is not, indeed, easy to understand; (so) subtle is this truth. Choose another boon, O Naciketas. Do not press me. Release me from this.

22. *devair atrāpi vicikitsitam kila, tvam ca mṛtyo yan na suvijñeyam ātma,
vaktā cāṣya tvādr̥g anyo na labhyaḥ; nānyo varas tulya etasya kaścit.*

22. (Naciketas said:) Even the gods had doubt, indeed, as to this, and thou, O Death, sayest that it is not easy to understand. (Instruct me) for another teacher of it, like thee, is not to be got. No other boon is comparable to this at all.

Gods cannot have any doubts about survival; it is about the exact nature of the state of liberation which transcends the empirical state that there is uncertainty.

23. *śatāyusaḥ putra-pautrān vṛṇiṣva, bahūn paśūn hasti-hiraṇyam aśvān
bhūmer mahad-āyatanam vṛṇiṣva svayam ca jīva śarado yāvad icchasi.*

23. (Yama said:) Choose sons and grandsons that shall live a hundred years, cattle in plenty, elephants, gold and horses. Choose vast expanses of land and life for thyself as many years as thou wilt.

mahad-āyatanam: vast expanses. Ś suggests sovereignty over vast domains of earth. *bhūmer pṛthivyā mahad vistṛṇam āyatanam āśrayam maṇḍalam rājyam.*

24. *etat tulyam yadi manyase, varam vṛṇiṣva, vittam cira-jīvikām ca,
mahā-bhūmau naciketas tvam edhi, kāmānām tvā kāmabhājam karomi.*

24. If thou deemest (any) boon like unto this, choose (that) as also wealth and long life. O Naciketas, prosper then on this vast earth. I will make thee the enjoyer of thy desires.

edhi: prosper. Be thou king. *rājā bhava*. Ś.

25. *ye ye kāmā durlabhā martya-loke sarvān kāmānś chandataḥ prārthayasva.
imā rāmāḥ, sarathāḥ satūryāḥ, na hīdṛśā lambhanīyā manusyaīḥ.
ābhīr mat-prattābhīḥ paricārayasva, naciketo, maranam mānuṣprākṣiḥ.*

25. Whatever desires are hard to attain in this world of mortals, ask for all those desires at thy will. Here are noble maidens with chariots and musical instruments: the like of them cannot be won by men. Be served by these whom I give to thee. O Naciketas, (pray) ask not about death.

The story of the temptation by Mṛtyu occurs for the first time in the Upaniṣad and not in the account in the *Taittirīya Brāhmaṇa*. The temptation of Naciketas has points of similarity with that related of Gautama the Buddha.

Cp. also the temptation of Jesus.

Naciketas is unmoved by the promises of transient pleasures and obtains from the god of death the secret of the knowledge of *Brahman* which carries with it the blessing of life eternal. Gautama the Buddha also rejects the offers of Māra in order to obtain true wisdom. There is this difference, however, that while Yama, when once his reluctance is overcome, himself reveals the liberating truth to Naciketas, Māra is the evil one, the tempter.

26. *śvo-bhāvā martyasya yad. antakaitat sarvendriyāṇām jara-yanti tejah
api sarvam jīvitam alpam eva tavaiva vāhās tava nṛtya-gīte.*

26. (Naciketas said:) Transient (are these) and they wear out, O Yama, the vigour of all the senses of men. All life (a full life), moreover, is brief. Thine be the chariots, thine the dance and song.

śvobhāvāḥ: transient, existing till tomorrow, so things of a day, ephemeral. What profit has a man of these things which are evanescent?

antaka: Yama: who ends all. Even the Creator is not eternal. Ś says, sarvam yad brahmaṇo'pi jīvitam āyuh alpaṃ eva kim utāsmadādi dīrgha-jīvikā.

Naciketas portrays the human aspiration to reach the eternal as the goal of the truest safety from the ills and anxieties of finite experience.

The Buddhist view that everything that exists is fleeting and evanescent is suggested in this verse.

27. *na vittena tarpaṇīyo manuśyaḥ, lapśyāmahe vittam adrākṣ-
ma cet tvā.*

jīviṣyāmo yāvad iśiṣyasi tvam varastu me varaṇīyaḥ sa eva.

27. Man is not to be contented with wealth. Shall we enjoy wealth when we have seen thee? Shall we live as long as thou art in power? That alone is (still) the boon chosen by me.

Man is not to be contented with wealth. The material guarantees of human security are fragile. It is an earth-bound philosophy that makes man the end and aim of life, that recognises no value of a transcendental character. What is the value of wealth or life, as they are impermanent? So long as death is in power we cannot enjoy wealth or life for the fear of death destroys the zest for living. So Naciketas asks for self-knowledge, *ātma-vijñānam*, which is beyond the power of death.

Naciketas says that 'We shall live, so long as Yama endures.' In other words, he is certain of our continuance in this cosmic cycle presided over by Yama.

permanence till the dissolution of the primal elements is called immortality: *ābhūtasamplavam sthānam amṛtatvam hi bhāṣyate*, quoted in Vācaspati's *Bhāmali* I. I. I.

What Naciketas is doubtful about, what Yama says, even the gods have doubts about, is in regard to the state of liberation.

28. *ajīryatām amṛtānām upetya jīryan marīyaḥ kvadhasthaḥ
prajānan*

abhidhyāyan varnaratipramodān, alidīrghhe jīvite ko rameta.

28. Having approached the undecaying immortality, what decaying mortal on this earth below who (now) knows (and meditates on) the pleasures of beauty and love, will delight in an over-long life?

Anyone who knows here below the joys of immortal life cannot be attracted by an earthly life of passion and speed. No one who has a foretaste of that which perishes not or changes would find pleasure in earthly delights.

29. *yasminn idam vicikitsanti mṛtyo yat sāmparāye mahati
brūhi nas tat,
yo'yaṃ varo gūḍham anupraviṣṭo nānyam tasmān naciketā
vrñite.*

29. Tell us that about which they doubt, O Death, what there is in the great passing-on. This boon which penetrates the mystery, no other than that does Naciketas choose.

sāmparāya: passing-on. What is the great beyond? What is there after liberation? These questions lead naturally to others. What is the nature of eternal reality? What is man's relation to it? How can he reach it?

Naciketas has already attained *svarga-loka* and is not raising the question of the post-mortal state. He is asking about the great departure, *mahān sāmparāya*, from which there is no return, which is *nirupādhiśeṣa* nirvāṇa according to *Itivuttaka* 44. *Majjhima Nikāya* II opposes *sāmparāyika attha* to the *ditṭha-dhammika attha*.

Knowledge of life after death is regarded as of the utmost importance. See C.U. V. 3, 1-4 where Śvetaketu is told that he is not well instructed as he does not know about where the creatures go to from this world.

Section 2

THE TWO WAYS

I. *anyac chreyo anyad utaiva preyas, te ubhe nānārthe puruṣam
sinītaḥ:*

*tayoh śreya ādadānasya sādhu bhavati, hīyate 'rthād ya u
preyo vrñite.*

I. (Yama said): Different is the good, and different, indeed, is the pleasant. These two, with different purposes, bind a man. Of these two, it is well for him who takes hold of the good; but he who chooses the pleasant, fails of his aim.

After testing Naciketas and knowing his fitness for receiving Brahma-knowledge, Yama explains the great secret to him.

śreyaḥ: the good, niḥśreyasam. Ś. The highest good of man is not pleasure but moral goodness.

Cp. *Samyutta Nikāya* I. 4. 2. 6. *tasmā satañ ca asatañ ca nānā hoti ito gati, asanto nirayam yanti santo saggaparāyaṇā.*

Therefore do the paths of the good and the evil of this world divide; the evil go to hell but the final destination of the good is heaven.

In *Samyutta Nikāya* V. 4. 5. 2 instead of *sagga-parāyaṇā*, we read *nibbāna-parāyaṇam*.

In N. P. Chakravarti's edition of *L'Udāna* (Sanskrit), Paris, 1930, p. 63, we read *asantaś caiva santaś ca nānā yānti tv itaś cyutāḥ, asanto narakam yānti, santaḥ svarga-parāyaṇāḥ*.

Cp. Plato: 'In every one of us there are two ruling and directing principles, whose guidance we follow wherever they may lead; the one being an innate device of pleasure, the other an acquired judgment which aspires after excellence. Now these two principles at one time maintain harmony, while at another they are at feud within us, and now one and now the other obtains mastery.'—*Phaedrus*.

2. *śreyaś ca preyaś ca manuṣyam etas tau samparītya vivinakti dhīrah.*

śreyo hi dhīro'bhīpreyaso vṛṇīte, preyo mando yoga-kṣemād vṛṇīte.

2. Both the good and the pleasant approach a man. The wise man, pondering over them, discriminates. The wise chooses the good in preference to the pleasant. The simple-minded, for the sake of worldly well-being, prefers the pleasant.

mandāḥ: the simple-minded. Cf. Heraclitus: 'Oxen are happy when they have peas to eat.' Fr. 4. 'For the best men choose one thing above all else; immortal glory above transient things.' Fr. 29.

yoga-kṣema: worldly well-being.¹ He adopts a materialist view of life. The indispensable condition of spiritual wisdom is a pure heart.

Ś distinguishes between the elimination of faults and the acquisition of virtues which are the results of Karma and the contemplation of the divine which is Jñāna. Cassian divides spiritual knowledge into practical and theoretic and argues that we cannot strive for the vision of God if we do not shun the stains of sin. Illumination and union follow purgation or the process of self-discipline.

3. *sa tvam priyān priyarūpāṃś ca kāmān abhidhyāyan naciketo, tyasrākṣīḥ;*

naitāṃ sṛṅkāṃ vittamayīm avāpto yasyām majjanti bahavo manuṣyāḥ.

¹ *śarīrādy-upacāya-rakṣana-nimittam* for the sake of bodily welfare; Ś Cf. B.G. IX. 22. Dr. A. Coomaraswamy makes out that the simple-minded prefers *kṣema* or well-being to *yoga* or contemplation, *yogāc ca kṣemāc ca*, taking his stand on *Sūta Nīpāta* 2. 20: 'Unlike and widely divergent are the habits of the wedded householder and the holy man without a sense of ego.' *asamā ubho dūra-vihāravuttino, giḥi dāraposī, amamā ca subbato*. He says that this verse means that the fool prefers the ease of the householder to the hard life of the Yogi. See *New Indian Antiquary*, Vol. I, pp. 85-86.

3. (But) thou, O Naciketas, hast rejected (after) examining, the desires that are pleasant and seem to be pleasing. Thou hast not taken to the way of wealth, where many mortals sink (to ruin).

sṛṅkā: see I. 16. If *sṛṅkā* means chain, then *majjanti* should read *sajjanti*. The meaning then is 'Thou hast not taken to the chain of wealth in which many mortals are entangled.' The Buddha refused the wheel-jewel, *cakka-ratanam*, the recognised symbol of temporal power. Naciketas, by refusing all these temptations, makes out that his kingdom is not of this world. He hungers and thirsts for the eternal, in which alone he can find real satisfaction.

4. *dūram ete viparīte viśūci, avidyā yā ca vidyēti jñātā: vidyābhīpsinām naciketāsam manye, na tvā kāmā bahavo lolupantāḥ.*

4. Widely apart and leading to divergent ends are these, ignorance and what is known as wisdom. I know (thee) Naciketas, to be eager for wisdom for (even) many desires did not distract thee.

Ś suggests that *avidyā* or ignorance is concerned with the pleasant and *vidyā* or wisdom with the good: *avidyā preyo-viśayā, vidyā śreyo-viśayā*.

avidyā kāma-karmātmikā vidyā vairāgya-tattva-jñāna-mayī. R.

5. *avidyāyām antare vartamānāḥ, svayam dhīrāḥ paṇḍitam manyamānāḥ. dāndramyamānāḥ pariyaṅti mūḍhāḥ, andhenaiva nīyamānā yathāndhāḥ.*

5. Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools treading a tortuous path go about like blind men led by one who is himself blind.

See also M.U. I. 2-8; Māitṛī VII. 9.

Cp. Matthew: 'If the blind lead the blind, both shall fall into the ditch.' XV. 14.

dāndramyamānāḥ: v. *dāndramyamānāḥ, viśaya-kāmāgninā dṛta-cittāḥ*. R. *wise in their own esteem*. Their ignorance is serenely ignorant of itself and so assumes the appearance of wisdom.

6. *na sāmparāyaḥ pratibhāti bālam pramādyantam vitta-mohena mūḍham:*

ayaṃ loko nāsti para itī mānī, punaḥ punar vaśam āpadyate me.

6. What lies beyond shines not to the simple-minded, careless, (who is) deluded by the glamour of wealth. Thinking 'this world exists, there is no other,' he falls again and again into my power.

māni: thinking, *manana-śilo māni*. Ś.

He who is filled with selfish desires and attracted by worldly possessions becomes subject to the law of Karma which leads him from birth to birth and so he is under the control of Yama.

7. *śravanāyāpi bahubhir yo na labhyaḥ, śṛvanto'pi bahavo yam na vidyuh āścaryo vaktā kuśalo'sya labdhā, āścaryo jñātā kuśalānu-śiṣṭah.*

7. He who cannot even be heard of by many, whom many, even hearing, do not know, wondrous is he who can teach (Him) and skilful is he who finds (Him) and wondrous is he who knows, even when instructed by the wise.

See B.G. VII. 3.

instructed by the wise: nipuṇena ācāryeṇa anuśiṣṭah saḥ.

Naciketas is complimented by Yama as the seeker of final bliss is rare among men. The task is very difficult for subtle is the nature of the Self. The hidden depths of being are conceived as a great mystery. Not many have the earnest purpose: not many are able to find a proper teacher.

8. *na narenāvareṇa proktā eṣa suvijñeyo bahudhā cintyamānaḥ: ananya-prokte gatir atra nāsty añyān hy atarkyam anupra-mānāt.*

8. Taught by an inferior man He cannot be truly understood, as He is thought of in many ways. Unless taught by one who knows Him as himself, there is no going thither for it is inconceivable, being subtler than the subtle.

bahudhā cintyamānaḥ: thought of in many ways, or it may mean 'much meditated upon' or 'conceived of as a plurality' while the *ātman* is an absolute oneness.

ananya-prokte: taught by one who knows Him as himself. This is Ś's rendering. He must be taught by one who is non-different, *ananya*, i.e. who has realised his oneness with *Brahman*.¹ He alone can teach with the serene confidence of conviction. As a man with experience, he is lifted above sectarian disputes. It may also mean

¹ Cp. Eckhart: 'Some there are so simple as to think of God as if He dwelt there, and of themselves as being here. It is not so. God and I are one.' Pfeiffer's edition, p. 206.

'taught by one other than an inferior person,' i.e. a superior person who knows the truth or 'taught by another than oneself,' i.e. some teacher.

For Rāmānuja, the understanding, *avagatiḥ*, which a person gets about the self when taught by one who has realised *Brahman* is impossible of attainment when taught by a person of inferior capacity. *Madhva* means by it that it is inferior teaching when taught by a learned but unintelligent person for it has been variously understood and so is not easy of understanding. But when taught by one who sees no difference at all, there is no knowledge, not even of an inferior kind. It is subtler than an atom and so cannot be perceived. It is not to be understood by reasoning.

gatir atra nāsti: without access to a teacher there is no way to it. 'There is no going thither' may mean either there is nothing beyond the knowledge of *Brahman* or there is no way back from *samsāra* or worldly becoming, *samsāra-gatiḥ*.

atarkeyam: inconceivable, unreachable by argument. The Supreme Self is unknowable by argument, as It is subtle, beyond the reach of the senses and the understanding based on sense data. It can be immediately apprehended by intuition.

9. *naiṣā tarkeṇa matir āpaneyā, proktānyenaiva sujñānāya preṣṭha:*

yam tvam āpas satyadhritir batāsi; tvādrñ no bhūyān naciketah praśṭā.

9. Not by reasoning is this apprehension attainable, but dearest, taught by another, is it well understood. Thou hast obtained it, holding fast to truth. May we find, Naciketas, an inquirer like thee.

Mere reason unassisted by faith cannot lead to illumination.

May we find an inquirer like thee. It is not only the pupil who is in search of the teacher, but the teacher is also in search of the pupil.

THE SUPERIORITY OF WISDOM TO WEALTH, EARTHLY AS WELL AS HEAVENLY

10. *jānāmy aham śevadhir ity anityam, na hy adhrvaih prāpyate hi dhruvam tat tato mayā naciketas cito'gnir anityair dravyaiḥ prāptavān asmi nityam.*

10. I know that wealth is impermanent. Not through the transient things is that abiding (one) reached; yet by me is laid the Nāciketa fire and by impermanent means have I reached the everlasting.

By burning in the sacrifice all transient things is the eternal attained.

Some translators (e.g. Max Müller and Hume) attribute this verse to Naciketas. But surely Naciketas has not yet performed the sacrifice called by his name. Ś attributes these words to Yama, who makes out that through the sacrificial fire, he has obtained the enduring sovereignty of heaven. But this sovereignty is only relatively permanent. Through the ephemeral means of Karma including sacrifices, nothing truly permanent can be achieved. The performer of the Naciketa fire will endure as long as the cosmos lasts but such endurance is not eternity, since the cosmos with all that it contains will be absorbed into the eternal at the end of the cosmic day.

By 'impermanent means have I reached the everlasting.' What Yama has attained is thus stated by Gopāla-yatindra: *adhikārāpanno, dharmādharma-phalayoh, pradānena jantūnām niyantrivam āpannah*. If by the symbolic worship of so unstable a thing as fire we can attain an enduring state, then the view reminds us of a verse in Blake's *Auguries of Innocence*.¹

We have to use the means of the empirical world to cross it and attain to the trans-empirical. . . . *brahma-prāpti-sādhana-jñānoddēśena anityair iṣṭakādi-dravyair nāciketogñis citah, tasmādd hetor nitya-phala-sādhanaṁ jñānaṁ prāptavān asmi*. R.

II. *kāmasyāptim jagatah pratiṣṭhām kratōr ānantyam abhaya-sya pāram
stoma-mahad urugāyam pratiṣṭhām dṛṣtvā dhṛtyā dhīro
naciketo'tyāsraṅkṣiḥ*.

II. (Having seen) the fulfilment of (all) desire, the support of the world, the endless fruit of rites, the other shore where there is no fear, the greatness of fame, the far-stretching, the foundation, O wise Naciketas, thou hast steadfastly let (them) go.

Before his eyes were spread out all the allurements of the world, including the position of *Hiranya-garbhā* the highest state in the phenomenal world, obtained by those who worship the Supreme by sacrifice and meditation, according to Ś, and he has rejected them all. Here perhaps is suggested the contrast between the Vedic ideal of heaven and the Upaniṣad ideal of life eternal. The world to which the righteous go is the *Brahmā* world. In *svarga-loka* or heaven there

¹ To see a world in a grain of sand,
And a heaven in a wild flower;
Hold infinity in the palm of your hand,
And eternity in an hour.

is no fear. See Kāṭha I. 12. When we pass beyond fear we pass beyond duality. B.U. I. 4-2.

The fulfilment of all desire can apply to the immortal *Brahman*. It is the support of the world, the ultimate. M.U. III. 2. 1. If this is the way we take these words, then the reference cannot be to the Vedic heaven but to eternal life or mokṣa.

atyāsraṅkṣiḥ: this refers not to the rejection of eternal life but to the rejection of a false view of the objects described in this verse.

kratu: rite or worship.

upāsānāyāḥ phalam ānantyam. Ś.

APPREHENSION OF THE SUPREME THROUGH ADHYĀTMA-YOGA

12. *taṁ durdarśaṁ gūḍham anupraviṣṭaṁ guhāhitam gahva-
reṣṭham purāṇam
adhyātma-yogādhi-gamena devam matvā dhīro harṣa-śokau
jahāti*.

12. Realising through self-contemplation that primal God, difficult to be seen, deeply hidden, set in the cave (of the heart), dwelling in the deep, the wise man leaves behind both joy and sorrow.

gūḍham: deeply hidden. It is hidden because we have to get behind the senses, mind and understanding. It is the very ground of the soul. The Buddhists look upon every creature as an embryo of the *tathāgata*, *tathāgata-garbhā*. Every creature has the possibility of becoming a Buddha. When we get into the inner being of the spirit, we are in immediate relationship with the Eternal. This basic principle which we recognise by immediate experience or continued contemplation is the basis of human freedom. It is the principle of indeterminacy, the possibilities of determinations which are not yet. If we identify ourselves with what is determinate, we are subject to the law of determinism. 'If ye are led by the spirit, ye are not under the law.'

adhyātma-yoga: self-contemplation. *viśayebhyaḥ pratisamhṛtya ceta-sātmāni samādhānam*. Ś. *adhyātma* means pertaining to the self as distinct from *adhibhūta*, pertaining to the material elements and *adhidaiva*, pertaining to the deities. *Adhyātma-yoga* is yoking with one's essential self. It is the practice of meditation, a quiet, solitary sustained effort to apprehend truth which is different from the ordinary process of cerebration.

Yama answers Naciketas's question raised in I. 29, about the mysterious divine being hidden behind the phenomenal world, in the depths of one's own being, which is difficult of access by ordinary

means and yet is open to spiritual contemplation. Yama, in different ways and phrases, brings out the impenetrable mystery of the inmost reality which is the object of search. If the Brahmā world is the fulfilment of all desires, this eternal bliss is obtained by the renunciation of all desires; while *brahma-loka* is the highest place of the manifested cosmos, its farthest limit, there is the eternal beyond it.

devam: God. See Ś.U. I. 3; Maitri VI. 23.

13. *etac chrutvā samparigrhya martyaḥ pravṛhya dharmyam anuṃ etam āpya sa modate modanīyam hi labdhvā vivṛtam sadma naciketasam manye*

13. Hearing this and comprehending (it), a mortal, extracting the essence and reaching the subtle, rejoices, having attained the source of joy. I know that such an abode is wide open unto Naciketas.

dharmyam: the essence. We must extract its essential nature, discern its real character.

anuṃ: subtle. *sūkṣmam*. Ś.

modanīyam: the source of joy. The deepest being is the highest value. To attain Him is to gain supreme, abiding bliss. It is not merging in a characterless absolute, where all feeling fades out.

vivṛtam sadma: the abode is wide open.

Naciketas can get released from his house of life, body and mind. Cp. the words of the Buddha: 'Never again shalt thou, O builder of houses, make a house for me; broken are all thy beams, thy ridge-pole shattered.'

Yama says that Naciketas is fit for salvation, *mokṣārham*. Ś.

It is suggested that the three steps of *śravaṇa* (*śrūtva*), *manana* (*samparigrhya*) and *nidīdhyāsana* (*pravṛhya*) are mentioned in this verse and these lead to *ātma-darśana* or *ātma-sākṣāt-kāra* (*āpya*).

14. *anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtāt. anyatra bhūtāc ca bhavyāc ca yat tat paśyasi tad vada.*

14. (Naciketas asks:) Tell me that which thou seest beyond right and wrong, beyond what is done or not done, beyond past and future.

what is done or not done:

Ś says effect and cause. *kṛtam kāryam, akṛtam kāraṇam*.

Cp. T.U. where it is said that the knower is not vexed with the thought 'why have I not done the good? why have I done the evil?' (II. 9).

beyond past and future: the eternal is a 'now' without duration.

Naciketas asks for an account of that deepest reality rid of all extraneous externalities, the real which is deeper than all the happenings of time. *yad idṛśam vastu sarva-vyavahāra-gocarāṅgam paśyasi jānāsi tad vada mahyam*. Ś.

THE MYSTIC WORD AUM

15. *sarve vedā yat padam āmananti, tapāmsi sarvāṇi ca yad vadanti, yad icchanto brahmacaryam caranti, tat te padam saṅgrahena bravīmi: aum ity etat.*

15. (Yama says:) That word which all the Vedas declare, which all the austerities proclaim, desiring which (people) live the life of a religious student, that word, to thee, I shall tell in brief. That is *Aum*.

See S.U. IV. 9; B.G. VIII. 11.

pada: word. Ś means by it goal. *padanīyam, gamanīyam*. The Supreme is the goal of all revelation, of all religious practices and austerities. *āmananti: avibhāgena pratipādayanti*.

brahmacarya: the life of a religious student. It is referred to in R.V. X. 109 and described in *Atharva Veda* XI. 5. It lasts for twelve years but may be longer. Śvetaketu was a *brahmacārin* from 12 to 24. The student is expected to live in the house of his teacher, wait on him, tend his house and cattle, beg for his own and his master's food, look after the sacrificial fires and study the Veda. Detailed rules for *brahmacarya* are given in the *Gṛhya Sūtra*.

Āśvalāyana says that a *brahmacārin* is required to be chaste, obedient, to drink only water and not sleep in the daytime. I. 22, 1. 2. *Brahmacarya* has come to mean continence and self-restraint. *Aum* is the *pranava*, which, by the time of the Upaniṣads, is charged with the significance of the entire universe. Deussen is certainly incorrect when he observes: 'Essentially it was the unknowableness of the first principle of the universe, the *Brahman*, and the impossibility of expressing it by word or illustration, which compelled the choice of something so entirely meaningless as the symbol *Aum* as a symbol of *Brahman*.' The word first occurs in the *Taittirīya Saṁhitā* of the *Black Yajur Veda*, III. 2. 9. 6, where it is called the *pranava* and indicates, according to Keith, the prolongation of the last syllable of the offering verse uttered by the *hotṛ*. In the *Brāhmaṇas*, it occurs more frequently as a response by the *adhvaryu* to each *Rg Vedic* verse uttered by the *hotṛ*, meaning, 'yes,' so be it, answering to the Christian 'Amen.'

In the *Aitareya Brāhmaṇa* V. 32, *aum* is treated as a mystic syllable representing the essence of the Vedas and the universe.

It is the symbol of the manifested *Brahman* (waking, dream and dreamless sleep) as well as the unmanifested beyond. See Mā.U. IV. 32.

16. *etadd hy evākṣaram brahma, etadd hy evākṣaram param.
etadd hy evākṣaram jñātvā, yo yad icchati tasya tat*

16. This syllable is, verily, the everlasting spirit. This syllable, indeed, is the highest end; knowing this very syllable, whatever anyone desires will, indeed, be his.

Ś makes out that *Brahmā* is the lower *Brahman* and *param*, the higher. Whatever one may desire, the lower or the higher *Brahman*, his desire will be fulfilled.

17. *etad ālambanam śreṣṭham etad ālambanam param
etad ālambanam jñātvā brahma-loke mahīyate.*

17. This support is the best (of all). This support is the highest; knowing this support, one becomes great in the world of *Brahmā*.

He attains *Brahman*, the higher, *brahma eva lokah*, or the world of *Brahman*, the lower, *brahmaṇah lokah*.

THE ETERNAL SELF

18. *na jāyate mriyate vā vipāścīn nāyam kutaścīn na bābhūva
kaścit:
ajo nityah saśvato'yam purāṇo na hanyate hanyamāne
śarīre.*

18. The knowing self is never born; nor does he die at any time. He sprang from nothing and nothing sprang from him. He is unborn, eternal, abiding and primeval. He is not slain when the body is slain.

See B.G. II. 20.

The *Kaṭha vipāścī* becomes in the *Gītā*, *kaścī medhāvin*. Śayaṇa R.V. IX. 86. 44.

The self constitutes the inner reality of each individual. It is without a cause and is changeless. When it knows itself as the spirit and ceases to know of itself as bound up with any name or form (*nāma-rūpa*) it realises its true nature.

purāṇah: primeval, new even in old times, *purā api navah*, or devoid of growth, *vrāddhi-vivarjitah*.

19. *hantā cen manyate hantum hataś cen manyate hatam,
ubhau tau na vijānīto nāyam hanti na hanyate.*

19. If the slayer thinks that he slays or if the slain think that he is slain, both of them do not understand. He neither slays nor is he slain.

See B.G. II. 19.

Here is the answer to the question of Naciketas about the mystery of death. The self is eternal and death does not refer to it.

20. *anor anīyān mahato mahīyān, ātmāsya janitor nihito
guhāyām:
tam akratuḥ paśyati vīta-śoko dhātu-prasādān mahimānam
ātmanah.*

20. Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow. Through tranquillity of the mind and the senses (he sees) the greatness of the self.

anor anīyān: smaller than the small, smaller than the minute atom. When the self is thought of as a psychical principle, its smallness is emphasised. See also II. 2. 3. where it is said to be 'the dwarf' and II. 1. 12 where it is described as 'thumb-sized.' In these cases, the old animistic language is used. When it is thought of as cosmic, its vastness is emphasised.¹

a-kratuḥ: unstriving man. He who is free from desire for external objects, earthly or heavenly, which distract the soul and distort its vision. Ś adopts this view. He will, however, have the desire for salvation, *mumukṣutva*. The Upaniṣad insists on the absence of strife or anxiety and refers to the man whose will is at peace.²

dhātu-prasādāt: through the tranquillity of the mind and the senses.

¹ Cp. C.U. (III. 14. 3) where it is said to be greater than the earth, greater than the sky, greater than all these worlds. Cp. Dionysius, *De Div nom*. IX. 2. 3. 'Now God is called great in his peculiar Greatness which giveth of itself to all things that are great and is poured upon all magnitude from outside and stretches far beyond it. This Greatness is infinite, without quantity and without number.'

... And Smallness or Rarity is attributed to God's nature because He is outside all solidity and distance and penetrates all things without let or hindrance. . . . This smallness is without quantity or quality, it is irrepressible, infinite, unlimited, and while comprehending all things, is itself incomprehensible.' Quoted by Ananda Coomaraswamy in *New Indian Antiquary*, Vol. I, p. 97.

² Cp. Rawson: 'Christian *ataraxia*, the untroubled peace of true faith, of trust which leads to vision is taught very emphatically by Jesus in the passage in John XIV beginning "Let not your hearts be troubled," and in the sermon on the Mount with its repeated warning against anxious striving as a hindrance in the way of entrance into the kingdom of Heaven.' *Kaṭha Upaniṣad* (1934), p. 107.

V. *dhātuh prasādāt*, through the grace of the Creator. The vision comes through the tranquillity of the senses and the mind according to the reading adopted by Ś. According to the other reading, the vision is reached by the grace or self-revelation of the Creator God. If the second reading is adopted it will be a clear statement of the doctrine of Divine grace, which was developed in the Ś.U. III. 20. There the reading is

'tam akratum paśyati vīśoko dhātuh prasādān mahimānam īśam:

(*dhātuh prasādāt. jagato vidhātā paramēśvaraḥ tasya prasādo 'nugrahaḥ. Vidyāranya.*)

It does not, however, seem to be the intention of the writer here.

vīta-śokaḥ: He who is freed from sorrow. *vigata-śokaḥ . . . anyathā durvijñeyo'yam ātmā kāmibhiḥ prakṛtaiḥ puruṣaiḥ. Ś.*

akratum: saṃkalpa-rahitam.

See also *Mahānārāyaṇa U. VIII. 3.*

THE OPPOSITE CHARACTERISTICS OF THE SUPREME

21. *āsīno dūram vrajati, śayāno yāti sarvataḥ: kastam madāmadam devam mad anyo jñātum arhati.*

21. Sitting, he moves far; lying he goes everywhere. Who, save myself, is fit to know that god who rejoices and rejoices not?

See *Īśa 4 and 5.*

By these contradictory predicates, the impossibility of conceiving *Brahman* through empirical determinations is brought out. *viruddha-dharmavān. Ś. Brahman* has both the sides of peaceful stability and active energising. In the former aspect He is *Brahman*; in the latter *Īśvara*. The latter is an active manifestation of the absolute *Brahman*, and not an illusory one as some later Advaita Vedāntins suggest.

22. *āsarīram śarīreṣu, anavasīreṣu avasthitam, mahāntam vibhum ātmānam matvā dhīro na śocati.*

22. Knowing the self who is the bodiless among bodies, the stable among the unstable, the great, the all-pervading, the wise man does not grieve.

The wise man who knows that his self, though now embodied and subject to change, is one with the imperishable omnipresent Self, has no cause for grief. He goes beyond all fear and sorrow.

THE MORAL PREPARATION FOR BRAHMA-KNOWLEDGE

23. *nāyam ātmā pravacanena labhyo na medhayā, na bahunā śrutena:*

yamevaiṣa vṛṇute, tena labhyas tasyaiṣa ātmā vivṛṇute tanūm svām.

23. This self cannot be attained by instruction, nor by intellectual power, nor even through much hearing. He is to be attained only by the one whom the (self) chooses. To such a one the self reveals his own nature.

See M.U. III. 2. 3.

pravacanena: aneka-veda-svīkaraṇena or vyākhyānena.

medhayā: granthārtha-dhāraṇa-śaktyā or svakīya-prajñā-balena.

While the Supreme Self is difficult to know and is unknowable by unaided intellect, He is knowable through His own self-revelation to the man whom He chooses. This view looks upon the Supreme Self as personal God and teaches a doctrine of divine grace.

When we contemplate God in a passive condition without any images or concepts derived from authority or instruction, a supernatural light darts into the soul and draws it towards itself. We can acquire the fruits of the more elementary contemplation by self-discipline and prayer, by practice in recollection, introversion. When we rise in contemplation, when there is the vision of the Supreme which is entirely beyond the power of the soul to prepare for or bring about, we feel that it is wholly the operation of God working on the soul by extraordinary grace. In a sense all life is from God, all prayer is made by the help of God's grace but the heights of contemplation which are scaled by few are attributed in a special degree to divine grace. If the indwelling of God in the souls is a reality, this very indwelling takes us to the supernatural. If man becomes aware of God's presence in the soul, it is due to God's own working in the soul. It is beyond the power of unassisted nature. Those who are familiar with the Pelagian controversy will know that this consciousness of divine grace is a fact of religious experience. Human nature feels so weakened that it is helpless of itself to help itself. If a man is to escape from himself as he actually is and reach the perfection for which he is made, he needs a transforming force within. The seeker feels that this force issues not out of his own natural self but enters into him from beyond.

Here the natural is equated with the creaturely but the fulness of human nature includes the divine working in it.

Cp. 'Thy counsel who hath known, except thou give wisdom and send thy Holy Spirit from above.' Wisdom of Solomon IX. 17.

Cp. St. Paul: 'Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure.' Epistle to the Philippians 2. 12-13. Cp. 'If thou askest how may these things be, interrogate grace and not doctrine, desire and not knowledge, the groaning of prayer rather than study, the spouse rather than the teacher, God and not man, mist rather than clarity, not light but fire all aflame and bearing on to God by devotion and glowing affection.' St. Bonaventura: *Itinerary of the Mind*, quoted from H. O. Taylor's *Mediaeval Mind*, 3rd ed., Vol. II, pp. 448.

Ś, however, gives a different interpretation by an ingenious exegesis. 'Him alone whom he chooses by that same self is his own self obtainable.' The self reveals its true character to one that seeks it exclusively.

yam eva svātmānam eva sādḥako vṛṇute prārthayate tenaivātmanā varitṛā svayam ātmā labhyaḥ jñāyate evam ity etal niṣkāmas cātmānam eva prārthayate, ātmanaiwa ātmā labhyate ity arthaḥ.

24. *nāvīrato duṣcaritān nāsānto nāsamāhitāḥ
nāsānta-mānaso vāpi prajñānenainam āpnuyāt.*

24. Not he who has not desisted from evil ways, not he who is not tranquil, not he who has not a concentrated mind, not even he whose mind is not composed can reach this (self) through right knowledge.

Saving wisdom cannot be obtained without the moral qualifications here mentioned. No one can realise the truth without illumination, and no one can have illumination without a thorough cleansing of one's moral being. See also M.U. III. 1. 5, III. 1. 8; Cp. B.U. IV. 4. 23. So long as we are indulgent to our vices, so long as we pine away with hatred and ill-will to others, we cannot get at true knowledge. The classical division of spiritual life into purgation, illumination and union gives the first place to ethical preparation, which is essential for the higher degrees of spiritual life. Moral disorder prevents us from fixing our gaze on the Supreme. Until our mind and heart are effectively purged, we can have no clear vision of God. It follows that man's effort is essential to grasp grace and profit by it. Grace is not irresistible. It is open to us to accept or reject it. Election by God referred to in the previous verse is not to be interpreted as fostering fatalism or predestination, though the religious seer feels that even in the first movement of the soul towards wisdom, the effort at purgation, the prime mover is God.

This verse gives the lie direct to the suggestion sometimes made that the spiritual and the ethical are not organically connected. If we wish to attain the spiritual, we cannot bypass the ethical.

25. *yasya brahma ca kṣatram ca ubhe bhavata odanaḥ
mrtyur yasyopasecanam ka itihā veda yatra saḥ.*

25. He for whom priesthood and nobility both are as food and death is as a sauce, who really knows where he is?

Cp. R.V. XI. 129. Who knows for certain? Who shall here declare it? Whence it was born and whence come this creation?

Anyone lacking the qualifications mentioned in the previous verse cannot understand the nature of the Supreme which contains the whole world. Death leads to the reabsorption into the Supreme of the entire world in which the Brāhmaṇas and the Kṣatriyas hold the highest place.

odanaḥ: food for the body.

Even Death is absorbed in the Eternal. B.U. I 2. 1.

upasecanam: sauce.

We cannot know where the Omnipresent Spirit is any more than we can know where the liberated individual is, for they are not in any one place.

Section 3

TWO SELVES

1. *ītam pibantau sukṛtasya loke guhām praviṣṭau paramē
parārdhe,
chāyā-tapau brahma-vido vadanti, pañcāgnayo ye ca tri-nāci-
ketāḥ.*

1. There are two selves that drink the fruit of Karma in the world of good deeds. Both are lodged in the secret place (of the heart), the chief seat of the Supreme. The knowers of *Brahman* speak of them as shade and light as also (the householders) who maintain the five sacrificial fires and those too who perform the triple Nāciketas fire.

It has been said already that the Eternal Reality which is greater than anything this world or the celestial offers can be reached by meditation on one's own inner self and not by ordinary empirical knowledge. This section continues the account of the way in which the Supreme Self may be known. This verse makes out that meditation on the inner self leads to the knowledge of the Supreme because the latter dwells in close fellowship with the individual self in the cave of the human intelligence. R. 'There are two drinking,' etc. shows that, 'as the object of devout meditation and the devotee abide together, meditation is easily performed.' R.B. I. 4. 6.

ṛtam: Karma. *Ṛta* signifies the divinely established order of the universe, both natural and moral. It here refers to the divine order connecting deeds with their results. *Ś* means by it 'the truth because it is the inescapable fruit of action.' *ṛtam satyam avāśyam bhāvītvāt karma phalam. Ś.*

sukṛtasya, of good deeds: of their own deeds. sva-kṛtasya.

The two referred to here are the individual soul and the Supreme self. Cp. M.U. III. 1. 10, Ś.U. IV. 6 and 7, which go back to R.V. I. 164. 20. Śaṅkara, commenting on this verse, says that the reference is to the two forms of the ātman, the individual soul (*jīvātman*) and the universal (*paramātman*). But how can the self which is represented as looking on without eating, be treated as experiencing the rewards of deeds? Ś. R., and Śrinivāsa in his commentary on Nimbārka argue that it is loose usage of *chāttri-nyāya*. When two men walk under an umbrella, we say there go the umbrella-bearers. Madhva is more to the point when he quotes *Bṛhat Saṁhitā* and says, 'The Lord Hari dwells in the heart of beings and accepts the pure pleasure arising from their good works.' The Supreme in its cosmic aspect is subject to the chances and changes of time. *Īśvara* as distinct from *Brahman* participates in the processes of the world.

Madhva finds support in this verse for his doctrine of the entire disparateness of the individual and the universal souls.

parame parārdhe: the chief seat of the Supreme. The Kingdom of Heaven is within us. It is in the deepest reaches of the soul that the human soul holds fellowship with God.

chāyā-tapan: shade and light, shadow and glowing or light.

pañcāgnayah: those who maintain the five sacrificial fires.

All this indicates that while meditation is the way to saving knowledge, due performance of the ordained sacrifices gives us a measure of spiritual understanding.

2. *yas setur ījānānām akṣaram brahma yat param, abhayam titīrṣatām pāram nāciketam śakemahi.*

2. That bridge for those who sacrifice, and which is the highest imperishable *Brahman* for those who wish to cross over to the farther fearless shore, that Nāciketa fire, may we master.

setu: bridge. Cp. C.U. VIII. 4. 4. B.U. IV. 4. 22. *aja ātmā. eṣa setuḥ.* M.U. II. 2. 5. It is that by which we pass from time to eternity. In the beginning, it is said that the sky and earth were one. They became separated by an intervening river or sea of time and space, *saṁsāra-sāgara*. Each one of us, here on earth, wishes to find his way to the farther shore by a ladder or a bridge. If we think of a ladder, the way (*panthā*) is upward (*ūrdhvam*); if we think of a bridge, the way is across. That which takes us across to the other shore is the immanent spiritual self which is at once the way and the goal. The bridge holds

the worlds apart and also unites them. See B.U. IV. 4. 22, VIII. 4. 1.

In Buddhist texts, the way from the vortex of existence, *saṁsāra* to the extinction of life's fires, *nirvāna* is the eightfold path. 'I am the way,' John XIV. 6. He who calls himself the way appeared to St. Catherine of Siena 'in the form of a bridge extending from Heaven to Earth over which all mankind had to pass.' See Dona Luisa Coomaraswamy: *The Perilous Bridge. Harvard Journal of Asiatic Studies*, August 1944.

Two ways of crossing the river of *saṁsāra* are indicated, the performance of the Vedic sacrifices, which leads to the heaven of the gods and the knowledge of *Brahman*. The first prepares the way for the second, on the path of gradual liberation of *krama-mukti*. B.U. IV. 4. 22.

THE PARABLE OF THE CHARIOT

3. *ātmanam rathinam viddhi, sarīram ratham eva tu, buddhim tu sāradhim viddhi, manah pragraham eva ca.*

3. Know the Self as the lord of the chariot and the body as, verily, the chariot, know the intellect as the charioteer and the mind as, verily, the reins.

The idea of the self riding in the chariot which is the psycho-physical vehicle is a familiar one. See also *Jātaka* VI. 242. The chariot with its sensitive steeds represents the psycho-physical vehicle in which the self rides. In Maitrī IV. 4, the embodied self is spoken of as *rathita* or 'carted' and thus subjected to the conditions of mortality. Mind holds the reins. It may either control or be dragged by the team of the senses. Rūmī in his *Mathnawī* says: 'The heart has pulled the reins of the five senses' (I. 3275). The conception of Yoga derived from the root *yuj* to yoke, to harness, to join is connected with the symbolism of the chariot and the team. Yoga is the complete control of the different elements of our nature, psychical and physical and harnessing them to the highest end. See Plato: *Phaedo* 24-28, *Phaedrus* 246f. In spite of difference in details, the *Kāṭha Up.* and Plato agree in looking upon intelligence as the ruling power of the soul (called *buddhi* or *vijñāna* by the Upaniṣad and *nous* by Plato) and aiming at the integration of the different elements of human nature. Cp. *Republic* (IV. 433): 'The just man sets in order his own inner life, and is his own master and at peace with himself; and when he has bound together the three principles within him (i.e. reason, emotion and the sensual appetites) and is no longer many but has become one entirely temperate and perfectly adjusted nature, then he will proceed to act, if he has to act, whether in state affairs or in private business of his own.'

4. *indriyāṇi hayān āhur viśayāms teṣu gocarān, ātmendriya-mano-yuktam bhoktety āhur maṇiṣiṇaḥ.*

4. The senses, they say, are the horses; the objects of sense the paths (they range over); (the self) associated with the body, the senses and the mind—wise men declare—is the enjoyer.

The ātman (self) is compared to the owner of a chariot (*rathin*), the body being the chariot (*ratha*), *buddhi* or intellect is the driver (*sārathe*), the horses are said to be the senses (*indriyāṇi*), *manas* is the rein (*pragraha*) by which the intellect controls the senses.

5. *yas tv avijñānavān bhavaty ayuktena manasā sadā, tasyendriyāṇy avāśyāni duṣṭāśvā iva sārathēḥ.*

5. He who has no understanding, whose mind is always unrestrained, his senses are out of control, as wicked horses are for a charioteer.

6. *yas tu vijñānavān bhavati, yuktena manasā sadā, tasyendriyāṇi vaśyāni sadaśvā iva sārathēḥ.*

6. He, however, who has understanding, whose mind is always restrained, his senses are under control, as good horses are for a charioteer.

sad: good, well-trained.

7. *yas tv avijñānavān bhavaty amanaskas sadā śucih na sa tat padam āpnoti saṁsāram cādhiḡacchati.*

7. He, however, who has no understanding, who has no control over his mind (and is) ever impure, reaches not that goal but comes back into mundane life.

saṁsāram: mundane life, the world of becoming characterised by life and death. *janma-marāṇa-lakṣaṇam*. Ś.

8. *yas tu vijñānavān bhavati samanaskas sadā śucih sa tu tat padam āpnoti yasmāt bhūyo na jāyate.*

8. He, however, who has understanding, who has control over his mind and (is) ever pure, reaches that goal from which he is not born again.

9. *vijñānasārathir yastu maṇaḥ pragrahavān naraḥ, so'dhvanāḥ param āpnoti tad viṣṇoḥ paramam padam.*

9. He who has the understanding for the driver of the chariot and controls the rein of his mind, he reaches the end of the journey, that supreme abode of the all-pervading.

viṣṇu: all-pervading. *tad viṣṇoḥ vyāpana-sīlasya brahmaṇaḥ paramātmano vāsudevākhyasya*. Ś. The name is used for the Supreme Self. The development of this idea is taken up in the B.G. and the later Bhāgavata religion. See R.V. I. 154, 5; I. 22. 20, where Viṣṇu, a deity of the solar group, is conceived as the giver of light and life.

THE ORDER OF PROGRESSION TO THE SUPREME

10. *indriyebhyaḥ parā hy arthā, arthebhyaś ca param maṇaḥ, manasaś ca parā buddhir buddher ātmā mahān paraḥ.*

10. Beyond the senses are the objects (of the senses) and beyond the objects is the mind; beyond the mind is the understanding and beyond the understanding is the great self.

ātmā mahān: the great self.

Ś means by it the great soul of the universe said to be the first-born of *avyakta*, the unmanifest. According to the R.V. (X. 121) in the beginning was the chaos of waters, floating on which appeared *Hiranya-garbha*, the golden germ, the first born of creation and the creator of all other human beings. *Hiranya-garbha* is the soul of the universe. R.V. X. 129. 2.

When the golden light of *puruṣa* is cast on all the rich content of *prakṛti*, we have the manifestations from crude matter to the divinities in paradise.¹

For R, *mahān ātmā* is the individual self *kartṛ*, which is indwelt by the highest self. R.B. I. 4. 1.

II. *mahataḥ param avyaktam, avyaktāt puruṣaḥ paraḥ puruṣān na param kiñcīt: sā kāśṭhā, sā parā galih.*

II. Beyond the great self is the unmanifest; beyond the unmanifest is the spirit. Beyond the spirit there is nothing. That is the end (of the journey); that is the final goal.

avyakta: unmanifest. It is beyond *mahat*, it is *prakṛti*, the universal mother from out of which by the influence of the light of *puruṣa*, all form and all content emerge into manifestation.

Ś calls *avyakta*, *māyā*, *avidyā*. While *puruṣa*, subject, and *prakṛti*, object, are co-ordinate principles at the stage of cosmic creation,

¹ Cp. Deussen: 'We know that the entire objective universe is possible only insofar as it is sustained by a knowing subject. This subject as the sustainer of the objective universe is manifested in all individual subjects but is by no means identical with them. For the individual subjects pass away, but the objective universe continues to exist without them; there exists therefore the eternal knowing subject (*Hiranya-garbha*) also by whom it is sustained.' *The Philosophy of the Upaniṣads*, p. 201.

while their inter-action is essential for all manifestation, *puruṣa* is considered to be higher as he is the source of light and his unity appears nearer to the ultimate one than the multiplicity of *prakṛti*; strictly speaking, however, the Pure Self is beyond the descriptions of unity, duality and multiplicity.

For Rāmānuja, *avyakta* is the body or the chariot. It is called *avyakta* because the subtle body and not the gross body is referred to. While there is agreement between Ś and Rāmānuja, on the point, Ś proceeds to say that the subtle body has *avidyā* or ignorance for its cause and therefore belongs to the world of *māyā*. 'Māyā is properly called undeveloped or non-manifested since it cannot be defined as that which is or that which is not.' S.B. I. 4. 3. By *avyakta*, Ś means not the *prakṛti* of the *Sāṃkhya* but the *māyā-śakti* which is responsible for the whole world including the personal God. For Rāmānuja, *avyakta* denotes *Brahman* in its causal phase, when names and forms are not yet distinguished. It is a real mode, *prakāra* or development, *pariṇāma* of *Brahman* through which the universe is evolved. R.B. I. 4. 23-27.

Madhva observes that 'the word *avyakta* which primarily denotes the Supreme Lord alone also denotes the other (matter), for it is dependent on Him and like unto a body of the Lord.' *Sūtra Bhāṣya* I. 4. 1.

puruṣān na param kiñcit: beyond the Spirit there is nothing.

The term *puruṣa* goes back to the *Puruṣa Sūkta* (R.V. X. 90) and is distinctly personal in significance.

Puruṣa is the subject side of that within which are both subject and object, the light of unity and the darkness of multiplicity. We do not reach it, until the end of the cosmic day. So we can say that there is nothing beyond the *puruṣa*.

In these two verses we find a hierarchy of principles or beings which have later acquired highly technical significations. We are asked to pass from outward nature to the one world-ground, *avyakta*, and from it to the spirit behind. Between the two, *puruṣa* and *prakṛti*, a certain priority is given to *puruṣa*, for it is the light of *puruṣa*'s consciousness that is reflected on all objects of the manifested universe high or low, gross or subtle. From the sense world where the senses reveal their objects, we pass to the dream world where *manas* or mind operates independent of the senses. From this latter we pass to the world of dreamless sleep where the unmanifest *prakṛti* becomes the divine mother. Those who are absorbed in *prakṛti*, those who have attained to the state of *prakṛti-laya* have the bliss and freedom of dreamless sleep, but it is not the illuminated freedom that we seek. For that we must get to the *puruṣa*, who is the source of all.

Cp. Pseudo Dionysius: 'Do thou, in the intent practice of mystic contemplation, leave behind the senses and the operations of the

intellect, and all things that the senses or the intellect can perceive, and all things which are not and things which are, and strain upwards in unknowing as far as may be towards the union with Him who is above all being and knowledge. For by unceasing and absolute withdrawal from thyself and all things in purity, abandoning all and set free from all, thou wilt be borne up to the ray of the Divine Darkness that surpasseth all being.' *Mystical Theology*, I.

Mahat, *avyakta* and *puruṣa* are terms used by the *Sāṃkhya* philosophy. *Avyakta* is the *prakṛti* or *pradhāna*. When its equilibrium is disturbed by the influence of *puruṣa*, the evolution or *srṣṭi* or the manifest world starts, and this evolution consists of twenty-three principles. *Mahat*, the great principle, *buddhi* or intelligence, *ahamkāra* self-sense, principle of individuation from which issue *manas*, the central, co-ordinatory sense-organ, 5-9, five *buddhindriyas* or sense organs, 10-14, five *karmendriyas* or organs of action, 15-19, five *tanmātras*, or subtle elements, 20-24, five *śhūla-bhūtas* or gross elements. *Puruṣa*, the twenty-fifth, is totally distinct in nature from all others, neither producing nor produced, though by its influence on *prakṛti*, it causes the evolution of the manifest world.

The account in the *Kaṭha Up.* is different from the classical *Sāṃkhya* in many respects; there is no mention of *ahamkāra* or self-sense, though it is true that the distinction between *buddhi* and *ahamkāra*, intellect and individuation is not a material one.

While the *Sāṃkhya* identifies *buddhi* and *mahat*, the Upaniṣad distinguishes them.

The *puruṣa* of the dualistic *Sāṃkhya* is not beyond the *avyakta* or *prakṛti* but is a co-ordinate principle.

It is doubtful whether *avyakta* refers to the *prakṛti* of the *Sāṃkhya*. See S.B. I. 4. 1. The Upaniṣad account gives certain *Sāṃkhya* ideas in a theistic setting.

THE METHOD OF YOGA

12. *eṣa sarveṣu bhūteṣu gūḍho'tmā na prakāśate,*
drśyate tvagryayā buddhyā sūkṣmayā sūkṣma-darśibhih.

12. The Self, though hidden in all beings, does not shine forth but can be seen by those subtle seers, through their sharp and subtle intelligence.

We must direct a serene and straight look at the Divine object. It is *samyag-darśana* which is quite different from occult visions or physical ecstasies.

13. *yacched vān manasī prājñas tad yacchej jñāna-ātmani*
jñānam ātmani mahati niyacchet, tad yacchec chānta-ātmani.

13. The wise man should restrain speech in mind; the latter

he should restrain in the understanding self. The understanding he should restrain in the great self. That he should restrain in the tranquil self.

jñānātman is the *buddhi* of I. 3. 11.

Puruṣa answers to the *Sāntātman*. The soul must go beyond all images in the mind, all workings of the intellect, and by this process of abstraction, the soul is rapt above itself and flows into God in whom are peace and fulness. The process of recollection and introversion is stated here. By shutting out all external things and emptying it of all distracting thoughts, the mind is enabled to concentrate on its own highest or deepest part. Cp. Bishop Ullathorne: 'Let it be plainly understood that we cannot return to God unless we enter first into ourselves. God is everywhere but not everywhere to us. There is but one point in the universe where God communicates with us, and that is the centre of our own soul. There He waits for us. There He meets us; there He speaks to us. To seek Him therefore we must enter into our own interior.'¹

The wise disciple should discriminate the unchanging light, the *ātman*, from the changing objects of sense and mind which it illumines, *an-ātman*. The technique for attaining the spiritual consciousness requires the soul to stand clear of all concepts and enter into its own depth.

14. *uttiṣṭhata jāgrata prāpya varān nibodhata:
kṣurasya dhārā niṣitā duratyayā; durgam pathas tat kavayo
vadanti.*

14. Arise, awake, having attained thy boons, understand (them). Sharp as the edge of a razor and hard to cross, difficult to tread is that path (so) sages declare.

prāpya varān: having attained the boons. *Ś* means by it 'approaching the best of teachers.' *prāpya upagamya, varān prakṛṣṭān ācāryān*.

Cp. *Hilopadeśa*: Idleness is the great enemy of man, *ālasyam hi manuṣyānām śarīrastho mahā-rīpuḥ*.

sharp as the edge of a razor: The way of religion is never easy. It is steep and hard. There can be no progress in religious life without self-control. Only the clean in heart shall see God. Self-discipline is the first step in spiritual training.

Cp. Jesus: 'Strive to enter in at the strait gate, for narrow is the gate and straitened the way that leads to life, and few be they that find it.' Matthew VII. 14.

15. *aśabdān asparśam arūpam avyayam tathā arasam nityam
agandhavaś ca yat*

¹ *Groundwork of Christian Virtues*, p. 74.

*anādy anantam mahataḥ param dhruvam nicāyā tam
mṛtyu-mukhāt pramucyate.*

15. (The self) without sound, without touch and without form, undecaying, is likewise, without taste, eternal, without smell, without beginning, without end, beyond the great, abiding, by discerning that, one is freed from the face of death.

The *ātman* is not an object of any sort but is the eternal subject. We hear, touch, see, feel and think by the *ātman*. By withdrawing from all outward things, by retreating into the ground of our own soul, in the remotest depth of the soul, we find the Infinite. There the Self is raised above all empirical concepts of sound, touch, form, etc.

16. *nācīketam upākhyanam mṛtyu-proktam sanātanam
uktvā śrutvā ca medhāvī brahma-loke mahīyate.*

16. This ancient story of Naciketas, told by Death, telling and hearing (it), a wise man grows great in the world of Brahmā.

17. *ya imam paramam guhyam śrāvayed brahma-sāmsadī
prayataś śrāddha-kāle vā tad ānantiyāya kalpate, tad ānan-
tyāya kalpate.*

17. Whoso shall cause to be recited this supreme secret before an assembly of Brāhmaṇas or devoutly at the time of the ceremonies for the dead, this will prepare (for him) everlasting life, this will prepare everlasting life.

This seems to be the appropriate ending of the Upaniṣad and the second chapter with the three sections, is, perhaps, a later addition.

CHAPTER II

Section I

THE SELF IS NOT TO BE SOUGHT THROUGH THE SENSES

1. *parāñci khāni vyatṛṇat svayambhūḥ tasmāt parāñ paśyati nāntarātman:*
kaś cid dhīrah pratyag-ātmānam aikṣad āvṛtta-caḥṣur amṛtat-
vam icchan.

1. The Self is not to be sought through the senses. The Self-caused pierced the openings (of the senses) outward; therefore one looks outward and not within oneself. Some wise man, however, seeking life eternal, with his eyes turned inward, saw the self.

vyatṛṇat: pierced. The Self-caused has so set the openings of the soul that they open outwards and men look outward into the appearances of things but the rare soul ripe for spiritual wisdom withdraws his attention from the world, turns his eye inward, sees the Self and attains immortality. Ś makes out that he cursed or injured them by turning them outward, *himsitavān hananam kṛtavān*. Such observations which are disparaging to the legitimate use of the senses give the impression of the unworldly character of much of our best effort. Ś's opinion is opposed to the view set forth in the previous section that senses are like horses, which will take us to our goal, if properly guided. The Upaniṣad calls for the control and not the suppression of the senses. Spiritual search has an inward movement leading to the revelation of the Divine in the inmost soul. It is this aspect which is stressed in this verse.¹ We generally lead outward lives; to have a vision of truth we must turn our gaze inward. See S.U. III. 18, we must bring about an inversion of the natural orientation of our consciousness.

svayambhūḥ: self-caused. Cp. *causa sui* of Neoplatonism. That which causes itself or produces itself is different from the unproduced, the uncaused. It is the Creator God and not the uncaused Brahman. See *Satapatha Brāhmaṇa* I. 9. 3. 10; *Taittirīya Brāhmaṇa* III. 12. 3. 1. B.U. II. 6. 3; IV. 6. 3; VI. 5. 4.

āvṛtta-caḥṣuḥ: eyes turned inward. We close our eyes to the phenomenal variety and turn them inward to the noumenal reality.

¹ It were a vain endeavour

Though I should gaze for ever

On that green light which lingers in the west;

I may not hope from outward forms to win

The passion and the life whose fountains are within.

Coleridge.

The soul is like an eye. When the eye rests on the perishing things of the world, it does not know the truth of things. When it turns inward and rests on truth and being, it perceives truth.

Plato speaks of the object of education as a 'turning around of the soul.' In the famous simile of the cave Plato compares those who are destitute of philosophic wisdom to prisoners in a cave who are able only to look in one direction. They are bound and have a fire behind them and a wall in front. They see shadows of themselves and of objects behind them cast on the wall by the light of the fire. They regard these shadows as real and have no notion of the objects to which they are due. At last some wise man succeeds in escaping from the cave to the light of the sun. He sees real things and becomes aware that he had hitherto been deceived by shadows.

Cp. *Phaedo*: 'The soul, when using the body as an instrument of perception, that is to say, when using the sense of sight or hearing or some other sense . . . is then dragged by the body into the region of the changeable and wanders and is confused. But when returning into herself she reflects, then she passes into the other world, the region of purity and eternity and immortality, and unchangeableness which are her kindred and with them she ever lives, when she is by herself and is not let or hindered; then she ceases from her erring ways and being in communion with the unchanging is unchanging. And this state of the soul is called wisdom.'

Descartes points to the necessity of turning away from external appearances and rising to the spiritual realities which self-knowledge reveals. Only while the author of the Upaniṣad requires us to rise above intellection into insight when we will be imbued with the truth already present in the soul, Descartes asks us to strive to know the truth through reason.

The Upaniṣad points out that God is more manifest in the soul of man than in the world outside. It, therefore, demands a conversion of the spirit on itself.

2. *parācaḥ kāmān anuyanti bālās te mṛtyor yanti vitatasya pūṣam,*
atha dhīrā amṛtatvaṁ viditvā dhruvam adhruveṣu iha na prārthayante.

2. The small-minded go after outward pleasures. They walk into the snare of widespread death. The wise, however, recognising life eternal do not seek the stable among things which are unstable here.¹

¹ Cp. the Christian hymn:

Swift to its close ebbs out life's little day:

Earth's joys grow dim, its glories pass away;

Change and decay in all around I see;

O Thou Who changest not, abide with me.

3. *yena rūpam rasam gandham śabdān sparśāmś ca maithunān, etenaiṣa vijānāti, kim atra pariśiṣyate: etad vai tat.*

3. That by which (one perceives) form, taste, smell, sounds and touches of love, by that alone one perceives. What is there that remains (unknown to it)? This, verily, is that.

Everything is known by the Self and there is nothing which is unknowable to it. *sarvam evatvātmanā vijñeyam, yasyātmano' vijñeyam na kiñcīt pariśiṣyate, sa ātmā sarvajñah.* Ś. Though the Self is not manifest as an object, it is ever present in all experience as the subject. It is the ground of every possibility of thought, of every act of knowledge. As Ś says, it is self-proven, *svasiddha*; for even he who denies it presupposes it.

4. *svapnāntam jāgaritāntam cobhau yenānupaśyati, mahāntam vibhum ātmānam matvā dhīro na śocati.*

4. That by which one perceives both dream states and waking states, having known (that as) the great, omnipresent Self, the wise man does not grieve.

svapnāntam: dream states. Literally dream-end. It is sometimes suggested that at the end of a dream, before it is waking or sleeping we catch the self which is the pure subject. It is the state when we dream that we dream.

THE INDIVIDUAL SOUL, ETC., ARE ONE WITH THE UNIVERSAL

5. *ya imam madhvadam veda ātmānam jīvam antikāt, īśānam bhūta-bhavyasya, na tato vijugupsate: etad vai tat.*

5. He who knows this Self, the experiencer as the living spirit close at hand as the lord of the past and the future—one does not shrink away from Him. This, verily, is that.

madhv-ada: experiencer. Literally, honey-eater, 'the enjoyer of the fruit of action.' *karma-phala-bhujam.* Ś.

6. *yaḥ pūrvam tapaso jātam adbhyah pūrvam ajāyata, guhām praviśya tiṣṭhantam yo bhūtebhir vyapaśyata: etad vai tat.*

6. He who was born of old from austerity, was born of old from the waters, who stands, having entered the secret place (of the heart) and looked forth through beings. This, verily, is that.

The text refers to *Hiranya-garbha*, who is mentioned in several

Upaniṣads. There is no suggestion here of the unreality of the cosmic evolution.

adbhyah: the waters which refer to the *mūla-prakṛti*, the aspect of the Supreme Spirit which remains when the light of *puruṣa* is withdrawn into itself. Cp. C.U. VII. 10. 1; B.U. V. 5; A.U. I. 1-3; K.U. I. 7.

7. *yā prāṇena sambhavaty aditir devatāmāyī, guhām praviśya tiṣṭhantī, yā bhūtebhir vyajāyata: etad vai tat.*

7. She who arises with life, *Aditi*, the soul of the gods, who stands, having entered the secret place (of the heart), who was born with the beings. This, verily, is that.

Aditi (*a-diti*, not bound, boundless) is said to be the mother of the gods; *sarva-devatā-māyī sarva-devatmikā.* Ś. The term is used here in the sense of mother-nature,¹ *prakṛti*, the source of all objectivity. Ś derives it from root *ad* 'to eat' and makes *aditi* the eater or experimenter of all objects. 'Born from the highest *Brahman* as *prāṇa*, i.e. in the form of *Hiranya-garbha*.' *hiranya-garbhasya eva viśeṣaṅ-āntaram āha.* Ā.

8. *aranyor nihito jāta-vedā garbha iva subhṛto garbhinībhiḥ, dive diva idyo jāgrvadbhir haviṣmadbhir manusyebhir agniḥ: etad vai tat.*

8. Agni, the all-knower, hidden in the fire-sticks, like the embryo well borne by pregnant women, should be daily adored by the watchful men with oblations. This, verily, is that.

This verse is quoted from *Sāma Veda* I. 1. 8. 7; see also R.V. III. 29. 2.

Both *puruṣa* and *prakṛti*, the subject and the object are identified with the Supreme Reality as they are two movements of His being. *aranyoh*: between the upper and the lower fire-sticks: *uttarādhar-āraṇyoh*, Madhva.

nihitah: hidden, *niṭarām sthitah*.

9. *yataś codeti śuryo astam yatra ca gacchati, tam devās sarve'rpitās tadu nātyeti kaś cana: etad vai tat.*

9. Whence the sun rises and where it goes to rest; in it are all gods founded and no one ever goes beyond that. This verily, is that.

See *Atharva Veda* X. 18. 16; B.U. I. 5. 23.

The ancient Vedic gods are recognised by the Upaniṣads but

¹ R.V. (I. 89. 10). 'Aditi is the sky, Aditi the air, Aditi is mother, father and son, Aditi is all the gods and the five tribes, Aditi is whatever has been and will be born.'

they are all said to derive their being from the One Supreme Reality. In verses 5-7, the living soul, the soul of the universe, infinite nature, are identified with *Brahman*; in verses 8 and 9, Fire and Sun are said to have their reality in *Brahman*: *devās sarve ātmani pratīṣṭhitā iti*. R.

FAILURE TO COMPREHEND THE ESSENTIAL UNITY OF BEING IS THE CAUSE OF RE-BIRTH

10. *yad eveha tad amutra, yad amutra tad anvaha, mrtyos sa mrtyum āpnoti ya iha nāneva paśyati.*

10. Whatever is here, that (is) there. Whatever is there, that, too, is here. Whoever perceives anything like manyness here goes from death to death.

11. *manasaivedam āptavyam neha nānāsti kiñ cana: mrtyos sa mrtyum gacchati ya iha nāneva paśyati.*

11. By mind alone is this to be obtained. There is nothing of variety here. Whoever perceives anything like variety here, goes from death to death.

In these two verses, the Supreme is declared to be devoid of any difference. The multiplicity of the world does not touch the unity of the Supreme.

THE ETERNAL LORD ABIDES IN ONE'S SELF

12. *aṅguṣṭha-mātrah puruṣo madhya ātmani tiṣṭhati: iśāno bhūta-bhavyasya na tato vijigṛpsate: etad vai tat.*

12. The person of the size of a thumb resides in the middle of the body. After knowing him who is the lord of the past and the future, one does not shrink (from Him). This, verily, is that.

aṅguṣṭha-mātra-puruṣa: the person of the size of a thumb. *Taittirīya Āraṇyaka* X. 38. 1; Ś.U. III. 13; V. 8; Maitrī VI. 38.

In the story of *Sāvitrī*, it is said that Yama, with his grim force extracted out of the body of *Satyavān* a person of the size of a thumb, bound in his snare and brought in his control.¹ See B.U. I. 5. 23; Revelation I. 8.

¹ *tataḥ satyavataḥ kāyāt pāsabaddham vaśam gatam aṅguṣṭha-mātram puruṣam niścakārṣa yamo balāt.*

13. *aṅguṣṭha-mātrah puruṣo jyotir ivādhūmakah:*

iśāno bhūta-bhavyasya sa evādyā sa u svah: etad vai tat.

13. The person of the size of a thumb resides in the middle of the body, like a flame without smoke. He is the lord of the past and the future. He is the same today and the same tomorrow. This, verily is that.

The lord of the past and the future is not a timeless Absolute but the ruler of the time order.

Ś discusses this passage in his *Sūtra Bhāṣya* (I. 3. 24 and 25) and argues that the soul which is said to be of the size of a thumb is in reality *Brahman*. Rāmānuja and Nimbārka agree and hold that the highest self is called 'thumb-sized' since it dwells in the heart of the worshipper. In B.U. the self is said to be 'as small as a grain of rice or barley and yet it is the ruler of all and lord of all,' V. 5. 1. In C.U., it is said to be of the measure of a span, *pradeśa-mātra*, V. 18. 1. Maitrī states all the views of the size of the soul. It tells us that a man 'reaches the supreme state by meditating on the soul, which is smaller than an atom or else of the size of the thumb, or of a span, or of the whole body.' VI. 38.

THE RESULTS OF SEEING VARIETY AND UNITY

14. *yathodakam durge vṛṣṭam parvateṣu vidhāvati, evam dharmān pṛthak paśyams tām evānuvidhāvati.*

14. As water rained upon a height flows down in various ways among the hills; so he who views things as varied runs after them (distractedly).

He who perceives differentiation of *dharmas* is condemned to the restless flowing he perceives.

15. *yathodakam śuddhe śuddham āsiktam tādṛg eva bhavati, evam muner vijānata ātmā bhavati gautama.*

15. As pure water poured forth into pure becomes the very same, so the self, O Gautama, of the seer who has understanding becomes (one with the Supreme).

tādṛg eva: the very same. Literally just such. Ś affirms metaphysical identity between the individual soul and the Supreme Self. Rāmānuja and Nimbārka hold that the individual soul is non-different, i.e. not separate from the Supreme Self. It attains equality with the Supreme. See M.U. III. 2. 8. *manana-śilasya ātmāpi param-ātma-jñānena viśuddhas san viśuddhena param-ātmanā samāno bhavati*. R.

Cp. the observations of the Christian mystics. Bernard of Clair-

vaux says: 'As a drop of water poured into wine loses itself and takes the colour and savour of wine, so in the saints all human affections melt away, by some unspeakable transmutation into the will of God. For how could God be all in all if anything merely human remained in man? The substance will endure, but in another beauty, a higher power, a greater glory.' St. Theresa says: 'Spiritual marriage is like rain falling from the sky into a river, becoming one and the same liquid, so that the river water and the rain cannot be divided; or it resembles a streamlet flowing into the ocean which cannot afterward be dis severed from it.'

Section 2

THE INDIVIDUAL SELF

1. *puram ekādāśa-dvāram ajasyāvakra-cetasah, anuṣṭhāya na śocati vimuktasca vimucyate: etad vai tat.*

1. (There is) a city of eleven gates (belonging to) the unborn, uncrooked intelligence. By ruling it one does not grieve and being freed is freed indeed. This, verily is that.

ekādāśa-dvāram: eleven-gated. B.G. (V. 13) mentions nine gates¹ which are the two eyes, two ears, two nostrils, mouth, anus and generating organ.¹ Here two others are mentioned to make up eleven and they are the navel and the saggital suture, the opening at the top of the skull (A.U. III. 12), through which the liberated soul is said to escape at death.

a-vakra-cetasah: whose thoughts are not crooked. *avakram*: *akuṣīlam*. *anuṣṭhāya*: ruling (the city). Ś takes it to mean 'contemplating,' *dhyātvā*. When the soul controls the gates and lives in peace it is free from sorrow. It is freedom which begins here (*jīvan-mukti*) and leads after death to complete release (*videha-mukti*).

2. *haṁśaś śuciṣat, vasur antarikṣasat hotā vediṣat, atithir duroṇasat, nṛṣat, varasat, ṛtasat, vyomasat, abjā, gojā, ṛtajā, adriajā, ṛtam brhat.*

2. He is the swan (sun) in the sky, the pervader in the space (between earth and heaven), the priest at the altar, the guest in the sacrificial jar (house). He dwells in men, in gods, in the right and in the sky. He is (all that is) born of water, sprung

¹ Bunyan in his *Holy War* describes the human soul as living in a city with five gates which are the five senses.

from the earth, born of right, born of mountain. He is the true and the great.

This *haṁsavatī* mantra whose seer is Vāma-deva is a prayer to the sun who illumines the world and dispels the darkness of men.

See R.V. IV. 40. 5; *Vājasaneyi Saṁhitā* X. 24; XII. 14; *Taittirīya Saṁhitā* III. 2. 10. 1; *Satapatha Brāhmaṇa* VI. 7. 3. 11.

vasu: the pervading: *vāsayati sarvān*. Ś.

hotā: priest. 'Fire' according to Ś. *hotāgnih, agnir vai hotā ity śruteḥ*.

In the *Satapatha Brāhmaṇa*, the triune Agni is identified with the sun in heaven, the air in the space between earth and heaven and with the priest or the guest on earth. Here, Agni, the Supreme energy is identified with *Brahman* or the *Ātman*. The verse affirms that the whole universe is non-different from the Supreme *Brahman*. *etad sarvam aparicchinna-satya-rūpa-brahmātmakam*. R.

3. *ūrdhvam prāṇam unnayaty apānam pratyag asyati, madhye vāmanam āsīnam viśve devā upāsate.*

3. He leads the out-breath upward, he casts inwards the in-breath, the dwarf who is seated in the middle, all the gods adore.

Originally *prāṇa* meant breath and was used for the Supreme Being. In the early Upaniṣads, all the vital powers (i.e. speech, breath, eye, ear and manas) are called *prāṇāḥ*. B.U. I. 5. 3; T.U. I. 7. These are looked upon as varieties of breath or as powers presiding over different parts of the body. *Prāṇa* and *apāna* stand for breaths in expiration and inspiration respectively.

vāmanam: the dwarf (another name for the thumb-sized person, *angusṭha-mātra puruṣa*).

'Worthy to be served,' *vananīyam sam-bhajanīyam*. Ś.

viśve devāḥ: all the gods. Ś interprets as 'the senses and the vital powers' which are subject to the person within, who is their Lord whom they worship by their uninterrupted activity.

4. *asya visraṁsamānasya sarīrasthasya dehinaḥ, dehād vimucyamānasya kim atra pariśiṣyate: etad vai tat.*

4. When the embodied self that dwells within the body slips off and is released from the body, what is there that remains? This, verily, is that.

What remains is the Universal Soul.

5. *na prānena nāpānena martyo jīvati kaś cana itareṇa tu jīvanli, yasminn etāv upāśritau.*

5. Not by any outbreath or inbreath does any mortal what-

ever live. But by another do they live on which these (life-breaths) both depend.

This verse repudiates the materialist doctrine that the soul is just an assemblage of parts. It makes out that as the house and the dweller are separate, the destruction of the house does not mean the destruction of the dweller. The loss of the body does not mean the dissolution of the soul, while desertion of the body by the soul would mean the disintegration of the body.

REBIRTH

6. *hanta ta idaṃ pravakṣyāmi guhyam brahma sanātanam:
yathā ca maraṇam prāpya ātmā bhavati gautama.*

6. Look (here). I shall explain to you the mystery of *Brahman*, the eternal, and also how the soul fares, after reaching death, O Gautama.

7. *yonim anye prapadyante śarīratvāya dehinaḥ,
sthānum anye'nusamyanti, yathā karma, yathā śrutam.*

7. Some souls enter into a womb for embodiment; others enter stationary objects according to their deeds and according to their thoughts.

While the Upaniṣads insist on the independent reality of the Supreme Self they also affirm the reality of the individual soul.

Here the law of Karma that we are born according to our deeds is assumed. *yathā śrutam yādṛśam ca vijñānam upārjītam tad anurūpam eva śarīram pratipadyanta iti. Ś.*

8. *ya eṣa supteṣu jāgarti kāmam kāmam puruṣo nirmimāṇaḥ
tad eva śukram tad brahma tad evāṃṣtam ucyate.
tasmin lokāḥ śritāḥ sarve, tad u nātyeti kaś cana: etad vai tat.*

8. That person who is awake in those that sleep, shaping desire after desire, that, indeed, is the pure. That is *Brahman*, that, indeed, is called the immortal. In it all the worlds rest and no one ever goes beyond it. This, verily, is that.

kāmam kāmam: desire after desire, really objects of desire. Even dream objects like objects of waking consciousness are due to the Supreme Person. Even dream consciousness is a proof of the existence of the self. See B.U. IV. 3.

No one ever goes beyond it: cp. Eckhart: 'On reaching God all progress ends.'

† Quoted in *New Indian Antiquary*, Vol. I, p. 205.

THE INNER SELF IS BOTH IMMANENT AND TRANSCENDENT

9. *agnir yathaiako bhuvanam praviṣṭo rūpam rūpam prati-rūpo
babhūva,
ekas tathā sarva-bhūtāntar-ātmā rūpam rūpam prati-rūpo
bahiś ca.*

9. As fire which is one, entering this world becomes varied in shape according to the object (it burns), so also the one Self within all beings becomes varied according to whatever (it enters) and also exists outside (them all).

Cp. R.V. where Indra, in his conflict with the demons, is said to have assumed many forms through his magic powers, becoming the counterform of every form.

rūpam rūpam prati-rūpo babhūva

indro māyābhiḥ pururūpa īyate. VI. 47. 18.

bahiś: outside. While the Self assumes many forms, it is yet outside the manifested world in its own unmodified nature. *svena avikṛteṇa rūpeṇa ākāśavat. Ś.* This verse teaches the immanence as well as the transcendence of the Supreme Self. Cp. R.V. X. 90, where all beings are said to be a quarter of the *puruṣa* while three-quarters are immortal in heaven, *tripād asyāṃṣtam divi. R.V. X. 90. 3; S.U. III. 9 and 10.*

10. *vāyur yathaiako bhuvanam praviṣṭo rūpam rūpam prati-rūpo
babhūva,
ekas tathā sarva-bhūtāntar-ātmā rūpam rūpam prati-rūpo
bahiś ca.*

10. As air which is one, entering this world becomes varied in shape according to the object (it enters), so also the one Self within all beings becomes varied according to whatever (it enters) and also exists outside (them all).

11. *sūryo yathā sarva-lokasya cakṣur na lipyate cakṣusair
bāhya-doṣaih
ekas tathā sarva-bhūtāntar-ātmā na lipyate loka-duḥkena
bāhyah.*

11. Just as the sun, the eye of the whole world, is not defiled by the external faults seen by the eye, even so, the One within all beings is not tainted by the sorrow of the world, as He is outside (the world).

The verse admits the reality of the pain of the world but denies that it touches the Supreme Self which is our inner being. The forms

which the Supreme assumes are not its modifications but are the manifestations of its possibilities. The Supreme Self is unaffected by the pain of the individual selves because the pain of the individual self is due to its identifying itself with its psycho-physical vehicle. The individual ego makes a confusion between the self and what is not the self. The Supreme, on the other hand, does not suffer because it is not subject to ignorance (*avidyā*) and it does not identify itself with any of the accidents to which its various psycho-physical vehicles are subject.

12. *eko vaśī sarva-bhūtāntar-ātmā ekam bijam bahudhā yah karoti,
tam ātmastham ye'nupaśyanti dhīrās teṣām sukham śāsva-
tam netareṣām.*

12. The one, controller (of all), the inner self of all things, who makes his one form manifold, to the wise who perceive him as abiding in the soul, to them is eternal bliss—to no others.

vaśī: controller. See B.U. IV. 4. 22; Ś.U. VI. 12.

ātmastham: abiding in the soul. The Supreme dwells in the inmost part of our being

sva-śarīra-hṛdayākāśe buddhau caitanyākāreṇābhiviyaktam. Ś. Cp. I John IV. 13. 'Hereby know we that we abide in Him and He in us, because He hath given us of His spirit.'

who makes his one form manifold. It is one in the unmanifested condition. It becomes manifold in the manifested condition. *ekī-bhū-
tāvibhāgāvasthamāmo-lakṣaṇambijam mahadādi bahu-vidha-prapañca-
rūpeṇa yah karoti tam.* R.

13. *nityo'nityānām cetanaś cetanānām eko bahūnām yo vidad-
hāti kāmān,
tam ātmastham yenupaśyanti dhīrāḥ; teṣām śāntiś śāsvatī,
netareṣām.*

13. The one eternal amid the transient, the conscious amid the conscious, the one amid many, who grants their desires, to the wise who perceive Him as abiding in the soul, to them is eternal peace and to no others.

See S.U. VI. 13.

nityo'nityānām, sometimes *nityo nityānām* the one eternal among the eternal.

The Supreme grants the desires of many. We may see here the doctrine of Divine providence.

14. *tad etad iti manyante' nirdeśyam paramam sukham,
kalham nu tad vijānīyam kimu bhāti vibhāti vā.*

14. This is that and thus they recognise, the ineffable Supreme bliss. How then may I come to know this? Does it shine (of itself) or does it shine (in reflection)?

Does the Supreme shine in Himself (see III. 1. 3. 12) or does He shine in His expression?

15. *na tatra sūryo bhāti, na candra-tārakam, nemā vidyuto
bhānti, kuto'yam agniḥ;
tam eva bhāntam anubhāti sarvam tasya bhāsā sarvam idam
vibhāti.*

15. The sun shines not there, nor the moon and the stars, these lightnings shine not, where then could this fire be? Everything shines only after that shining light. His shining illumines all this world.

The Supreme who is the source of all light, 'the master light of all our seeing'¹ cannot be known by any earthly light. Our knowledge cannot find him out.

See M.U. II. 2. 10; S.U. VI. 14; B.G. XV. 12. The symbol of light is the most natural and universal. Plato in his Seventh letter compares the sudden inspiration of the mystic to a 'leaping spark.' In the myth of the cave, the real world is a realm of light outside the cave. The Old Testament and the Zoroastrian religion speak of the antagonism between darkness and light. In the First Epistle of John, we read, 'God is light and in him is no darkness at all.'

Section 3

THE WORLD-TREE ROOTED IN BRAHMAN

1. *śrāhva-mūlo'vāk-śākha eṣo'śvatthas sanātanaḥ,
tad eva śukram tad brahma, tad evāmytam ucyate.
tasmin lokāḥ śrīlāḥ sarve tad u nātyeti kaś cana: etad vai tat.*

1. With the root above and the branches below (stands) this ancient fig tree. That (indeed) is the pure; that is *Brahman*. That, indeed, is called immortal. In it all the worlds rest and no one ever goes beyond it. This, verily, is that.

tad eva: that indeed, i.e. the root of this tree. The description here has its analogue in the description of the tree Igdrasil in Scandinavian mythology.

¹ Revelation XX. 1. 23.

The tree of life has its unseen roots in *Brahman*. The tree, roots and branches represent *Brahman* in its manifested form. While the tree of life is said to be imperishable *Brahman*, B.G., which uses this illustration, asks us to cut off the tree of existence by the potent weapon of non-attachment. XV. 1. 3. The tree grows upside down. It has its roots above and branches below. See S.U. III. 9; Maitrī VI. 4. The branches below are for Madhva the lower gods: *avāṁcaḥ adhamāḥ devāḥ sākḥāḥ yasya asau*.

THE GREAT FEAR

2. *yad idam kiñ ca jagat sarvam prāṇa ejati niḥśrtam mahad bhayaṁ vajram udyatam, ya etad vidur amṛtās te bhavanti.*

2. The whole world, whatever here exists, springs from and moves in life. (It is) the great fear (like) the upraised thunder-bolt. They that know that become immortal.

The whole world trembles in *Brahman*. *parasmin brahmaṇi saty ejati kampate. Ś.*

3. *bhayād asyāgnis tapati, bhayāt tapati sūryaḥ; bhayād indraś ca vāyus ca, mṛtyur dhāvati pañcamah.*

3. Through fear of him, fire burns; through fear (of him) the sun gives heat; through fear both Indra (the lord of the gods) and wind and Death, the fifth, speed on their way.

See T.U. II. 8. 1.

The source and sustaining power of the universe is *Brahman*. Evolution is not a mechanical process. It is controlled by *Brahman*, who is here represented as *prāṇa*, the life-giving power: *jagato mūlam prāṇa-pada-lakṣyam prāṇa-pravṛttir api hetuvāt. Ā.*

PERCEPTION OF THE SELF

4. *iha ced aśakad boddhum prāk śarīrasya visrasaḥ, tataḥ sargeṣu lokeṣu śarīratvāya kalpate.*

4. If one is able to perceive (Him) before the body falls away (one would be freed from misery); (if not) he becomes fit for embodiment in the created worlds.

aśakat: able. It is sometimes split up into *na śakat*, unable, i.e. if one fails to know it. The simplest meaning would be 'If one is not able to know (the Supreme) before the body falls away, one becomes fit for embodiment in the created worlds.' Ś interprets the verse

thus: 'If here, in this life, a man is able to know the awe-inspiring *Brahman* before the falling of the body, he is freed from the bond of *saṁsāra*; if he is not able to know, then for lack of knowledge, he takes embodiment in earth and other created worlds.' *sargeṣu lokeṣu*: created worlds. *V. sarveṣu kāleṣu*, at all times.

The verse teaches that it is possible for us to attain the saving wisdom here and now.

5. *yathādarse tathātmani, yathā svapne tathā pīty-loke, yathāpsu pariva dadṛṣe, tathā gandharva-loke chāyā-tapayor iva brahma-loke.*

5. As in a mirror, so (is it seen) in the soul, as in a dream, so in the world of the manes, as (an object) is seen in water, so in the world of the *gandharvas*; as shade and light in the world of *Brahmā*.

He can be seen in this life as in a glass, if his mind is pure and clear. In the region of the departed, he can be seen only as a reminiscence, a remembrance of dreams. In the world of the *gandharvas*, he can be seen as a reflection in trembling waters. In the world of *Brahmā* he can be seen clearly as shade and light.

gandharvas: angels who live in the fathomless spaces of air. R.V. VIII. 65. 5; see also B.U. IV. 3. 33.

6. *indriyāṇām pṛthag-bhāvam udayāstamayau ca yat, pṛthag utpadyamānānam matvā dhīro na śocati.*

6. Knowing the separate nature of the senses, which spring separately (from the various subtle elements) and (knowing also) that their rising and setting (are separate), the wise man does not grieve.

The discrimination of the Self from the sense organism is here insisted on. When the wise man knows, that the material senses do not come from the Self, that their rise and fall belong to their own nature, he grieves no more.

7. *indriyebhyaḥ param mano manasas sattvam uttamam, sattvād adhi mahān ātmā, mahato vyaktam uttamam.*

7. Beyond the senses is the mind; above the mind is its essence (intelligence); beyond the intelligence is the great self; beyond the great (self) is the unmanifest.

sattva: essence. Intelligence constitutes the essence of the mind. See notes on I. 3. 10 and 11.

8. *avyaktāt tu paraḥ puruso vyāpako'liṅga eva ca, yaṁ jñātvā mucyate jantur amṛtatvam ca gacchati.*

8. Beyond the unmanifest is the person, all-pervading and without any mark whatever. By knowing whom, a man is liberated and goes to life eternal.

alīnga: without any mark. See M.U. III. 2. 4; Maitrī V. 31, 35; VII. 2. 'Without any empirical attributes.' *sarva-samīkṣā-dharma-varjitah*. Ś. *Līnga* is a distinctive mark or sign. In logic, it is an invariable sign which constitutes the basis of inference. *Līnga* refers to *līnga-sama sūkṣmā-śarīra*, the entity consisting of *buddhi*, *ahamkāra*, *manas*, *indriyāni*, *tanmātrāṇi*. S.U. VI. 9; Maitrī VI. 10. 19. If *līnga* is taken in this sense, it means that the Supreme needs no subtle body as it is not subject to death and re-birth.

9. *na samāpṛṣṭe tiṣṭhati rūpam asya, na cakṣuṣā paśyati kaścanainam.*
hrdā maṇiṣā manasābhikṣpto ya etad vidur amṛtās te bhavanti.

9. Not within the field of vision stands this form. No one soever sees Him with the eye. By heart, by thought, by mind apprehended, they who know Him become immortal.

The first half points out that we cannot form a visual image of the Supreme Person and the second half urges that we can still apprehend Him by heart, by thought and by mind. The Supreme Reality is to be apprehended through the concentrated direction of all mental powers.

maṇiṣā (reflective) thought. *vikalpa-varjita buddhi*. *manas*: mind, true insight in the form of meditation. *manana-rūpeṇa samyag-darśana*. Ś. When the mind becomes clear and the heart pure, God-vision arises. Cp. R.V. I. 61. 2. *hrdā manasā maṇiṣā* We must seek God in our hearts and our souls. The process is called introversion, the solitary communing of the soul with God, the thought of the alone to the Alone, as Plotinus described it. Cp. Cassian: 'The mind will come to that incorruptible prayer which is not engaged in looking on any image, and is not articulate by the utterance of any voice or words; but with the intentness of the mind aglow, it is produced by an ineffable transport of the heart, by some insatiable keenness of spirit; and the mind being placed beyond all senses and visible matter, pours it forth to God with groanings and sighs that cannot be uttered.'¹

abhikṣpta: apprehended. As the concept of God is formed by our mental nature, it cannot be identical for all. This attitude develops charity, open-mindedness, disinclination to force one's views on other people's attention. If the Hindu does not feel that he belongs to the

¹ Collation X. 11. quoted in Dom Cuthbert Butler: *Benedictine Monachism*, 2nd Ed. (1924), p. 79.

chosen race, if he is relatively free from a provincial self-righteousness, it is to no small extent due to the recognition that the concepts of God are relative to our traditions and training.

10. *yadā pañcāvatiṣṭhante jñānāni manasā saha, buddhiś ca na viceṣṭati, tām āhuḥ paramām gatim.*

10. When the five (senses) knowledges together with the mind cease (from their normal activities) and the intellect itself does not stir, that, they say, is the highest state.

Cp. Boehme: 'When thou standest still from the thinking of self and the willing of self; when both thy intellect and will are quiet and passive to the expressions of the eternal world and spirit, and when thy soul is winged up and above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the Eternal Hearing, Seeing and Speaking will be revealed in thee, and so God heareth and seeth through thee, being the organ of this spirit and so God appeareth in thee and whispereth to thy spirit. Blessed art thou, therefore, if thou canst stand still from thy self-thinking and self-willing and canst stop the wheel of thy imagination and senses.'

11. *tām yogam iti manyante sthirām indriya-dhāraṇām apramattas tadā bhavati, yogo hi prabhavāpyayau.*

11. This, they consider to be Yoga, the steady control of the senses. Then one becomes undistracted for Yoga comes and goes.

apramattah: undistracted. *pramāda-varjitah samādhānam prati-nityam prayatnavān*. Ś. See also C.U. I. 3. 12 and II. 22. 2; M.U. II. 2. 4. In Buddhism all virtues are said to be centred in *apramāda* (Pāli *appamādo*). Keeness is the way of eternal life and slackness the way of death. *appamādo amatapadam, pamādo maccuno padam. Dhammapāda* 21.

prabhavāpyayau: comes and goes.

Vigilant keeness is necessary in Yoga, as it comes and goes. *jananāpāya-dharmakah*. Ś. *pratikṣanāpāyaśālitayā avadhānam apekṣitam*. R. If we are careful we will acquire it; if we are careless we will lose it. Mind is liable to fluctuation and therefore we should be extremely careful.

It is sometimes interpreted as 'beginning and end.' 'The world sinks down in Yoga and again is created afresh,' says Deussen. This is later Pātāñjala Yoga.

THE SELF AS EXISTENT

12. *naiva vācā na manasā prāptum śakyo na cakṣuṣā,
astīti bruvato'nyatra katham tad upalabhyate.*

12. Not by speech, not by mind, not by sight can he be apprehended. How can he be comprehended except by him who says, 'He is'?

He can be comprehended only by those who affirm that 'He is.'

The self as the knowing subject can never become an object. It can be realised through Yoga. While He transcends the ordinary means of apprehension, He can be immediately experienced through Yoga, and for such apprehension faith in His existence is an indispensable condition. The conviction of the reality of that which is sought is the prerequisite.

Commenting on this verse, Ś argues that the Supreme *Brahman* who is conceived as the source of the universe must be regarded as existent. We cannot conceive of the world as produced from nothing. The world effect must have an existent cause.

We can at least reasonably say of God that He is. Cp. Epistle to the Hebrews: 'He that cometh to God must believe that He is.' Cp. St. Bernard: 'Who is God? I can think of no better answer than, He who is. Nothing is more appropriate to the eternity which God is. If you call God good, or great or blessed, or wise or anything else of this sort, it is included in these words, namely, He is.'

13. *astīty evopalabdḥavyas tattva-bhāvena cobhayoh,
astīty evopalabdḥasya tattva-bhāvaḥ prasīdati.*

13. He should be apprehended only as existent and then in his real nature—in both ways. When He is apprehended as existent, his real nature becomes clear (later on).

The primary assertion that can be made of the Self is the declaration of existence, pure and simple.

ubhayoh: in both ways. In the conditioned and the unconditioned ways: *sopādḥika-nirupādḥikayoh.* Ś.

Rational faith in the existence of *Brahman* leads on to spiritual experience in which His nature is revealed to and understood by the believer.

In this section, the author speaks to us of the discipline of Yoga by which man's whole being is unified and concentrated on the realization of the highest Being who is also the inner and real self.

14. *yadā sarve pramucyante kāmā ye'sya hr̥dī śrītāḥ,
atha martyo'mṛto bhavaty atra brahma samaśnute.*

14. When all desires that dwell within the human heart are

cast away, then a mortal becomes immortal and (even) here he attaineth to *Brahman*.

When self-seeking desire, ignorance and doubt disappear, the vision of God is attained. The Upaniṣad treats fellowship with God as the consummation of spiritual experience.

15. *yadā sarve prabhidante hṛdayasyeha granthayah,
atha martyo'mṛto bhavaty etāvad anuśāsanam.*

15. When all the knots that fetter here the heart are cut asunder, then a mortal becomes immortal. Thus far is the teaching.

etāvad anuśāsanam: thus far is the teaching. The original Upaniṣad, it was felt, ended with I. 3. 17. These words seem to mark the end of the enlarged Upaniṣad. The remaining verses seem to be a still later addition.

16. *śataṁ caikā ca hṛdayasya nādyas tāsām mūrdhānam
abhiniṣṛtaikā:
tayordhvam āyann amṛtatvam eti, viṣvanṁ anyā utkramaṇe
bhavanti.*

16. A hundred and one are the arteries of the heart; one of them leads up to the crown of the head. Going upward through that, one becomes immortal; the others serve for going in various other directions.

See C.U. VIII. 6. 6, where it is said, that if a man has lived the disciplined life of a student and so 'found the self,' then at the time of death, his soul, dwelling in the heart, will pass upward by an artery known as *suṣumnā* (Maitrī VI. 21), to an aperture in the crown of the skull known as the *brahma-randhra* or *vidyā*, by which at the beginning of life it first entered. For there the soul rises by the sun's rays to the sun which is a door-way to the *Brahmā* world to those who know and a stopping-place for those who do not know. The other ways lead the unliberated to re-embodiment.

17. *aṅguṣṭhamātrah puruṣo'nlarātmā sadā janānām hṛdaye
sanniviṣṭah
tam svāc charīrāt pravṛthen muñjād ivesikām dhairyena:
tam vidyāc chukram amṛtam tam vidyāc chukram amṛtam
iti.*

17. The person of the size of a thumb, the inner self, abides always in the hearts of men. Him one should draw out with firmness, from the body, as (one may do) the wind from the

reed. Him one should know as the pure, the immortal, yea, Him one should know as the pure, the immortal.

dhairyeṇa: with firmness, *apramādeṇa*. Ś. with courage, with intellectual strength. *jñāna-kaūśaleṇa*. R.

18. *mṛtyu-proktāṁ naciketo'tha labdhvā vidyām etām yoga-vidhiṁ ca kṛtsnam, brahma-prāpto virajo 'bhūd vimṛtyur anyopy evam yo vid adhyātmam eva.*

18. Then Naciketas, having gained this knowledge declared by Death and the whole rule of Yoga, attained *Brahman* and became freed from passion and from death. And so may any other who knows this in regard to the self.

PRASNA UPANIṢAD

The *Praśna Upaniṣad* belongs to the *Atharva Veda* and has six sections dealing with six questions put to a sage by his disciples who were intent on knowing the nature of the ultimate cause, the power of *aum*, the relation of the Supreme to the constituents of the world. The Upaniṣad is so called as it deals with *praśna* or question.

INVOCATION

1. *bhadram karnebhiḥ śruṇuyāma devāḥ, bhadram paśyemāk-
śabhir yajatrāḥ;
sthīrair aṅgais tuṣṭuvāmsas tanūbhiḥ, vyaśema deva-hitam
yad āyuh.*

1. *Aum.* May we, O gods, hear what is auspicious with our ears. Oh ye, who are worthy of worship, may we see with our eyes what is auspicious. May we enjoy the life allotted to us by the gods, offering praise, with our bodies strong of limb.

2. *svasti na indro vṛddha-śravāḥ, svasti naḥ pūṣā viśva-vedāḥ,
svasti naḥ tārksyo ariṣṭa-nemiḥ, svasti no bṛhaspatir dadhātu,
Aum śāntiḥ, śāntiḥ, śāntiḥ.*

2. May Indra, of increasing glory, bestow prosperity on us; may Pūṣan, the knower of all, bestow prosperity on us; may Tārksya, of unobstructed path, bestow prosperity on us. May Bṛhaspati bestow prosperity on us. *Aum,* peace, peace, peace.

Question 1

SIX QUESTIONERS SEEK BRAHMA-KNOWLEDGE FROM A TEACHER

1. *sukeśā ca bhāradvājah, śaibyaś ca satya-kāmah, sauryāyaṇī
ca gārgyah, kausalyaś cāśvalāyano bhārgavo vaidarbhiḥ, kabaṇḍhī
kātyāyanah, te haite brahma-parāḥ, brahma-niṣṭhāḥ, param brah-
mānveṣamānā, eṣa ha vai tat sarvaṁ vakṣyatīti, te ha samit-pāṇayo
bhagavantam pippalādam upasannāḥ.*

1. Sukeśa son of Bhāradvāja, Satya-kāma son of Śibi, Gārgya grandson of Sūrya, Kausalya son of Aśvala, Bhārgava of the Vidarbha country, Kabandhi son of Kātya, these, indeed, devoted to *Brahman*, intent on *Brahman*, seeking the highest *Brahman*, approached the revered Pippalāda with sacrificial fuel in their hands, thinking that he would explain all to them.

2. *tān ha sa ṛṣir uvāca, bhūya eva tapasā brahmacaryeṇa
śraddhayā samvatsaram samvatsyatha, yathā-kāmaṁ praśnān
pṛcchatha, yadi vijñāsyāmaḥ sarvaṁ ha vo vakṣyāma iti.*

2. To them that seer said; live with me another year with austerity, chastity and faith. Then ask us questions according to your desire and if we know, we shall, indeed, tell you all that.

tapasā: with austerity. sense restraint. *indriya-samyamena. Ś.*
brahmacaryeṇa: with chastity. *yoṣitsmaraṇa-kīrtana-keḍipreḥṣana
guhyabhāṣaṇa-samkalpādhyavasāyakriyā-nirvṛtti-lakṣaṇāṣṭavidhamait-
huna-varjanarūpa-brahmacaryeṇa. R.*

QUESTION CONCERNING THE SOURCE OF CREATURES ON EARTH

3. *atha kabaṇḍhī kātyāyana upetya paṇḍita, bhagavan, kuto
ha vā imāḥ prajāḥ prajāyante iti.*

3. Then Kabandhi, son of Kātya, approached him and asked, Venerable Sir, whence, verily, are all these creatures born?

atha: then, i.e. after a year.

THE LORD OF CREATION CREATED MATTER AND LIFE

4. *tasmai sa hovāca prajā-kāmo vai prajā-patih, sa tapo'tapyata,
sa tapas tāptvā sa mithunam utpādayate, rayim ca prāṇam ca,
ity etau me bahudhā prajāḥ karisyata iti.*

4. To him he said, *Prajā-pati* (the lord of creation), verily, was desirous of offspring. He performed austerity. Having performed austerity, he produced the pair, matter and life, thinking that they would produce creatures for him variously.

rayi: matter, feminine.

prāna: life, masculine. These two are interpreted also as food and its eater. Here we have a duality of primary existences answering to matter and form of Aristotle. The application of this duality in the following verses is somewhat strange.

THE SUN IDENTIFIED WITH LIFE

5. *ādityo ha vai prāṇaḥ, rayir eva candramāḥ, rayir vā etat sarvam yan mūrtam cāmūrtam ca, tasmāt mūrtir eva rayiḥ.*

5. The sun, indeed, is life. Matter itself is the moon. Matter is, verily, all this, whatever is formed and formless. Therefore, whatever is formed is itself matter.

Matter and life interact and produce the whole creation. Everything, gross and subtle, is matter. In the cosmic process or becoming, there is always the element of matter. Rayi is the material medium in which all forms are expressed.

rayir evānnam. Ś.

sarvam api bhūtajātam rayiḥ. R.

6. *athāditya udayan yat prācīm diśam pravīṣati, tena prācyān prānān raśmiṣu sannidhatte yad dakṣiṇām yat pratīcīm yad udīcīm yad adho yad ūrdhvam yad antarā diśo yat sarvaṁ prakāśayati, tena sarvān prānān raśmiṣu sannidhatte.*

6. Now the sun, after rising, enters the eastern side. By that, he bathes in his rays all life that is in the east. When he illumines all the other sides of the south, the west, the north, below, above and in between, by that he bathes in his rays all living beings.

7. *sa eṣa vaiśvānaro viśva-rūpaḥ prāṇo'gnir udayate, tad etad ṛcābhyuktam.*

This is he, the Vaiśvānara fire, assuming every form, life and fire who rises (every day). This very doctrine is declared in a verse of the *Rg Veda*.

The sun which is life in its infinite variety rises as fire. *Vaiśvānara* is said to be the essence of all living beings, while *Viśva-rūpa* is said to be the essence of the whole cosmos, according to *Ā.*

narāḥ jivāḥ viśve ca te narāś ca viśvānarāḥ, sa eva vaiśvānaraḥ sarva-jivātmakah, viśva-rūpaḥ sarva-praṇācātmakah iti bhedaḥ.

8. *viśva-rūpaṁ hariṇam jāta-vedasam parāyaṇam jyotir ekam tapantam, sahasra-raśmiḥ śatadhā vartamānaḥ prāṇaḥ prajānām udayaty eṣa sūryaḥ.*

8. Who has all forms, the golden one, the all-knowing, the goal (of all), the sole light, the giver of heat, possessing a thousand rays, existing in a hundred forms—thus rises the sun, the life of all creation.

See Maitrī VI. 8.

The Sun, in many systems of ancient times, is regarded as the infinite life of all beings.

THE YEAR IS IDENTIFIED WITH THE LORD OF CREATION

THE TWO ROUTES

9. *saṁvatsaro vai prajā-patih, tasyāyane dakṣiṇam cottaram ca, tad ye ha vai tad iṣṭā-pūrte kṛtam ity upāsate, te cāndramasam eva lokam abhijayante, ta eva punar āvartante, tasmād ete ṛṣayah prajā-kāmā dakṣiṇam pratipadyante, eṣa ha vai rayir yah pitṛyānaḥ.*

9. The year, verily, is the lord of creation; of it (there are) two paths, the southern and the northern. Now those, verily, who worship, thinking 'sacrifice and pious acts are our work,' they win only the human world. They certainly return again. Therefore, the sages, desirous of offspring, take the southern route. This, which is called the path of ancestors, is verily matter (*rayi*).

The southern route is the material path where we perform acts with selfish desires. These acts are of two kinds *iṣṭa* and *pūrta*. The former relates to acts of ceremonial piety, observances of Vedic ritual, the latter to acts of social service and public good.

agnihotram tapas satyam vedānām upalambhanam, ālīhyam vaiśvadevam ca iṣṭam ity abhidhīyate; vāpi-kūpa-tatākādi devatāyatanaṁ ca anna-pradānam āramāḥ pūrtam ity abhidhīyate.

10. *athottareṇa tapasā brahmacaryeṇa śraddhayā vidyayāt-mānam anviśyādityam abhijayante, etad vai prāṇānām āyatanam,*

*etat amṛtam abhayam, etat parāyanam, etasmān na punar
āvartante, ity eṣa nirodhaḥ, tad eṣa ślokaḥ:*

10. But those who seek for the Self by austerity, chastity, faith and knowledge, they, by the northern route, gain the sun. That, verily, is the support of life breaths. That is eternal, the fearless. That is the final goal. From that they do not return. That is the stopping (of rebirth). About that, there is this verse:

Conventional piety and altruism are distinguished from ethical and spiritual development. The former do not save us from subjection to time; the latter do.

tapas is bodily control, bordering on mortification. Brahmacharya is sexual continence. *Śraddhā* is faith in the Divine. *Ātma-vidyā* is self-knowledge. *kāya-kleśādi-lakṣaṇena tapasā, strī-saṅga-rāhitya-lakṣaṇena brahmacharyena, āstikya-buddhi-lakṣaṇayā śraddhayā pratyag-ātma-vidyayā. . . R.*

Through the Sun they attain to Brahman. *brahma-prāpti-dvāra-bhūtam adītyam. Ibid.*

II. *pañca-pādām pītarām dvādaśākṛtim diva āhuḥ pare ardhe purīṣiṇam
atheme anya u pare vicakṣaṇam sapta-cakre ṣaḍara āhur
arpitam.*

II. They speak of him as the father, having five feet, and twelve forms, seated in the higher half of the heavens, full of water. And others, again, speak of him as the omniscient set on (a chariot of) seven wheels and six spokes.

pañca-pādām: having five feet, i.e. five seasons.

Cp. R.V. I. 164. 12.

Ś says that *hemanta* and *śiśira* seasons are combined into one.

pītarām: father. Time is the father of all things. *sarvasya janayitvāt pītṛtvam. Ś.*

dvādaśākṛtim: twelve forms, twelve months.

Time is ever on the move in the form of seven horses and six seasons.

12. *māso vai prajā-patiḥ, tasya kṛṣṇa-pakṣa eva rayiḥ, suklaḥ
prāṇaḥ, tasmād eta ṛṣayaḥ sukla iṣṭim kurvanti, itara itarasmin.*

12. The month, verily, is the lord of creation. Of this the dark half is matter, the bright half is life. Therefore, the seers perform sacrifices in the bright half, others in the other half.

The distinction between matter and form is stressed.

13. *aho-rātro vai prajā-patiḥ, tasyāhar eva prāṇo rātrir eva
rayiḥ; prāṇam vā ete praskandanti ye divā rātryā samyuḥyam te
brahmacharyam eva tad yad rātrau rātryā samyuḥyante.*

13. Day and night are, verily, the lord of creation. Of this, day indeed is life and the night verily is matter. They who join in sexual intercourse by day spill their life; that they join in sexual intercourse by night is chastity indeed.

It is clear from this verse that *brahmacharya* or chastity is not sexual abstinence but sex control. With all their exaltation of celibacy the Upaniṣads recognise the value of married life.

14. *annam vai prajā-patiḥ, tato ha vaitad relah, tasmād imāḥ
prajāḥ prajāyante.*

14. Food, indeed, is the lord of creation; from this, verily, is semen. From this creatures here are born.

15. *tad ye ha vai tat prajā-pati vratam caranti te mithunam
utpādayante.*

*teṣām evaiṣa brahma loko yeṣām tapo brahmacharyam yeṣu
satyam pratiṣṭhitam.*

15. Thus, those who practise this rule of the lord of creation, produce couples. To them alone is this brahmā world, in whom austerity, chastity and truth are established.

The seers of the Upaniṣads were not blind to the natural innocence and beauty of sex life and parental love.

16. *teṣām asau virajo brahma-loko na yeṣu jihmam, anytam, na
māyā ceti.*

16. To them is that stainless brahmā world, in whom there is no crookedness, falsehood or trickery.

māyā: trickery, the art of saying one thing and doing another. *māyā nāma bahir anyathātmānam prakāśya'nyathaiḥ kāryam karoti
sa māyā mithyācāra-rūpā. Ś.*

This use of the word *māyā* has led to the view that the world is deceptive in character.

Question 2

CONCERNING THE SUPPORTING AND ILLUMINING POWERS

1. *aiha hainam bhārgavo vaidarbhīḥ paṇḍita, bhagavan,
katy eva devāḥ prajāḥ vidhārayante, katara etat prakāśayante,
kaḥ punar eṣām varīṣṭha iti.*

1. Then Bhārgava of the Vidarbha country asked him (Pippalāda): Venerable sir, how many powers support the created world? How many illumine this? And who, again, among them is the greatest?

2. *tasmai sa hovāca, ākāśo ha vā eṣa devo vāyur agnir āpaḥ pṛthivī vān manaś cakṣuḥ śrotam ca, te prakāśyābhivadanti, vayam etad bānam avaśtabhya vidhārayāmah.*

2. To him, he said: 'ether verily is such a power—wind, fire, water, earth, speech, mind, eye and ear too. They, having illumined it, declare, "we sustain and support this body."'

bāna: body. *śarīra, kārya-kāraṇa-samghāta. Ś.*

LIFE THE GREATEST OF THEM

3. *tān variṣṭhaḥ prāṇa uvāca, mā moham āpadyatha, aham evaitat pañcadhātmanam pravibhajyātad bānam avaśtabhya vidhārayāmi iti.*

3. Life, the greatest of them, said to them: 'Do not cherish this delusion; I, alone, dividing myself fivefold, sustain and support this body.'

pañcadhā: fivefold, the five forms of breath.

4. *te śraddadhānā babbhūvuh, so'bhīmānād ūrdhvam utkrāmata iva, tasmīn utkrāmāty yathetare sarva evotkrāmante, tasmīnś ca pratiṣṭhamāne sarva eva pratiṣṭhante, tad yathā makṣikā madhu-kara-rājānam utkrāmāntām sarva evotkrāmante tasmīnś ca pratiṣṭhamāne sarva eva pratiṣṭhante, evaṃ vān manaś cakṣuḥ śrotam ca, te pṛtāḥ prāṇam stuvanti.*

4. They believed him not. Through pride, he seemed to go upward (from the body). When he went up, all the others also went up. When he settled down, all others too settled down. This, as all the bees go up when the king bee goes up and as they settle down when the king bee settles down, even so, speech, mind, sight and hearing. They, being satisfied, praise life.

5. *eṣo'gnis tapaty eṣa sūrya eṣa parjanya maghavān eṣa vāyuh: eṣa pṛthivī rayir devaḥ sad-asac cāmṛtam ca yat.*

5. As fire, he burns; he is the sun. He is the bountiful rain-god; He is the wind. He is the earth, matter, god. He is being and non-being and what is immortal.

sad-asat: the formed and the unformed. *sat mūrtam, asat amūrtam. Ś.*

6. *arā iva ratha-nābhau prāṇe sarvam pratiṣṭhitam, tco yajūmsi sāmāni yajñāḥ kṣatram brahma ca.*

6. As spokes in the centre of a wheel, everything is established in life; the *Rg* (verses), the *Yajus* (formulas) and the *sāmans* (chants) as also sacrifice, valour and wisdom.

7. *prajā-patiś carasi garbhe tvam eva pratijāyase, tūbhyam prāṇa prajāstv imā balim haranti yaḥ prāṇaḥ pratitiṣṭhasi.*

7. As the lord of creatures, thou movest in the womb; it is then thyself that art born again. O life, creatures—here bring offering to thee who dwellest with the vital breaths.

Prajā-pati moves in the form of the seed in the father and the son in the mother. *piṇḍ garbhe reto-rūpeṇa mātur garbhe putra-rūpeṇa. Ā.* This verse reveals the state of scientific knowledge in those days.

8. *devānām asi vahnitamāḥ pītrnām prathamā svadhā, ṛṣinām caritam satyam atharvāṅgirasām asi.*

8. Thou art the chief bearer (of offerings) to the gods; thou art the first offering to the fathers; thou art the true practice of the seers, descendants of Atharvaṇ and Aṅgiras.

9. *indras tvam prāṇa, tejasā, rudro'si parirakṣitā, tvam antarikṣe carasi sūryas tvam jyotiṣām patih.*

9. Indra art thou, O Life, by thy valour; Rudra art thou as a protector. Thou movest in the atmosphere as the sun, the lord of the lights.

10. *yadā tvam abhivarṣasy athemāḥ prāṇate prajāḥ, ānandarūpās tiṣṭhanti kāmāyānnam bhaviṣyati.*

10. When thou pourest down rain, then these creatures breathe (and) live in a state of bliss (thinking) that there will be food according to their desire.

11. *vṛātyas tvam prāṇa, ekarsir atā viśvasya satpatih vayam ādyasya dātaraḥ, pitā tvam mātariṣva, naḥ.*

11. Thou art ever pure, O Life, the one seer, the eater, the real lord of all. We are the givers of what is to be eaten. O, all-pervading Air, thou art our father.

vṛātya: ever pure. 'Being the first born and so having no one else to initiate you, you are uninitiated. The meaning is that you are by nature, pure.' Ś. *prathamajātivād anyasya samśkartuḥ abhāvād asaṃskṛto vṛātyas tvam, svabhāvata eva śuddha ity abhi-prāyaḥ.* Later *vṛātya* came to mean one who lost caste by non-observance of prescribed ceremonies or otherwise. *saṃskāra-hīnaḥ.* See Ā and R.

ekarṣi: the one seer, the name given to Agni by the followers of the *Atharva Veda*. See *Īśa* 16.

12. *yā te tanūr vāci pratīṣṭhitā yā śrotre yā ca cakṣuṣi yā ca manasi santatā śivām tām kuru motkramiḥ.*

12. That form of thine which is well-established in the speech, or in the ear and in the eye, which exists continuously in the mind, make that auspicious; do not get away.

śivām: auspicious or restful. *śāntam*. Ś. *śobhanam*. R.

13. *prāṇasyedam vaṣe sarvaṃ tri-dive yat pratīṣṭhitam māteva pūtrān rakṣasva, śrīś ca prajñām ca vidhehi naḥ iti.*

13. All this is under the control of life, which is well established in the three worlds. Protect us as a mother her sons. Grant to us prosperity and wisdom.

For a controversy between *prāṇa* or life principle and the organs of sense, see C.U. V. 1. 6-15.

as a mother to her sons: In the *Devī Bhāgavata*, the devotee prays: 'O noble Goddess, may this relationship of mother and son prevail unbroken between thee and me, now and for ever more.'

eṣa vāyor aviratā kila devī bhūyāt vyāptiḥ sadaiva janānī sutayor ivārye.

Question 3

THE LIFE OF A PERSON

1. *atha hainam kausalyaś cāśvalāyanah papraccha, bhagavan, kuta eṣa prāṇo jāyate, katham āyāty asmiṃ charīre, ātmānam vā pravibhajya katham pratīṣṭhate, kenotkrāmate, katham bāhyam abhidhatte, katham adhyātmanam iti.*

1. Then Kausalya, the son of Aśvala, asked him (Pippalāda): Venerable Sir, whence is this life born? How does it come into this body? And how does it distribute itself and establish itself? In what way does it depart? How does it support what is external? How (does it support) what relates to the self?

2. *tasmai sa hovāca, atipraśnān pṛcchasi, brahmiṣṭho'siti tasmāt te'ham bravāmi.*

2. To him, he then said: You are asking questions which are (highly) transcendental. Because (I think) you are most devoted to *Brahman*, I will tell you.

atipraśnān: questions of a transcendental character such as the origin of the world, *janmādīvam*. Ś. Subtle questions, *sūkṣma-praśnam*. Ā.

3. *ātmanā eṣa prāṇo jāyate, yathaiṣā puruṣe chāyaitasminn etad ālatam, manokṛtenāyāty asmiṃ sarīre.*

3. This life is born of the self. As in the case of a person there is this shadow, so is this (life) connected (with the self). It comes into this body by the activity of the mind.

A person's life in this body is the appropriate result of his activities in the previous existence. As the shadow of former lives a new life arises.

4. *yathā samrādevādihikṛtān viniyuṅkte, etān grāmān etān grāmān adhiṣṭhasveti, evam evaiṣa prāṇah itarān prāṇān pṛthak pṛthag eva sannidhatte.*

4. As a sovereign commands his officers, saying, 'you superintend such and such villages,' even so does this life allot the other vital breaths to their respective places.

5. *pāyūpasthe'pānam, cakṣuḥ śrotre mukha-nāsikābhyām prāṇān svayam pratīṣṭhate, madhye tu samānah eṣa hy etadd hutam annam samam nayati, tasmād etāḥ saptaṛciṣo bhavanti.*

5. The out-breath is in the organs of excretion and generation, the life breath as such is in the eye and ear as also in the mouth and nose. In the middle is the equalising breath. It is this that equalises whatever is offered as food. From this arise the seven flames.

6. *hr̥dy hy eṣa ātmā, atraitad ekaśatam nāḍīnām, tāsān śatam śatam ekaikasyām dvāsaptaṭīr dvāsaptaṭīh pratīśākhā nāḍī-sahasrāni bhavanti, āsu vyānaś carati.*

6. In the heart is this self. Here are these hundred and one arteries. To each one of these belong a hundred smaller arteries. To each of these belong seventy-two thousand branching arteries. Within them moves the diffused breath.

See C.U. VIII. 6-6; B.U. II. 1-19.

The self which is in the heart is the *jīvātman* or the *lingātman*. Ś and Ā.

7. *athaikayordhva udānah, puṇyena puṇyalokam nayati, pāpēna pāpam, ubhābhyām eva manuṣya-lokam.*

7. Now, rising upward through one of these the up-breath leads, in consequence of good (work) to the good world, in consequence of evil to the evil world, in consequence of both to the world of men.

8. *ādityo ha vai bāhyaḥ prāṇa udayati, eṣa hy enam cakṣuṣam*

prānam anugrḥṇānaḥ, pṛthivyām yā devatā saiṣā puruṣasyāpānam avaśṭabhyāntarā yad ākāśas sa samāno, vāyur vyānaḥ.

8. The sun, verily, rises as the external life for it is that which helps the life breath in the eye. The divinity which is in the earth supports a person's outbreath. What is between (the sun and the earth) is the equalising breath. Air is the diffused breath.

9. *tejo ha vai udānaḥ, tasmād upaśāntatejāḥ punar-bhavam indriyair manasi sampādyamānaḥ.*

9. Fire, verily, is the upbreath. Therefore, he whose fire (of life) has ceased, goes to rebirth, with his senses sunk in mind.

10. *yat citta tenaiṣa prānam āyāti, prānas tejasā yuktaḥ saḥātmanā yathā samkalpitam lokam nayati.*

10. Whatever is one's thinking, therewith one enters into life. His life combined with fire along with the self leads to whatever world has been fashioned (in thought).

11. *ya evam vidvān prānam veda na hāsya prajā hīyate, amṛto bhavati, tad eṣa ślokaḥ:*

11. The wise one who knows life thus, to him there shall be no lack of offspring. He becomes immortal. As to this, there is this verse:

12. *utpattim āyatim sthānam vibhutvam caiva pañcadhā, adhyātmanā caiva prānasya vijñāyāmṛtam aśnute, vijñāyāmṛtam aśnuta iti.*

12. The birth, the entrance, the abode, the fivefold overlordship and the relation to self of the life, knowing these one obtains immortality, knowing these one obtains immortality.

Anyone who knows the birth of life, its entrance into the body, how it abides there in its fivefold division and knows its relation to the inner spirit enjoys eternal life.

Question 4

CONCERNING SLEEP AND THE ULTIMATE BASIS OF THINGS

1. *atha hainam sauryāyanī gārgyaḥ paṇḍitaḥ, bhagavan, etasmin puruṣe kāni svāpanti, kāny asmin jāgrati, katara eṣa*

devaḥ svāpnān paśyati, kasyaitat sukham bhavati, kasmin nu sarve sampratiṣṭhitā bhavanti iti.

1. Then Gārgya, the grandson of Sūrya, asked him (Pippalāda): Venerable Sir, what are they that sleep in this person? What are they that keep awake in him? What is the god that sees the dreams? Whose is this happiness? In whom, pray, are all these established?

2. *tasmai sa hovāca: yathā, gārgya, maricayor arkasyāstam gacchataḥ sarvā etasmins tejo-maṇḍala ekī-bhavanti, tāḥ punaḥ punar udayataḥ pracaranti, evam ha vai tat sarvam pare deve manasy ekī-bhavati, tena tarhy eṣa puruṣo na śrnoti, na paśyati, na jighrati, na rasayate, na spṛśate, nābhivadate, nādatte, nānan-dayate, na visṛjate, neyāyate, svāpīṭity ācaksate.*

2. To him, then, he said: O Gārgya, as all the rays of the setting sun become one in this circle of light and as they spread forth when he rises again and again, even so does all this become one in the supreme god, the mind. Therefore, in that state, the person hears not, sees not, smells not, tastes not, touches not, speaks not, takes not, rejoices not, emits not, moves not. (Then) they say, he sleeps.

3. *prānāgnaya evaitasmin pure jāgrati, gārhapatyo ha vā eṣopānaḥ, vyāno'nvāhārya-pacanaḥ, yad gārhapatyāt pranīyate prānayanād āhavanīyah prānaḥ.*

3. The fires of life alone remain awake in this city. The householder's fire is the out-breath. The (southern) sacrificial fire is the diffused breath. The in-breath is the oblation fire, from being taken, since it is taken from the householder's fire.

Life is conceived as a sacrifice and these three life breaths are symbolically identified with the fires used in the Vedic sacrifice. *gārhapatya*, householder's fire. It is the sacred home fire kept burning at home.

anvāhārya-pacana: southern sacrificial fire. It is the fire of the south used for offerings to the ancestors.

4. *yad ucchvāsa-niḥsvāśāv etāv āhuti samam nayatīti samānaḥ, mano ha vā va yajamānaḥ, iṣṭa-phalam evodānaḥ, sa evam yajamānam ahar ahar brahma gamayati.*

4. The equalising breath is so called because it equalises the two oblations, the in-breathing and the out-breathing. The mind, indeed, is the sacrificer. The fruit of sacrifice is the up-breath. It leads the sacrificer every day to *Brahman*.

See C.U. VI. 8. 1. In deep sleep the soul is said to be at one with Brahman; only we do not know it. See also C.U. VIII. 3. 2.

5. *atraiṣa devaḥ svapne mahimānam anubhavati, yad dṛṣṭam dṛṣṭam anupaśyati, śrutam śrutam evārtham anuśṛnoti, deśa-digan-taraiś ca praty anubhūtam punaḥ punaḥ praty anubhavati, dṛṣṭam cādṛṣṭam ca śrutam cāśrutam cānubhūtam cānanubhūtam ca sac cāsac ca sarvam paśyati sarvaḥ paśyati.*

5. There, in sleep, that god (mind), experiences greatness. He sees again whatever object has been seen, he hears again whatever has been heard, he experiences again and again whatever has been experienced in different places and directions. What has been seen and not been seen, what has been heard and what has not been heard, what has been experienced and what has not been experienced, what is existent and what is non-existent, he sees all; being all he sees (all).

Usually in dreams, we have reproductions of waking experiences but sometimes we have also new constructions. See B.U. IV. 3 9-18, where the creative side of dream consciousness is mentioned.

DREAMLESS SLEEP

6. *sa yadā tejasābhībhūto bhavati, atraiṣa devaḥ svapnān na paśyati, atha tad elasmīn śarīre etat sukham bhavati.*

6. When he is overcome with light, then in this state, the god (mind) sees no dreams. Then here in this body arises this happiness.

The state of dreamless sleep is described here.

7. *sa yathā, saumya, vayāmsi vāso vṛkṣam sampratiṣṭhante, evam ha vai tat sarvam para ātmani sampratiṣṭhante.*

7. Even as birds, O dear, resort to a tree for a resting-place, so does everything here resort to the Supreme Self. They all find their rest in the Supreme Self.

8. *pṛthivī ca pṛthivī-mātrā ca, āpaś cāpo-mātrā ca, tejaś ca tejo-mātrā ca, vāyuś ca vāyu-mātrā ca, ākāśaś cākāśa-mātrā ca, cakṣuś ca draṣṭavyam ca, śrotam ca śrotavyam ca, ghrāṇam ca ghrātavyam ca, rasas ca rasayitavyam ca, tvak ca sparśayitavyam ca, vāk ca vaktavyam ca, hastau cādātavyam ca, upasthaś cānandayitavyam ca, pāyus ca visarjayitavyam ca, pādau ca gantavyam ca, manaś ca mantavyam ca, buddhiś ca boddhavyam*

ca, aham-kāraś cāham-kartavyam ca, cittam ca cetayitavyam ca, tejaś ca vidyotayitavyam ca, prāṇaś ca vidhārayitavyam ca.

8. Earth and the elements of earth, water and the elements of water, fire and the elements of fire, air and the elements of air, ether and the elements of ether, sight and what can be seen, hearing and what can be heard, smell and what can be smelled, taste and what can be tasted, the skin and what can be touched, speech and what can be spoken, hands and what can be handled, the organ of generation and what can be enjoyed, the organ of excretion and what can be excreted, the feet and what can be walked, the mind and what can be perceived, the intellect and what can be conceived, the self-sense and what can be connected with the self, thought and what can be thought, radiance and what can be illumined, life-breath and what can be supported by it.

We have here an enumeration of the Sāṃkhya principles of the five cosmic elements, the ten organs of perception and action, mind, intellect, self-sense and thought together with light and life.

9. *eṣa hi draṣṭā, spraṣṭā, śrotā, ghrātā, rasayitā, mantā, boddhā, kartā, vijñānātmā, puruṣaḥ, sa pare'kṣara ātmani sampratiṣṭhate.*

9. He, verily, is the seer, the toucher, the hearer, the smeller, the taster, the perceiver, the knower, the doer, the thinking self, the person. He becomes established in the Supreme Undecaying Self.

The subject self is established in the Spirit which transcends all duality, even the distinction of subject and object.

10. *param evākṣaram pratipadyate sa yo ha vai tad acchāyam, aśarīram, alohitam, śubhram, akṣaram vedayate; yas tu, saumya, sa sarvajñaḥ sarvo bhavati. tad eṣa ślokaḥ:*

10. He who knows the shadowless, bodiless, colourless, pure, undecaying self attains verily, the Supreme, Undecaying (self). He who, O dear, knows thus becomes omniscient, (becomes) all. As to this, there is this verse:

11. *vijñānātmā saha devaiś ca sarvaiḥ prāṇā bhūtāni sampratiṣṭhanti yatra, tad akṣaram vedayate yas tu, saumya, sa sarvajñaḥ sarvam evāviveśa iti.*

11. He who knows that Undecaying (self) in which are established the self of the nature of intelligence, the vital

breaths and the elements along with all the gods (powers) becomes, O dear, omniscient and enters all.

Question 5

1. *atha hainam śaibyaś satya-kāmaḥ paṇḍitaḥ, sa yo ha vai tad, bhagavan, manusyeṣu prāyañāntam aumkāram abhidhyāyita, katamaṁ vā va sa tena lokam jāyatīti.*

1. Then Satya-kāma, son of Śibi, asked him (Pippalāda): Venerable Sir, what world does he, who among men, meditates on (the syllable) *Aum* until the end of his life, win by that?

Ś explains *abhidhyāna* to be intense contemplative activity free from all distractions. *bāhya-viśayebhya upasamhṛta-karanāḥ samāhita-citto bhaktyāveśīta-brahmabhāve aumkāre ātma-pratyaya-santāna-vicchedo bhinnajālīya pratyayāntarākhilīkṛtonirvātastha-dīpa-śikha-samo bhidhyāna-śabdārthāḥ.*

2. *tasmai sa hovāca, etad vai, satya-kāma, param cāparam ca brahma yad aumkārah, tasmād vidvān etenaivāyatanenaikataram anveti.*

2. To him, he said: That which is the sound *Aum*, O Satya-kāma, is verily the higher and the lower *Brahman*. Therefore, with this support alone does the wise man reach the one or the other.

The verse distinguishes between the Unqualified Absolute *Brahman* and the qualified Personal *Īśvara*.

3. *sa yady eka-mātram abhidhyāyita, sa tenaiva samveditas tūrnam eva jagatyām abhisampadyate; tam tso manuṣya-lokam upanayante, sa itra tapasā brahmacaryeṇa śraddhayā sampanno mahimānam anubhavati.*

3. If he meditates on one element (*a*), he, enlightened even by that, comes quickly to the earth (after death). The *Rcas* (verses) lead him into the world of men. There, endowed with austerity, chastity and faith, he experiences greatness.

4. *atha yadi dvi-mātreṇa manasi sampadyate, so'ntarikṣam yajurbhir unnīyate soma-lokam, sa soma-loke vibhūtiṁ anubhūya punar āvartate.*

4. Then, (if he meditates on this) as of two elements (*au*) he attains the mind. He is led by the *yajus* (formulas) to the intermediate space, the world of the moon; having experienced greatness there, he returns hither again.

5. *yaḥ punar etam tri-mātreṇa aum ity etenaivākṣareṇa param puruṣam abhidhyāyita, sa tejasi sūrye sampannah; yathā pādo-daras tvacā vinirmucyata evaṁ ha vai sa pāpmanā vinirmuktah sa sāmabhir unnīyate brahma-lokam, sa etasmāḥ jīvaghanāt parāt-param puriṣayam puruṣam iḥṣate: tad etau ślokaḥ bhavatah.*

5. But if he meditates on the highest person with the three elements of the syllable *Aum* (*a, u, m*), he becomes one with the light, the sun. Even as a snake is freed from its skin, even so is he freed from sins. He is led by *sāma* (chants) to the world of *Brahmā*. He sees the person that dwells in the body, who is higher than the highest life. As to this there are these (two verses).

Ś says: The world of *Brahmā* is the world of *Hiranya-garbha* who is the lord of the *satya-loka*. *Hiranya-garbha* is the self of all the jīvas travelling in *saṁsāra*; for he is the internal self of all living beings in the subtle form and in him, the subtle self are all the jīvas strung together. So he is 'jīva-ghana.' *sa hiranya-garbhaḥ sarveṣāṁ saṁsārinām, jīvānām ātma-bhūtaḥ; sa hy antar-ātmā līṅga-rūpeṇa sarva-bhūtānām, tasmin hi līṅgātmani samhatāḥ sarve jīvāḥ, tasmāt sa jīva-ghanah.*

The knower of the three elements *a, u, m*, sees the Supreme beyond the *Hiranya-garbha*. He obtains liberation and is not forced to return to mundane life. He sees the Supreme *Īśvara* who is beyond the world-soul and that vision qualifies him for liberation. *jīva-ghanāt param puruṣam paśyati, tato mukto bhavati. Ā.*

6. *tisro-mātrā mṛtyumatyaḥ prayuktā anyonya-saktā anavi-prayuktāḥ. kriyāsu bāhyābhyantara-madhyamāsu santyaḥ-prayuktāsu na kampate jñāḥ.*

6. The three elements (each) leading to death (by itself), if they are united to each other without being separated and employed in actions well performed, external, internal or intermediate, the knower does not waver.

If a man meditates on the three elements, separately, it is an emblem of mortality; if he meditates on them as interconnected, he gets beyond mortality. *jāgrat-svapna-susupta-puruṣāḥ saha sthānair mātrā-traya-rūpeṇa aumkāratma-rūpeṇa dṛṣṭāḥ sa hy evaṁ vidvān sarvātma-bhūta aumkāra-mayaḥ kuto vā calet kasmin vā. Ś.*

The interconnection of the three elements, *a, u, m*, indicates the inter-relatedness of the three worlds of waking, dream and sleep. See M.U.

He becomes one with the personal Supreme *Īśvara*, obtains

sarvātmatva, becomes one with the whole universe and is not disturbed as there is nothing independent of him, *sva-vyatirikṭābhāvāt*. Ā.

7. *ṛgbhir etam, yajurbhir antarikṣam, sāmabhir yat tat kavayo vedayante tam aumkāreṇaivāyatānenānveti vidvān yat tac chāntam, ajaram, amṛtam, abhayam, param ca.*

7₁ With the *ṛg* (verses) (one attains) this world, with the *yajus* (formulas) (one attains) the interspace and with the *sāman* (chants) (one attains) to that which the seers recognise. That, the wise one attains, even by the mere sound *Aum* as support, that which is tranquil, unaging, immortal, fearless and supreme.

kavayah: sūrayah: sages.

The Supreme status is beyond the three worlds. The *turiya* state, though it underlies the other three states also transcends them.

Question 6

CONCERNING THE PERSON OF SIXTEEN POINTS

1. *atha hainam sukeśā bhāradvājah papraccha, bhagavan, hiranya-nābhah kausalyo rāja-putro mām upetyaitam praśnam aprcchata; ṣoḍaśa kalam, bhāradvāja, puruṣam vettha, tam aham kumāram abruvam, nāham imam veda, yady aham imam aveḍiṣam katham te nāvaksyam iti, sa-mūlo vā eṣa pariśusyati yo'nṛtam abhivadati, tasmān nārhamy anṛtam vaktum, sa tūṣṇīm ratham āruhya pravavrāja, tam tvā prcchāmi, kvāsau puruṣah iti.*

1. Then, Sukeśa, son of Bharadvāja, asked him: Venerable Sir, Hiranya-nābha, a prince of the Kosala kingdom approached me and asked this question, 'Bhāradvāja, do you know the person with sixteen parts?' I replied to that prince, 'I know him not. If I had known him, why should I not tell you about it. Verily, to his roots, he withers, who speaks untruth. Therefore, it is not proper for me to speak untruth.' In silence, he mounted his chariot and departed. I ask you about him, where is that person?

He who speaks an untruth withers to his roots.

2. *tasmai sa hovāca, ihāvāntah-sarīre, saumya, sa puruṣo yasminn etāh ṣoḍaśa kalāḥ prabhavanti iti.*

2. To him he said: Even here, within the body, O dear, is that person in whom these sixteen parts arise.

The self of the sixteen parts becomes in the *Sāṃkhya* system the *līnga-sarīra* or the subtle body (see below verse 4), with some modifications.

3. *sa iṅśāmcakre, kasminn aham utkrānta utkrānto bhaviṣyāmi, kasmin vā pratiṣṭhite pratiṣṭhāsyāmi iti.*

3. He (the person) thought (in himself): In whose departure shall I be departing? And in whose settling down shall I be settling down?

4. *sa prānam asṛjata, prānūc chraddhām kham vāyur jyotir āpah pṛthivīndriyam, mano'nnam, annād vīryam, tapo mantrāḥ karma lokāḥ, lokeṣu ca nāma ca.*

4. He created life; from life, faith, ether, air, light, water, earth, sense organ, mind and food; from food, vital vigour, austerity, hymns, works, worlds and in the worlds name.

Ś means by *prāna*, *Hiranya-garbha* or the world-soul. *hiranya-garbhāḥkhyam sarva-prāni-kāraṇādḥaram, antar-ātmānam*. Śraddhā or faith comes next and then the material elements. *Nāma* suggests individuation. The souls exist in the world-soul, in their subtle condition, and then they acquire embodiment or gross condition.

5. *sa yathemā nadyah syandamānāḥ samudrāyanāḥ samudram prāpyāstam gacchanti bhidyete tāsām nāma-rūpe samudra ity evam procyate, evam evāsyā paridraṣṭur imāḥ ṣoḍaśa kalāḥ puruṣāyanāḥ puruṣam prāpyāstam gacchanti bhidyete cāsām nāma-rūpe puruṣa ity evam procyate, sa eṣo' kalo'mṛto bhavati, tad eṣa ślokaḥ:*

5. As these flowing rivers tending towards the ocean, on reaching the ocean, disappear, their name-shape broken up, and are called simply the ocean, even so of this seer, these sixteen parts tending towards the person, on reaching the person, disappear, their name-shape broken up, and are called simply the person. That one is without parts, immortal. As to that there is this verse:

See M.U. IV. 2. 8; C.U. VIII. 10.

As the names of the rivers are lost in the sea, so are our names and shapes lost when we reach the Divine. 'To Tao all under heaven will come as streams and torrents flow into a great river or sea.' *Tao Te Ching*, XXXII. Cp. Rūmī, 'that your drop may become the sea' (Ode 12), and 'None has knowledge of each who enters that

he is so and so' (Ode 15. Nicholson: *Shams-i-Tabriz*). Eckhart says: 'When I go back into the ground, into the depths, into the well-spring of the Godhead, no one will ask me whence I came or whither I went.'

Cp. Christina Rossetti:

'Lord, we are rivers running to Thy sea,
Our waves and ripples all derived from Thee,
A nothing we should have, a nothing be
Except for Thee.'

6. *arā iva ratha-nābhau kalā yasmin pratiṣṭhitāḥ
taṁ vedyam puruṣam veda yathā mā vo mṛtyuḥ parivyathāḥ.*

6. In whom the parts are well established as spokes in the centre of the wheel, know him as the person to be known, so that death may not afflict you.

CONCLUSION OF THE INSTRUCTION

7. *tān hovāca, etāvad evāham etat param brahma veda, nātah
param astī ti.*

7. To them, then, he (Pippalāda) said, 'only thus far do I know of that Supreme *Brahman*. There is naught higher than that.'

8. *te taṁ arcayantaḥ, tvam hi naḥ pitā yo'smāham
avidyāyāḥ param pārāṁ tārāyasi, iti; namaḥ parama-ṛṣibhyo
namaḥ parama-ṛṣibhyah.*

8. They praised him (and said): Thou, indeed, art our father who does take us across to the other shore of ignorance.

Salutation to the supreme seers.

Salutation to the supreme seers.

naḥ pitā: our father. The teacher who helps us to know the truth is the spiritual father as distinct from the physical father, *śarīra-mātram janayati*. Ś.

MUNḌAKA UPANIṢAD

The *Munḍaka Upaniṣad* belongs to the *Atharva Veda* and has three chapters, each of which has two sections. The name is derived from the root *mund*, 'to shave,' as he that comprehends the teaching of the Upaniṣad is shaved or liberated from error and ignorance. The *Upaniṣad* states clearly the distinction between the higher knowledge of the Supreme *Brahman* and the lower knowledge of the empirical world. It is by this higher wisdom and not by sacrifices or worship that one can reach *Brahman*. Only the *saṁnyāsin* who has given up everything can obtain the highest knowledge.

MUṆḌAKA I

Section I

THE TRADITION OF BRAHMA-KNOWLEDGE

1. *brahmā devānām prathamah sambabhūva viśvasya kartā
bhuvanasya goptā
sa brahma-vidyām sarva-vidyā-pratiṣṭhām atharvāya jyeṣṭha-
putrāya prāha.*

1. Brahmā arose as the first among the gods, the maker of the universe, the protector of the world. He taught the knowledge of *Brahman*, the foundation of all knowledges, to Atharvan, his eldest son.

Brahmā, the creator of the world and its governor arose, by the exercise of his own choice. His rise is unlike the birth of individuals which is determined by their past deeds. Ś. *svātantryena na dharmā-dharma-vaśāt*. Brahmā here is *Hiranya-garbha*, the world-soul.

brahma-knowledge: A life without philosophy is not livable for man, in the view of Socrates. See Plato's *Apology*. Aristotle observes: 'All the other sciences which are not philosophy are more necessary, but none is more important than philosophy.'

2. *atharvane yām pravadeta brahmātharvā tām purovācāṅgire
brahma-vidyām
sa bhāradvājāya satyavāhāya prāha bhāradvājo'ṅgirase
parāvarām.*

2. That knowledge of *Brahman*, which Brahmā taught to Atharvan, and Atharvan in olden times told Aṅgiras. He (in his turn) taught it to Satyavāha, son of Bhāradvāja and the son of Bhāradvāja to Aṅgiras—both the higher and the lower (knowledge).

parāvarām: both the higher and the lower (knowledge) or 'knowledge descended from the greater to the lesser. What permeates the objects of all knowledge, great and small.' Ś. *parasmāt parasmād avareṇa prāpteti parāvarā, parāvāra sarva-vidyā-viśaya-vyāptiḥ vā tām parāvarām.*

Avidyā is *aparā-vidyā* concerned with things perishable and *vidyā* is *parā vidyā* dealing with Imperishable Being. Higher knowledge is concerned with the understanding of the nature of the supreme good, *niḥśreyasa*, and the lower knowledge deals with the disciplines relating to instrumental values.

3. *śaunako ha vai mahāśālo'ṅgirasam vidhivad upasannah*

paṇḍita, kasmin nu bhagavo vijñāte sarvam idam vijñātam bhavati iti.

3. Śaunaka, the great householder, duly approached Aṅgiras and asked, through what being known, Venerable Sir, does all this become known?

'Is there one cause of all the varieties in the world, which cause bein gknown, all will be well known?' *kim nu asti sarvasya jagad-bhedasyaika-kāraṇam yad ekasmin vijñāte sarvam vijñātam bhavati?* Ś.

TWO KINDS OF KNOWLEDGE

4. *tasmai sa hovāca: dve vidye veditavye iti ha sma yad brahmavidō vadanti, parā caivāparā ca.*

4. To him he said, two kinds of knowledge are to be known, as, indeed, the knowers of *Brahman* declare—the higher as well as the lower.

aparā: lower knowledge. It is also a kind of knowledge, not *bhrama* or *mīthyā jñāna*, error or falsehood. It also aims at knowledge of the highest reality even though in a partial or imperfect manner.

5. *tatrāparā ṛg-vedo yaṅur-vedaḥ sāmavedo tharva-vedaḥ śikṣā kalpo vyākaraṇam niruktaṁ chando jyotiṣam—iti. aha parā yayā tad akṣaram adhigamyate.*

5. Of these, the lower is the *Ṛg Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharva Veda*. Phonetics, Ritual, Grammar, Etymology, Metrics and Astrology. And the higher is that by which the Undecaying is apprehended.

Cp. *Śivasvarodaya*. The Veda is not to be called Veda for there is no *veda* in Veda. That is truly the Veda by which the Supreme is known.

*na vedam veda ity āhur vede vedo na vidyate.
parātmā vedyate yena sa vedo veda ucyate.*

THE IMPERISHABLE SOURCE OF THINGS UNPERCEIVABLE

6. *yat tad adreśyam, agrāhyam, agotram, avarṇam, acakṣuh-śrotam tad apāni-pādam,*

nītyam vidhum sarva-gaṁ susūkṣmam tad avyayam yad bhūta-yonim paripaśyanti dhīrāḥ.

6. That which is ungraspable, without family, without caste, without sight or hearing, without hands or feet, eternal, all-

pervading, omnipresent, exceedingly subtle, that is the Undecaying which the wise perceive as the source of beings.

adreśyam: unperceivable. *adreśyam adreśyam sarveṣām buddhīn-driyānām agamyam.* Ś.

vidhum: all-pervading. *vividham brahmādi-sthāvarānta-prāṇi-bhedair bhavati vidhum.* Ś.

The indescribable Absolute *Brahman* is also the source of beings, *bhūta-yoni*. For Śaṅkara, *bhūta-yoni* is *Īśvara*, for Madhva it is *Viṣṇu*.

The use of the word *yoni* suggests that *Brahman* is the material cause of the world, according to R. *yoni-śabdasyopādāna-vacanāt*.

R mentions another verse here which is not found in some editions:

*yasmāt param nāparam asti kiñcid yasmān nānyo na jyāyo'sti kaścī,
vṛkṣa iva stabdho divi tiṣṭaty ekas tenedam pūrṇam puruṣeṇa sarvam.*

7. *yathorṇa-nābhīḥ sṛjate grhṇate ca, yathā pṛthivyām ośadhayas sambhavanti,*

yathā sataḥ puruṣāt keśalōmāni tathākṣarāt sambhavatiḥa viśvam.

7. As a spider sends forth and draws in (its thread), as herbs grow on the earth, as the hair (grows) on the head and the body of a living person, so from the Imperishable arises here the universe.

There is no suggestion here that the world is an illusory appearance of *Brahman*. The illustrations are intended to convey that *Brahman* is the sole cause and there is no second to *Brahman* which can be used by *Brahman*. *kāraṇāntaram anapekṣya svayam eva sṛjate.* Ś.

8. *tapasā cīyate brahma, tato'nnam abhijāyate,
annāt prāṇo manah satyam lokāḥ karmasu cāmytam.*

8. By contemplative power *Brahman* expands. From that food is produced. From food, life (thence) mind, (thence) the reals (the five elements); (thence) the worlds; (thence the rituals) in the rituals, immortality.

tapas: contemplative power is the energy by which the world is produced. *bahusyām iti saṁkalpa-rūpeṇa jñānena brahma sṛṣṭyun-mukham bhavati.* R. Tapas is derived from two roots which make out that it is austerity or meditation. *tapā samtāpa iti, tapā ālocana iti.* The Supreme works by means and ends and by gradual steps: *krameṇa, na yugapat.* Ś.

Brahman in relation to the cosmos is the Personal God who is self-conscious and contemplative. The first product *anna* is for Ś, the unmanifested principle of objectivity, *avyākṛtam*. The two represent the subject and the object and next arises *prāna*, which Ś equates with the world-soul. *hiranya-garbho brahmano jñāna-kriyā-śakti-adhiṣṭhita-jagat sādharmaṇo'vidyā-kāma-kārma-bhūta-samu-dāya-bijānkuro jagad-ātmā*. All these products are working towards immortality which is the goal of creation.

9. *yah sarvajñah sarva-vid yasya jñānamayam tapaḥ; tasmād etad brahma nāma-rūpam annam ca jāyate.*

9. He who is all-knowing and all-wise, whose austerity consists of knowledge, from him are born this *Brahmā* (*Hiranya-garbha*), name-shape and food

The all-knowing, all-wise is *Īvara* or the Absolute in relation to the world. He is wisdom, His *tapas* is *jñāna*. From him issues the world-soul, *Hiranya-garbha* or *Brahmā*.

anādi-nidhanam brahma śabda-rūpam yaḥ akṣaram, vivartate 'rtha-bhāvena prakriyā agato yataḥ.

Vākyapadiya I. 1.

The *Brahman* who is without beginning and end, who is of the form of the indestructible word is apparently transformed into objects, and this is the process through which creation takes place. *Sphota* is the indivisible idea with its dual form of *śabda*, word and *artha*, meaning.

MUNḌAKA 1

Section 2

CEREMONIAL RELIGION

1. *tad etat satyam:*

mantresu karmāni kavayo yāny apaśyāms tāni tretāyām bahudhā santatāni,

tāny ācaratha niyatam, satyakāmā, eṣa vaḥ pañthāḥ sukṛtasya loke.

1. This is that truth. The works which the sages saw in the hymns are variously spread forth in the three vedas. Perform them constantly, ye lovers of truth. This is your path to the world of good deeds.

tretāyām: in the three Vedas or generally performed in the *tretā* age *yuge prāyaśaḥ pravṛtāni*. Ś.

2. *yathā lelāyate hy arcis samiddhe havya-vāhane, tad ājya-bhāgāv antareṇāhutīḥ pratipādayec chraddhayā-hutam.*

2. When the flame (which) moves after the fire has been kindled, then one should throw with faith his oblations between the two portions of melted butter.

havya-vāhana: fire; the bearer of the sacrifice.

3. *yasyāgnihotram adarśam apaurṇamāsam acāturmāsyaṃ anāgrayanam alithivarjitam ca*

ahutam avaiśvadevam avidhinā hutam ā-saptamāms tasya lokān hinasti.

3. He whose agnihotra sacrifice is not followed by the sacrifice of the new moon and of the full moon, by the four months' sacrifice, by the ritual (performed in the harvest season) is without guests, without oblations, without the ceremony to all the gods or gives offerings contrary to rule, (such conduct) destroys his worlds till the seventh.

The opposition of the *Upaniṣads* to the observance of rites is greatly exaggerated. The performance of rites is unnecessary for those who are already liberated while it is necessary for attaining liberation. When performing rites we must be fully aware of what we are doing. There is a vital difference between the routine performance of rites and an understanding performance of them.

In *Satapatha Brāhmaṇa* (II. 2. 2. 8-20) it is said that the gods and the demons were both the children of *Prajā-pati* both devoid of spiritual wisdom and so were subject to the law of change and death. Only *Agni* was immortal. Both set up their sacrificial fires. The demons performed their rites externally and the gods then set up that fire in their inward self. *evam . . . antarātman ādadhata* and having done so became immortal and invincible and overcame their mortal and vincible foes. Again, 'by knowledge (*vidyayā*) they ascend to where desires have migrated (*parāgatāḥ*) it is not by offerings (*dakṣiṇābhīḥ*) nor by ignorant ardour (*avidvāmsaḥ tapasvināḥ*) . . . but only to knowers that that world belongs.' *Satapatha Brāhmaṇa* X. 5. 4. 16. We must set up the sacrificial fire within our self. We must feed the flame by truthful utterance, for we quench it by speaking falsehood. The distinction between external conformity and inward purity is ultimately resolved when the whole of life is interpreted and lived sacrificially. See also *Satapatha Brāhmaṇa* X. 4. 2. 31 and XIII. 1. 3. 22.

4. *kālī karālī ca mano-javā ca sulohitā yā ca sudhūmravarnā, sphulinginī viśva-rūpī ca devī lelāyamānā iti sapta-jihvāḥ.*

4. The seven moving tongues of fire are the black, the terrific, the swift as mind, the very red, the very smoky-coloured, the spark blazing, the all-shaped goddess.

all-shaped: another reading *viśvaruce*, all-tasting.

5. *eteṣu yaś carate bhrājamāneṣu yathā-kālam cāhutayo hy ādadāyan
tam nayanty etās sūryasya rāsmayo yatra devānām patir
eko' dhivāsah.*

5. Whosoever performs works, makes offerings when these (tongues) are shining and at the proper time, these (offerings) in the form of the rays of the sun lead him to that (world) where the one lord of the gods abides.

devānām patih: the one lord of the gods. Indra according to Ś and Hiraṇya-garbha according to R.

6. *ehy ehīti tam āhutayas suvarcasah sūryasya rāsmibhir
yajamānam vahanti
priyam vācam abhivadantyo'rcayantya, eṣa vaḥ puṇyas
sukṛto brahma-lokaḥ.*

6. The radiant offerings invite him with the words, 'come, come,' and carry the sacrificer by the rays of the sun, honouring him and saluting him with pleasing words: 'This is your holy world of Brahmā won through good deeds.'

7. *plavā hy ete adṛḥā yajña-rūpā aṣṭādaśoktam avaram yeṣu
karmā:
etac chreyo ye' bhinandanti mūḍhāḥ jarā-mṛtyum te punar
evāpiyanti.*

7. Unsteady, verily, are these boats of the eighteen sacrificial forms, which are said to be inferior karma. The deluded who delight in this as leading to good, fall again into old age and death.

aṣṭādaśoktam: eighteen in number consisting of the sixteen *ṛviks*, the sacrificer and his wife.

avaram: inferior because it is devoid of knowledge. *kevalam jñāna-varjītam karma*. Ś.

Ritual is by itself not enough. Vasiṣṭha tells Rāma:—
*kālam yajña-tapo-dāna-tīrtha-devārcana-bhramaiḥ.
cīram ādhi, śatopetāḥ kṣapayanti mṛgā iva.*

Deluded by sacrifice, austerity, almsgiving, pilgrimage and worship of gods men pass many years in misery, like unto beasts. Again, *Garuḍa Purāna*:—

*sva-sva-varnāśramācāra-nivatāḥ sarva-mānavāḥ
na jñanti param dharmam vṛthā naśyanti dāmbhikāḥ.*

All those who are intent on the performance of the duties of their own caste and stage of life do not know the supreme virtue and go to ruin with their pride.

Again in *Garuḍa Purāna*, it is said: Deluded by my māyā, the ignorant desire (to see me) who am hidden, by adopting the vows of single meal, fasting and the like which tend to weaken the body.
*ekabhuktopavāsādyair niyamaiḥ kāya-śoṣanaiḥ
mūḍhāḥ paroḁsam icchanti mama māyā-vimohitāḥ.*

See B.G. XVII. 5 and 6.

8. *avidyāyām antare vartamānāḥ svayam dhīrāḥ paṇḍitam
manyamānāḥ
janghanyamānāḥ pariyanti mūḍhāḥ, andhenaiiva nīyamānā
yathāndhāḥ.*

8. Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools, afflicted with troubles, go about like blind men led by one who is himself blind.

See Kaṭha I. 2. 5.; Maitri VII. 9.

9. *avidyāyām bahudhā vartamānā vayam kṛtārthā ity abhi-
manyanti bālāḥ:
yat karmino na pravēdayanti rāgāt tenāturāḥ kṣīṇalokāḥ
cyavante.*

9. The immature, living manifoldly in ignorance, think 'we have accomplished our aim.' Since those who perform rituals do not understand (the truth) because of attachment, therefore they sink down, wretched, when their worlds (i.e. the fruits of their merits) are exhausted.

bālāḥ: immature, ignorant. *ajñāninaḥ*. Ś.

10. *iṣṭāpūrtam manyamānā varīṣṭham nānyac chreyo vedayante
pramūḍhāḥ
nākasya pṛṣṭhe te sukṛte'nubhūtvemaṁ lokam hīnataram vā
viśanti.*

10. These deluded men, regarding sacrifices and works of merits as most important, do not know any other good. Having enjoyed in the high place of heaven won by good deeds, they enter again this world or a still lower one.

iṣṭā-pūrtam: see Praśna I. 9.n.

nākasya: of heaven or the place where sorrow is unknown. *kaṁ sukham na bhavatiṣy akam dukkham tan navidyate yasmin asau nākaḥ*. Ā.

II. *tapah śraddhe ye hy upavasanty aranye śāntā vidvāṃso
bhaikṣācaryām carantah,
sūrya-dvāreṇa te virajāḥ prayānti yatrāmṛtah sa puruṣo hy
avyayātmā.*

II. But those who practise austerity and faith in the forest, the tranquil knowers who live the life of a mendicant, depart freed from sin, through the door of the sun to where dwells the immortal, imperishable person.

aranye: in the forest; spiritual life in India has solitary meditation as one of its essential stages. It has been the cherished ambition and pursuit of the lonely ascetic. It is assumed that those who are distracted by the cares and encumbered by the possessions of the world find it hard to secure their spiritual ends. Those emancipated from these are free to devote themselves to the highest aim. When once the end is reached, the Indian *sannyāsīn* travels at pleasure and has no fixed residence or occupation. The first Christians were homeless wanderers. The mendicant rather than the resident community of monks has been the Indian ideal. Monasteries are more temporary rest-houses or centres of learning than permanent habitations.

The Hindu system of *āśramas* according to which every one of the twice-born towards the close of his life must renounce the world and adopt the homeless life and the ascetic's garb has had great influence on the Indian mind. Though in intention, certain classes were not eligible to become monks, in practice monks were recruited from all castes.

The Jain and the Buddhist orders though based on the ancient Hindu custom have become more centralised and co-ordinated. Mutts or monasteries have become more popular among the Hindus also. To erect a monastery for the service of the wandering ascetics has become recognised as an act of religious piety.

In these verses the Upaniṣad points out the superiority of the way of knowledge to the empty and formal ritualism of the *Brāhmaṇas*. The latter lead to the world of *Brahmā* which lasts as long as this world lasts while the former takes us to the world of *Īśvara*, i.e. oneness with the Supreme, where we obtain *sarvātmabhāva*.

BRAHMA-KNOWLEDGE TO BE SOUGHT FROM A TEACHER

12. *parīksya lokān karmacitān brāhmaṇo nirvedam āyān nāsty
akṛtah kṛtena
tad vijñānārtham sa gurum evābhigacchet samit-pāṇih
śrotṛiyam brahma-niṣṭham.*

12. Having scrutinised the worlds won by works, let a *Brāhmaṇa* arrive at non-attachment. The (world) that is not made is not (won) by what is done. For the sake of this knowledge, let him only approach, with sacrificial fuel in hand, a teacher who is learned in the scriptures and established in *Brahman*.

Karma is a means to what is transitory and not eternal. *karma anityasyaiva sādhanam*. S.

śrotṛiyam: a teacher who is learned in the scriptures. *śruta vedāntam*. He should also be a man of realisation.

brahma-niṣṭham: established in *Brahman*. *brahma-sākṣātkāravantam*. R.

13. *tasmai sa vidvān upasannāya samyak praśānta-cittāya
samānvitāya
yenākṣaram puruṣam veda satyam provāca tām tattvato
brahma-vidyām.*

13. Unto him who has approached in due form, whose mind is tranquil and who has attained peace, let the knowing (teacher) teach in its very truth that knowledge about *Brahman* by which one knows the Imperishable person, the true.

Cp. the Buddha: 'The *Brāhmaṇa* whose self has been cleansed of sins, who is free from conceit, whose nature is not stained by passions, who is self-controlled, who has studied the Vedānta and lived a chaste life is indeed the man who can expound the doctrine of *Brahman*.'

*yo brāhmaṇo bāhita-pāpa-dhammo nihuhunko nikkasāvā ya-tatto
vedāntagū vusita-brahmacariyo dhammena so brāhmaṇo brahma-
vādam vadēyya*

yass'ussadā n'atthi kuhiñci loka'ti.

Udāna I. 4. Pali Text Society edition (1885) p. 3.

MUNDAKA 2

Section I

THE DOCTRINE OF BRAHMAN—ĀTMAN

I. *tad etat satyam:
yathā suḍīptāt pāvakād visphulingāḥ sahasraśaḥ prabhavante
sarūpāḥ
tathākṣarād vivīdhāḥ, saumya, bhāvāḥ prajāyante tatra caivāpi
yanti.*

1. This is the truth. As from a blazing fire, sparks of like form issue forth by the thousands, even so, O beloved, many kinds of beings issue forth from the immutable and they return thither too.

See B.U. II. I. 20.

2. *divyo hy amūrtah puruṣah sa bāhyābhyantaro hy ajah aprāno hy amanāḥ subhro akṣarāt parataḥ parah.*

2. Divine and formless is the person. He is without and within, unborn, without breath and without mind, pure and higher than the highest immutable.,

akṣara, the immutable: the unmanifested, *prakṛti*: the self is beyond this.

3. *etasmāḥ jāyate prāno manaḥ sarvendriyāni ca, kham vāyur jyotir āpah pṛthivī viśvasya dhāriṇī.*

3. From him are born life, mind, all the sense-organs (also) ether, air, light, water and earth, the supporter of all.

jāyate: are born. It is not creation but emanation that is suggested. Ś points out that the world which issues out of him is not real. *avidyā-viśaya-vikāra-bhūtaḥ, nāmadheyah anṛtāmakaḥ*. It is as real as the person from whom it issues. So even the author is said to be unreal, being the manifestation of the Supreme *Brahman* through *māyā*.

caitanyaṁ nirupādhikaṁ sūddham avikalpam brahma tattvajñānād jīvānām kaivalyam tad eva māyā-pratibimbila-rūpeṇa kāraṇam bhavati. Ā.

The whole creation is traced to the personal Lord *Īsvara* who along with the principle of objectivity is a manifestation of the Absolute *Brahman*.

4. *agnir mūrdhā, cakṣuṣī candra-sūryau, diśaḥ śrotre, vāg vivṛtās ca vedāḥ; vāyuh prāno hṛdayam viśvam, asya padbhyām pṛthivī hy eṣa sarva-bhūtāntarātmā.*

4. Fire is His head, His eyes are the sun and the moon, the regions of space are His ears, His speech the revealed Vedas; air is His life and His heart the world. Out of His feet the earth (is born); indeed He is the self of all beings.

We have here a description of the *viśva-rūpa* which in B.G. XI receives enlargement. It is reported of St. Benedict that he beheld a transfiguration in which he saw the whole world before him as in a

sphere all collected together. Rudolf Otto: *Mysticism: East and West* (1932), p. 60.

The *sūtrātman*, world-soul, is pictured as the world form or *virāṭ*. *pañca-mahā-bhūtānām antar-ātmā śhūla-pañca-bhūta-sarīro hi virāṭ iti. Ā.*

5. *tasmād agnis samidho yasya sūryaḥ somāt parjanya ośadhayaḥ pṛthivyām, pumān retas siñcati yoṣitāyām bahviḥ prajāḥ puruṣāt samprasūtāḥ.*

5. From him (proceeds) fire whose fuel is the sun; from the moon, the rain; herbs on the earth. (nourished by them) the male fire pours seed in the female, thus are creatures produced from the person.

6. *tasmād ṛcaḥ sāma yoḥjūṁṣi dīkṣā yajñas ca sarve kratavo dakṣiṇās ca, samvatsaraś ca yajamānaś ca lokāḥ somo yatra pavate yatra sūryaḥ.*

6. From him are born the *ṛc* (verses), the *sāman* (chants), the *yoḥjūṣ* (formulas), the rites of initiation, all the sacrifices, ceremonies and sacrificial gifts, the year too, and the sacrificer, and the worlds where the moon purifies and where the sun (shines).

Here is a reference to the world of the fathers and the world of the gods. See C.U. V. 10.

7. *tasmāc ca devā bahudhā samprasūtāḥ sādhyā manuṣyāḥ paśavo vayāṁsi prāṇāpānau vrīhi-yavau tapaś ca śraddhā satyam brahmācaryam vidhiś ca.*

7. From him also the gods are born in manifold ways, the celestials, men, cattle, birds, the in-breath and the out-breath, rice and barley, austerity, faith, truth, chastity and the law.

8. *saṭpa-prāṇāḥ prabhavanti tasmāt saṭpārciṣas samidhas saṭpa-homaḥ saṭpa ime lokā yeṣu caranti prāṇā guhāsaya nihatās saṭpa saṭpa.*

8. From him come forth the seven life-breaths, the seven flames, their fuel, the seven oblations, these seven worlds in which move the life-breaths, seven and seven which dwell in the secret place (of the heart).

Ś explains the seven *prāṇas* as the seven organs of sense in the

head, i.e. two eyes, two ears, two nostrils and the mouth. These are compared to the seven different sacrificial oblations. The perceptions produced by their activities are the flames of the sacrifice. The activities of the different senses are co-ordinated by the mind which is located in the heart.

9. *atas samudrā girayaś ca sarve asmāt syandante sindhavas sarva-rūpāḥ, ataś ca sarvā ośadhayo rasaś ca yenaiśa bhūtais tiṣṭhate hy antar-ātmā.*

9. From him, all the seas and the mountains, from him flow rivers of every kind; from him are all herbs and their juice too; by which, together with the elements, the inner soul is upheld.

While the inward way of contemplation takes us to the self, there is the other side of union with the world. The knower penetrates the whole world and becomes the All.

10. *puruṣa evedam viśvaṁ karma tapo brahma parāmṛtam, etad yo veda nihitam guhāyām so'vidyā-granthim vikiraṭīha, saumya.*

10. The person himself is all this, work, austerity and Brahmā beyond death. He who knows that which is set in the secret place (of the heart), he, here on earth, O beloved, cuts asunder the knot of ignorance.

He gets rid of ignorance. 'The universe has no separate existence apart from the person.' *na viśvaṁ nāma puruṣād anyad kincid asti. Ś.*

MUNḌAKA 2

Section 2

THE SUPREME BRAHMAN

1. *āvih sannihitam guhācaram nāma mahat padam atraitat samarpitam, ejaṭ prānaṁ nimiṣac ca yad etat jānatha sad asad varenyam param vijñānād yad varīṣṭham prajānām,*

1. Manifest, well-fixed, moving, verily, in the secret place (of the heart) such is the great support. In it is centred all this which moves, breathes and winks. Know that as being, as

non-being, as the supreme object to be desired, as the highest beyond the reach of man's understanding.

sannihitam: well-fixed. *samyak-sthitam hr̥di, Ś. sarva-prāṇinām hr̥daye sthitam. Ā.*

2. *yad arcimad yad anubhyo'nu ca, yasmin lokā nihitā lokinas ca*

tad etad akṣaram brahma sa prāṇas tad u vān manah, tad etat satyam, tad amṛtam, tad veddhavyam, saumya, viddhi.

2. What is luminous, what is subtler than the subtle, in which are centred all the worlds and those that dwell in them, that is the imperishable *Brahman*. That is life, that is speech and mind. That is true, that is immortal, O beloved, that is to be known, know (that).

veddhavyam: that is to be known or penetrated, from the root *vyadh*, to penetrate.

3. *dhanur grhītvā aupaniṣadam mahāstram śaram hy upāsā-niṣitam samādadhīta:*

āyamyā tad-bhāvagatena cetasā lakṣyam tad evākṣaram, saumya, viddhi.

3. Taking as the bow the great weapon of the Upaniṣads, one should place in it the arrow sharpened by meditation. Drawing it with a mind engaged in the contemplation of that (*Brahman*), O beloved, know that Imperishable *Brahman* as the target.

samādadhīta, v. samdhīyata. samdhānam kuryāt. Ś.

4. *pranavo dhanuḥ, śaro hy ātmā, brahma tal lakṣyam ucyate, apramattena veddhavyam, śaravat tanmayo bhavet.*

4. The syllable *aum* is the bow: one's self, indeed, is the arrow. *Brahman* is spoken of as the target of that. It is to be hit without making a mistake. Thus one becomes united with it as the arrow (becomes one with the target).

apramattena: without making a mistake, or becoming indifferent to other objects and developing a one-pointed mind, *viśayāntara-vimukhena ekāgra-cittena. R.*

tanmaya: united with it; becomes one with it, *ekātmatva. Ś.*

5. *yasmin dyauḥ pṛthivī cāntarikṣam otam manah saha prānaiś ca sarvaiḥ, tam evaikam jānatha ātmānam, anyā vāco vimuñcatha, amṛtasyaiśa setuḥ.*

5. He in whom the sky, the earth and the interspace are woven as also the mind along with all the vital breaths, know him alone as the one self. Dismiss other utterances. This is the bridge to immortality.

anyā vācaḥ: other utterances, relating to lower knowledge or not-self. *apara-vidyā-rūpaḥ*. Ś. *anātma-viśaya-vācaḥ*. R.

In the beginning, the two worlds of heaven and earth were one. They came into separate being by the act of creation and what separates them is the river or sea of time and space. From earth we have to find our way to heaven by crossing the river of time. See *Epinomis* 984 E.

6. *arā iva ratha-nābhau samhatā yatra nāḍyaḥ sa eṣo'ntaś carate bahudhā jāyamānaḥ, aum ity evam dhyāyathātmanam, svasti vaḥ pārāya tamaśaḥ paraślāt.*

6. Where the arteries of the body are brought together like the spokes in the centre of a wheel, within it (this self, moves about) becoming manifold. Meditate on *aum* as the self. May you be successful in crossing over to the farther shore of darkness.

pārāya. V. *parāya*.

tamaśaḥ: darkness, the darkness of ignorance. *avidyā-tamaśaḥ*. Ś.

7. *yaḥ sarvajñaḥ sarva-vid yasyaiśa mahimā bhuvī divye brahma-pure hy eṣa vyomny ātmā pratiṣṭhitāḥ.*

7. He who is all-knowing, all-wise, whose is this greatness on the earth, in the divine city of Brahman, in the ether (of the heart) is that self-established.

8. *mano-mayaḥ prāṇa-śarīra-netā pratiṣṭhito' nne hṛdayam sannidhāya tad vijñānena pariṣāsyanti dhīrāḥ ānanda-rūpam amṛtam yad vibhāti.*

8. He consists of mind and is the leader of life and body and is seated in food (i.e. the body) controlling the heart. The wise perceive clearly by the knowledge (of Brahman) the blissful immortal which shines forth.

anne: in food, *anna-pariṇāme śarīre*. R.

9. *bhidyate hṛdaya-granthiś chidyante sarva-samsāyāḥ, kṣīyante cāsya karmāṇi tasmīn dṛṣṭe parāvare.*

9. The knot of the heart is cut, all doubts are dispelled and his deeds terminate, when He is seen—the higher and the lower.

See *Kaṭha* VI. 15.

When he sees the Real which comprehends himself, he asserts the non-reality of all that is opposed to it. The evil in him through his past bad acts falls away. With the change in his nature all that is not his ceases to bind him.

THE SELF-LUMINOUS LIGHT OF THE WORLD

10. *hiraṇmaye pare kośe virajam brahma niskalam tac chubhram jyotiṣam jyotiḥ tad yad ātma-vido viduḥ.*

10. In the highest golden sheath is Brahman without stain, without parts; Pure is it, the light of lights. That is what the knowers of self know.

11. *na tatra sūryo bhāti, na candra-tārahā, nemā vidyuto bhānti, kuto'yam agniḥ, tam eva bhāntam anubhāti sarvam, tasya bhāsā sarvam idam vibhāti.*

11. The sun shines not there, nor the moon and stars, these lightnings shine not, where then could this fire be? Every thing shines only after that shining light. His shining illumines all this world.

See *Kaṭha* V. 15; *S.U.* VI. 14; *B.G.* IX. 15, 6.

his shining illumines all this world. The whole objective universe is illumined by Him for it cannot illumine itself. *tasyaiśa bhāsā sarvam anyad anātma-jālam prakāśayati, na tu tasya svataḥ prakāśana-sāmarthyam*. Ś.

In the *Udāna* I. 10, the Buddha describes nirvāṇa in similar terms:

yattha āpo ca paṭhavi tejo vāyo na gādhati na tattha sukkā jotanti, ādicco nappakāsati, na tattha candimā bhāti, tamo tattha na vijjati.

Pali Text Society edition (1885), p. 9.

12. *brahmaivedam amṛtam purastād brahma, paścād brahma, dakṣinataś cottarena adhaścordhvam ca prasṭam brahmaivedam viśvam idam variṣṭham.*

12. *Brahman*, verily, is this immortal. In front is *Brahman*, behind is *Brahman*, to the right and to the left. It spreads forth below and above. *Brahman*, indeed, is this universe. It is the greatest.

MUNḌAKA 3

Section 1

RECOGNITION OF THE LORD AS COMPASSION

1. *dvā suparnā sayujā sakhāyā samānam vṛkṣam pariśasvajāte tayor anyah pippalam svādv atty anaśnan anyo'bhicākaṣīti.*

1. Two birds, companions (who are) always united, cling to the self-same tree. Of these two, the one eats the sweet fruit and the other looks on without eating.

See R.V. I. 164. 20; Ś.U. IV. 6; Katha I. 3. 1.
sayujā: always united. *sarvadā yuktau*. Ś.
pippalam: the sweet fruit. It eats or experiences the pleasant or painful fruits of its past deeds. *karma-niṣpannam sukha-duḥkha-lakṣaṇam phalam*. Ś.
svādv atty: eats. *bhakṣayati upabhuṅkte avivekataḥ*. Ś. Cp. *Agāñña Sūta* where eating is said to be the cause of degradation to cruder forms of existence.
anaśnan: without eating. *Īśvara* permits the processes of the world as the witness and thus impels their activities. *paśyaty eva kevalam, darśana-mātreṇa hi tasya prerayitṛtvam rājavat*. Ś.

2. *samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ, juṣṭam yadā paśyaty anyam īśam asya mahimānam iti, vīta-śokah.*

2. On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his helplessness. When he sees the other, the Lord who is worshipped and his greatness, he becomes freed from sorrow.

See S.U. IV. 7.

3. *yadā paśyati paśyate rukma-varṇam kartāram īśam puruṣam brahma-yonim tadā vidvān puṇya-pāpe vidhūya nirañjanaḥ paramam sāmyam upaiti.*

3. When a seer sees the creator of golden hue, the Lord, the Person, the source of Brahmā, then being a knower, shaking off good and evil and free from stain, he attains supreme equality with the lord.

See Maitri VI. 18; K.U. I. 4.
brahma-yoni: the source of Brahmā. Brahmā, the world-soul has *Īśvara* for his home and birth-place.

Eternal life is said to consist in attaining an absolute likeness to God and enjoying a life of personal immortality.

4. *prāṇo hy eṣa yaḥ sarva-bhūtair vibhāti vijānan vidvān bhavate nātivādī*

ātma-kriḍa ātma-ratiḥ kriyāvān eṣa brahma-vidām variṣṭhaḥ.

4. Truly it is life that shines forth in all beings. Knowing him, the wise man does not talk of anything else. Sporting in the self, delighting in the self, performing works, such a one is the greatest of the knowers of *Brahman*.

kriyāvān: performing works. Ś, feeling the incompatibility of performing works after attaining knowledge of *Brahman*, suggests that it may mean only the previous performance of meditation and other acts conducive to a knowledge of *Brahman*. The verse, however, tells us that he who knows the *ātman* is also a performer of works. The soul frees itself from all attachments, enters into the stillness of the self, becomes composed and yet breaks forth into temporal works without compulsion, without seeking for reward, without selfish purpose. Its life is a free outpouring of a liberated consciousness and it is incapable of resting even as the living God Himself does not rest. Deep unmoved repose at the centre and perpetual creativity are his features.

In the *Tripurā-rahasya* the prince who has become liberated even in the present life (*jīvan-mukta*) performs his royal duties like an actor on the stage, *naṭavad raṅga-maṇḍale*, without being motivated by any selfish passions. He is not infected by what he does on the stage. He remains himself untroubled by the thought 'Thus I did right' or 'thus I did wrong.' See B.U. IV. 4. 22. He will do his duty impartially, regardless of gain and loss. B.G. tells us that our concern is with action only, not with the result. 'Battles are lost in the same spirit in which they are won.' The duty of a soldier is to fight and not to hate. The well-known story of Ali points out how we should not act in passion. Ali, engaged in single combat, was on the point of victory, but when his opponent spat in his face, he withdrew because he would not fight in anger.

5. *satyena labhyas tapasā hy eṣa ātmā samyag-jñānena brahmacaryeṇa nityam.*

anīh-śarīre jyotir-mayo hi śubhro yam paśyanti yatayaḥ kṣīnadoṣāḥ.

5. This self within the body, of the nature of light and pure, is attainable by truth, by austerity, by right knowledge, by the constant (practice) of chastity. Him, the ascetics with their imperfections done away, behold.

tapasā: Ś quotes a line to the effect that tapas refers to the focusing of the mind and the senses on one object, i.e. the eternal Self. *manasaścendriyaṇām ca aikāgryam paramam tapah.*

6. *satyam eva jayate nānṛtam, satyena pañhā vitato deva-yānaḥ
yenākramanty ṛṣayo hy āpta-kāmā yatra tat satyasya
paramam nidhānam.*

6. Truth alone conquers, not untruth. By truth is laid out the path leading to the gods by which the sages who have their desires fulfilled travel to where is that supreme abode of truth. *satyam eva jayate*: truth alone conquers. This is the motto inscribed on the seal of the Indian nation.

jayate v. jayati.

7. *bṛhac ca tad divyam acintya-rūpaṁ sūkṣmāc ca tat sūkṣ-
ma-taram vibhāti.
dūrāt sudūre tad ihāntike ca paśyatsv ihaiva nihitam
guhāyām.*

7. Vast, divine, of unthinkable form, subtler than the subtle. It shines forth, farther than the far, yet here near at hand, set down in the secret place (of the heart) (as such) even here it is seen by the intelligent.

8. *na cakṣuṣā gṛhyate nāpi vācā nānyair devaiḥ tapasā
harmanā vā
jñāna-prasādena viśuddha-sattvas tatas tu tam paśyate
niṣkalam dhyāyamānaḥ.*

8. He is not grasped by the eye nor even by speech nor by other sense-organs, nor by austerity nor by work, but when one's (intellectual) nature is purified by the light of knowledge then alone he, by meditation, sees Him who is without parts.

9. *eṣo'ṅur ātmā cetasā vedīto'yo yasmin prāṇaḥ pañcadhā
samviveśa,
prāṇaiś cittaṁ sarvaṁ olam prajānām, yasmin viśuddhe
vibhavaty eṣa ātmā.*

9. The subtle self is to be known by thought in which the senses in five different forms have centred. The whole of men's thought is pervaded by the senses. When it (thought) is purified, the self shines forth.

10. *yam yaṁ lokam manasā samvibhāti viśuddha-sattoḥ kāmā-
te yānīs ca kāmān
tam tam lokam jāyate tānīs ca kāmānīs tasmād ātmajñānī
hy arcayed bhūti-kāmāḥ.*

10. Whatever world a man of purified nature thinks of in his mind and whatever desires he desires, all these worlds and all these desires he attains. Therefore, let him who desires prosperity worship the knower of the self.

See B.U. I. 4. 15.

The knower of the self has all his desires fulfilled and can obtain any world he may seek.

MUNḌAKA 3

Section 2

DESIRE THE CAUSE OF RE-BIRTH

1. *sa vedaitat paramam brahma dhāma yatra viśvaṁ nihitam
bhāti śubhram
upāsate puruṣam ye hy akāmās te śukram tad ativaranti
dhīrāḥ.*

1. He knows that supreme abode of *Brahman*, wherein founded, the world shines brightly. The wise men, who, free from desires, worship the Person, pass beyond the seed (of rebirth).

śukram: the seed, the material cause of embodied existence, *ṛbitjaṁ sarīropādāna-kāraṇam. Ś.*

2. *kāmān yaḥ kāmāyate manyamānaḥ sa kāmabhir jāyate
tatra tatra
paryāpta-kāmasya kṛtātmanas tu ihaiva sarve pravṛtīyanti
kāmāḥ.*

2. He who entertains desires, thinking of them, is born (again) here and there on account of his desires. But of him who has his desire fully satisfied, who is a perfected soul, all his desires vanish even here (on earth).

3. *nāyam ātmā pravacanena labhyo na medhayā, na bahunā
śrutena:
yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vīvṛṇute
tanūm svām.*

3. This self cannot be attained by instruction nor by intellectual power nor even through much hearing. He is to be attained by the one whom (the self) chooses. To such a one the self reveals his own nature.

See Kaṭha I. 2. 23.

4. *nāyam ātmā bala-hīnena labhyo na ca pramādāt tapaso vāpy alingāt etair upāyair yatate yas tu vidvāms tasyaiṣa ātmā viśate brahma-dhāma.*

4. This self cannot be attained by one without strength nor through heedlessness nor through austerity without an aim. But he who strives by these means, if he is a knower, this self of his enters the abode of *Brahman*.

bala-hīnena: by one without strength, which is said to be derived from concentration on the self. *ātma-niṣṭhā-janīta-vīrya-hīnena*. Ś. Strength or energy is at the root of all great achievements.

alingāt: without an aim. Ś equates *līṅga* with *saṁnyāsa*. *līṅgam saṁnyāsaḥ, etair upāyair balāpramāda-saṁnyāsa-jñānair*. Ś.

līṅga: outward badges of an ascetic, his robes, shaven head, etc.

Outward signs are not enough for salvation. We require inward realisation. *alīṅga: saṁnyāsa*. Cp. M.B. XII. 11898-9.

kāśāya-dhāraṇam maunḍyam trivṛṣṭabdhām kamaṇḍaluh līṅgāny upathabhūtāni na mokṣāyeli me matih. yadi saty aṅgī līṅge'smin jñānam evātra kāraṇam. nirmokṣāyeha duḥkhasya līṅga-mātram nirarthakam.

Cp. What harm has your hair done? Perform the tonsure on your sins. What earthly good is a monk's robe to a mind besmirched?

keśāḥ kim aparādhyanti kleśānām muṇḍanam kuru sakaśāyasya cittasya kāśāyair kim prayojanam.

THE NATURE OF LIBERATION

5. *samprāpyainam ṛṣayo jñāna-typtāḥ kṛtātmāno vīla-rāgāḥ praśāntāḥ te sarvagam sarvataḥ prāpya dhīrā yuktātmānas sarvam evāviśanti.*

5. Having attained Him, the seers (who are) satisfied with their knowledge (who are) perfected souls, free from passion, tranquil, having attained the omnipresent (self) on all sides, those wise, with concentrated minds, enter into the All itself.

They have found the self in all and therefore enter into everything.

6. *vedānta-vijñāna-suniścītarthāḥ saṁnyāsa-yogād yatayah śud-dhasattvāḥ*

te brahma-lokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve.

6. The ascetics who have ascertained well the meaning of the Vedānta knowledge, who have purified their natures

through the path of renunciation, they (dwelling) in the worlds of Brahmā, at the end of time, being one with the immortal, are all liberated.

vedānta-vijñāna: the knowledge of the Vedānta. Cp. *Taittiriya Aranyaka* X. 12. 3; Ś.U. VI. 22.

parāntakāle: at the end of time. *saṁsārāvasāne deha-parityāga-kālāḥ*. Ś. *parāmṛtāḥ*: being one with the highest immortal. *param amṛtam amarāṇa-dharmakam brahmātma-bhūtam eṣāṁ te parāmṛtāḥ*. Ś.

Companionship with the highest God Brahmā is the end and the soul will be liberated at the time of the great end along with Brahmā. Until then they can assume any form at their will (*svecchā-parikalpita*).

In his commentary on this verse, Ś quotes:—

śakunīnām ivākāṣe jāle vāricarasya ca padam yathā na dṛśyeta tathā jñānavatām gatih.

7. *gatāḥ kalāḥ pañcadaśa pratiṣṭhā devāś ca sarve prati-devatāsu karmāni vijñānamayaś ca ātmā pare'vyaye sarva ekī-bhavantī.*

7. Gone are the fifteen parts to their (respective) supports (the elements) and all the gods (the sense organs) into their corresponding deities. One's deeds and the self, consisting of understanding, all become one in the Supreme Immutable Being.

ekī-bhavantī: become one. Their separateness is dissolved. *aviśeṣatām gacchantī*. Ś. See Praśna VI. 4.

8. *yathā nadyas syandamānās samudre astam gacchanti nāma-rūpe vihāya, tathā vidvān nāma-rūpād vimuktaḥ parāt-param puruṣam upaiti divyam.*

8. Just as the flowing rivers disappear in the ocean casting off name and shape, even so the knower, freed from name and shape, attains to the divine person, higher than the high.

See Praśna VI. 5.

parāt-param: higher than the high, the unmanifested. The souls attain universality of spirit. *a-viśeṣātma-bhāvam*. Ś. Eckhart says, 'And here one cannot speak about the soul any more, for she has lost her name yonder in the oneness of divine essence. There she is no more called soul; she is called immeasurable being.' R argues that they attain to equality of nature and not identity of being. *parama-sāmya-mātram, sādṛyāṁ evoktāṁ na tu tad-bhāvāḥ*.

9. *sa yo ha vai tat paramam brahma veda brahmaiva bhavati, nāsyābrahma-vit kule bhavati,*

*tarati loham tarati pāpmānam guhā-granthibhyo vimukto'-
mṛto bhavati.*

9. He, verily, who knows the Supreme *Brahman* becomes *Brahman* himself. In his family, no one who does not know *Brahman*, will be born. He crosses over sorrow. He crosses over sins. Liberated from the knots of the secret place (of the heart), he becomes immortal.

10. *tad etat ṛcābhuktam:*

*kriyāvantas śrotriyā brahmaniṣṭhās svayam juhvata ekarṣim
śraddhayantaḥ*

*teṣām evaitām brahma-vidyām vadeta śirovratam vidhivad
yais tu cīrṇam.*

10. This very (doctrine) is declared in the verse. Those who perform the rites, who are learned in scriptures, who are well-established in *Brahman*, who offer of themselves oblations to the sole seer (a form of fire) with faith, to them alone one may declare this knowledge of *Brahman* (to them alone), by whom the rite (of carrying fire) on the head has been performed, according to rule.

11. *tad etat satyam ṛṣir aṅgirāḥ purovāca, naitad a-cīrṇa-vrato'-
dhīte.*

namaḥ parama-ṛṣibhyo namaḥ parama-ṛṣibhyaḥ.

11. This is the truth. The seer *Aṅgiras* declared it before. Let none who has not performed the rite read this. Salutation to the great seers. Salutation to the great seers.

MĀNDŪKYA UPANIṢAD

The *Māndūkya Upaniṣad* belongs to the *Atharva Veda* and contains twelve verses. It is an exposition of the principle of *aum* as consisting of three elements, *a, u, m*, which refer to the three states of waking, dream and dreamless sleep. The Supreme Self is manifested in the universe in its gross, subtle and causal aspects. Answering to the four states of consciousness, wakefulness, dream, dreamless sleep, transcendental consciousness¹ there are aspects of the Godhead, the last alone being all-inclusive and ultimately real. The Absolute of mystic consciousness is the reality of the God of religion. The Upaniṣad by itself, it is said, is enough to lead one to liberation.²

Gauḍapāda, Śaṅkara's teacher's teacher wrote his famous *Kārikā* on the Upaniṣad, which is the first systematic exposition of Advaita Vedānta which has come down to us. Śaṅkara has commented on both the *Upaniṣad* and the *Kārikā*.

¹ See *Nṛsimha-pūrva-tāpaniya U. IV. 1.*

² *māndūkyaṃ ekam evālam mumukṣūṇāṃ vimuktaye. Muktikā U. I. 27.*

SVETĀSVATARA UPANIṢAD

The *Svetāsvatara Upaniṣad* belongs to the Taittirīya school of the *Yajur Veda*. Its name is derived from the sage who taught it.¹ It is theistic in character and identifies the Supreme *Brahman* with Rudra who is conceived as the material and the efficient cause of the world, not only the author of the world but its protector and guide. The elements associated with theism, Personal God and devotion to Him, which are to be met with undoubtedly in the other Upaniṣads, become prominent in the *Svetāsvatara Upaniṣad*. The emphasis is not on *Brahman* the Absolute, whose complete perfection does not admit of any change or evolution but on the personal *Īśvara*, omniscient and omnipotent who is the manifested *Brahman*. Terms which were used by the later *Sāṃkhya* philosophy occur in the Upaniṣad, but the dualism of the *Sāṃkhya*, *purusa* and *prakṛti*, is overcome. Nature or *pradhāna* is not an independent entity but belongs to the self of the Divine, *devātma-śakti*. God is the *māyin*, the maker of the world which is *māyā* or made by him.² The Upaniṣad teaches the unity of the souls and the world in the one Supreme Reality. The Upaniṣad is an attempt to reconcile the different philosophical and religious views which prevailed at the time of its composition.

¹ *sveta*, pure, *aśva*, *indriyas*, senses. Samkarānanda. See VI. 21: literally, he who has a white mule. Cp. *jarad-gavaḥ*, he who has an old cow.

² *mayi sṛjate sarvaṃ etat*.

CHAPTER I

CONJECTURES CONCERNING THE FIRST CAUSE

1. *brahmavādīno vadanti:*

kim kāraṇam brahma, kutah sma jātā, jīvāma kena, kva ca sampratiṣṭhāḥ, adhiṣṭhitāḥ kena sukhetaṛeṣu variāmahe brahma-vido vyava-sthām.

1. Those who discourse on *Brahman* say: What is the cause? (Is it) *Brahman*? Whence are we born? By what do we live? And on what are we established? O ye who know *Brahman*, (tell us) presided over by whom do we live our different conditions in pleasures and other than pleasures (pains).

2. *kālāḥ svabhāvo niyatir yadrcchā bhūtāni yoniḥ purusa iti cintyā.*

samyoga eṣam na tvātma-bhāvād ātmāpy anīśaḥ sukha-duḥkha-hetoh.

2. Time, inherent nature, necessity, chance, the elements, the womb or the person (should they) be considered as the cause? It cannot be a combination of these because of the existence of the soul. Even the soul is powerless in respect of the cause of pleasure and pain.

cintyā: v. cintyam.

In *Atharva Veda* XIX. 53. 1, we are told that 'Time is a horse with seven reins . . . him the knowing poets mount.' *kālo aśvo vahati sapta-raśmih . . . tam ārohanti kavayo vipāścītāḥ.* In the same verse it is said that 'all the worlds are his wheels.' *tasya cakrā bhuvanāni viśvā.*

The creative and destructive functions of *Kāla* or time are brought out in the M.B.

*kālāḥ pacati bhūtāni, kālāḥ samharate prajāḥ
kālāḥ supteṣu jāgarti, kālo hi duratikramah.*

It also asserts that there is a time-transcending element which overcomes even time—

*kālāḥ pacati bhūtāni sarvāṅgy evātmanātmani
yasmīn tu pacyate kālas tam vedeha na kaś cana.*

ātmā: the soul, the living self, *jīva* which is not an independent cause, but is subject to the law of karma.

yonih: the womb. *prakṛti* which is the mother of all possibilities in the world.

The different views are mentioned as they were suggested in the previous history of Indian thought. The non-conscious cannot be

the cause of the conscious. The conscious human being cannot be the ultimate cause for he is not the determiner of his own destiny.

3. *te dhyāna-yogānugatā apaśyan devātma-śaktim sva-guṇair nigūḍhām
yah kāraṇāni nikhilāni tāni kālātma-yuktāny adhiṣṭhāty
ekah.*

3. Those who followed after (were devoted to) meditation and contemplation saw the self-power of the Divine hidden in its own qualities. He is the one who rules over all these causes from time to the soul.

dhyāna-yoga: Cp. *dhyāna*. I. 14; again, I. 10-11.
tasyābhidhyānāt. It seems to foreshadow the *pranidhāna* of the *Yoga Sūtra* I. 23. Bhakti or devotion is a natural development of *dhyāna*. VI. 22.

devātma-śakti: the self-power of the Divine. It is not like the *prakṛti* of the Sāṃkhya, independent of God. The power, *śakti* of the Supreme, is the cause of the world. It is of the nature of the Supreme and not independent.

*devasya dyotanādi-yuktasya māyīnaḥ paramēśvarasya paramātmanah ātmabhūtām svatantrām, na sāmṅhya-parikalpita-pradhānādivat
prthag-bhūtām svatantrām śaktim. Ś.*

See IV. 10; see B.G. IX. 10.

Cp. *Brahma Pūraṇa*:

eṣā catur-vimśati-bheda-bhinnā māyā parā-prakṛtis tat-samutthā.

There is no reason, as Plotinus says, why the spirit should remain stationary in itself. It is not impotent as it is the source and potentiality of all things. *Enneads* V. 6. 1. Nothing is lost by its creative activity. In Plotinus, the power of Spirit penetrates the whole spiritual world and the world of souls.

sva-guṇair nigūḍhām: hidden in its own qualities. 1. The self-power of the Divine is hidden by the qualities of the Lord, *devātmanā, īśvara-rūpeṇa avasthitām. Ś.* The power of manifestation (*māyā-śakti*) is in the form of *īśvara*, the Supreme Lord. See also III. 2; IV. 1, 9 and VI. 1.

2. The self-power of the Divine is hidden by the three qualities of *sattva, rajas* and *tamas*. It is the cause of the creation, maintenance and dissolution of the world. *devasya paramēśvarasya ātma-bhūtām, jagad-udaya-sihiti-laya-hetu-bhūtām, brahma-viṣṇu-śivātmikām. Ś.*

Cp. *sarga-sthity-anta-kārinām brahma-viṣṇu-śivātmikām
sa samjñām yāti bhagavān eka eva janārdanaḥ.*

3. The qualities may refer to the modifications of *prakṛti, puruṣa* and *īśvara. brahmaparatantraḥ prakṛtyādi-viśeṣaṇaiḥ upādhibhiḥ
nigūḍhām. Ś.*

devās ca ātmā ca śaktiś ca yasya para-brahmanah avasthā-bhedāḥ tām

*prakṛti-puruṣeśvarānām sva-rūpa-bhūtām brahma-rūpeṇa avasthitām
parāt-paratarām śaktim kāraṇam apaśyan. Ś.*

See I. 9 and 12.

4. The power of the Lord to create, preserve and dissolve the world is looked upon as the cause—

*devātmanah dyotanātmanah prakāśa-svarūpasya prajñāna-ghana-svarū
pasya paramātmanah jagad-udaya-sihiti-laya-niyamana-viśayām
śaktim sāmānyam apaśyan. Ś.*

Brahman, the unconditioned Absolute, cannot be regarded as the cause of the world. It can only be described negatively. Ś says, *na kāraṇam nāpy akāraṇam na cobhayaṃ nāpy anubhayaṃ na ca
nimittam na copādānam na cobhayaṃ. Ś.*

So it is that the causation of the world is traced to *māyā* or *prakṛti* which is the power of *Brahman* conceived as *īśvara*.

THE INDIVIDUAL SOUL IN DISTRESS

4. *tam eka-nemim tṛṣṭam ṣoḍaśāntam satārdhāram vimśati
pratyarābhīḥ
aśṭakaiḥ ṣaḍbhiḥ viśva-rūpaika-pāśam tri-mārga-bhedam dvi-
ni-mittaika-moham.*

4. (We understand) Him (as a wheel) with one felly, with three tires, sixteen ends, fifty spokes, twenty counter-spokes and six sets of eights, whose one rope is manifold, which has three different paths, whose one delusion (arises) from two causes.

In this and the following verses, the world is compared to a rotating wheel or a flowing stream. Its chief characteristic is movement and these images bring it out.

eka-nemim: with one felly. *īśvara* is the one source of the manifested world. The root cause of the whole world described in different ways has its locus in *īśvara*.

*ya ekah kāraṇāni nikhilāny adhiṣṭhāti tam eka-nemim, yonih
kāraṇam avyāktam ākāśam parama-vyoma-māyā-prakṛtiḥ śaktiś tamo
'vidyā chāyājñānam anṛtam avyaktam ity evam ādi-śabdair abhilap-
yamānaikā kāraṇavasthā, nemir iva nemih sarvādhāro yasyādhiṣ-
ṭhātur advītyasya param-ātmanas tam eka-nemim. Ś.*

īśvara uses *prakṛti* for creation.

It is usual to describe the world as a wheel, *ekam pādān nokṣipati.*

Sanatsujātiya VI. 11.

tṛṣṭam: with three tires, threefold. Reference is to the three guṇas, *sattva, rajas* and *tamas*.

ṣoḍaśāntam: sixteen ends. Reference is to the five elements, five organs of perception (*jñānendriya*), five organs of action (*karmendriya*)

and the mind (*manas*). *Prakṛti* and its twenty-three evolutes are sometimes divided into two groups of eight and sixteen. The group of eight is called *prakṛti* or *mūla-prakṛti* and consists of *prakṛti*, *buddhi*, *aham-kāra* and the five elements. The group of sixteen called *vikāra* consists of mind, the ten organs and the five objects of the senses. See M.B. XII. 7670, 11394-6; 11552 ff. *Buddha-carita* XII. 18-19. This view is accepted by *Tattva-samāsa* 1 and 2; *Garbha U.* 4 and *Bhāgavata Purāna* VII. 7. 22.

Sāṃkhya Kārikā divides the 24 into three groups: 1. *prakṛti*; 2. 7 called *prakṛti-vikṛti*; and 3. 16 called *vikṛti*. The last are called *śodaśaka gaṇa* (22).

This expression may refer to the sixteen *Kalas* mentioned in *Praśna* VI. 1.

śatārdhāram: fifty spokes. They represent the forces which move the wheel. Ś mentions the five *viparyayas*, *tamas*, *moha*, *mahā-mōhas* *tāmisra* and *andhatāmisra* (they may also refer to ignorance, self-love, love, hatred and fear. *Yoga Sūtra* I. 8; II. 2. *Sāṃkhya Sūtra* III. 37); twenty-eight *asaktis* or disabilities. *Sāṃkhya Sūtra* III. 28; the nine inversions of the *tuṣṭis*, satisfactions, *Ibid* III. 39; the eight inversions of the *siddhis* or perfections (III. 40). The various subdivisions of *viparyaya*, *asakti*, *tuṣṭi* and *siddhi* given in *Sāṃkhya Kārikā* 46 ff. form a set of fifty. See E. H. Johnston: *Some Sāṃkhya and Yoga Conceptions of the Svetāśvatara Upaniṣad*. *Journal of the Royal Asiatic Society*, October 1940, pp. 855 ff.

pratyarābhīḥ: counter-spokes. These are the ten organs of perception and action and their objects. *Praśna* IV. 8. It may also refer to the five elements with the five objects of the senses and the ten organs. See M.B. XII. 112. 38-41.

aṣṭakāḥ ṣaḍbhīḥ: six sets of eights. The six are 1. *prakṛti*: with its eight causes of the five elements, mind (*manas*), intellect (*buddhi*), and self-sense (*aham-kāra*), see B.G. VII. 4; 2. *dhātu*: with the eight constituents of the body; 3. *aiśvarya*: lordship with its eight forms; 4. *bhāva*: eight conditions; 5. *deva*: gods with their eight classes; and 6. *ātma-guṇa*: virtues which are also eight.

anīmā mahimā caiva garimā laghimā tathā

prāptiḥ prakāmyam īsitvam vaśitvam ca 'ṣṭabhūtayah.

viśva-rūpaika-pāśam: whose one rope is manifold. It is desire or Karma *viśva-rūpa*, *nānā-rūpa ekah kāmāhnyah pāśah*. Ś. *Viśva-rūpa* is often used for the soul which is subject to rebirth. I. 9; V. 7; *Maitri* II. 5. *Viśvākhya*; V. 2, *Viśva* and VII. 7, *Viśvarūpa*. Cp. also M.B. XIII. 112. 33, *tathaiiva bahu-rūpatvād viśva-rūpa iti śrutah.*

tri-mārga-bhedam: which has three different paths to salvation explained as *dharma*, religiousness, *adharmā*, irreligiousness, and *jñāna* or wisdom.

moha: delusion or ignorance of self which is produced by two causes. good or bad works. Both of them commit us to the wheel of rebirth,

5. *pañca-sroto' mbum pañca-yony ugrā-vakrām pañca-prānormim pañca-buddhyādi-mūlām pañcāvartām pañca-duḥkhaugha-vegām pañca-śad-bhedām pañca-ṣarvām adhīmaḥ.*

5. We meditate on him as a river of five streams, from five sources, fierce and crooked, whose waves are the five vital breaths, whose original source is the fivefold perception, with five whirlpools, an impetuous flood of five pains, divided into fifty kinds (of suffering) with five branches.

The reality of the world and its relation to the Supreme *Īsvara* are brought out here.

pañca-sroto' mbum: having for its water that which has five streams. *srotas* is also used for sense organ.

indriya: the stream of perceptions which each sense organ receives from the outer world. These streams flow from the senses to the mind which is said to have five streams. Cp. *pañca-srotas* in M.B. XII. 7890-1, where Nilakaṇṭha identifies it with mind or *manas*.

Yoga Sūtra II. 2 mentions the five *kleśas* as *avidyā*, *asmitā*, *asakti*, *rāga*, *abhiniveśa*.

Vācaspati Miśra on *Sāṃkhya Kārikā* (47) explains *pañca-viparyaya-bhedāḥ* by a quotation from *Vārṣaganya Pañca-parva-vidyā*. See also *Tattva-samāsa* 14. *Buddha-carita* XII. 33.

6. *sarvājīve sarva-samsthe bhṛante asmin haṃso bhrāmyate brahma-cakre.*

prīhag ātmānam preritāram ca matvā juṣṭas lalas tenā-mṛtatvam eti.

6. In this vast brahma-wheel, which enlivens all things, in which all rest, the soul flutters about thinking that the self in him and the Mover (the Lord) are different. Then, when blessed by him, he gains life eternal.

asmin v. tasmin.

Cp. B.U. I. 4. 10.

Kaṭha IV. 10; T.U. II. 7. 1; B.G. XVIII. 61. *Viṣṇu Dharma* has the following verses:

paśyaty ātmānam anyam tu yāvad vai param-ātmanah

tāvad sambhṛāmyate jantur mohito nijakarmānā:

samkṣīṇāśeśakarmā tu param brahma prapaśyati

abhedanātmanāś sūddham sūddhatvād akṣayo bhavet.

Both *Īsvara* and the individual soul belong to the manifested world. *brahma-cakram*: see also VI. 1. Gaudapāda gives *Brahman* as a synonym for *prakṛti*. See Gaudapāda on *Sāṃkhya Kārikā* 22. The soul of man is a traveller wandering in this cycle of *Brahmā* which is huge, a totality of lives, a totality of states, thinking itself to be

different from the Impeller of the journey. The soul reaches its goal of immortality when it is accepted by the Supreme.

SAVING KNOWLEDGE OF BRAHMAN

7. *udgītam etat paramam tu brahma tasmīns trayam supra-
liṣṭhākṣaram ca.
atrāntaram brahma-vido'viditvā līnā brahmaṇi tat-parā
yoni-muktāḥ.*

7. This has been sung as the supreme Brahman and in it is the triad. It is the firm support, the imperishable. The knowers of Brahman by knowing what is therein become merged in Brahman, intent thereon and freed from birth.

supraliṣṭhā: v. sapraliṣṭhā, svapraliṣṭhā.

brahma-vido: v. veda-vido, knowers of the Vedas.

paramam: Supreme. prapañca-dharma-rahitam. Ś.

*trayam: the triad, the individual soul, the world and the cosmic lord.
bhoktā, bhogyam, preritāram. Ś.*

8. *samyuktam etat kṣaram akṣaram ca vyaktāvryaktam bharate
viśvam iśah.
anīśas cātmā badhyate bhoktṛ-bhāvāt jñātvā devam mucyate
sarva-pāśaiḥ.*

8. The Lord supports all this which is a combination of the mutable and the immutable, the manifest and the unmanifest. And the soul, not being the Lord, is bound because of his being an enjoyer. By knowing God (the soul) is freed from all fetters.

See B.G. XV. 16-17. The later doctrine of Śaiva-siddhānta with its distinctions of *paśu*, *pati*, *pāśa*, the creature, the lord and the bond, is here suggested.

9. *jñājnāu dvāv ajāv iśanīśāv ajā hy ekā bhoktṛ-bhogyārtha-yuktā
anantaś cātmā viśva-rūpo hy akartā trayam yadā vindate
brahman etat.*

9. There are two unborn ones, the knowing and the unknowing, the one all-powerful, the other powerless. Indeed there is (another) one who is unborn, connected with the enjoyer and the objects of enjoyment. And there is the infinite self, of universal form, non-active. When one finds out this triad, that is Brahman.

The individual soul, the personal god and *prakṛti* or nature are all contained in Brahman: *jīveśvara-prakṛti-rūpa-trayam brahma. Ś.* The

doctrine of the triune unity elaborated later by Rāmānuja is suggested here. For Rāmānuja, God is the soul of nature as well as the soul of souls. See I. 12.

The distinctions of enjoyer, enjoyment and enjoyed are contained in Brahman: *bhoktṛ-bhoga-bhogyā-rūpam. Ś.*
akartṛ: non-active. kartṛtvādi-samsāra-dharma-rahitaḥ. Ś.

In commenting on this verse, Ś makes out that the manifested world is due to the power of *māyā* which is not independent of Brahman and so does not constitute a second to it. As it is responsible for the manifested world it is not a nonentity. Its nature is indescribable.

*māyāyā anirvācyatvena vastutvāyogāt tathāha;
eṣā hi bhagavan-māyā sad-asad-vyakti-varjitā. Ś.*

10. *kṣaram pradhānam amṛtākṣaram haraḥ kṣarātmānāv iśate
deva ekah
tasyābhidhyānād yojanāt tattva-bhāvād bhūyaś cānte viśva-
māyā-nivṛtīḥ.*

10. What is perishable is the *pradhāna* (primary matter). What is immortal and imperishable is *Hara* (the Lord). Over both the perishable and the soul the one God rules. By meditating on Him, by uniting with Him, by reflecting on His being more and more, there is complete cessation from the illusion of the world.

hara: one of the names of Śiva; Ś explains hara as one who removes ignorance. avidyāder haranāt.

Cp. Śiva-mahimna Stotra:

*bahula-rajase viśvotpattau bhavāya namo namaḥ
prabala-tamase tat-samihāre harāya namo namaḥ
jana-sukha-kṛte sattvodyuktāu mṛdāya namo namaḥ
pramahasi pade nistraigunye śivāya namo namaḥ.*

Salutations to Bhava or Brahmā in whom *rajas* preponderates for the creation of the universe, salutation to Hara or Śiva in whom *tamas* preponderates for the destruction (of the universe). Salutation to Mṛda or Viṣṇu in whom *sattva* preponderates for giving happiness to people. Salutation to Śiva who is effulgent and beyond the three attributes.

by meditating on him: The way by which the soul is awakened to the divine core of his being is abhidhyāna, an intense contemplation of the Saviour God. It leads to contemplative union with the object and identification with his essential reality. This contemplation is introspection, an intimate worship, intuition of one's own inner being. IV. 5. devam svacittastham upāśya. The embodied jīva becomes one with God. II. 14. tad ātma-tattvam prasamīkṣya dehi eko bhavate.

viśva-māyā: illusion of the world. *sukha-duḥkha-mohātmakāśeṣa-prapañca-rūpa-māyā*. Ś. Cp. Vasubandhu's *Abhidharmakośa*: *abodhim dhyānāntye* VI. 24. When we reach *kaivalya*, there is a total cessation of the world. The contemplator rises above the cosmic structure and attains *brahma-nirvāna*.

II. *jñātvā devaṃ sarva-pāśāpahāniḥ kṣīṇaiḥ kleśair janma-mṛtyu-prahāniḥ tasyābhidhyānāt tṛtīyaṃ deha-bhede viśvaiśvaryaṃ kevala-āpta-kāmaḥ*.

II. By knowing God there is a falling off of all fetters; when the sufferings are destroyed, there is cessation of birth and death. By meditating on Him, there is the third state; on the dissolution of the body, universal lordship; being alone, his desire is fulfilled.

This verse describes the different sides and stages of liberation. Negatively it is freedom from birth and death; positively it is oneness with *Īśvara*, so long as there is the manifested world and oneness with *Brahman* when the manifested world ceases to exist.

tasya paramēśvarasya, abhidhyānād deha-bhede śarīrapātottara-kālam arcirādīnā deva-yāna-pathā gatvā paramēśvara-sāyujyaṃ gatasya tṛtīyaṃ virād-rūpāpekṣayāvryākṛta-parama-vyoma-kāraṇēśvarāvastham viśvaiśvarya-lakṣaṇaṃ phalam bhavati, sa tad anubhūya tatraiva nirviśeṣam ātmānam matvā kevala nirasta-samastaiśvarya-tad-upādhisiddhir avyākṛta-paramavyoma-kāraṇēśvarātmaka-tṛtīyāvastham viśvaiśvaryaṃ hitvā, āpta-kāma ātma-kāmaḥ pūrnānandādvitīya-brahma-rūpo 'vatiṣṭhate. Ś. He also quotes from *Siva-dharmottara*:

dhyānād aiśvaryaṃ atulam, aiśvaryaḥ sukham uttamam, jñānena tat parityajya videho muktim āpnuyāt.

A distinction is made here between *dhyāna* or meditation which leads to lordship and *jñāna* or wisdom which leads to liberation. The former, which is the contemplation of the heart, the rapture of devotion, is a stage to the latter, which is the contemplation of intelligence, the blaze of discernment. So long as the cosmic process continues, the Personal Lord presides over it and the freed individual becomes a co-worker with Him. When the cosmic process terminates, the Personal Lord lapses into the Absolute and so does the freed individual. He knows as does the Lord that he is the manifestation of the Absolute, even when he is functioning in the world.

12. *etad jñeyam nityam evātmasamsthānā nātaḥ param veditavyam hi kiñcit bhoktā bhogyam preritāram ca matvā sarvaṃ proktaṃ tri-vidham brahman etat*.

12. That Eternal which rests in the self should be known.

Truly there is nothing beyond this to be known. By knowing the enjoyer, the object of enjoyment and the mover (of all), everything has been said. This is the threefold *Brahman*.

The individual soul, the object of enjoyment, *prakṛti* and the Supreme Lord *Īśvara* are all forms of *Brahman*.

ātma-samsthān: which rests in the self.

Cp. *Kaṭha* V. 12.

Siva-dharmottara says: *śivam ātmani paśyanti pratimāsu na yoginaḥ*. The Yogins see the Lord in the self and not in images.

13. *vahner yathā yoni-gatasya mūrtiḥ na dṛśyate naiva ca liṅga-nāśaḥ. sa bhūya eve'ndhana-yoni-grhyah tad vo'bhayaṃ vai praṇava-vena dehe*.

13. As the form of fire when latent in its source is not seen and yet its seed is not destroyed, but may be seized again and again in its source by means of the drill, so it is in both cases. The self has to be seized in the body by means of the syllable *aum*.

Fire though not seen at first is there all the time; it becomes visible by friction; even so the Self is there all the time though unperceived by those in a state of ignorance. It is perceived when by meditation on the syllable *aum*, we subdue the lower self. The vision of the Self is achieved by means of the *praṇava*, *aum*.

indhana: the stick used for drilling.

yoni: the underwood in which the stick is drilled.

14. *sva-deham arañiṃ kṛtvā praṇavam co'ttarāraṇiṃ dhyāna-nirmathanābhyāsāt devaṃ paśyen nigūdhavat*.

14. By making one's body the lower friction stick and the syllable *aum* the upper friction stick, by practising the drill (or friction) of meditation one may see the God, hidden as it were.

In overcoming the obstacles which prevent the realisation of *Brahman* on the part of the individual, suffering is involved.

We are asked to meditate on Godhead and bring Him out of the recesses of our heart.

Cp. *Kaivalya U. I. 11*.

15. *tilēṣu tailam dadhinīva sarpir āpas srotassu arañiṣu cāgniḥ. evam ātmātmani grhyate'sau satyenainam tapasā yo' nupaśyati*.

15. As oil in sesamum seeds, as butter in cream, as water in riverbeds, as fire in friction sticks, so is the Self seized in one's own soul if one looks for Him with truthfulness and austerity.

srotas: river-bed. Usually a stream, here the dry bed of a stream which, if dug into, will yield water.

lapasā: by austerity. The divine in us becomes manifest only when we subject ourselves to certain disciplines. The Divine operates in us but it requires effort to make it shine forth. A later Upaniṣad says that the Divine dwells in us as ghee in milk but even as ghee is obtained after the process of churning, the churning of the mind is necessary to reveal the inner splendour.

*ghṛtam iva payasi nigūḍham bhūte bhūte ca vasatī vijñānam,
satatam manīhetavyam manasā manīhāna-bhūtena.*

16. *sarvavyāpinam ātmānam kṣīre sarpiṛ ivārpitam
ātma-vidyā-tapo-mūlam tad brahmopaniṣat param, tad brah-
mopaniṣat param.*

16. The Self which pervades all things as butter is contained in milk, which is the root of self-knowledge and austerity, that is the *Brahman*, the highest mystic doctrine. That is the highest mystic doctrine.

brahmopaniṣat: the mystic doctrine of *Brahman*.

Like butter hidden in milk does the eternal wisdom dwell in each and every object; let there be constant churning by the churning stick of the mind. *Brahma-bindu U.*

Cp. *Bhāgavata*:

'When men realise me as present in all beings, as latent fire is in wood, from that moment they discard confusion.'

*yadā tu sarva-bhūteṣu dāruṣv agnim iva sthītam
praticakṣīta mam loko jahyāt tarhyaiva kaśmalam.*

III. 9. 32.

As fragrance is in the flower, as butter in milk, as oil in sesamum seeds, as gold in the reef of gold (so God dwells in all objects). *Dhyāna-bindu U. 5.*

*puṣpa-madhye yathā gandham payo-madhye yathā ghṛtam
tīla-madhye yathā tailam pāṣāṇeṣv iva kāñcanam.*

CHAPTER II

INVOCATION TO SAVITṚ

1. *yuñjānah prathamam manas tattvāya savitā dhiyah
agner jyotir nicāyāya pṛthivyā adhyābharat.*

1. SavitṚ (the inspirer) first controlling mind and thought for truth discerned the light of Agni (Fire) and brought it out of the earth.

The five introductory verses are taken from *Taittirīya Samhitā* IV. 1. 1. 1-5; *Vājasaneyi Samhitā* XI. 1-5; *Satapatha Brāhmaṇa* V. 3. 1. 12-17.

The Upaniṣads claim to continue the tradition of the Vedas. It is an established convention in Indian thought to make out that the greatest innovations are only the developments of the old. Even the Buddha said that his teaching was only a restatement of the four ancient truths, *calvāri ārya-satyāni*. See *Dhammapada*, Introduction.

2. *yuklena manasā vyaṁ devasya savituh save
suvargeyāya śaktyā.*

2. With mind controlled we are under the command of the divine SavitṚ that we may have strength for (obtaining) heaven.

suvargeyāya: for (obtaining) heaven, *svarga-prāpti-hetu-bhūtāya*.

3. *yuktvāya manasā devān suvāryato dhiyā divam
brihaj jyotiḥ kariṣyatas savitā prasuvāti tān.*

3. May SavitṚ, having controlled through thought the gods that rise up to the bright heaven, inspire them to make a great light to shine.

4. *yuñjate mana uta yuñjate dhiyo viprā viprasya bhato
vipāscitah
vi hotrā dadhe vayunāvīd eka in mahī devasya savituh
pariṣtūṣh.*

4. The sages of the great all-knowing control their mind and control their thoughts. The one who knows the law has ordered the ceremonial functions. Great is the praise of the divine SavitṚ.

5. *yuje vām brahma pūrvyam namobhir viśloka etu pathy eva
sūreḥ
śṛvanti viśve amṛtasya putrā ā ye dhāmāni divyāni
tasthuh.*

5. I join your ancient prayer with adoration. Let my verse

go forth like the path of the sun. May all the sons of the Immortal listen, even those who have reached their heavenly abodes.

amṛtasya putrāḥ: sons of the immortal.

Cp. 'Ye are all children of light and the children of the day.'

I Thessalonians V. 5; Hebrews III. 6.

deho devālayaḥ proktaḥ jīvaḥ śivo hi kevalaḥ.

6. *agnir yatrābhimathyate vāyur yatrādhirudhyate
somo yatrātiricyate tatra samjāyate manaḥ.*

6. Where the fire is kindled, where the wind is directed, where the soma flows over, there the mind is born.

See B.G. X. II.

Mind is born where the routine or automatism is broken.

7. *savitṛā prasavena juṣeta brahma pūrvyam
tatra yonim kṛnavase na hi te pūrtam akṣipat.*

7. With Savitṛ as the inspirer, one should delight in the ancient prayer. Make your source (dwelling) there. Your work will not affect you.

See C.U. V. 24. 3; B.G. IV. 37.

THE PRACTICE OF YOGA

8. *trirunnatam sthāpya samam śarīram hyēndriyāṇi manasā
samniveśya.*

*brahmoḍupena pratāreta vidvān srotāmsi sarvaṇi bhayāvā-
hāni.*

8. Holding the body steady with the three (upper parts, chest, neck and head) erect, causing the senses and the mind to enter into the heart, the wise man should cross by the boat of *Brahman* all the streams which cause fear.

See B.G. VI. 13.

samniveśya v. samnirudhya.

trīni: three, *urogrīvaśirāmsi*, chest, neck and head. Ś. At the time of meditation we must hold the trunk, the head and the neck in a straight line. The theory of *āsana*s or postures is a development of this view. The control of the senses by means of mind answers to the later *pratyāhāra*.

Body, mind and spirit form one whole and here what is known as bodily prayer is mentioned.

Brahma: the syllable *aum*. *brahma-śabdān prāṇavān varṇayanti. Ś.*

9. *prāṇān prapīdyeha samyukta-ceṣṭaḥ kṣiṇe prāṇe nāsikayo'
cchvasīta
duṣṭāśva-yuktam iva vāham enam vidvān mano dhārayetā
pramattaḥ.*

9. Repressing his breathings here (in the body), let him who has controlled all movements, breathe through his nostrils, with diminished breath; let the wise man restrain his mind vigilantly as (he would) a chariot yoked with vicious horses.

See B.G. V. 27. The verse refers to *prāṇāyāma* or breath-control.

10. *same śucau śarkarā-vahni-vālukā-vivarjite śabda-jalāśrayā-
dibhiḥ.
mano' nukūle na tu cakṣu-pīḍane guhā-nivātāśrayaṇe prayo-
jayet.*

10. In a level clean place, free from pebbles, fire and gravel, favourable to thought by the sound of water and other features, not offensive to the eye, in a hidden retreat protected from the wind, let him perform his exercises (let him practise Yoga).

See B.G. VI. 11; Maitrī VI. 30.

The importance of physical surroundings is brought out here. *Kūrma Purāna* mentions *jantuvyāpta* and *śaśabda* as unfitting a place for meditation. II. 11; M.B. says *nirjane vane*. XIV. 567; also *nadīpulīnaśayī*, *nadītiraratiś ca*. XIII. 6473. The place for meditation should be noiseless and not noisy. *śabda* is said to be a mistake for *sadā*, a place green with young grass.

II. *nīhāra-dhūmārkānilānalānām khadyota-vidyut-sphaṭika-
śaśinām.*

etāni rūpāni purassarāni brahmany abhivyaktikarāṇi yoge.

II. Fog, smoke, sun, wind, fire, fireflies, lightning, crystal moon, these are the preliminary forms which produce the manifestation of *Brahman* in Yoga.

We read in the *Laṅkāvatāra Sūtra*: 'In his exercise, the Yogin sees (imaginatively) the form of the sun or the moon or something looking like a lotus, or the underworld or various forms such as skyfire and the like. When all these are put aside and there is a state of imagelessness, then a condition in conformity with suchness (*bhūta-tathatā*) presents itself and the Buddhas will come together from all their countries and with their shining hands will touch the head of the benefactor.'

See also *Maṇḍala Brāhmaṇa U. II. 1.*

*ādau tārakavad drśyate, tato vajradarpanam, tataḥ paripūrṇacandra-
maṇḍalam, tato navaratnaprabhāmaṇḍalam, tato madhyāhmārka-*

maṇḍalam tato vahniśikhāmaṇḍalam . . . sphatika, dhūmra, bindu, nāda, kalā, nakṣatra, khadyota, dīpa, netra, suvarna nava-ratnādi-prabhā drśyante.

At first appears a sign like that of a star, then gradually appear a diamond mirror, thereafter a full lunar circle, thereafter a circle of the lustre of the nine germs, thereafter the midday sun, thereafter a circle of flame, then a crystal, a black circle, a dot, sound, digit, star, sun, lamp, eye, the lustre of gold and nine gems are seen.

Mystics speak of visions and auditions. Truth is seen through the mirror of human reflection. The mind of man is limited by the nature of its possessor, by the kind of man he is. What thinks is the man, not the mind. Our senses make definite what is in its nature indefinite. We reduce the invisible to our level. As we cannot for long dwell on the heights without suffering from vertigo, we descend to the sense world and use images belonging to it. Though God transcends all forms He may still use them and convey His presence through them. These images are sent to comfort and instruct us.

This verse makes out that the images are not the subjective activities of the human self. Besides, many of these visions have a symbolic character. The words and phrases we use to describe impressions which external things make upon us are employed to describe the events of our spiritual life. It is a process of spiritual materialization. Truths of the spiritual life cannot be adequately represented except through symbols. Saint Hildegard (1098-1180) had visions and she repeatedly assures us: 'These visions which I saw I beheld neither in sleep nor in dream, nor in madness nor with my carnal eyes, nor with the ears of the flesh, nor in hidden places; but wakeful, alert, with the eyes of the spirit and with the inward ears I perceived them in open view and according to the will of God. And how this was compassed is hard indeed for human flesh to search out.' Quoted in *Studies in the History and Method of Science*, edited by Charles Singer (1917), p. 53. Suso, Theresa, Muhammad and many others had these visions.

12. *prthvyapyatejo'nilakhe samutthite pañcātmake yoga-guṇe pravṛtī.
na tasya rogo na jarā na mṛtyuḥ prāplasya yogāgni-mayam śarīram.*

12. When the fivefold quality of Yoga is produced, as earth, water, fire, air and ether arise, then there is no longer sickness, no old age, no death to him who has obtained a body made of the fire of Yoga.

This verse and the next emphasise the physical aspects of Yoga. Through Yoga we try to build up a healthy and clean body. We attempt to make the very substance of our body incorruptible.

Four stages of yoga, *ārambha, ghaṭa, paricaya* and *nīṣpatti* are described in verses 13, 14, 15, and 16 respectively. In securing bodily health we have the commencement of the yoga, *yoga-pravṛtī*. In attaining freedom from sorrow we reach the second stage. In the third stage the traces of duality disappear, *mahā-sūnyam tato bhāti sarva-siddhi-samāśrayam*. In the fourth stage there is the identity of the individual with the Supreme Self. The Yogin does not become disembodied. The elements composing his body are elevated to the level of their subtleness, *sūkṣmatva*. He leaves his gross body and attains an indefectible one. It is a consciousness-body akin to that of the Supreme with whom the contemplator has identified himself through meditation.

13. *laghuddam ārogyam alolupatvam varṇa-prasādam svara-sauśhavam ca.
gandhaś śubho mūtra-purīṣam alpam yoga-pravṛtīm prathamām vadanti.*

13. Lightness, healthiness, steadiness, clearness of complexion, pleasantness of voice, sweetness of odour, and slight excretions, these, they say, are the first results of the progress of yoga.

THE VISION OF GOD

14. *yathaiva bimbam mṛdayo'palīptam tejomayam bhrājate tat sudhāntam.
tad vātmatattvam prasamīkṣya dehī ekah kṛtārtho bhavate vīta-śokah.*

14. Even as a mirror stained by dust shines brightly when it has been cleaned, so the embodied one when he has seen the (real) nature of the Self becomes integrated, of fulfilled purpose and freed from sorrow.

15. *yadātma-tattvena tu brahma-tattvam dīpōpamene'ha yuktaḥ
prapaśyet
ajam dhruvam sarva-tattvair viśuddham jñātvā devam mucyate sarva-pāśaiḥ.*

15. When by means of the (real) nature of his self he sees as by a lamp here the (real) nature of *Brahman*, by knowing God who is unborn, steadfast, free from all natures, he is released from all fetters.

THE IMMANENCE OF GOD

16. *eṣa ha devaḥ pradiśo'nu sarvāḥ pūrvō hi jātaḥ sa u garbhe antaḥ.*

*sa eva jātaḥ sa janīsyamāṇaḥ pratyāṅ janāms tiṣṭhati sarvalo-
mukhaḥ.*

16. He, indeed, is the God who pervades all regions, He is the first-born and he is within the womb. He has been born and he will be born. He stands opposite all persons, having his face in all directions.

See *Vājasaneyi Samhitā*, 32. 4.

pūrvō hi jātaḥ: is the first born as *Hiranya-garbha*.

17. *yo devo' gnau yo' psu yo viśvam bhuvanam āviveśa,
ya ośadhīṣu yo vanaspatiṣu tasmai devāya namo namaḥ.*

17. The God who is in fire, who is in water, who has entered into the whole world (the God), who is in plants, who is in trees, to that God be adoration, yea, be adoration.

CHAPTER III

THE HIGHEST REALITY

1. *ya eko jālavān īsata īsanībhiḥ sarvān lokān īsata īsanībhiḥ,
ya evaika udbhavē sambhavē ca, ya etad vidur amṛtās te
bhavanti.*

1. The one who spreads the net, who rules with his ruling powers, who rules all the worlds with his ruling powers, who remains one (identical), while (things or works) arise and continue to exist, they who know that become immortal.

jālavān: who spreads the net. Ś identifies *jāla* or net with *māyā*.

2. *eko hi rudro na dvitīyāya tasthur ya imān lokān īsata
īsanībhiḥ.
pratyāṅ janān tiṣṭhati sañcukocānta-kāle saṁsṛjya viśvā
bhuvanāni gopāh.*

2. Truly Rudra is one, there is no place for a second, who rules all these worlds with his ruling powers. He stands opposite creatures. He, the protector, after creating all worlds, withdraws them at the end of time.

The Highest Reality is identified with Rudra who is assigned the three functions of creation, protection or maintenance and dissolution.

In R.V. Rudra is the personification of the destructive powers of nature, exemplified in storms and lightning. In the later portions of the Veda he is described as *Śiva*, the auspicious, as Mahādeva, the great god. Even in the R.V. it is said that he dwells in mountains, that he has braided hair, that he wears a hide.

pratyāṅ: opposite. He lives as *pratyag-ātman*.

sarvāms ca janān praty-antaraḥ prati-puruṣam avasthitāḥ. Ś who also quotes '*rūpam rūpam pratirūpo babbhūva.*'

3. *viśvatas cakṣur uta viśvato mukho viśvato bāhur uta viśvatas-
pāt.
sam bāhubhyām dhamati sampatatrair dyāvā-bhūmī janayan
deva ekah.*

3. That one God, who has an eye on every side, a face on every side, an arm on every side, a foot on every side, creating heaven and earth forges them together by his arms and his wings.

See R.V. X. 81. 3; *Atharva Veda* XIII. 2. 26; *Vājasaneyi Samhitā*

XVII. 19; *Taittirīya Samhitā* IV. 6. 2. 4; *Taittirīya Āraṇyaka* X. 1. 3. *dhamati*: forges. Ś means by it *samyojayati*, he joins men with arms and birds with wings.

bāhubhyām: with arms. As it is in the dual number, Śaṅkarānanda takes it for *dharma* and *adharmā*.

patatraiḥ: with wings. Śaṅkarānanda means by it the five chief elements *patana-śilaiḥ pañcīkṛta-mahā-bhūtaiḥ*.

bāhubhyām, vidyā-karmābhyām, patatraiḥ vāsana-rūpaiḥ samādhamati āpīyati. Nārāyaṇa-dīpikā.

4. *yo devānām prabhavaś codbhavaś ca viśvādhipo rudro maharṣiḥ*

hiranya-garbham janayāmāsa pūrvam sa no buddhya śubhayā samyunakti.

4. He who is the source and origin of the gods, the ruler of all, Rudra, the great seer, who of old gave birth to the golden germ (*Hiranya-garbha*), may He endow us with clear understanding.

See IV. 12.

Hiranya-garbha is the person endowed with clear ideas. *hitam ati-ramaṇīyam aty-ujjvalam jñānam garbhaḥ antas-sārah yasya tam. Ś.* In verse 3, the stress is on the cosmic form *virāt svarūpa*; here on the cosmic spirit, the world-soul, *Hiranya-garbha*.

PRAYERS TO RUDRA

5. *yā te rudra śivā tanūr aghorāpāpakāśinī tayā nas tanuvā śantamayā girīśantābhicākaśīhi.*

5. Rudra, your body which is auspicious, unterrifying, showing no evil—with that most benign body, O dweller in the mountains, look upon (manifest yourself to) us.

For this and the following verse, see *Vājasaneyi Samhitā* XVI. 2-3. *auspicious body*: this is not identical with his absolute reality. It is analogous to the Buddhist *dharmakāya*.

6. *yām iśum girīśanta haste bibharsy astave śivām girītra tām kuru mā himsiḥ puruṣam jagat.*

6. O Dweller among the mountains, make auspicious the arrow which thou holdest in thy hand to throw. O Protector of the mountain, injure not man or beast.

puruṣam asmadiyam jagad api kṛtsnam. Ś. the human and the other than human.

KNOWLEDGE OF THE SUPREME AS THE WAY TO ETERNAL LIFE

7. *tataḥ param brahma param brhantam yathā-nikāyam sarva-bhūteṣu gūḍham.*

viśvasy aikam pariveṣṭitāram īśam tam jñātvāmṛtā bhavanti.

7. Higher than this is *Brahman*, the supreme, the great hidden in all creatures according to their bodies, the one who envelopes the universe, knowing Him, the Lord, (men) become immortal.

tataḥ param: higher than this. This may refer to the Vedic God Rudra or the manifested world. The reference here is to *Īśvara* who is higher than *Hiranya-garbha* and *Virāt-rūpa*, to the indwelling Lord, *antaryāmin*, to the Supreme Personal God, *parameśvara*.

8. *vedāham etam puruṣam mahāntam āditya-varṇam tamasah parastāt*

tam eva viditvā atimṛtyum eti nānyaḥ panthā vidyate yanāya.

8. I know the Supreme Person of sunlike colour (lustre) beyond the darkness. Only by knowing Him does one pass over death. There is no other path for going there.

See VI. 15; B.G. VIII. 9. *nānyaḥ panthā*: no other path. *panthā*, the way, the path; *panthikṛt*, the road-maker.

ayanāya: for going (to salvation).

apavarga-gamanāya saṁsārābdheḥ pāra-gamanāya vā.

The sage Svetāsvatara says that he has seen the Supreme who dwells beyond all darkness, that he has crossed the world of *saṁsāra*.

9. *yasmāt param nāparam asti kiñcit yasmān nānyo na jyāyo'sti kiñcit.*

vykṣa iva stabdho divi tiṣṭhaty ekas tene'dam pūrṇam puruṣeṇa sarvam.

9. Than whom there is naught else higher, than whom there is naught smaller, naught greater, (the) one stands like a tree established in heaven, by Him, the Person, is this whole universe filled.

See *Kaṭha* VI. 1.

divi: in heaven *dyotanātmani sve mahimni, Ś*; established in his own greatness.

10. *tato yad uttaratarām tad arūpam anāmayam*

ya etad vidur amṛtās te bhavanti, athetare duḥkham evāpīyanti.

10. That which is beyond this world is without form and without suffering. Those who know that become immortal, but others go only to sorrow.

THE COSMIC PERSON

11. *sarvānana-śiro-grīvaḥ sarva-bhūta-guhāsayah sarva-vyāpi sa bhagavān tasmāt sarva-gataś śivah.*

11. He who is in the faces, heads and necks of all, who dwells in the cave (of the heart) of all beings, who is all-pervading, He is the Lord and therefore the omnipresent *Śiva*.

See R.V. X. 81. 3; X. 90. 1.

Ś explains *Bhagavat* by citing the verse:

aiśvaryasya samagrasya, dharmasya, yaśasaḥ śriyah jñāna-vairāgyayoś caiva śannām bhaga itiranā.

He who has the six qualities of complete lordship, righteousness, fame, prosperity, wisdom and renunciation is *Bhagavān*.

12. *mahān prabhur vai puruṣaḥ sattvasyaīṣa pravartakah sunirmalām imām prāptim īśāno jyotir avyayah.*

12. That person indeed is the great lord, the impeller of the highest being. (He has the power of) reaching the purest attainment, the ruler, the imperishable light.

sattva: highest being. For Ś the internal organ, *antah-karaṇa*.

13. *anguṣṭha-mātraḥ puruṣo'ntarātmā sadā janānām hṛdaye sanniviṣṭaḥ hṛdā manviśo manasābhikṣpto ya etad vidur amṛtās te bhavanti.*

13. A person of the measure of a thumb is the inner self, ever dwelling in the heart of men. He is the lord of the knowledge framed by the heart and the mind. They who know that become immortal.

manviśo: the lord of knowledge. *jñāneśah. Ś. v. manīśā*, by thought. This reading '*hṛdāmanīśā manasābhikṣpto*' is adopted by Śaṅkara-ānanda, Nārāyaṇa and Vijñāna-bhikṣu.

14. *sahasra-śirṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt sa bhūmim viśvato vṛtvā aty atiṣṭhad daśāṅgulam.*

14. The person has a thousand heads, a thousand eyes, a thousand feet. He surrounds the earth on all sides and stands ten fingers' breadth beyond.

See R.V. X. 90. 1.

daśāṅgulam: ten fingers' breadth. *anantam, apāram. Ś.* endless, shoreless. Though the Supreme manifests Himself in the cosmos, He also transcends it.

15. *puruṣa evedam sarvam yad bhūtam yac ca bhavyam utāmṛtatvasyesāno yad annenātirohati.*

15. The person is truly this whole world, whatever has been and whatever will be. He is also the lord of immortality, and whatever grows up by food.

See R.V. X. 90. 2.

Śāyana explains that he is the lord of all the immortals, i.e. the gods, because they grew to their high estate by means of food.

16. *sarvataḥ pāni-pādam tat sarvato'kṣi-śiro-mukham sarvataḥ śrutimal loke sarvam āvṛtya tiṣṭhati.*

16. On every side it has a hand and a foot, on every side an eye, a head and a face. It has an ear everywhere. It stands encompassing all in the world.

See B.G. XIII. 13.

17. *sarvendriya-guṇābhāsam sarvendriya-vivarjitam sarvasya prabhūm īśānam sarvasya śaraṇam brhat.*

17. Reflecting the qualities of all the senses and yet devoid of all the senses, it is the lord and ruler, it is the great refuge of all.

See B.G. XIII. 14.

18. *nava-dvāre pure dehī haṁso līlāyate bahiḥ vaśī sarvasya lokasya sthāvarasya carasya ca.*

18. The embodied soul in the city of nine gates sports (moving to and fro) in the outside (world), the controller of the whole world, of the stationary and the moving.

See Kaṭha, V. 1; B.G. V. 13.

haṁsa: soul. It is the Universal Spirit.

haṁsaḥ paramātmā hantya avidyātmakam kāryam. Ś.

19. *a-pāni-pādo javano grhītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ, so vetti vedyaṁ na ca tasyāsti vettā, tam āhur agryam puruṣam mahāntam.*

19. Without foot or hand, (yet) swift and grasping, he sees without eye, he hears without ear. He knows whatever is to

be known; of him there is none who knows. They call him the Primeval, the Supreme Person.

20. *aṅor aṅīyān mahato mahīyān ātmā guhāyām nihito'sya jantoh tam akratum paśyati vīta-śoko dhātuh prasādān mahimānam īsam.*

20. Subtler than the subtle, greater than the great is the Self that is set in the cave of the (heart) of the creature. One beholds Him as being actionless and becomes freed from sorrow, when through the grace of the Creator he sees the Lord and His majesty.

See *Taittirīya Āraṇyaka* X. 10-1.

akratum: being actionless. *visaya-bhoga-samkalpa-rahitam*. Ś.

dhātuh prasādāt: through the grace of the Creator.

dhātu-prasādāt: through the clarity born of sense-control. Sense organs are said to be *dhātu*.

21. *vedāham etam ajaram purāṇam sarvātmānam sarva-gatam vibhutvāt. janma-nirodham pravadanti yasya brahmavādino'bhivadanti nityam.*

21. I know this undecaying, ancient (primeval) Self of all, present in everything on account of infinity. Of whom they declare, there is stoppage of birth. The expounders of *Brahman* proclaim Him to be eternal.

janma-nirodham: stoppage of birth.

For whom the foolish think there are birth and death.

yasya janma-nirodham mūdhāḥ pravadanti. Samkarānanda.

Nārāyaṇa Dīpikā suggests a reading, *janma-nirodham na vadanti yasya*. For whom birth and death are not spoken.

Sometimes it is used for the creation and destruction of the world *yasya paramēśvarasya karma jagataḥ janma-samhārau. Vijñānabhikṣu.*

This chapter makes out that the Impersonal and the Personal, *Brahman* and *Īśvara* are not two different entities but the same in two aspects.

CHAPTER IV

THE ONE-GOD OF THE MANIFOLD WORLD

1. *ya eko'varṇo bahudhā śakti-yogād varṇān anekān nihitārtho dadhāti.*

vicaiti cā'ntē viśvam ādau sa devaḥ sa no buddhyā śubhayā samyunaktu.

1. He who is one, without any colour, by the manifold exercise of his power distributes many colours in his hidden purpose and into whom in the beginning and at the end the universe is gathered, may He endow us with a clear understanding.

avarṇaḥ: devoid of determinations. *nirviśeṣaḥ*. Ś.

nihitārthaḥ: in his hidden purpose. Without any motive or personal interest. *agrhīta-prayojanaḥ, svārtha-nirapekṣaḥ.*

ante: in the end. *V. sānte*. The world was inactive, unmanifest before creation.

2. *tad evā'gnis tad ādityas tad vāyus tad u candramāḥ tad eva śukram tad brahma tad āpas tat prajāpatiḥ.*

2. That indeed is Agni (fire), that is Āditya (the sun), that is Vāyu (the wind) and that is the moon. That, indeed, is the pure. That is *Brahmā*. That is the waters. That is *Prajā-pati* (the lord of creation).

See *Vājasaneyi Samhitā*, XXXII. 1.

This verse occurs in *Mahānārāyaṇa U.* in the following way:

yad ekam avyaktam ananta-rūpam viśvam purāṇam tamasāḥ parastāt

tad eva ṛtam tad u satyam āhus tad etad brahma paramam kavīnām iṣṭāpārtam bahudhā jātam jāyamānam viśvam bibharti bhuvanasya nābhikṣu

tad evā'gnis tad vāyus tat sūryas tad u candramāḥ

tad eva śukram amṛtam tad brahma tad āpas sa prajā-patiḥ

This verse indicates that the different Vedic gods are not independent but are forms of the One Supreme.

tad: that, self-nature. *ātma-tattvam*. Ś.

śukram: pure, alternatively the starry firmament.

suddham anyad api dṛptiman naksatrādi.

Ś makes *Brahmā*, *Hiranya-garbhātmā* and *Prajā-pati virāḍ-ātmā*. *Vijñānabhikṣu* makes out that the Supreme through the power of *māyā* created the manifestations and entered into them and is called by their names: *svamāyayā adhidāivikopādhin samaṣṭi-rūpān*

sṛṣtvā teṣu anupraviśya agnyādityādyākhyām labdhvā śhīto 'pīśvara evety āha.

3. *tvam strī tvam pumān asi, tvam kumāra uta vā kumārī; tvam jīrṇo daṇḍena vañcasi, tvam jāto bhavasi viśvato-mukhaḥ.*

3. You are woman. You are man. You are the youth and the maiden too. You, as an old man, totter along with a staff. Being born you become facing in every direction.

See *Atharva Veda*, X. 8. 27.

4. *nīlaḥ paṭaṅgo harito lohitaḥśas taḍid-garbha ṛtavas samudrāḥ anādimat tvam vibhutvena vartase yato jātāni bhuvanāni viśvā.*

4. You are the dark-blue bird, you are the green (parrot) with red eyes. You are (the cloud) with the lightning in its womb. You are the seasons and the seas. Having no beginning you abide through omnipresence. (You) from whom all worlds are born.

paṭaṅgaḥ: bird. *bhramaraḥ*, bee. Ś

THE UNIVERSAL SELF AND THE INDIVIDUAL SOUL

5. *ajām ekām lohita-śukla-kr̥ṣṇām bahvīḥ prajāḥ sṛjamānām sarūpāḥ ajo hy eko juṣamāṇo'nuśete jahāty enām bhukta-bhogām ajo'nyāḥ.*

5. The One unborn, red, white and black, who produces manifold offspring similar in form (to herself), there lies the one unborn (male) delighting. Another unborn gives her up, having had his enjoyment.

See B.S. I. 4-8.

lohita-śukla-kr̥ṣṇām: red, white and black. Reference is either to fire (*tajas*), water (*ap*), and earth (*anna*), or the three *guṇas*, *rajas*, *sattva*, and *tamas* of *prakṛti*.

The one she-goat, red, white and black in time produces many young like herself. For the red, white and black colours see C.U. VI. 4, where everything in the universe is said to be connected with the three elements, the red of fire, the white of water, the black of food or of earth. It is the order of creation when the Absolute first produced heat, then water, then earth in the shape of food.

V. *rohita* for *lohita*.

The first unborn is he who is ignorant and therefore subject to the influence of *prakṛti*.

The second unborn is he who has overcome his ignorance and is therefore free from bondage to *prakṛti*.

6. *dvā suparnā sayujā sakhāyā, samānam vr̥kṣam pariśasvajāte tayor anyāḥ pīppalam svādv aty anaśnann anyo'bhicākaṣṭi.*

6. Two birds, companions (who are) always united, cling to the self-same tree. Of these two the one eats the sweet fruit, and the other looks on without eating.

See M.U. III. 1; R.V. I. 164. 20.

Our being in time is an encounter of empirical existence and transcendent reality. The eternal in itself and the eternal in the empirical flux are companions. The world is the meeting-point of that which is eternal and that which is manifested in time. Man as an object of necessity, a content of scientific knowledge, is different from man as freedom.

7. *samāne vr̥kṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ juṣtam yadā paśyaty anyam īśam asya mahimānam iti vīta-śokaḥ.*

7. On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his helplessness. When he sees the Other, the Lord who is worshipped and His greatness, he becomes freed from sorrow.

M.U. III. 1. 2. In verse 6, the cause of sorrow is traced to the sense of helplessness induced in us when we are lost in the objective universe: in verse 7 freedom from sorrow is traced to our getting beyond object-thinking into contact with real being.

8. *ṛco'ksare parama vyoman yasmin devā adhi viśve niśeduh yas tarī na veda kim ṛcā kariṣyati ya it tad vidus ta ime samāsate.*

8. For him who does not know that indestructible being of the *Rg Veda*, whereon in the highest heaven all the gods reside, of what avail is the *Rg Veda* to him? They, indeed, who know that rest fulfilled.

R.V. I. 164. 39; *Taittirīya Āraṇyaka* II. 11. 6.

samāsate: rest fulfilled. *kṛtārthas liṣṭhanti*. Ś.

The Vedas are intended to lead to the realisation of the Supreme. For those who study them without undergoing the inward discipline, they are not of much use.

9. *chandāmsi yajñāḥ kratavo vratāni, bhūtam bhavyam yac ca vedā vadanti, asmān māyī sṛjate viśvam etat tasmims cānyo māyayā sanniruddhah.*

9. The Vedas, the sacrifices, the rituals, the observances, the past, the future and what the Vedas declare, all this the maker sends forth out of this, in this the other is confined by māyā.

the other: the individual soul.

The whole world proceeds from the imperishable *Brahman*. The actual creator is *Īśvara*, the Personal God, who is acting through his power of māyā, *devātma-śakti*.

10. *māyām tu prakṛtiṃ vidāhi, māyinaṃ tu mahesvaram; tasyāvayava-bhūtais tu vyāptam sarvam idaṃ jagat.*

10. Know then that *prakṛti* is māyā and the wielder of māyā is the Great Lord. This whole world is pervaded by beings that are parts of Him.

The *Sāṃkhya prakṛti* is identified with the māyā of the *Vedānta*. The Upaniṣad attempts to reconcile the views of the *Sāṃkhya* and the *Vedānta*.

Īśvara and *Śakti* are regarded as the parents of the universe. Cp. the following verses:—
'Only when united with *Śakti* has *Śiva* power to manifest; but without her, the God cannot even stir.'

śivah śaktiyā yukto yadi bhavati śaktah prabhavitum: na ced evam devo na khalu kuśalah spanditum aṣi.

Again, 'O Father-Mother, this world of ours was created by the compassion of your joint protectorship to the end that, by your mutual help, your joint design may fulfil itself.'

ubhābhyām etābhyām ubhaya-vidhīm uddiśya dayayā sanāthābhyām jajñe janaka-janani maj-jagad idaṃ.

Ānandalahari I. 1.

'I think of the mother of all the worlds, who creates this universe of real-unreal nature, protects the same by her own energy of the three guṇas, and withdraws it at the close of every aeon and remains disporting herself in her oneness.'

sṛstvākhilam jagad idaṃ sad-asad svarūpam śaktiyā svayā triguṇayā (or triguṇyā) paripātī viśvam. samhṛtya kalpa-samaye ramate tathāikā tām sarva-viśva-jananīm manasā smarāmi.

Devī Bhāgavata I. 2. 5.

As the Supreme brings forth the whole universe by His own power of māyā, He is not in any way affected by it as others are.

THE SAVING KNOWLEDGE OF GOD

II. *yo yonim yonim adhiṣṭhaty eko yasmin idaṃ sarvā ca vicaiti sarvam. tam īśanaṃ varadam devam idyam nicāyyemām śāntim atyantam eti.*

II. The One who rules every single source, in whom all this dissolves (at the end) and comes together (at the beginning of creation), who is the lord, the bestower of blessing, the adorable God, by discerning Him one goes for ever to this peace.

12. *yo devānām prabhavaś co'bhavaś ca, viśvādhipo rudro maharṣiḥ. hiranya-garbhāṃ paśyata jāyamānam, sa no buddhyā subhayaḥ samyunaktu.*

12. He who is the source and origin of the gods, the ruler of all, Rudra, the great seer, who beheld the golden germ (*Hiranya-garbha*) when he was born, may He endow us with clear understanding.

See III. 4.

13. *yo devānām adhipo yasmin lokā adhiṣṭitāḥ ya īśe'sya dvi-padaś catus-padaḥ, kasmai devāya haviṣā vidhema.*

13. He who is the overlord of the gods, in whom the worlds rest, he who is the lord of two-footed and four-footed beings, to what God shall we offer our oblations?

kasmai, to what: *v. tasmai*: to that God we shall offer our oblations. See R.V. X. 121. 3.

14. *sūkṣmāti-sūkṣmāṃ kalīlasya madhye, viśvasya sraṣṭāram aneka-rūpam viśvasyaikam pariveṣṭitāram jñātvā śivam śāntim atyantam eti.*

14. More minute than the minute, in the midst of confusion, the creator of all, of manifold forms, the one embracer of everything, by knowing Him as the auspicious, one attains peace for ever.

See III. 7; V. 13.

15. *sa eva kāle bhuvanasya goptā, viśvādhipaḥ sarva-bhūteṣu gūḍhaḥ yasmin yukta brahmarṣayo devatāś ca, tam evam jñātvā mrtyu-pāśāms chinatti.*

15. He indeed is the protector of the world in time, the lord of all, hidden in all things, in whom the seers of *Brahman* and the deities are united; by knowing Him thus one cuts the cords of death.

The knowers of *Brahman* as well as the deities know that their reality is in *Brahman*.

16. *ghṛtāt param maṇḍam ivātisūkṣmam jñātvā śivam sarva-
bhūteṣu gūḍham.
viśvasyaikam pariveṣṭitāram jñātvā devam mucyate sarva-
pāśaih.*

16. By knowing Him, the auspicious, hidden in all beings like the film exceedingly fine that rises out of clarified butter, the one embracer of the universe, by knowing God one is released from all fetters.

17. *eṣa devo viśva-karmā mahātmā, sadā janānām hṛdaye
sanniviṣṭah.
hṛdā maṇiṣā manasābhikṣpto, ya etad vidur amṛtās te
bhavanti.*

17. That god, the maker of all things, the great self, ever seated in the heart of creatures is framed by the heart, by the thought, by the mind, they who know that become immortal.

See III. 13.

18. *yadā'tamas tan na divā na rātrir na san na cāśac chiva
eva kevalah,
taḍ akṣaram tat savitur varenyam, prajñā ca tasmāt prasṛtā
purānī.*

18. When there is no darkness, then there is neither day nor night, neither being nor non-being, only the auspicious one alone. That is the imperishable, the adorable light of *Savitṛ* and the ancient wisdom proceeded from that.

savitur varenyam: the adorable light of *Savitṛ*. Literally the choicest (splendour) of *Savitṛ*.

See R.V. III. 62. 10.

The characterisation of the Supreme which transcends the duality of subject and object can only be negative and cannot be a field of clear definition and demonstration.

19. *nainam ūrdhvam na tiryāṅcam na madhye na parijagraha
na tasya pratimā asti yasya nāma mahad yaśah.*

19. Not above, not across, not in the middle, nor has any

one grasped Him. There is no likeness of Him whose name is great glory.

20. *na samārṣe tiṣṭhati rūpam asya, na cakṣuṣā paśyati kaś
canasnam.
hṛdā hṛdistham manasā ya enam, evam vidur amṛtās te
bhavanti.*

20. His form is not to be seen; no one sees Him with the eye. Those who through heart and mind know Him as abiding in the heart become immortal.

God does not stand in finite form before the eyes or the mind. Finite things serve as symbols enabling us to realise the presence of the divine. These verses demand the recognition of the absolute transcendence of God in relation to the world. The *deus absconditus* recedes into the distance when we seek to describe him by empirical forms; yet this Upaniṣad emphasises the personal aspect of the transcendent God. He is *Śiva* to whom we turn in prayer and praise.

21. *ajāta ity evam kaścid bhīruḥ prapadyate:
rudra yat te dakṣiṇam mukham tena mām pāhi nityam.*

21. 'You are unborn' with this thought someone in fear approaches you. O Rudra, may your face which is gracious protect me for ever.

The attitude of *bhakti* is brought out here.

22. *mā nas toke tanaye mā na āyuṣi, mā no goṣu mā no aśveṣu
rīriṣah.
vīrān mā no rudra bhāmito'vadhīr haviṣmantaḥ sadam it
tvā havāmahe.*

22. Rudra, hurt us not in my child or grandchild, hurt us not in my life, hurt us not in my cattle, hurt us not in my horses. Slay not our heroes in your wrath for we call on you always with oblations.

See R.V. I. 114. 8.

CHAPTER V

THE ONE IMMANENT GOD

1. *dve akṣare brahma-pare tv anante, vidyā'vidye nihile yatra gūḍhe kṣaram tv avidyā hy amṛtam tu vidyā, vidyāvidye īśate yas tu so'nyah.*

1. In the imperishable, infinite highest *Brahman* are the two, knowledge and ignorance, placed hidden. Ignorance is perishable while knowledge is immortal. And he who controls knowledge and ignorance is another (distinct from either).

By way of preface to this chapter Śaṅkarānanda observes that this chapter is devoted to the discussion of the nature of *That* in the text *That art Thou*, though both of them were treated in Chapter III, more specially the nature of *Thou*. *tat-tvam-pādārthau itīye 'dhyāye nirūpitaṁ yady api tathāpi tvam-pādārtho nātyantam nirūpitaḥ; tad-artham ayam pañcamo' dhyāya ārabhyate. brahma-pare: hiraṇyagarbhāt pare or parasmin brahmaṇi. Ś. gūḍhe: hidden. lokair jñātum aśakye. Śaṅkarānanda. kṣaram: perishable. It is the cause of bondage, saṁsṛti-kāraṇam, while vidyā is the cause of mokṣa, mokṣa-hetuḥ. Ś. anyah: another, tat sāksitvāt, being only the witness. Ś.*

The one and the many are both contained in the Supreme. The knowledge of the One is *vidyā*; the knowledge of the many detached from the One is *avidyā*.

2. *yo yonim yonim adhiṣṭhaty eko viśvāni rūpāni yonīś ca sarvāḥ ṛṣim prasūtam kapilam yas tam agre jñānair bibharti jāyamānam ca paśyati.*

2. He, who being one, rules over every single source, over all forms and over all sources, He who bears in His thoughts and beholds when born the fiery (red) seer who was engendered in the beginning.

Wisdom is prior to the world-soul.

kapilam: hiraṇya-garbhāṁ. See IV. 12. VI. 1-2. The reference is not to the sage Kapila, the founder of the Sāṁkhya philosophy. The Supreme is described as looking upon Hiraṇya-garbha while he was being born. He was the first to be created by God and endowed by Him with all powers. III. 4. Hiraṇya-garbha or Brahmā the creator is the intermediary between the Supreme God and the created world. He is the world-soul. See IV. 12; VI. 18. jñānair: by thoughts. See note IV. 18.

3. *ekaikam jālam bahudhā vikurvan, asmin kṣetre samharaty eṣa devaḥ bhūyaḥ sṛṣṭvā paṭayas tatheśas sarvādhipatyam kurute mahātmā.*

3. That God, who, after spreading out one net after another in various ways draws it together in that field, the Lord, having again created the lords, the great self, exercises his lordship over all.

ekaikam: pratyekam, for every creature, such as gods, men, beasts, etc.

jālam: net, saṁsāra.

asmin kṣetre: in that field, in the world.

asmin, another reading for asmin. yatayaḥ, another reading for paṭayaḥ.

4. *sarvā diśaḥ ūrdhvam adhaś ca tiryak, prakāśayan bhrājate yadv anaḍvān evam sa devo bhagavān vareṇyo yoni-svabhāvān adhiṣṭhaty ekaḥ.*

4. As the sun, illumining all regions, above, below and across, shines, so that one God, glorious, adorable, rules over whatever creatures are born from a womb.

See IV. 11, V. 2.

yoni-svabhāvān: whatever creatures are born from a womb. Ś means by it the sources of world-existence like the elements of earth, etc. yonih kāraṇam kṛtsnasya jagataḥ svabhāvān svātmabhūtāṁ pṛthivyādīn bhāvān or kāraṇa-svabhāvān kāraṇa-bhūtān pṛthivyādīn. Ś.

The so-called causes of the world are not in themselves causes. They operate only because God works through them.

5. *yac ca svabhāvam pacati viśvayoniḥ, pācyamś ca sarvān parināmayed yaḥ sarvam etad viśvam adhiṣṭhaty eko gunān ca sarvān viniyojayed yaḥ.*

5. The source of all, who develops his own nature, who brings to maturity whatever can be ripened, who distributes all qualities, He the one, rules over this whole world.

6. *tad veda-guhyopaniṣatsu gūḍham, tad brahmā vedate brahma-yonim ye pūrvam devā ṛṣayaś ca tad viduḥ, te tanmayā amṛtā vai babhūvuh.*

6. That which is hidden in the Upaniṣads which are hidden in the Vedas, Brahmā knows that as the source of the Vedas.

The gods and seers of old who knew that, they came to be of its nature and have, verily, become immortal.

veda-guhyopaniṣat: Veda is interpreted as referring to the sacrificial part which teaches sacrifices and their rewards, *karma-kāṇḍa*; *guhya*, the *āranyaka* part which teaches the worship of Brahman under various aspects, *yoga-kāṇḍa*, and the *Upaniṣad*, the part which teaches the knowledge of Brahman, the undifferentiated. *jñāna-kāṇḍa*. This is the view of *Vijñāna-bhikṣu*.

brahma-yoni: the source of the Vedas or the source of *Hiranya-garbhā*. *pūrve devāḥ* is another reading for *pūrvam devāḥ*, ancient gods. *tanmaya*, of its nature. *tad ātma-bhūtāḥ*. Ś.

THE INDIVIDUAL SOUL

7. *gunānvayo yah phala-karma-kartā kṛtasya tasyai va sa copabhoktā
sa viśva-rūpas tri-guṇas tri-varīmā prāṇādhipas samcarati
sva-karmabhiḥ.*

7. But he who has qualities and is the doer of deeds that are to bear fruit (i.e. bring recompense), he is the enjoyer, surely, of the consequence of whatever he has done. Assuming all forms, characterised by the three qualities, treading the three paths he, the ruler of the vital breaths (the individual soul), wanders about according to his deeds.

tri-guṇaḥ: *sattva*, *rajas* and *tamas*.

tri-varīmā: see I. 4 the paths of *dharma*, *adharmā* and *jñāna* or *deva-yāna*, *pitṛ-yāna* and *manuṣya-yāna*. Ś.

While the first six verses speak of *That (tat)* or the Supreme the account of *Thou (tvam)*, the individual soul begins here.

8. *aṅguṣṭha-mātro ravi-tulya-rūpas samkalpāhamkāra-samanvito
yah
buddher guṇenātma-guṇena caiva ārāgra-mātro hy aparō'pi
drṣṭaḥ.*

8. He is of the measure of a thumb, of appearance like the sun, endowed with thought and self-sense, but with only the qualities of understanding and the self he seems to be of the size of the point of a goad.

apara, another reading *avara*.

ātma-guṇena: of the qualities of the body like old age, etc. Ś.

9. *vālāgra-śata-bhāgasya śatadhā kalpītasya ca
bhāgo iīvas sa vijñeyas sa cānantyāya kalpate.*

9. This living self is to be known as a part of the hundredth part of the point of a hair divided a hundredfold, yet it is capable of infinity.

The individual soul is potentially infinite.

10. *naiva strī na pumān eṣa na caivāyam napuṁsakah
yad yac charīram ādatte tena tena sa rakṣyate.*

10. It is not female, nor is it male; nor yet is this neuter. Whatever body it takes to itself, by that it is held.

rakṣyate: *samarakṣyate*, *tat tad dharmān ātmany adhyasyābhimanyate*. Ś. Another reading is *yujyate* or joined. *sambadyate*. The living self, *jīva* is *vijñānātman*. Ś.

11. *samkalpana-sparśana-drṣṭi-mohair grāsāmbu-vṛṣṭy-ātma
vivṛddhi-janma
karmānugāny anukrameṇa dehī sthāneṣu rūpāny abhi
samprapadyate.*

11. By means of thought, touch, sight and passions and by the abundance of food and drink there are the birth and development of the (embodied) self. According to his deeds, the embodied self assumes successively various forms in various conditions.

mohaiḥ: *v. homaiḥ*, by the sacrifices.

12. *sthūlāni sūkṣmāni bahūni caiva, rūpāni dehī sva-guṇair
vṛṇoti
kriyā-guṇair ātma-guṇaiś ca teṣāṃ samyoga-hetur aparō'pi
drṣṭaḥ.*

12. The embodied self, according to his own qualities, chooses (assumes) many shapes, gross and subtle. Having himself caused his union with them, through the qualities of his acts and through the qualities of his body, he is seen as another.

LIBERATION THROUGH THE KNOWLEDGE OF THE ONE GOD

13. *anādy anantam kalīlasya madhye viśvasya sraṣṭāram
aneka-rūpam
viśvasyaikam pariveṣṭitāram jñātvā devam mucyate
sarva-pāśaiḥ.*

13. Him who is without beginning and without end, in the midst of chaos, the creator of all, of manifold form, who alone

embraces the universe, he who knows God is freed from all fetters.

See IV. 14.

kalīlasya: gahana-gabhīra-samsārasya. Ś. The wonder and mystery of the cosmic process are emphasised.

devam: jyoti-rūpam paramātmānam. Ś. of the nature of light, the Supreme Self.

sarva-pāśaih: avidyā-kāma-karmabhiḥ. Ś. The bonds of ignorance and its resultants of desire and deed.

14. *bhāva-grāhyam anīdākhyam, bhāvābhāva-karam śivam. kalā-sarga-karam devam, ye vidus te jahus tanum.*

14. Him who is to be grasped by the mind, who is called incorporeal, who makes existence and non-existence, the kindly (the auspicious), the maker of creation and its parts, the Divine, they who know Him have left the body behind.

anīdākhyam: Śaṅkarānanda reads *anīlākhyam*, who is called air as being the breath of the breath, *prāṇasya prāṇam.*

nīḍa: body; *anīḍa:* bodiless.

kalā: Ś. explains it to mean the sixteen *kalās* beginning with *prāṇa* or life and ending with *nāma*, name. Praśna VI. 4.

Vijñāna-bhikṣu means by it 'inherent power,' he who creates by his inherent power.

The Vedas and the other sciences are called *kalās*.

CHAPTER VI

THE ONE GOD IMMANENT IN AND TRANSCENDENT TO THE COSMIC PROCESS

1. *svabhāvam eke kavayo vadanti, kālam tathānye parimuhya-mānāḥ, devasyaiśa mahimā tu loke yenedam bhrāmyate brahma-ca-kram.*

1. Some wise men speak of inherent nature, others likewise, of time (as the first cause), being deluded. But it is the greatness of God in the world, by which this Brahma-wheel is made to turn.

See I. 2.

The cosmic process is generally represented by a rotating wheel. It is ever moving, thanks to the greatness of God. It is the 'moving image of eternity.' In the national flag of India, the wheel is placed against the background of white. The wheel is represented in blue *gagana-saḍṛśam, megha-varṇam*, and is placed against the background of white which is above all colours, the pure radiance of eternity.

2. *yenāvṛtam nityam idam hi sarvaṁ, jñāḥ kālākāro guṇī sarvavid yaḥ teneśitam karma vivartate ha, pṛthvyāpya-tejo'nīla-khāni cintyam.*

2. He by whom this whole world is always enveloped, the knower, the author of time, the possessor of qualities and all knowledge. Controlled by Him (this) work (of creation) unfolds itself, that which is regarded as earth, water, fire, air and ether.

kālākāro: author of time; *kālasyaḥ kartā:* v. is *kāla-kālo*, the destroyer of time. *kālasya niyantā, upahartā. kālāḥ sarvavināśakāri, tasyāpi vināśakaraḥ.*

See also VI. 16.

(knower of) all knowledge: *sarvavid yaḥ* or *sarva-vidyaḥ*.

3. *tat karma kṛtvā vinivartya bhūyaḥ, tattvasya tattvena sametya yogam ekena dvābhyām tribhir aṣṭabhir vā, kālena caivātma-guṇaiś ca sūkṣmaiḥ.*

3. Having created this work and rested again, having entered into union with the essence of the self, by one, two, three or eight, or by time too and the subtle qualities of the self.

one: *puruṣa* of the Sārūkhyā.

two: *puruṣa* and *prakṛti*.

three: the three *guṇas*, *sattva*, *rajas* and *tamas*.

eight: the five cosmic elements and *manas* (mind), *buddhi* (understanding), and *aham-kāra* or self-sense. See B.G. VII. 4.

ātma-guṇaiḥ: the affections of the mind, love, anger, etc. *antaḥ-karana-guṇaiḥ kāmādirbhīḥ*. Ś.

4. *ārabhya karmāṇi guṇān vitāni, bhāvān ca sarvān viniyojayed yaḥ teṣāṃ abhāve kṛta-karma-nāśaḥ karma-kṣaye yāti sa tattvato' nyah.*

4. Who, having begun with works associated with the (three) qualities, distributes all existents. In the absence of these (qualities), there is the destruction of the work that has been done and in the destruction of the work he continues, in truth, other (different from what he has produced).

According to Ś, this verse tells us that if we dedicate all our works to *Īśvara*, we will not be subject to the law of karma, 'That person, his works being destroyed and his nature purified, moves on, different from all things, from all the results of ignorance, knowing himself to be *Brahman*.'

viniyojayed: īsvare samarpayet teṣāṃ īsvare samarpitattvād āma-sambandhābhāvas tad-abhāve pūrva-kṛta-karmaṇām nāśaḥ karma-kṣaye viśuddha-sattvo yāti. Ś.

anyah v. anyat. He goes to that *Brahman* which is different from all things, *tattvebhyo yad anyad brahma tad yāti*. Ś.

This verse is capable of different interpretations: (1) The Lord passes through different states, yet knows Himself to be above them all; (2) If we do works not out of selfish interest, but to please the Lord, our work ceases to bind us and we become free. Śāṅkarānanda and Vijñāna-bhikṣu adopt the latter view.

5. *ādīs sa samyoga-nimitta-hetuḥ paras trikālād akalo'pi dr̥ṣṭaḥ tam viśva-rūpam bhava-bhūtam idyam devaṃ sva-citta-siham upāsya pūrvam.*

5. He is the beginning, the source of the causes which unite (the soul with the body). He is to be seen as beyond the three kinds of time (past, present and future), and as without parts after having worshipped first that adorable God who has many forms, the origin of all being, who abides in one's own thoughts.

source of the causes which unite: cp. *samyoga-līṅgodbhavam trailokyam*. M.B. XII. 819.

akalāḥ: without parts, trans-empirical, *niṣ-prapañcaḥ*. Ś.

upāsya pūrvam: worshipped first. Worship is the preliminary to knowledge.

viśva-rūpam: who has many forms. God assumes the form which the worshippers attribute to Him.

upāsakaḥ yad yat rūpam upāsyaṭe tat-tad-rūpa-dhāriṇam.

6. *sa vṛkṣa-kālākṛtibhiḥ paro'nyo yasmāt prapañcaḥ parivartate'yam dharmāvaham pāpanudam bhageṣāṃ jñātvātmastham amṛtam viśva-dhāma.*

6. Higher and other than the forms of the world-tree and time is he from whom this world revolves, who brings good and removes evil, the lord of prosperity, having known Him as in one's own self, the immortal, the support of all (he attains *Brahman*).

vṛkṣa: tree. See Kaṭha VI. 1.

dharmāvaham: *dharma* is the enlightening power of the Saviour God manifested in the human soul. See R.V. I. 164.

Siva is the bringer of *dharma*, *dharmāvaha*.

7. *tam īśvarāṇām paramam maheśvaram, tam devatānām paramam ca daivatam patim patinām paramam paraśtāt, vidāma devam bhuvaneṣāṃ idyam.*

7. He in whom is the Supreme Lord of lords, who is the highest deity of deities, the supreme master of masters, transcendent, him let us know as God, the lord of the world, the adorable.

8. *na tasya kāryam karanam ca vidyate, na tat samas cāpy adhikaś ca dr̥ṣyate parāsya śaktir vividhaiva śrūyate svābhāviki jñāna-bala-kriyā ca.*

8. There is no action and no organ of his to be found. There is not seen his equal or his better. His high power is revealed to be various, indeed. The working of his intelligence and strength is inherent (in him).

9. *na tasya kaścīṭ patir asti loke, na ceṣitā naiva ca tasya līṅgam, na kāranam karanādhipādhipo na cāsya kaścīṭ jamitā na cādhipaḥ.*

9. Of Him there is no master in the world, no ruler, nor is there any mark of Him. He is the cause, the lord of the lords of the sense organs; of Him there is neither progenitor nor lord.

liṅgam: mark, any sign from which we could infer the existence of God, as fire from smoke. *dhūma-sihānīyam yenānumīyeta. Ś.*
janitā: progenitor, *janayitā. Ś.*

10. *yas tantunābha iva tantubhiḥ pradhānajaḥ
svabhāvataḥ deva ekaḥ svam āvṛṇot, sa no dadhād
brahmāpyayam.*

10. The one God who, according to his own nature, covers himself like a spider with threads produced from *pradhāna* (unmanifested matter), may He grant us entrance into *Brahman*.

brahmāpyayam: entrance into *Brahman*, *ekī-bhāvam. Ś.*
*yathornanābhīr ātma-prabhavaḥ tantubhīr ātmānam eva samāvṛṇoti,
tathā pradhānajaḥ avyakta-prabhavair nāma-rūpa-karmabhis tantu-
sthānīyaiḥ svam ātmānam āvṛṇot. Ś.*

As the spider covers itself with threads produced from itself, so does the one God cover Himself with the products of *prakṛti*.

11. *eko devas sarva-bhūteṣu gūḍhas sarva-vyāpī sarva-bhūtān-
tar-ātmā
karmādhyakṣas sarva-bhūtādhivāsas sākṣī cetā kevalo
nirguṇaś ca.*

11. The one God hidden in all beings, all-pervading, the inner self of all beings, the ordainer of all deeds, who dwells in all beings, the witness, the knower, the only one, devoid of qualities.

12. *eko vaśī niṣkriyānām bahūnām ekam bījam bahudhā yah
karoti
tam ātmastham ye'nupaśyanti dhīrās teṣām sukham
śāśvatam netareṣām.*

12. The one controller of the many, inactive, who makes the one seed manifold. The wise who perceive Him as abiding in their self, to them belongs eternal happiness, not to others.

See Kaṭha II. 2. 12.

niṣkriyānām: inactive. Ś makes out that the acts of living beings are due to their organs and the Higher Self remains untouched by them. *sarvā hi kriyā nātmani samavelāh kim tu dehendriyeṣu, ātmā tu niṣ-kriyo nirguṇaḥ. Ś.*

See B.G. III. 20.

13. *nītyo nītyānām cetanas cetanānām eko bahūnām yo vida-
dhāti kāmān
tat kāraṇam sāmīkhyā-yogādhipamyam jñātvā devam
mucyate sarva-pāśaiḥ.*

13. He is the eternal among the eternal, the intelligent among the intelligences, the one among many, who grants desires. That cause which is to be apprehended by discrimination (of *sāmīkhyā*) and discipline (*yoga*)—by knowing God, one is freed from all fetters.

See Kaṭha II. 2. 13.

nītyo nītyānām: the eternal among the eternal. The living souls are eternal and He is the eternal among them or the eternal may be meant for the elements of earth, water, etc. *jīvānām madhye . . .
adhavā pṛthivyādīnām madhye. Ś.*

14. *na tatra sūryo bhāti na candra-tārakam, nemā vidyuto
bhānti kulo'yam agniḥ
tam eva bhāntam anubhāti sarvam, tasya bhāsā sarvam
idam vibhāti.*

14. The sun does not shine there nor the moon and the stars, nor these lightnings, much less this fire. After Him, when He shines, everything shines, by His light all this is illumined.

See Kaṭha II. 2. 15; M.U. II. 2. 10; B.G. XV. 6.

15. *eko haṁso bhuvanasyāsya madhye, sa evāgnis salile san-
niviṣṭaḥ
tam eva viditvātimṛtyum eti, nānyaḥ panthā vidyate'
yanāya.*

15. The one bird in the midst of this world. This indeed is the fire that has entered into the ocean. Only by knowing Him does one pass over death. There is no other path for going there.

haṁsa: bird, the highest self which destroys the source of bondage, ignorance, etc. *hanti avidyādi-bandha-kāraṇam iti haṁsaḥ.*

16. *sa viśva-kṛd viśva-vid ātma-yonir jñāḥ kāla-kāro guṇī
sarvavidyāḥ
pradhāna-kṣetrajña-patiḥ guṇeṣaḥ saṁsāra-mokṣa-sthiti-
bandha-hetuḥ.*

16. He is the maker of all, the knower of all, the self-caused, the knower, the author of time, the possessor of qualities, the knower of everything, the ruler of nature and of the spirit, the lord of qualities, the cause of worldly existence, and of liberation, of continuance and of bondage.

ātma-yoniḥ: self-caused. *ātmā cāsau yoniś cet ātma-yoniḥ. Ś.*
ātmānam yoniḥ, ātma-yoniḥ: the source of all selves.
kāla-kāro: the author of time. See VI. 2, 21.

pradhāna: avyaktaṃ, nature.
ksetrajña: vijñānātmā, spirit.

The Supreme binds, sustains and dissolves worldly existence.

17. *sa tanmayo hy amṛtā īśa-samsthō jñas sarvago bhuvana-
syāsya goptā
ya īśe asya jagato nityam eva-nānyo hetur vidyate īśanāya.*

17. Becoming that, immortal, existing as the lord, the knower, the omnipresent, the guardian of this world is He who rules this world for ever, for no other cause is found for the ruling.

*īśa-samsthah: existing as the lord. īśe svāmīni samyak sthitiḥ yasyāsau
īśa-samsthah.*

No other is able to rule the world. *nānyo hetuḥ samartho vidyate. Ś*

18. *yo brahmāṇam vidadhāti pūrvam, yo vai vedāms ca prahinoti
tasmai
tam ha devam ātma-buddhi-prakāśam mumukṣur vai
śaraṇam aham prapadye.*

18. To Him who, of old, creates Brahmā and who, verily, delivers to him the Vedas, to that God who is lighted by His own intelligence, do I, eager for liberation, resort for refuge.

*ātma-buddhi-prakāśam: Śaṅkarānanda explains as sva-buddhi-
sākṣiṇam, who is the light or witness of self-knowledge.*

It can be derived in two ways: (1) *ātmaiva buddhir ātma-buddhiḥ
saiva prakāśo'syety ātma-buddhi-prakāśam.* (2) *ātma-buddhiḥ prakā-
śayatiṭy ātma-buddhi-prakāśam. Ś.*

*V. ātma-buddhi-prasādam. ātmani yā buddhiḥ tasyāḥ prasādakaram.
Ś, he who through his own grace manifests himself.*

19. *niṣkalam niṣkriyam śāntam niravadyam nirañjanam,
amṛtasya param setuṃ dagdhendhanam ivāmalam.*

19. To him who is without parts, without activity, tranquil, irreproachable, without blemish, the highest bridge to immortality like a fire with its fuel burnt.
nirañjanam; nirlepam, without blemish.

20. *yadā carmavad ākāśam veṣṭayisyanti mānavāḥ
tadā devam avijñāya duḥkhasyānto bhaviṣyati.*

20. When men shall roll up space as if it were a piece of leather, then will there be an end of sorrow, apart from knowing God.

To roll up space like a piece of leather is an impossibility but when

that impossible becomes possible, only then will sorrow cease, without knowing God. There is no other way for ending sorrow than the knowledge of God.
devam: v. śivam.

21. *lapah-prabhāvād deva-prasādāc ca, brahmā ha svetāśvataro
'tha vidvān
atyāśramibhyah paramam pavitram, provāca samyag-
ṛṣi-saṅgha-juṣṭam.*

21. By the power of austerity and the grace of God, the wise Svetāśvatara in proper manner spoke about Brahmaṇ, the Supreme, the pure, to the advanced ascetics, what is pleasing to the company of seers.

by the power of austerity and the grace of God: the grace of God does not suspend the powers of the soul but raises them to their highest activity. The super-natural intensifies the natural. There is nothing magical which interferes with the life of man. We are persons, not things. Our freedom cannot be obliterated by divine grace. By his own free action man makes his own the ideal which he seeks. Baron Von Hugel quotes from St. Bernard's Tractatus de Gratia et Libero Arbitrio, cap. XIV. 47. 'That which was begun by Grace gets accomplished alike by both Grace and Freewill so that they operate mixedly not separately, simultaneously not successively, in each and all of their processes. The acts are not in part Grace, in part free will; but the whole of each act is effected by both in an undivided operation.' The Mystical Element of Religion, Vol. I, pp. 69 ff.

advanced ascetics: *paramahansa-samnyāsīnas ta evātyāśramiṇaḥ. Ś,* the highest of the four orders of ascetics.

*Cp. caturvidhā bhikṣavaś ca bahūdakau kuṭicakau
haṃsaḥ paramahaṃsaś ca yo yah paścāt sa uttamah.*

22. *vedānte paramam guhyam purākalpe pracoditam
nāprasāntāya dātavyam nāputrāyāśiṣyāya vā puṇah.*

22. This highest mystery in the Vedānta which has been declared in a former age should not be given to one whose passions are not subdued nor again to one who is not a son or a pupil.

See B.U. VI. 3. 12; Maitrī VI. 29.

*prasāntāya, prakarṣeṇa śāntam sakala-rāgādi-mala-rahitam cittam yasya
tasmai putrāya tāḍṛśa śiṣyāya vā dātavyam, tad viparitāya putrāya
śiṣyāya vā snehādīnā brahmavidyā na vaktavyā. Ś.*

It should not be taught to a son or a pupil, if his passions are not subdued.

23. *yasya deve parā bhaktir yathā deve tathā gurau,
tasyaite kathitā hy arthāḥ, prakāśante mahātmanah, pra-
kāśante mahātmanah.*

23. These subjects which have been declared shine forth to the high-souled one who has the highest devotion for God and for his spiritual teacher as for God. Yea they shine forth to the high-souled one.

KAUṢĪTAKI-BRĀHMAṆA UPANIṢAD

Kauṣītaki-Brāhmaṇa Upaniṣad, also called *Kauṣītaki Upaniṣad*¹ does not form a part of the *Kauṣītaki Brāhmaṇa* of thirty chapters which has come down to us and the name can be accounted for by treating the Āraṇyaka of which it forms a part as itself included in the *Brāhmaṇa* literature of the *Rg Veda*.² Śaṅkara refers to it in several places in his commentary on the *Brahma Sūtra* and Śaṅkarānanda has commented on it. There are various rescensions of the text and the version adopted in Śaṅkarānanda's *Dīpikā* is followed in this work. The Upaniṣad has four chapters.

Dr. S. K. Belvalkar has edited the text and given an English translation of the first chapter of this Upaniṣad.³

¹ Śaṅkarānanda explains the name thus: *ku kṛsitam nindyam heyam ity arthah, śīlam śīlalam saṁsārikam sukham yasya sa kuṣītaḥ eva kuṣītaḥ tasyāpatyam kauṣītakiḥ*. II. 1.

² *Brāhmaṇas* also deal with Vedānta and so sometimes include the Upaniṣads: *brāhmaṇam api trividham, vidhi-rūpam, arthavāda-rūpam, tad-ubhaya-vilakṣaṇam ca, vidhy-arthavādobhaya-vilakṣaṇam tu vedānta-vākyam*. Madhusūdana: *Prasthāna-bheda*.

³ *Four Unpublished Upaniṣadic Texts and The Paryanka Vidyā* (1925).

CHAPTER I

REBIRTH AND RELEASE THROUGH KNOWLEDGE

I. *citro ha vai gāṅgyāyanir yakṣyamāna āruṇim vavre; sa ha putram śvetaketum prajighāya yājayeti; tam hābhyāgatam papraccha, gautamasya putrāsti samvrtam loke yasmīn mā dhāsyasi, anyatamo vādhvā tasya, mā loke dhāsyasīti; sa hovāca, nāham etad veda, hantācāryam pṛcchānīti: sa ha pitaram āsādyā papraccha itīti mā prākṣit katham pratibravanīti; sa hovāca, aham apy etan na veda, sadasy eva vyaṃ svādhyāyam adhītya harāmahe yan naḥ pare dadati, ehy ubhau gamiṣyāva iti, sa ha samit-pāṇiś citram gāṅgyāyanim praticakrama upāyanīti: tam hovāca, brahmārḥo'si, gautama, yo na mānam upāgāh, ehi vyeva tvā jñāpayiṣyāmīti.*

I. Citra Gāṅgyāyani, verily, wishing to perform a sacrifice chose Āruṇi. He, then, sent his son Śvetaketu saying, 'you perform the sacrifice.' When he had arrived, he asked of him, O son of Gautama, is there a hidden place in the world in which you will place me? Or is there another way and will you place me in its world? Then he said, 'I know not this. However, let me ask the teacher.' Having approached his father, he asked, 'thus has he asked me, how shall I answer? Then he said, 'I, too, know not this. Let us learn the study of the Veda at his residence and obtain what others give to us. Come, let us both go, 'Then with fuel in hand, he returned to Citra Gāṅgyāyani and said, 'May I come near to you (as a pupil). To him, then, he said, 'you are worthy of the knowledge of Brahman, O Gautama, for you have not gone into conceit. Come, I will make you understand' (clearly).

See B.U. VI. 1; C.U. V. 2.

gāṅgyāyani: v. gārgyāyani.

vavre: chose, varāṇam cakre.

abhyāgatam: has arrived, v. āśīnam, when he was seated.

putrāsti: v. putro'si, you are the son of Gautama.

samvrtam: hidden place, samyag āvrtam guptam sthānam.

anyatamo: v. anyam aho.

ācāryam: teacher, sarva-jñam, sarva-śāstrārthasya jñātāram anuṣṭhātāram.

Worthy of the knowledge of Brahman: V. *brahmārḥo'si. brahma-grāhyasi:*

* See Belvalkar: *The Paryāṅka Vidyā*, p. 32.

You are to be honoured like *Brahman*, *brahmavat mānanīyah*.
you have not gone into conceit: you do not affect pride.

ehi: come, *āgaccha*.

jñāpayisyāmi: will make you understand clearly.

viññāpayisyāmi, *spāṣṭam bodhayisyāmi*, *na tu sandehādikam jana-*
yisyāmi.

The reference is to the two ways *deva-yāna* and *pitṛ-yāna*. Those who travel by the former do not return to a new life on earth but attain liberation by gaining a true knowledge of *Brahman*; those who travel by the latter to the world of the fathers return to earth to be born again and again.

In the notes on this Upaniṣad references are to Śaṅkarānanda's *Dīpikā*.

2. *sa hovāca, ye vai ke cāsmāl lokāt prayanti candramasam*
eva te sarve gacchanti, teṣāṃ prānaih pūrva-pakṣa āpyāyate tāt
apara-pakṣeṇa prajāyati, etad vai svargasya lokasya dvāram,
yac candramās tam yāḥ praty āha tam atisrjate: atha yo na praty
āhā tam iha vṛṣṭir bhūtvā varṣati sa iha kiṣo vā, paṅgo vā,
matsyo vā, śakunir vā, simho vā, varāho vā, paraśvān vā, sārḍūlo
vā, puruṣo vā, anyo vā teṣu teṣu śihāneṣu pratyāyate, yathā-
karma yathā-vidyam, tam āgatam prcchati ko'siti, tam pratibrūyāt:
vicakṣanād ṛtavo reta ābhṛtam pañcadaśāt prasūtāt pitṛyā-
vatah.

tam mā pumsī kartaryerayadhvam pumsā kartrā mātari mā
niṣīṅca.

sa jāya upajāyamāno dvādāśa-trayodaśopamāso dvādāśa-trayo-
daśena pitṛasam tad-vid'eham pratitad-vid'eham, tan ma
ṛtavo'martya va ābharadhvam tena satyena tena tapasā ṛtur
asmy ārtavo'smi, ko'si, tvam asmīti, tam atisrjate.

2. Then he said, those who, verily, depart from this world, they all, in truth, go to the moon. In the earlier (bright) half, it (the moon) thrives on their breathing spirits, in the latter (dark) half, it causes them to be born (again). The moon, verily, is the door of the world of heaven. Whoever answers it (properly), him it sets free (to go to the higher worlds). But whoever answers it not, him having become rain, it rains down here. Either as a worm, or as an insect or as a fish or as a bird, or as a lion, or as a boar, or as a snake, or as a tiger, or as a person or as some other in this or that condition he is born again according to his deeds, according to his knowledge; when he comes thither, he asks him; who are you? He should answer. From the far-shining, O ye Seasons, the seed was gathered, produced from the fifteenfold from the home of the fathers

(the ancestors) sent me in a man as an agent and with a man as an agent, placed me in a mother.¹ So was I born, being born in the twelfth or thirteenth month united to a father of twelve or thirteen months; for the knowledge of this was I, for the knowledge of the opposite of this. Therefore, O ye seasons, bring me on to immortality by this truth, by this austerity I am (like) a season. I am connected with the seasons. Who are you? (the sage asks again) 'I am you,' he replies. Then he sets him free.

apara-pakṣeṇa: with the latter half, *v. apara pakṣe na* in the latter half, *causes them to be born again*: the moon sends those who do not proceed by *deva-yāna* (the path of the gods) to *brahma-loka*, back to life on earth.

We are born in accordance with our conduct and knowledge. *karma-vidyānusāreṇa śubham aśubham vyāmiśram ca śarīram bhavati.*

The question 'Who are you?' is asked by the teacher, according to Śaṅkarānanda: *karuṇā-rasa-pūrṇa-hṛdayo vedāntārtha-yāthātmya-*
vit guru-lakṣaṇa-sampanno guruḥ praśnam karoti.

upajāyamānaḥ: born or perhaps reborn.

twelve or thirteen months: a year.

There are two kinds of knowledge, unto birth, and unto ignorance. The former takes us to the path of the gods, the latter to the path of the fathers. Heaven and hell are stages on the journey and belong to the world of time, to a succession of births. Knowledge of *Brahman* takes us beyond both.

THE COURSE TO THE BRAHMA-WORLD

3. *sa etam deva-yānam panthānam āpadyāgni-lokam āgacchati,*
sa vāyu-lokam, sa varuṇa-lokam, sa indra-lokam, sa prajā-pati-lok-
am, sa brahma-lokam. tasya ha vā etasya lokasyāro hṛdo muhūrtā
yeṣṭihā vijarā nadīlyo vṛkṣaḥ sārajyam samsthānam, aparājitam
āyatanam, indra-prajāpati dvāra-gopau, vibhu-pramitam, vicak-
ṣaṇāsandy amitaujaḥ paryankah, priyā ca mānasī, pratirūpā
ca cākṣuṣī, puṣpāny ādāyāvayato vai ca jagāny ambās' cām-
bāyaviś cāpsaraso' mbayā nadyah, tam ittham-vid āgacchati, tam
brahmā hābhīdhāvatah, mama yaśasā vijarām vā ayam nadīm
prāpan na vā ayam jarayisyatīti.

3. Having entered on this path of the gods, he comes to the

¹ Dr. Belvalkar's rendering of an amended text is this: 'From the illustrious one (the moon), the fifteenfold, the (new) born lord of the world of the manes, O ye seasons, the seed was gathered.'

'Do ye then, send me on into a male progenitor, and with the half of the male agent deposit me into the mother.'

world of Agni, then to the world of Vāyu, then to the world of Varuṇa, then to the world of Indra, then to the world of Prajā-pati, then to the world of Brahmā. This brahmā world, verily, has the lake Āra, the moments *yeṣṭihā*, the river Vijaṛā, the tree Ilya, the city Sālaṛjya, the abode Aparāṛjita, the two door-keepers Indra and Prajā-pati, the hall Vibhu, the throne Vicakṣaṇa, the couch Amitaujas, the beloved Mānasī and her counterpart Cakṣuṣī, both of whom taking flowers, verily, weave the worlds, the mothers, the nurses, the nymphs, and the rivers. To it (to such a world) he who knows this comes. To him Brahmā runs (advances towards), and says, 'It is on account of my glory, verily, he has reached the river, Ageless, He, verily, will not grow old.'

After Vāyu-loka, some texts have āditya-loka.

Brahma-loka is hirāṇya-garbha-loka of which an account is given.

The lake āra is the first impediment to entrance into brahma-loka. It is said to be composed of the enemies.

ari: desire, wrath, etc.

muhūrtāḥ: moments which produce desire, wrath, etc., and destroy the sacrifice.

yeṣṭihāḥ: kāma-krodhādi-pravṛtyutpādanena ghnantīti yeṣṭihāḥ: the moments spent in subduing desires.

the river Vijaṛā: ageless, vigata jarā.

the tree Ilya: ilā pṛthivi tad-rūpatvena ilya-iti-nāmā taruh.

the city Sālaṛjya: the city is so called because on the bank are bow-strings as large as a sāl tree, a place abounding with water in many forms of rivers, lakes, wells, tanks, etc., and gardens inhabited by many heroes.¹

samsthānam: city, aneka-jana-nivāsa-rūpam pātanam.

aparāṛjitam: unconquerable (city), hirāṇya-garbhasya rāja-mandiram.

pramītam: hall, sabhāsthalam. ahamkāra-svarūpam aham ity eva

sāmānyena pramītam vibhu-pramītam.

the throne Vicakṣanā: reason, vicakṣanā kuśalā buddhir mahat-tattvam ity ādi śabdābhīdheyā.

āsandī sabhā-madhye vedih.

amitaujāḥ: of unmeasured splendour. amitam aparimītam prāṇa-samī-vādāḍau prasiddham ojo balaṃ yasya so'yam amitaujāḥ.

ambā: the mothers, jagad-jananyāḥ śrūṭayāḥ.

4. tam pañcaśatāny apsarasām pratiyanti, śatam phala-hastāḥ, śatam āṅjana-hastāḥ, śatam mālya-hastāḥ, śatam vāso-hastāḥ, śatam cūrṇa-hastāḥ; tam brahmāṅkārēṇāṅkurvanti, sa brah-

¹ Dr. Belvalkar adopts the variant *sallaja* and renders it as the source of existence *sat*, emergence *ta* and emergence *ja*.

mālāṅkārēṇāṅkṛto brahma-vidvān brahmābhīpraiti; sa āgacchaty āraṃ hradam, tam manasātyeti, tam itvā samprativedo majjanti; sa āgacchati muhūrtān yeṣṭihān te'smād apadravanti, sa āgacchati, vijaṛāṃ nadīm tām manasaivātyeti, tat-sukṛta-duṣkṛte dhunute vā, tasya priyā jñātayāḥ sukṛtam upayanty apriyā duṣkṛtam; tad yathā rathena dhāvayan ratha-cakre paryavekṣetaivam aho-rātre paryavekṣetaivam sukṛta-duṣkṛte sarvāṇi ca dvandvāni, sa eṣa visukṛto viduṣkṛto brahma-vidvān brahmaivā-bhīpraiti.

4. Five hundred *apsarasas* (nymphs) go towards him, one hundred with fruits in their hands, one hundred with ointments in their hands, one hundred with garlands in their hands, one hundred with garments in their hands, one hundred with powdered perfumes in their hands. They adorn him with the adornment (worthy) of Brahmā. He, having been adorned with the adornment of Brahmā, goes into (advances towards) Brahmā. He comes to the lake Āra and he crosses it with his mind. On coming to it those who know only the immediate present¹ sink. He comes to the moments *yeṣṭihā* and they flee from him. He comes to the river Vijaṛā (Ageless); this he crosses with his mind alone. There he shakes off his good deeds and his evil deeds. His dear relatives succeed to his good deeds and those not dear, to the evil deeds. Then just as one driving a chariot looks at the two wheels (without being touched by them), even so he will look at day and night, at good deeds and evil deeds and on all the pairs of opposites. Thus one, freed from good and freed from evil, the knower of *Brahman*, goes on to *Brahman*.

phala: fruits, another reading *phaṇa*: ornaments. *ābharana*.

pairs of opposites: like light and darkness, heat and cold, pleasure and pain, *chāyātapa-śiṭoṣṇa-sukha-duḥkhādīni*. He transcends the limitations of the empirical world.

5. sa āgacchatīyam vrkṣam, tam brahma-gandhaḥ praviśati, sa āgacchati sālaṛjyam samsthānam, tam brahma-rasaḥ praviśati, sa āgacchaty aparāṛjitam āyatanam, tam brahma-tejah praviśati, sa āgacchati indra-prajā-pato dvāra-gopau tāv asmād apadravataḥ, sa āgacchati vibhu-pramītam, tam brahma-yaśaḥ praviśati, sa āgacchati vicakṣaṇam āsandīm brhad-rathantare sāmānī pūrvaupādau, śyāitanaudhase cāparau pādau, vairūpa-vairāje anūcye,

¹ *samvidah*, *pratividah*, accordant and discordant thoughts. Dr. Belvalkar.

śākvara-raivate tiraścī, sā prajñā prajñayā hi vipaśyati, sa āgacchaty amitaujasam paryāṅkam, sa prāṇas tasya bhūtaṅ ca bhaviṣyac ca pūrvau pādau, śrīś-cerā cāparau, bhadrāyājñāyājñīye śrīṣṇyē bṛhad-rathantare anūcyē, rcaś ca sāmāni ca prācīnātānāni, yajūmṣi tiraścīnāni somāmśava upastaraṇam udgītho' paras ca yaḥ śrīr upabarhaṇam, tasmin brahmāste, tam ittham-vit pādēnaivāgra ārohati, tam brahmā pṛcchati ko'sīti, tam prati-brūyāt.

5. He comes to the tree Ilya and the fragrance of Brahmā enters into him. He comes to the city Sālaḥya; the flavour of Brahmā enters into him. He comes to the abode Aparājita; the radiance of Brahmā enters into him. He comes to the two door-keepers, Indra and Prajā-pati and they run away from him. He comes to the hall Vibhu and the glory of Brahmā enters into him. He comes to the throne of Vicakṣaṇa; the Sāman verses, Bṛhad and Rathantara, are its two fore feet, the Syaita and the Naudhasa the two hind feet, the Vairūpa and the Vairāja, the two lengthwise sides (pieces) the Śākvara and the Raivata are the two cross ones. It is wisdom for by wisdom one sees clearly. He comes to the couch Amitaujas. That is the breathing spirit, the past and the future are its two fore feet, prosperity and the earth are the two hind feet, the Bhadra and the Yajñāyājñīya the two head pieces, the Bṛhad and the Rathantara the two lengthwise pieces; the Ṛg verses and the Sāman chants, the cords stretched lengthwise, the yajus formulas the cross ones; the moonbeams the cushion, the udgītha the coverlet, prosperity the pillow. On this (couch) Brahmā sits. He who knows this ascends it just with one foot only. Brahmā asks him, 'Who are you?' and he should answer:

sa: He, the devotee, upāsakah.

the abode Aparājita: aparājita-nāmakam brahma-grham. they run away from him: prāpta-brahma-gandha-rasa-tejasah brahmaṇa iva darśana-mātreṇa baddhāñjalo parityaktāsanau dvāra-pradeśāt sarabhasam jayajayeti-śabdā uccārayantau apadravataḥ apasarataḥ. the throne of Vicakṣaṇa: see Atharva Veda XV. 3. 3-9 for a description of Vṛtya's seat and Aitareya Brāhmaṇa VIII. 12 for a description of Indra's throne.

prosperity and the earth: śrīś ca irā: lakṣmīḥ dharaṇī ca.

IDENTITY WITH THE SUPREME SELF

6. ॠtur asmy ārtavo'smy ākāśād yoneḥ sambhūto bhāryāyai retah, samvatsarasya tejo, bhūtasya bhūtasyātmā, bhūtasya

bhūtasya tvam ātmāsi, yas tvam asi so'ham asmi, tam āha ko'ham asmīti, satyam iti, brūyāt, kim tad yat satyam iti, yad anyad devebhyaś ca prānebhyaś ca tat sad, atha yad devāś ca prāṇāś ca tat tyam, tad etayā vācābhivṛyāhriyate satyam iti, etāvad idam sarvam idam sarvam asīty evainam tad āha, tad etac chloke-nābhyuktam.

6. I am season, I am connected with the seasons. From space as the source I am produced as the seed for a wife, as the light of the year, as the self of every single being. You are the self of every single being. What you are that am I. He says to him, 'Who am I?' He should say, 'The Real.' What is that called the Real? Whatever is different from the gods (sense organs) and the vital breaths that is sat, but the gods and the vital breaths are the tyam. Therefore this is expressed by the word satyam, all this, whatever there is. All this you are. Thus he speaks to him then. This is declared by a Ṛg verse.

yoni: source. upādāna-kāraṇa.

bhāryāyai: for a wife; v. bhāyā: produced from light.

devebhyaś: from the gods, indriyebhyaś.

7. yajūdarah sāmasirā asāvṛimūrtir avyayah

sa brahmeti vijñeya ṛṣir brahma-mayo mahān

iti, tam āha kena me paumsyāni nāmāny āpnotīti, prāneneti brūyāt, kena napumsakānīti, manaseti, kena strī-nāmānīti, vāceti, kena gandhānīti, prāneneti, kena rūpānīti, cakṣuṣeti, kena śabdān iti, śrotreneti, kenānnarasān iti, jihvayeti, kena karmānīti, hastābhyām iti, kena sukha-duḥkhe iti, śarīreneti, kenānandam ratim prajātim iti; upastheneti, kenetyā iti, pādābhyām iti kena dhiyo vijñātavyam kāmān iti, prajñayativeti, brūyāt, tam āha āpo vai khalu me loko'yam te'sāv iti, sā yā brahmaṇo jītir yā vyaśīś tam jītim jayati, tām vyaśīm vyaśnute, ya evam veda, ya evam veda.

7. The great seer consisting of the sacred word, whose belly is Yajus, whose head is the Sāman, whose form is the Ṛg, the imperishable is to be known as Brahmā. He says to him, 'By what do you acquire my masculine names?' He should answer, 'By the vital breath.' 'By what, my neuter ones?' 'By mind.' 'By what, my feminine names?' 'By speech.' 'By what, smells?' 'By the breath.' 'By what, forms?' 'By the eye.' 'By what, sounds?' 'By the ear.' 'By what, the flavours of food?' 'By the tongue.' 'By what, actions?' 'By the two hands.' 'By what, pleasure and pain?' 'By the body.' 'By what, joy, delight and procreation?' 'By the generative organ.' 'By what, movement?'

'By the two feet.' 'By what, thoughts, what is to be known, and desires?' 'By intelligence,' he should say. To him he says, 'The waters, verily, are my world. It is (they are) yours.' Whatever victory is Brahmā's, whatever belongs to him, that victory he wins, that belonging he gets who knows this, yea who knows this.

ityā: movements, *gatiḥ*.

prajñayā: by intelligence, *svayam-prakāśenātma-bodhena*.

In *Brahma-loka*, whatever belongs to the presiding deity Brahmā belongs also to the aspirant who reaches it.

yāvaṭ madīyam tāvaṭ tvadīyam.

Cp. with this account *Satapatha Brāhmaṇa* XI. VI. 1; *Jaiminīya Upaniṣad Brāhmaṇa* I, 17-18; 42-44; 49-50.

CHAPTER II

THE DOCTRINE OF PRĀṆA (LIFE-BREATH)
IDENTITY WITH BRAHMĀ

I. *prāṇo brahmeti ha smāha kauṣītakiḥ: tasya ha vā elasya prāṇasya brahmaṇo manā dūtam, cakṣur goptṛ, śrotram saṁśrāvayitr, vāk pariveṣṭrī; sa yo ha vā elasya prāṇasya brahmaṇo mano dūtam veda dūtavān bhavati, yas cakṣur goptṛ goptṛmān bhavati, yah śrotram saṁśrāvayitr saṁśrāvayitṛmān bhavati, yo vācam pariveṣṭrīm pariveṣṭrīmān bhavati, tasmai vā elasmai prāṇāya brahmaṇa etāḥ sarvā devatā āyācamānāya balim haranti, evaṁ haivāsmāi sarvāni bhūtāny āyācamānāyaiva balim haranti, ya evaṁ veda tasyoṣaṇaṇa na yāced iti, tad yathā grāmam bhikṣitvā'labdhvopaviṣen nāham ato dattam aśnīyām iti, ta evainam upamantrayante ye purastāt pratyācakṣīran, eṣa dharmo'yācato bhavati, annadās tv evainam upamantrayante, dadāma ta iti.*

I. The breathing (living) spirit is Brahmā, thus, indeed, Kauṣītaki used to say. Of this same breathing spirit which is Brahmā, the mind, verily, is the messenger; the eye the protector, the ear the announcer, speech the housekeeper. He who, verily, knows the mind as the messenger of this breathing spirit of Brahmā becomes possessed of a messenger. He who knows the eye as the protector becomes possessed of a protector. He who knows the ear as the announcer becomes possessed of an announcer, he who knows speech as the housekeeper becomes possessed of a housekeeper. To this same breathing spirit as Brahmā, these divinities (mind, eye, ear, speech) bring offering though he does not beg for it; even so, to this same breathing spirit all beings bring offering even though he does not beg for it. For him who knows this, the doctrinal instruction is 'Do not beg.' As a man who has begged through a village and received nothing sits down saying, 'I shall not eat anything given from here,' and then those who formerly refused him invite him (to accept their offerings), which is the nature of him who does not beg. Charitable people, however, invite him and say, 'let us give to you.'

In Chapter I the devotee, *upāsaka*, approaches the couch Amitaujas which is *prāṇa*, breath, spirit, life. The nature of *prāṇa* as the source of everything, as Brahmā is explained in this chapter. Brahmā with which *prāṇa* is identified is the creator, *jagat-kāraṇam*.

To the life principle as the divine all divinities bring tribute unasked.

Food is the aliment which nourishes body or mind.

2. *prāṇo brahmeti ha smāha pañgyas tasya vā etasya prāṇasya brahmano vāk parastāc cakṣur ārundhate, cakṣuḥ parastāc chrotram ārundhate, śrotram parastāt mana ārundhate, manah parastāt prāṇa ārundhate, tasmai vā etasmai prāṇāya brahmaṇa etāḥ sarvā devatā ayācamānāya balim haranti, evaṃ haivāsmai sarvāṇi bhūtāny ayācamānāyaiva balim haranti ya evaṃ veda tasyopaniṣan na yāced iti, tad yathā grāmam bhikṣitvā labdhvo-paviṣe nāham ato dattam aśnīyam iti, ta evainam upaman-trayante ye purastāt pratyācakṣīran, eṣa dharmo'yācato bhavati, annadās tv evainam upamantrayante, dadāma ta iti.*

2. The breathing spirit is Brahmā, thus indeed Pañgya used to say. Of this same breathing spirit as Brahmā behind the speech the eye is enclosed, behind the eye the ear is enclosed, behind the ear the mind is enclosed, behind the mind the breathing spirit is enclosed. To this same breathing spirit as Brahmā, all these divinities bring offering though he does not beg for it; even so to this same breathing spirit all beings bring offering even though he does not beg for it. For him who knows this, the doctrinal instruction is 'Do not beg.' As a man who has begged through a village and received nothing sits down saying, 'I shall not eat anything given from here,' and then those who formerly refused him invite him (to accept their offerings), such is the nature of him who does not beg. Charitable people, however, invite him and say, 'let us give to you.'

ārundhate: is enclosed, surrounded, enveloped. *V. ārundhe, ārudhyate samantāt āvṛtya tiṣṭhati.*

3. *athāta eka-dhanāvarodhanam: yad eka-dhanam abhidyāyāt, paurṇamāsyām vāmāvāsyāyām vā śuddha-pakṣe vā puṇye nakṣatra eteṣām ekasmin parvany agnim upasamādhāya parisamūhya pari-stīrya paryukṣya dakṣiṇam jānvācyā sruvenājyāhutir juhōti: vān nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā: prāṇo nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā: cakṣur nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā: śrotram nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā: mano nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā: prajñā nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā iti: atha dhūma-gandham prajighrāyājyalepenāṅgāny*

anuvimrjya vācamyamo'bhīpravrajyārtham brūyād dūtām vā, prahinuyāt labhate haiva.

3. Now next the attainment of the highest treasure. If a man covets the highest treasure, either on the night of a full moon or on the night of a new moon or on the bright half of the moon under an auspicious constellation, at one of these periods, having built up a fire, having swept the ground and having strewn the sacred grass, having sprinkled (water) around, having bent the right knee, with a spoon he offers oblations of melted butter. 'The divinity named speech is the attainer. May it obtain this for me from him. Hail to it.' 'The divinity named breath is the attainer. May it attain this for me from him. Hail to it.' 'The divinity named eye is the attainer. May it attain this for me from him. Hail to it.' 'The divinity named ear is the attainer. May it attain this for me from him. Hail to it.' 'The divinity named mind is the attainer. May it attain this for me from him. Hail to it.' 'The divinity named wisdom is the attainer. May it attain this for me from him. Hail to it.' Then having inhaled the smell of the smoke, having smeared his limbs with the ointment of melted butter, in silence he should go forth, declare his wish or send a messenger. He will, indeed, obtain his wish.

eka-dhana: highest treasure, single treasure, *prāṇasya nāmadheyam, jagaty asminn eka eva dhana-rūpa eka dhanah.*

paristīrya: having strewn sacred grass, *samantād darbhān avakīrya.*

sruvena: with a spoon; *v. camasena vā kamṣena vā*: with a wooden bowl or with a metal cup.

4. *athāta daivaḥ smarō yasya priyo bubhūṣed yasyai vā yeṣām vaiṣeṣām evaikasmin parvany etayaivāvṛtāitā ājyāhutir juhōti, vācam te mayi juhomy asau svāhā; prāṇam te mayi juhomy asau svāhā; cakṣus te mayi juhomy asau svāhā; śrotram te mayi juhomy asau svāhā; manas te mayi juhomy asau svāhā; prajñam te mayi juhomy asau svāhā iti; atha dhūma-gandham prajighrāyājyalepenāṅgāny anuvimrjya vācamyamo'bhīpravrajya samsparśam jigamiṣed api vātād vā tiṣṭhet sambhāsamānah priyo haiva bhavati smaranti haivāsya.*

4. Now, next, the longing to be realised by the divine powers. If one desires to become dear to any man or woman or to any men or women, then at one of these same periods (of time mentioned before) he offers, in exactly the same manner, oblations of melted butter, saying, 'your speech I sacrifice in me, hail to you.' 'Your breath I sacrifice in me, hail to you.'

'Your eye I sacrifice in me, hail to you.' 'Your ear I sacrifice in me, hail to you.' 'Your mind I sacrifice in me, hail to you.' 'Your wisdom I sacrifice in me, hail to you.' Then having inhaled the smell of the smoke, having smeared his limbs with the ointment of melted butter, in silence he should go forth, and seek to come to contact or stand speaking from windward (so that the wind may carry his words to the person). He becomes dear indeed and they think of him indeed.

smara: longing, *abhilāṣah.* 'I am the fire in which the fuel of your dislike or indifference is burnt.'

SACRIFICE OF SELF

5. *athātaḥ samyamanaṁ prātardanaṁ āntaram agni-hotram ity ācakṣate, yāvad vai puruṣo bhāṣate na tāvat prāṇitum śaknoti, prāṇam tadā vāci juhōti, yāvad vai puruṣaḥ prāṇiti na tāvad bhāṣitum śaknoti, vācam tadā prāṇe juhōti, ete anante amrte āhuti jāgrac ca svāpan ca santatam juhōti. atha yā anyā āhutayo'ntavatyas tāḥ karmamayyo hi bhavanti taddhasmaitat pūrve vidvāṁso'gnihotram na juhavāñcakruḥ.*

5. Now next self-restraint according to Prātardana or the inner fire sacrifice as they call it. As long, verily, as a man is speaking, so long he is not able to breathe. Then he is sacrificing breath in speech. As long, verily, as a person is breathing, so long he is not able to speak. Then he is sacrificing speech in breath. These two unending immortal oblations, one is offering continuously, whether waking or sleeping. Now whatever other oblations there are, they have an end for they consist of works. Knowing this very thing, verily, the ancients did not offer the agni-hotra sacrifice.

āntaram: inner because it is independent of outer aids' *bāhya-sādhana-nirapekṣam.*

PRAISE OF THE UKTHA

6. *uktham brahmeti ha smāha śuṣka-bhrṅgārah, tad ṛg ity upāsita, sarvāni hāsmāi bhūtāni śraishṭhyāyābhyarcyante, tad yajur ity upāsita, sarvāni hāsmāi bhūtāni śraishṭhyāya yujyante, tat sāmety upāsita, sarvāni hāsmāi bhūtāni śraishṭhyāya sannamante, tac chrīr ity upāsita, tad yaśa ity upāsita; tat teja ity upāsita, tad yathaitac chrīmattamam yaśasvitamam tejasvitamam iti śastreṣu bhavati, evaṁ haiva sa sarveṣu bhūteṣu śrīmattamo*

yaśasvitamas tejasvitamo bhavati ya evaṁ veda, tad etad aiṣṭikam karma-mayam ātmānam adhvaryuḥ samṣkaroti, tasmin yajur-mayam pravayati yajur-mayam ṛi-mayam hotā ṛi-maye sāmam udgātā, sa eṣa trayyai vidyāyāḥ atmaīṣa u evaitad indrasyātmā bhavati, ya evaṁ veda.

6. The *uktha* (recitation) is *Brahman*, so *Śuṣka-bhrṅgāra* used to say, let him meditate on it as the *Ṛg* (hymn of praise) unto such a one, indeed, all beings offer praise for his greatness. Let him meditate on it as the *Yajus* (sacrificial formula), unto such a one indeed, all beings get united for his greatness. Let him meditate on it as the *Sāman*. Unto such a one indeed all beings bow down for his greatness. Let him meditate on it as beauty. Let him meditate on it as glory. Let him meditate on it as splendour. As this (the *uktha*) is the most beautiful, the most glorious, the most splendid among the invocations of praise, even so is he who knows this, the most beautiful, the most glorious, the most splendid among all beings. So the *adhvaryu* priest prepares this self which is related to the sacrifice, and which consists of works. In it he weaves what consists of the *Yajus*. In what consists of the *Yajus*, the *hotr* priest weaves what consists of the *Ṛg*. In what consists of the *Ṛg* the *Udgātṛ* priest weaves what consists of the *Sāman*. This is the self of all the threefold knowledge. And thus he who knows this becomes the self of Indra.

DAILY WORSHIP OF THE SUN FOR THE REMOVAL OF SIN

7. *athātaḥ, sarva-jitah kauṣītakes trīny upāsanāni bhavanti, sarva-jiddha sma kauṣītakir udyantam ādityam upatiṣṭhate yajñopavītam kṛtvodakam ānīya trīḥ prasicyodapātram vārgo'si pāpmānam me vṛndhīti, etayaivāvṛtā madhye santam udvargo'si pāpmānam ma udvṛndhīti, etayaivāvṛtāntam yantam samvargo'si pāpmānam me samvṛndhīti, tad yad ahorātrābhyām pāpam akarot sam tad vṛnkte, tatho evaivam vidvān etayaivāvṛtādityam upatiṣṭhate yad ahorātrābhyām pāpam karoti, sam tad vṛnkte,*

7. Now next are the three meditations of the all-conquering Kauṣītaki. The all-conquering Kauṣītaki, indeed, used to worship the rising sun, having performed the investiture with the sacred thread, having fetched water, having thrice sprinkled the water vessel saying, 'You are a deliverer; deliver me from my "sin."' In the same manner he (used to worship the sun) when it was in

the middle of the sky saying, 'you are the high deliverer, deliver me highly from sin.' In the same manner he (used to worship the sun) when it was setting saying, 'you are the full deliverer; deliver me fully from sin.' Thus whatever sin he committed by day or by night that he removes fully. And likewise he who knows this worships the sun in the same manner and whatever sin one commits by day or by night, that he removes fully.

yajñopavītam: the sacred thread worn over the left shoulder, for performing sacrifices.

ānīya: having fetched, *v. ācamya*: having sipped.

vargaḥ: deliverer: *sarvaṃ idaṃ jagat ātma-bodhena śṃavad vṛkṣe parityajati*.

vṛndhi: deliver, *varjaya*, *vināśayet*.

ADORATION OF THE NEW MOON FOR PROSPERITY

8. *atha māsi māsy amāvāsyāyām vṛttāyām paścāc candra-masam drśyamānam upatiṣṭhetaitayaivāvṛtā harita-trṇe vā pratyasyati, yan me susīmam hṛdayam divi candramasi śṛitam manye'ham mām tad vidvāmsam māham putryam agham rudam iti, na hy asmāt pūrvāḥ prajāḥ praitīti nu jāta-putrasyā-ihājāta-putrasyāpyāyasya sametu te sam te payāmsi sam u yantu vājā yam ādityā amśumāpyāyayantīti, etās tisra rco japitvā māmākam prānena prajāyā paśubhir āpyāyayīṣṭhāḥ yo'smān dveṣṭi yam ca vayam dviṣmas tasya prānena prajāyā paśubhir āpyāyaya sva aiṅdrīm āvṛtam āvarta ādityasyāvṛtam anvāvarta iti dakṣiṇam bāhum anvāvartate.*

8. Then, month by month at the time of the new moon, when it comes around one should in the same manner worship the moon as it appears in the west or he throws two blades of green grass toward it saying, 'That fair proportioned heart of mine which rests in the moon in the sky, I deem myself the knower thereof. May I not weep for evil concerning my children. Indeed his progeny do not die before him. Thus is it with one to whom a son is already born. Now in the case of one to whom no son is born as yet, 'Increase. May vigour come to thee. May milk and food gather in thee, that ray which the Ādityas gladden.' Having (repeatedly) uttered these three Rg verses, he says, 'Do not increase by our vital breath, by our offspring, by our cattle. He who hates us and him whom we hate, increase by his breath, his offspring, his cattle. Thereupon I turn myself with Indra's turn, I turn myself along

with the turn of the sun.' Thereupon he turns himself toward the right arm.

harita-trṇe vā pratyasyati: he throws two blades of grass toward it; *v. harita-trṇābhyām vāḥ pratyasyati*: with two blades of grass speech goes toward it.

The three Rg verses are Rg Veda I. 91. 16; IX. 31; 4; I. 91. 18, Atharva Veda VII. 81. 6.

There is throughout an allusion to an implied comparison between the husband as sun or fire and the wife as the moon.

aḥam somātmikā strī agnyātmakaḥ pumān.

9. *atha paurṇamāsyām purastāc candramasam drśyamānam upatiṣṭheta etayā vāvṛtā, somo rājāsi vicakṣaṇaḥ, pañca-mukho'si prajā-patir brāhmaṇas ta ekam mukham, tena mukhena rājño'tsi, tena mukhena mām annādam kuru, rājā ta ekam mukham, tena mukhena viśño'tsi, tena mukhena mām annādam kuru, śyenas ta ekam mukham, tena mukhena pakṣiṇo'tsi, tena mukhena mām annādam kuru agniṣṭa ekam mukham, tenenam lokamatsi, tena mukhena mām annādam kuru, tvayi pañcamam mukham, tena mukhena sarvaṇi bhūtāny atsi, tena mukhena mām annādam kuru, māmākam prānena prajāyā paśubhir avakṣeṣṭhā, yo'smān dveṣṭi yac ca vayam dviṣmas tasya prānena prajāyā paśubhir avakṣīyasveti, daiṇīm āvṛtam āvarta ādityasyāvṛtam anvāvarta iti dakṣiṇam bāhum anvāvartate.*

9. Then, on the night of the full moon one should in the same manner worship the moon as it appears in the east, 'You are King Soma, the wise, the five-mouthed, the lord of creation. The Brāhmaṇa is one mouth of you. With that mouth you eat the Kings. With that mouth make me an eater of food. The King is one mouth of you. With that mouth you eat the people. With that mouth make me an eater of food. The hawk is one mouth of you. With that mouth you eat the birds. With that mouth make me an eater of food. Fire is one mouth of you. With that mouth you eat this world. With that mouth make me an eater of food. In you is a fifth mouth. With that mouth you eat all beings. With that mouth make me an eater of food. Do not waste away with our vital breath, with our offspring, with our cattle. He who hates us and him whom we hate, you waste away with his vital breath, his offspring, his cattle. Thus I turn myself with the turn of the gods. I turn myself along with the turn of the sun. After (these words) he turns himself toward the right arm.

soma: moon: *umayā viśva-prakṛtyā saha varlamānaḥ priya-darśanaḥ. vicakṣaṇaḥ*: the wise, *sarva-laukika-vaidika-kārya-kuśalaḥ*.

Here the reference is only to the three classes, the Brāhmaṇa, the Kṣatriya and the common people.

10. *atha samiveśyan jāyāyai hṛdayam abhimṛṣet, yat te susīme hṛdaye śritam antaḥ prajāpatau tenāmṛtatvasyeśāne mā tvam putryam agham nigā iti, na hy asyāḥ pūrvāḥ prajāḥ praitīti.*

10. Now when about to lie down with his wife he should stroke her heart and say, O fair one who has attained immortal joy by that which is placed in your heart by *Prajā-pati*, may you never fall into sorrow about your children. Her children then do not die before her.

See *Āśvalāyana Gṛhya Sūtra* I. 13. 7.
susīme: O fair one: *śobhana-gātre*.

11. *atha prośyāyan putrasya mūrdhānam abhijighret, aṅgād aṅgāt sambhavasi hṛdayād adhijāyase, ātmā vai putra nāmāsi sa jīva śaradaḥ śatam asāv iti nāmāsya dadhāty aśmā bhava, paraśur bhava, hiranyam aśṛtam bhava, tejo vai putra nāmāsi sa jīva śaradaḥ śatam asāv iti nāmāsya grhṇātyathainam pari-grhṇāti, yena prajāpatih prajāḥ paryagrhṇāt tad ariṣṭyai tena tvā pari-grhṇāmy asāvīti, athāsya dakṣiṇe karṇe jāpaty asmai prayandhi maghavan ṛjīṣiṇ itīndra śreṣṭhāni draviṇāni dehīti saṁye, ma chetthā, mā vyathiṣṭhāḥ, śatam śarada āyuso jīvasva, putra te nāmnā mūrdhānam abhijighrāmīti, trirasya mūrdhānam abhijighret gavām tvā hiṅkāreṇābhīhiṅkaromīti trir asya mūrdhānam abhihīnkuryāt.*

11. Now, when one has been away, on returning back he should smell (kiss) his head, saying, 'you are born from every limb of mine, you are born from the heart, you, my son, are my self indeed, may you live a hundred autumns (years).' He gives him his name saying, 'Be you a stone, be you an axe, be you everywhere desired gold, you, my son are light indeed, may you live a hundred autumns (years).' He takes his name. Then he embraces him saying, 'Even as *Prajā-pati* embraced his creatures for their welfare so do I embrace you (pronouncing his name).' Then he mutters in his right ear saying, 'Confer on him, O Maghavan, O onrusher,' and whispers in his left ear, 'O Indra, bestow the most excellent possessions. Do not cut off (the line of our race). Be not afraid, live a hundred autumns of life. I smell (kiss) your head, O son, with your name.' Thrice he should smell (kiss his head). 'I make a lowing over you with

the lowing (sound) of cows.' He should make a lowing over his head thrice.

See *Āśvalāyana Gṛhya Sūtra* I. 15. 3. 9; *Pāraskara* I. 16. 18; *Khādīra* II. 3. 13; *Gobhila* II. 8. 21-22; *Āpastamba* VI. 15. 12.

abhijighret: smell; *v. abhimṛṣet*: touch, *karṇa samsprṣet*.

putra nāma: *v. putra māvilha*. You have saved me, son: *he putra tvam punnāmmo. nirayāt mā mām āvilha mama rakṣaṇam kṛtavān*. See *Manu* IX. 38.

aśmā bhava: be a stone, *pāśāno bhava*. Be healthy and strong: *rogair anupadrūtaḥ vajra-sāra-sarīro bhava*.

hiranyam aśṛtam: everywhere desired gold. *aśṛtam aśṛtam sarvataḥ parīśṛtam kanakavat sarva-prajāpriyo bhava*.

tejas: light. *samsāra-urkṣa-bijam*.

confer on him: see R.V. III. 36. 10; II. 21. 6.

mā vyathiṣṭhāḥ: be not afraid, *śarīrendriya-manobhir vyathām mā gāḥ*. See B.G. XI. 34.

MANIFESTATION OF BRAHMAN

12. *athāto daivāḥ parimara, etad vai brahma dīpyate yad agnir jvalati, athaitan mriyate yan na jvalati, tasyādītyam eva tejo gacchati vāyum prāna; etad vai brahma dīpyate yad ādītyo dṛśyate 'thaitan mriyate yan na dṛśyate, tasya candragmasam eva tejo gacchati vāyum prāna; etad vai brahma dīpyate yac candramā dṛśyate 'thaitan mriyate yan na dṛśyate, tasya vidyutam eva tejo gacchati vāyum prāna; etad vai brahma dīpyate yad vidyud vidyotate 'thaitan mriyate yan na vidyotate, tasya diśa eva tejo gacchati vāyum prānas tā vā etāḥ sarvā devatā vāyum eva praviśya vāyau mṛtvā na mṛcchante: tasmād eva punar udīrata ity adhidai-vatam; athādhyātmam.*

12. Now next the dying around of the gods. This *Brahman* shines forth, indeed, when the fire burns; likewise this dies when it burns not. Its light goes to the sun alone and its vital breath to the wind; this *Brahman* shines forth, indeed, when the sun is seen; likewise this dies when (the sun) is not seen. Its light goes to the moon; its vital breath to the wind; this *Brahman* shines forth, indeed, when the moon is seen; likewise this dies when it is not seen; its light goes to the lightning and its vital breath to the wind; this *Brahman* shines forth, indeed, when the lightning lightens; likewise this dies when it lightens not, its light goes to the regions of space and its vital breath to the wind. All these divinities, verily, having entered into wind, though they die in the wind do not perish (altogether). There-

from, indeed, they come forth again. This, with reference to the divinities: now with reference to the self.

Cp. *Aitareya Brāhmaṇa* VIII. 28.

13. *etad vai brahma dīpyate yad vācā vadati, athaitan mriyate yan na vadati, tasya cakṣur eva tejo gacchati prāṇam prāṇa, etad vai brahma dīpyate yac cakṣusā paśyati, athaitan mriyate yan na paśyati. tasya śrotam eva tejo gacchati prāṇam prāṇa, etad vai brahma dīpyate yacchrotreṇa śṛnoti, athaitan mriyate yan na śṛnoti; tasya mana eva tejo gacchati prāṇam prāṇa, etad vai brahma dīpyate yan manasā dhyāyati, athaitan mriyate yan na dhyāyati; tasya prāṇam eva tejo gacchati prāṇam prāṇas tā vā etāḥ sarvā devatāḥ prāṇam eva praviśya prāṇe mṛtvā na mṛcchante, tasmād eva punar udīrate, tad yadi ha vā evam vidvāmsam ubhau parvatāv abhipravarteyātām dakṣiṇas cottaras ca tuṣṭūrsamānau na hainam śṛṅṅvīyātām atha ya enam dviṣanti yān ca svayam dveṣṭi ta evainam parimriyante.*

13. This *Brahman* shines forth, indeed, when one speaks with speech; likewise it dies when one speaks not, its light goes to the eye; its vital breath to the vital breath. This *Brahman* shines forth indeed when one sees with the eye; likewise this dies when one sees not; its light goes to the ear, its vital breath to the vital breath. This *Brahman* shines forth, indeed, when one hears with the ear; likewise this dies when one hears not, its light goes to the mind, its vital breath to the vital breath. This *Brahman* shines forth, indeed, when one thinks with the mind; likewise this dies when one thinks not; its light goes to the vital breath, its vital breath to the vital breath. All these deities, verily, having entered into the vital breath, though they die in the vital breath, do not perish (altogether). Therefore, indeed, they come forth again. So indeed on one who knows this, both the mountains, the southern and the northern, should roll themselves forth wishing to crush him, they would not crush him. But those who hate him and those whom he himself hates, these all die around him.

The Southern and the Northern mountains are the Vindhya and the Himālayas respectively.

14. *athāto niḥśreyasādānam, etā ha vai devatā aham-śreyase vivadamānā asmāc charīrād uccakramuḥ tad hāprāṇat suṣkam dārubhūtam śiṣye'thainad vāk praviveśa tad vācā vadac chiśya eva, athainac cakṣuḥ praviveśa tad vācā vadac cakṣusā paśyac chiśya eva, athainac chrotam praviveśa tad vācā vadac, cakṣusā*

paśyac chrotreṇa śṛṅvac chiśya eva, athainan manah praviveśa tad vācā vadac cakṣusā paśyac chrotreṇa śṛṅvan manasā dhyāyac chiśya eva, athainat prāṇah praviveśa tat tata eva samutiasihau tā vā etāḥ sarvā devatāḥ prāṇe niḥśreyasam viditvā prāṇam eva prajñātmānam abhisambhūya sahaiv aitaiḥ sarvair asmāc charīrād uccakramuḥ te vāyu-praviṣṭā akāśātmānah svarīyuh, tatho evaiyam vidvān prāṇe niḥśreyasam viditvā prāṇam eva prajñātmānam abhisambhūya sahaiv aitaiḥ sarvair asmāc charīrād utkrāmati, sa vāyu-praviṣṭa akāśātmā svareti, sa tad gacchati yatraite devās tat prāpya yad amṛtā devās tad amṛto bhavati ya evam vadam.

14. Now next the attainment of the highest excellence. All these divinities, verily, disputing among themselves in regard to self excellence went forth from this body. It (the body) lay, not breathing, withered, like a log of wood. Then speech entered into it. It just lay speaking with speech. Then the eye entered into it. It just lay speaking with speech and seeing with the eye. Then the ear entered into it. It just lay, speaking with speech, seeing with the eye and hearing with the ear. Then the mind entered into it. It just lay, speaking with the speech, seeing with the eye, hearing with the ear, thinking with the mind. Then the vital breath entered into it and then, indeed, it arose at once. All these divinities, verily, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, went forth from this body, all these together. They, having entered into the air, having the nature of space went to the heavenly world. Likewise also, he who knows this, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence goes out of this body with all these. He, having entered into the air, having the nature of space, goes to the heavenly world. He goes to the place where these gods are. Having reached that, he who knows this becomes immortal as the gods are immortal.

See B.U. VI. I. 1-14; C.U. V. I.

niḥśreyasam: highest excellence, *sarvasmād utkarṣa-rūpo guṇo mokṣa-viśeṣaḥ*.

aham-śreyase: in regard to self-excellence, in regard to one who was the most important among them.

uccakramuḥ: went forth, *utkrāmaṇam cakruḥ*.

śiṣye: lay, *śayanam kṛtavat*.

tata eva: at once, *prāṇa-praveśād eva*.

15. *athātaḥ pitā-putrīyam sampradānam iti cācaksate, pitā putram presyannāhvayati navais tṛnair agāram samstīrya agnim upasamādhāyodakumbham sapātram upanidhāyāhatena vāsasā sampracchannah pitā śeta etya putra upariṣṭād abhinipadyata indriyair indriyāṇi samsprśyāpi vāsmā āsīnāyābhimukhāyaiva sampradadhyād, athāsmāi samprayacchati vācam me tvayi dadhānīti pitā, vācam te mayi dadha iti putrah, prānam me tvayi dadhānīti pitā, prānam te mayi dadha iti putrah, cakṣur me tvayi dadhānīti pitā, cakṣur te mayi dadha iti putrah, śrotam me tvayi dadhānīti pitā, śrotam te mayi dadha iti putrah, anna-rasān me tvayi dadhānīti pitā, anna-rasān te mayi dadha iti putrah, karmāṇi me tvayi dadhānīti pitā, karmāṇi te mayi dadha iti putrah, sukha-duḥkhe me tvayi dadhānīti pitā, sukha-duḥkhe te mayi dadha iti putrah, ānandam ratim prajātim me tvayi dadhānīti pitā, ānandam ratim prajātim te mayi dadha iti putrah, ityām me tvayi dadhānīti pitā, ityām te mayi dadha iti putrah, mano me tvayi dadhānīti pitā, manas te mayi dadha iti putrah, prajñām me tvayi dadhānīti pitā, prajñām te mayi dadha iti putrah, yady u vā apābhigadaḥ syāt samāsenāiva brūyāt, prānān me tvayi dadhānīti pitā, prānān te mayi dadha iti putrah, atha dakṣiṇāvṛd upaniṣkrāmati, taṁ pitānumantrayate, yaśo brahmanvavekṣate pānināntardhāya vasanāntena vā pracchādya, svargān lokān kāmān āpnuhīti, sa yady agadaḥ syāt putrasyaishvārye pitā vaset pari vā vrajet yady u vai preyāt yadevainam samāpayeyuh, yathā samāpayitavyo bhavati, yathā samāpayitavyo bhavati.*

15. Now next the father and son ceremony or the transmission (of tradition) as they call it. The father, when about to depart, calls his son. Having strewn the house with new (fresh) grass, having built up the fire, having placed near it a vessel of water with a jug (full of rice), himself covered with a fresh garment the father remains lying. The son, having come, approaches him from above, touching his organs with his organs or the father may transmit the tradition to him while he sits before him. Then he delivers over to him (thus): The father: 'Let me place my speech in you.' The son: 'I take your speech in me.' The father: 'Let me place my vital breath in you.' The son: 'I take your vital breath in me.' The father: 'Let me place my eye in you.' The son: 'I take your eye in me.' The father: 'Let me place my ear in you,' The son: 'I take your ear in me.' The father: 'Let me place my tastes of food in you.'

The son: 'I take your tastes of food in me.' The father: 'Let me place my deeds in you.' The son: 'I take your deeds in me.' The father: 'Let me place my pleasure and pain in you.' The son: 'I take your pleasure and pain in me.' The father: 'Let me place my bliss, enjoyment and procreation in you.' The son: 'I take your bliss, enjoyment and procreation in me.' The father: 'Let me place my movement in you.' The son: 'I take your movement in me.' The father: 'Let me place my mind in you.' The son: 'I take your mind in me.' The father: 'Let me place my wisdom in you.' The son: 'I take your wisdom in me.' If, however, he should be unable to speak much, let the father say comprehensively, 'I place my vital breaths in you,' and the son, 'I take your vital breaths in me.' Then turning to the right he goes forth towards the east. The father calls out after him. 'May fame, spiritual lustre and honour delight in you.' Then the other looks over his left shoulder. Having hidden his face with his hand or having covered it with the hem of his garment, he says, 'May you obtain heavenly worlds and all desires.' If he (father) becomes well (recovers) he should dwell under the authority of his son or wander about (as an ascetic). If, however, he departs, let them furnish him (with obsequies) as he ought to be furnished, as he ought to be furnished.

a vessel of water: nireṇa pūrnam kalaśam vṛhi-pūrṇa-pātra-sahitam. covered with a fresh garment: navīnena vastreṇa samvṛtaḥ. pitā śete: father remains lying; v. svayam śyetaḥ; himself in white, śvetaḥ, śita-mālyāmbara-dharaḥ. dadhāni: dhārayāni.

After 'deeds,' in some versions we read, 'śarīram me tvayi dadhānīti pitā, śarīram te mayi dadha iti putrah.' The Father: 'Let me place my body in you.' The son, 'I take your body in me.'

prajñā: wisdom; another reading, 'dhiyo vijñātavyam kāmān me tvayi. May I place my thoughts, my understanding and my desires in you, etc.

upābhigadaḥ: unable to speak much, pratyekam vaktum asamarthaḥ. honour: some versions have also annādyam: food to eat.

CHAPTER III

THE DOCTRINE OF LIFE BREATH

THE GREATEST GIFT IS THE KNOWLEDGE OF INDRA

I. *pratardano ha vai daivodāsīh indrasya priyaṁ dhāmo-pajāgāma yuddhena ca pauruṣeṇa ca, taṁ hendra uvāca, pratardana, varam vṛṇīṣveti, sa hovāca pratardanaḥ, tvam eva me vṛṇīṣva yaṁ tvam manusyāya hitatamam manyasa iti, taṁ hendra uvāca, na vai varo' varasmai vṛṇīte, tvam eva vṛṇīṣveti, avaro vai kila meti, hovāca pratardanaḥ, atho khalv indrah satyād eva neyāya satyam hīndrah, taṁ hendra uvāca, mām eva vijānīhy etad evāham manusyāya hitatamam manye yan mām vijānīyan trīśīrṣānam tvāṣṭram ahanam, arunmukhān yatīn sālāvṛkebhyah prāyaccham, bahvīḥ sandhā atīkramya divi prahlādiyān atṛṇam aham antarīkṣe paulomān, pṛthivyām kālakañjān, tasya me tatra na loma canāmīyate; sa yo mām veda na ha vai tasya kena cana karmanā loko mīyate, na steyena, na brūna-hatyayā, na mātr-vadhena, na pīṭy-vadhena nāsya pāpam cakṛṣo mukhān nīlam, vetīti.*

I. Pratardana, the son of Divodāsa, verily, by means of fighting and effort, arrived at the beloved abode of Indra. To him then Indra said, 'Pratardana, choose a boon.' Then Pratardana said, 'Do you yourself choose that boon for me which you deem the most beneficial for mankind.' Indra said to him: 'A superior verily, chooses not for an inferior. Do you yourself choose.' 'No boon, verily, is that to me,' said Pratardana. Then, however, Indra did not swerve from the truth for Indra, verily, is truth. To him then Indra said, 'Understand me only. That is what I deem most beneficial for mankind, namely that one should understand me. I slew the three-headed son of Tvaṣṭri. I delivered the arunmukhas, the ascetics, to the wolves. Transgressing many agreements, I killed the people of Prahlāda in the sky, the Paulomas in the atmosphere, the Kālakañjas on earth. Of me, such as I was then, not a single hair was injured. So he who knows me thus, by no deed whatsoever of his is his world injured, not by stealing, not by killing an embryo, not by the killing of his mother, not by the killing of his father. If he wishes to commit a sin the dark colour does not depart from his face.

Indra, in this passage, speaks in the name of the Supreme Being.

Vānadeva does it according to the R.V. IV. 26. 1. The individual self is really one with the Universal Self though unenlightened people are not aware of this unity. Those who know and feel it sometimes speak in the name of the Universal Spirit.

the son of Divodāsa: divodāsasya kāsī-rājasya putro daivodāsīh. 'A superior chooses not for an inferior' or 'no one who chooses, chooses for another,' na vai varah parasmai vṛṇīte anyārtham na vṛṇīte'nyo na prārthayate yata evam atah svārtham varam tvam eva vṛṇīṣveti.

As he is bound by the vow of truth, Indra grants Pratardana his desire, *satya-pāśābhībaddhaḥ*.

For Indra's exploits referred to here, see R.V. X. 8. 89; X. 99. 6; Śatapatha Brāhmaṇa I. 2. 3. 2; XII. 7. 1. 1; Taittirīya Saṁhitā 2. 5. 1. 1 ff.; Aitareya Brāhmaṇa VII. 28.

wolves: wild dogs. aranya-śvabhyah.

atṛṇam: killed, hīmsitavān.

mīyate: injured, hīmsyate.

nīlam: dark colour; bloom: mukha-kānti-svarūpam. He does not become pale.

When we attain supreme wisdom and are delivered from the delusion of egotism, our good and evil deeds do not touch us. We have died to the possibility of doing anything evil.

INDRA'S IDENTITY WITH LIFE AND IMMORTALITY

2. *sa hovāca, prāno'smi, prajñātmā taṁ mām āyur amṛtam ity upāśva, āyuh prānaḥ, prāno vā āyuh, yāvadd hy asmin śarīre prāno vasati tāvad āyuh, prānena hu evāsmīn loka'mṛtatvam āpnoti, prajñayā satyam samkalpam, sa yo mām āyur amṛtam ity upāste sarvam āyur asmin loka ety āpnoti amṛtatvam aksitīm sarge loka; tadd haika āhur ekabhūyam vai prānā gacchantīti, na hi kaścana śaknuyāt sakṛd vācā nāma prajñāpayitum, cakṣuṣā rūpam, śrotreṇa śabdān, manasā dhyānam, ekabhūyam vai prānā bhūtvaiikaikam etāni sarvāni prajñāpayantīti, vācān vadantīm sarve prānā anuvadanti, cakṣuḥ paśyat sarve prānā anupaśyanti, śrotṛṇā śṛṇvat sarve prānā anuśṛṇvanti, mano dhyāyat sarve prānā anudhyāyanti, prānam prānantam sarve prānā anuprānanti, evam u haitad iti hendra uvācāsti tv eva prānānām nīhśreyasam iti.*

2. Indra then said: 'I am the breathing spirit, meditate on me as the intelligent self, as life, as immortality. Life is breath and breath is life. For as long as breath remains in the body so long is there life. For indeed with the breathing spirit one obtains immortality in this world, by intelligence true conception. So he who meditates on me as life, as immortality he

reaches his full (term of) life in this world and obtains immortality and indestructibility in the heavenly world. Now on this point some say the vital breaths, verily, go into a oneness, (otherwise) no one would be able, at once, to make known a name by speech, a form by the eye, a sound by the ear, a thought by the mind. The vital breaths, after having become one, make known all these one by one. While speech speaks, all the vital breaths speak after it. While the eye sees all, the vital breaths see after it. While the ear hears, all the vital breaths hear after it. When the breath breathes, all the vital breaths breathe after it. Thus is it indeed,' said Indra. 'There is, however (he continued), a superior excellence amongst the vital breaths.'

prajñātmā: the intelligence self, *buddhi-vrtti-pratiphalita-prajñā-naika-svabhāvaḥ*.
Indra is life or the source of life of all creatures, *sarva-prāṇinām jivana-kāraṇam*.

3. *jīvati vāg-apeto mūkān hi paśyāmaḥ, jīvati cakṣur-apeto ndhān hi paśyāmaḥ, jīvati śrotṛapeto badhirān hi paśyāmaḥ, jīvati mano'peto bālān hi paśyāmaḥ, jīvati bāhuchinno jīvaty ūru-chinna ity evaṃ hi paśyāmaḥ iti, atha khalu prāṇa eva prajñā-medam śarīram pari-grhyothhāpayati, tasmād etad evoktham upāsīleti, saisā prāṇe sarvāptir yo vai prāṇaḥ sā prajñā, yā vā prajñā sa prāṇaḥ, tasyaiśaiva dṛṣṭir etad vijñānam, yatraitat puruṣaḥ suptāḥ svapṇam na kañcana paśyaty athāsmiṃ prāṇa evaikadhā bhavati, tad enam vāk sarvaih nāmabhiḥ sahāpyeti, cakṣuḥ sarvaih rūpaih sahāpyeti, śrotṛam sarvaih śabdaih sahāpyeti, manāḥ sarvaih dhyānaih sahāpyeti, sa yadā pratibudhyate yathāgner jvalataḥ sarvādiśo viśphuliṅgā vipraṭiṣṭherann evam evaitasmād ātmanāḥ prāṇā yathāyalanam vipraṭiṣṭhante prāṇebhyo devāḥ, devebhyo lokāḥ, sa eṣa prāṇa eva prajñāmedam śarīram pari-grhyothhāpayati, tasmād etad evoktham upāsīleti, saisā prāṇe sarvāptih, yo vai prāṇaḥ sā prajñā yā vā prajñā sa prāṇaḥ, tasyaiśaiva siddhir etad vijñānam, yatraitat puruṣa ārto marīṣyanābalyam etya sammoham eti, tam āhur udakramīt cittaṃ, na śṛṇoti, na paśyati, na vācā vadati, na dhyāyati, athāsmiṃ prāṇa evaikadhā bhavati, tad enam vāk sarvaih nāmabhiḥ sahāpyeti, cakṣuḥ sarvaih rūpaih sahāpyeti, śrotṛam sarvaih śabdaih sahāpyeti, manāḥ sarvaih dhyānaih sahāpyeti, sa yadāsmāc charīrād utkrāmati sahaivaitaih sarvaih utkrāmati.*

3. One lives deprived of speech for we see the dumb; one

lives deprived of eye for we see the blind; one lives deprived of ear for we see the deaf; one lives deprived of mind for we see the childish; one lives deprived of arms; one lives deprived of legs for thus we see. But now it is the breathing spirit alone, the intelligence self that seizes hold of this body and makes it rise up. This, therefore, one should meditate on as the *uktha*, it is said. This is the all-obtaining in the breathing spirit. What is the breathing spirit, that is the intelligence-self. What is the intelligence-self, that is the breathing spirit. This is the view thereof, this is the understanding thereof. When a person is so asleep that he sees no dream whatever, he becomes one with that breathing spirit alone. Then speech together with all the names goes to him; the eye together with all forms goes to him; the ear together with all sounds goes to him, the mind together with all thoughts goes to him. When he awakes, even as sparks proceed in all directions from a blazing fire, even so from this self the vital breaths proceed to their respective stations, from the vital powers the gods (the sense powers) and from the gods the worlds. This same breathing spirit, the intelligence self seizes hold of the body and makes it rise up. This, therefore, one should meditate on as the *uktha*, it is said. This is the all-obtaining in the breathing spirit. What is the breathing spirit, that is the intelligence self, what is the intelligence self, that is the breathing spirit. This is the proof thereof, this is the understanding. When a sick person about to die gets to such weakness as to fall into a stupor they say of him, his thought has departed, he does not hear, he does not see, he does not speak with speech, he does not think. He becomes one in that breathing spirit alone. Then speech together with all thoughts goes to it. And when he departs from this body, he departs together with all these.

'What is the breathing spirit that is the intelligence self; what is the intelligence self that is the breathing spirit.' In some texts we find also, 'for together they live in this body and together they go out of it.' *saha hy etāv asmiṃ śarīre vasataḥ sahotkramataḥ*.

The intelligence self grasps the breath and erects the flesh. Cp. St. Thomas Aquinas: 'The power of the soul which is in the semen through the spirit enclosed therein fashions the body.' *Summa Theo.* III. 32. 1.

vipraṭiṣṭhante: proceed in different directions, *vividham nirgacchanti*.
marīṣyan: about to die, *marānam kariṣyan*, *āsanna-marāna iti*.
abalyam: weakness, *abalasya dūrbalasya bhāva abalyam, hasta-pādādy avaśatvam*.

udakramīt: has departed, *utkramaṇam akarot*.

LIFE-BREATH THE ALL-OBTAINING

4. *vāg evāsmiṃ sarvāṇi nāmāny abhivisrjyante; vācā sarvāṇi nāmāny āpnoti. prāṇa evāsmiṃ sarve gandhā abhivisrjyante, prāṇena sarvān gandhān āpnoti, cakṣur evāsmiṃ sarvāṇi rūpāny abhivisrjyante, cakṣuṣā sarvāṇi rūpāny āpnoti. śrotam evāsmiṃ sarve śabdā abhivisrjyante, śrotreṇa sarvān śabdān āpnoti, mana evāsmiṃ sarvāṇi dhyānāny abhivisrjyante, manasā sarvāṇi dhyānāny āpnoti. saha hy etāvāsmiṃ śarīre vasataḥ sahotkrāmataḥ, atha yathāsyai prajñāyai sarvāṇi bhūtāny ekam bhavanti, tad vyākhyāsyāmaḥ.*

4. Speech gives up to him (who is absorbed in life-breath) all names; by speech he obtains all names. Breath gives up to him all odours; by breath he obtains all odours. The eye gives up to him all forms; by the eye he obtains all forms. The ear gives up to him all sounds, by the ear he obtains all sounds. The mind gives up to him all thoughts; by the mind he obtains all thoughts. Verily, these two together dwell in the body and together they depart. Now we will explain how all beings become one with this intelligence.

abhivisrjyante. v. abhivisrjate: gives up, *sarvataḥ parityajati.*
prāṇa: life; *v. ghrāṇa:* nose.

After the account about mind there is the following passage in some texts: *saiṣā prāṇe sarvāptir yo vai prāṇaḥ sā prajñā yā vā prajñā sa prāṇaḥ.* This is the all-obtaining in the breathing spirit. And what is the breathing spirit, that is intelligence and what is intelligence, that is the breathing spirit.

The two, the vital and the intellectual, live together and depart together.

CORRELATION OF INDIVIDUAL FUNCTIONS AND OBJECTS OF EXISTENCE

5. *vāg evāsyā ekam aṅgam udūlham, tasyai nāma parastāt prativihitā bhūta-mātrā, prāṇa evāsyā ekam aṅgam udūlham, tasya gandhah, parastāt prativihitā bhūta-mātrā, cakṣur evāsyā ekam aṅgam udūlham, tasya rūpam parastāt prativihitā bhūta-mātrā, śrotam evāsyā ekam aṅgam udūlham, tasya śabdah parastāt prativihitā bhūta-mātrā, jhvaivāsyā ekam aṅgam udūlham tasyā anna-rasaḥ parastāt prativihitā bhūta-mātrā, hastāv evāsyā ekam aṅgam udūlham, tayoḥ karma parastāt prativihitā bhūta-mātrā, śarīram evāsyā ekam aṅgam udūlham, tasya sukha-duḥkhe parastāt prativihitā bhūta-mātrā, upastha evāsyā ekam aṅgam*

udūlham, tasyānando ratih prajātiḥ parastāt prativihitā bhūta-mātrā, pādāv evāsyā ekam aṅgam udūlham, tayor ityāḥ parastāt prativihitā bhūta-mātrā, mana evāsyā ekam aṅgam udūlham, tasya dhīḥ kāmāḥ parastāt prativihitā bhūta-mātrā.

5. Speech is one portion taken out of it. Name is its externally correlated object element. Breath is one portion taken out of it. Order is its externally correlated object element. The eye is one portion taken out of it. Form is its externally correlated object element. The ear is one portion taken out of it. Sound is its externally correlated object element. The tongue is one portion taken out of it. Taste of food is its externally correlated object element. The two hands are one portion taken out of it. Work is their externally correlated object element. The body is one portion taken out of it. Pleasure and pain are its externally correlated object element. The generative organ is one portion taken out of it. Bliss, delight and procreation are its externally correlated object element. The two feet are one portion taken out of it. Movements are their externally correlated object element. The mind is one portion taken out of it. Thoughts and desires are its externally correlated object element.

Speech, etc., are parts of intelligence, *prajñāyā vibhāgam*, with objects corresponding to them in the outside world. The objects are described as the external existential elements.

udūlham: taken out, lifted up. Commentator reads *adūlham adūduhat.* milked.

THE SUPREMACY OF INTELLIGENCE

6. *prajñāyā vācam samāruhya vācā sarvāṇi nāmāny āpnoti prajñāyā prāṇam samāruhya prāṇena sarvān gandhān āpnoti prajñāyā cakṣuḥ samāruhya cakṣuṣā sarvāṇi rūpāny āpnoti, prajñāyā śrotam samāruhya śrotreṇa sarvān śabdān āpnoti, prajñāyā jhvaṃ samāruhya jhvaṃ sarvān anna-rasān āpnoti, prajñāyā hastau samāruhya hastābhyām sarvāṇi karmāny āpnoti, prajñāyā śarīram samāruhya śarīreṇa sukha-duḥkhe āpnoti, prajñāyā upastham samāruhyopasthenānandam ratim prajātim āpnoti, prajñāyā pādau samāruhya pādābhyām sarvā ityā āpnoti, prajñāyā manaḥ samāruhya manasā sarvāṇi dhyānāny āpnoti.*

6. Having obtained control of speech by intelligence, by speech one obtains all names. Having obtained control of

breath by intelligence, by breath one obtains all odours. Having obtained control of the eye by intelligence, by the eye one obtains all forms. Having obtained control of the ear by intelligence, by the ear one obtains all sounds. Having obtained control of the tongue by intelligence, by the tongue one obtains all tastes of food. Having obtained control of the hands by intelligence, by the hands are obtained all actions. Having obtained control of the body by intelligence, by the body one attains pleasure and pain. Having attained control over the generative organ by intelligence, by the generative organ one obtains bliss, delight and procreation. Having attained control of the two feet by intelligence, by the two feet one obtains all movements. Having obtained control of the mind by intelligence, by the mind one obtains all thoughts.

samāruhya: having attained control. Literally, having mounted on, *samyak ārohanam krtvā*.

7. *na hi prajñāpetā vān nāma kiñcana prajñāpayet, anyatra me mano'bhūd ity āha nāham etan nāma prajñāsiṣam iti, na hi prajñāpetāḥ prāno gandham kañcana prajñāpayet, anyatra me mano'bhūd ity āha nāham etam gandham prajñāsiṣam iti, na hi prajñāpetam cakṣūrūpam kiñcana prajñāpayet, anyatra me mano'bhūd ity āha nāham etad rūpam prajñāsiṣam iti, na hi prajñāpetam śrotam śabdam kañcana prajñāpayet anyatra me mano'bhūd ity āha nāham etam śabdam prajñāsiṣam iti, na hi prajñāpetā jihvānna-rasam kañcana prajñāpayet anyatra me mano'bhūd ity āha nāham etam anna-rasam prajñāsiṣam iti, na hi prajñāpetau hastau karma kiñcana prajñāpayetām anyatra me mano'bhūd ity āha nāham etat karma prajñāsiṣam iti, na hi prajñāpetam śarīram sukham na duḥkham kiñcana prajñāpayet anyatra me mano'bhūd ity āha nāham etat sukham na duḥkham prajñāsiṣam iti, na hi prajñāpetā upastha ānandam na ratim na prajātim kāñcana prajñāpayet anyatra me mano'bhūd ity āha nāham etam ānandam na ratim na prajātim prajñāsiṣam iti, na hi prajñāpetau pādāv ityām kiñcana prajñāpayetām anyatra me mano'bhūd ity āha nāham etam ityām prajñāsiṣam iti na hi prajñāpetā dhīḥ kāñcana sidhyen na prajñā-lavyam prajñāyeta.*

7. For verily, without intelligence, speech does not make known (to the self) any name whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise that name.' For, verily, without intelligence breath does not make known any odour

whatsoever. 'My mind was elsewhere,' he says. 'I did not cognise that odour.' For verily, without intelligence the eye does not make known any form whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise that form.' For, verily, without intelligence the ear does not make known any sound whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise that sound.' For verily, without intelligence the tongue does not make known any taste of food whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise that taste of food.' For, verily, without intelligence, the two hands do not make known any action whatsoever. 'Our mind was elsewhere,' they say, 'we did not cognise any act.' For, verily, without intelligence, the body does not make known pleasure or pain whatsoever, 'my mind was elsewhere,' he says, 'I did not cognise that pleasure or pain.' For, verily, without intelligence, the generative organ does not make known bliss, delight and procreation whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise bliss, delight or procreation.' For, verily, without intelligence the two feet do not make known any movement whatsoever. 'Our mind was elsewhere,' they say, 'we did not cognise that movement.' Without intelligence no thought whatsoever would be effective. Nothing that can be cognised would be cognised.

THE SUBJECT OF ALL KNOWLEDGE AND ITS CHIEF OBJECT

8. *na vācam vijijñāsita vaktāram vidyāt, na gandham vijijñāsita ghrātāram vidyāt, na rūpam vijijñāsita draṣṭāram vidyāt, na śabdam vijijñāsita śrotāram vidyāt, na nanna-rasam vijijñāsītānnara-sasya vijñātāram vidyāt, na karma vijijñāsita kartāram vidyāt, na sukha-duḥkhe vijijñāsita sukha-duḥkhayor vijñātāram vidyāt, nānandam na ratim na prajātim vijijñāsītānandasya rateḥ prajāter vijñātāram vidyāt, netyām vijijñāsītaitāram vidyāt, na mano vijijñāsita mantāram vidyāt, tāvā etā daśaiva bhūta-mātrā adhiprajñam, daśa prajñā-mātrā adhibhūtām yadd hi bhūta-mātrā na syur na prajñā-mātrāḥ syur, yad vā prajñā-mātrā na syur na bhūta-mātrāḥ syuh, na hy anyatarato rūpam kiñcana sidhyen no etan nānā tad yathā rathasyāreṣu nemir arpitō nābhāv arā arpitā evam evaitā bhūta-mātrāḥ prajñā-mātrāsv arpitāḥ, prajñā-mātrāḥ prāne'rpitāḥ, sa eṣa prāna eva prajñātmanando'jarō'mṛtaḥ, na sādhanā karmanā bhūyān bhavati no evāsādhunā kanīyān, eṣa hy*

eva sādhu karma kārayati tam yam ebhyo lokebhya unninīṣata eṣa u evāsādhu karma kārayati tam yam adho ninīṣate, eṣa lokapāla eṣa lokādhipatiḥ, eṣa lokesaḥ, sa ma ātmeti vidyāt, sa ma ātmeti vidyāt.

8. Speech is not what one should desire to understand, one should know the speaker. Odour is not what one should desire to understand, one should know him who smells (the odour). Form is not what one should desire to understand, one should know the seer (of form). Sound is not what one should desire to understand, one should know the hearer. Taste of food is not what one should desire to understand, one should know the discerner of the taste of food. The deed is not what one should desire to understand, one should know the doer. Pleasure and pain are not what one should desire to understand, one should know the discerner of pleasure and pain. Bliss, delight and procreation are not what one should desire to understand, one should know the discerner of bliss, delight and procreation. Movement is not what one should desire to understand, one should know the mover. Mind is not what one should desire to understand, one should know the minder (the thinker). These ten existential elements are with reference to intelligence. The ten intelligence elements are with reference to existence. For, truly, if there were no elements of existence, there would be no elements of intelligence. Verily, if there were no elements of intelligence, there would be no elements of existence. For from either alone no form whatsoever would be possible. And this (the self of intelligence) is not many. For as in a chariot the felly is fixed on the spokes and the spokes are fixed on the hub, even so these elements of existence are fixed on the elements of intelligence and the elements of intelligence are fixed in the breathing spirit. This same breathing spirit is, truly, the intelligent self, bliss, ageless, immortal. He does not become great by good action nor small by evil action. This one, truly, indeed causes him whom he wishes to lead up from these worlds to perform good actions. This one, indeed, also causes him whom he wishes to lead downward, to perform bad action. He is the protector of the world, he is the sovereign of the world, he is the lord of all. He is my self, this one should know; he is my self, this one should know.

We should know the subject as also the object. Knowing and being are correlated. The correlativity of the subjective (*prajñā-mātrā*) and the objective (*bhūta-mātrā*) factors is recognised. Inter-

action between the two gives us the knowledge of the external world. Cp. *Digha Nikāya*: 'There must be the organ of sense, the appropriate object and the sense cognition. In the coming together of the three in a single mental operation lies the possibility of sensation.' I, p. 42.

The true subject is the Universal Self. The activity of the individual self is derived from the Supreme. It is not independent of *Īśvara*: *jīvasya kartṛtvam parād eva bhavati, na tu tat īśvara-nirapekṣam*. S.B. II. 3. 41.

CHAPTER IV

A PROGRESSIVE DEFINITION OF BRAHMAN

I. *atha ha vai gārgyo bālākir anūcānaḥ saṁspāṣṭa āsa, so' vasad uśīnareṣu savasan matsyeṣu kurupañcāleṣu kāśivideheṣu iti, sa hājātaśatruṁ kāśyam ābrajyovāca: brahma te bravāntī, tam hovāca ajātaśatruḥ sahasraṁ dadma iti, etasyām vāci janako janaka iti vā u janā dhāvanti.*

I. Now then, verily, there was Gārgya Bālāki, famous as learned in the scriptures, for it was said of him that he dwelt among the Uśīnaras, among the Matsyas, among the Kuru-pañcālas, among the Kāśividehas. He, having come to Ajātaśatru of Kāśi, said, Let me declare *Brahman* to you. To him Ajātaśatru, then, said: 'A thousand (cows) we give to you.' At such a speech as this, verily, indeed, people would run about saying, Janaka, Janaka.

See B.U. II. 1.

The breathing spirit associated with prajñā or intelligence was explained in the preceding chapter. Even this, it is now said, is not the highest self.

saṁspāṣṭaḥ: famous, *sarvatra prathīta-kīrtiḥ*.

savasan matsyeṣu: v. *satvanmatsyeṣu*: among the *satvatmatsyas*.

janaka: father, the name of the king of Mithila, who was famous for his knowledge of *Brahman*: *brahma-vidyāyāḥ sopāyāyāḥ dātā vaktā ca pitṛy evam . . . mithileśvaram eva gacchantī*.

2. *āditye bhṛac, candramasy annam, vidyuti satyam, stanayitnau śabdo, vāyāv indro vaikunṭha, ākāṣe pūrnam, agnau viśāsahir iti, apsu teja ity adhidaivatam; athādhyātmam: ādarṣe pratirūpaśchāyāyām dvitīyāḥ, pratiśrutkāyām asur iti śabde mṛtyuḥ, svapne yamaḥ, śarīre prajāpatiḥ, dakṣiṇe akṣiṇi vācaḥ, sauyē kṣiṇi satyasya.*

2. In the sun the great, in the moon food, in lightning truth, in thunder sound, in wind Indra Vaikuṅṭha, in space fullness, in fire the vanquisher, in water light, thus with reference to the divinities. Now with reference to the self: in the mirror the reflection, in the shadow the double, in the echo life, in sound death, in sleep Yama (the lord of death), in the body *Prajā-pati*, in the right eye speech, in the left eye truth.

This passage provides a kind of table of contents for the discussions which follow.

BRAHMAN IN VARIOUS COSMIC PHENOMENA

3. *sa hovāca bālākiḥ, ya evaiṣa āditye puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin saṁvādayiṣṭhā bhṛat-pāṇḍura-vāsā alīṣṭhāḥ sarveṣāṁ bhūtānām mūrḍheti vā aham etam upāsa iti, sa yo haitam evam upāste'tiṣṭhāḥ sarveṣāṁ bhūtānām mūrḍhā bhavati.*

3. Then Bālāki said, 'The person who is in the sun, on him indeed do I meditate.' To him, then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him who is the great, clad in white raiment, the supreme, the head of all beings. He who meditates on him thus becomes indeed supreme, the head of all beings.'

4. *sa hovāca bālākiḥ, ya evaiṣa candramasi puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin saṁvādayiṣṭhā annasyātmēti vā aham etam upāsa iti. sa yo haitam evam upāste 'nnasyātmā bhavati.*

4. Then Bālāki said: 'The person who is in the moon, on him indeed do I meditate.' To him, then, Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of food. He who meditates on him thus becomes, indeed, the self of food.'

Under whatever qualities we meditate on the Supreme we ourselves become possessed of those qualities.

5. *sa hovāca bālākiḥ, ya evaiṣa vidyuti puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin saṁvādayiṣṭhāḥ satyasyātmēti vā aham etam upāsa iti, sa yo haitam evam upāste, satyasyātmā bhavati.*

5. Then Bālāki said, 'The person who is in the lightning on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of truth. He who meditates on him thus becomes, indeed, the self of truth.'

The self of truth; v. *tejasyātmā*: the self of light.

6. *sa hovāca bālākiḥ, ya evaiṣa stanayitnau puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin saṁvādayiṣṭhāḥ, śabdasyātmēti vā aham etam upāsa iti, sa yo haitam evam upāste śabdasyātmā bhavati.*

6. Then Bālāki said, 'The person who is in the thunder, on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do

not make me to converse on him. I meditate on him as the self of sound. He who meditates on him thus becomes, indeed, the self of sound.'

7. *sa hovāca bālākih, ya evaiṣa vāyau puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, indro vaikunṭho'parājitā seneti vā aham etam upāsa iti, sa yo haitam evam upāste jīṣṇur ha vā aparājayīṣṇur anyatastyajāyī bhavati.*

7. Then Bālāki said, 'The person who is in the air, on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as Indra Vaikuṅṭha, the unconquered army. He who meditates on him thus becomes indeed the triumphant, the unconquerable, a conqueror of others.'

jīṣṇuḥ: triumphant, *jayana-śīlah*.

aparājayīṣṇuḥ: unconquerable, *parair jetum aśakya-śīlah*.

8. *sa hovāca bālākih, ya evaiṣa ākāśe puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, pūrṇam apravṛtti brahmeti vā aham etam upāsa iti sa yo haitam evam upāste pūryate prajāyā paśubhir yaśasā brahma-varcasena svargena lokena sarvam āyur eti.*

8. Then Bālāki said, 'The person who is in space on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the full nonactive *Brahman*. He who meditates on him thus becomes filled with offspring, cattle, fame, the radiance of Brahma-knowledge and the heavenly world. He reaches the full term of life.'

a-pravṛtti: nonactive, *kriyā-sūnyam*.

9. *sa hovāca bālākih, ya evaiṣo'gnau puruṣas tam evāham upāsa iti tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, viśāsahir iti vā aham etam upāsa iti sa ho haitam evam upāste viśāsahir ha vā anyeṣu bhavati.*

9. Then Bālāki said, 'The person who is in fire on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the irresistible. He then who meditates on him thus, verily, becomes irresistible among others.'

viśāsahīḥ: irresistible, *vividha-sahana-śīlah* or *duḥsahah*.

10. *sa hovāca bālākih, ya evaiṣo'psu puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, tejasa ātmeti vā aham etam upāsa iti, sa yo haitam evam upāste tejasa ātmā bhavati, iti adhidaivatam, athādhyātmam.*

10. Then Bālāki said, 'The person who is in water on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of light. He then who meditates on him thus verily becomes the self of light.' Thus with reference to the divinities. Now with reference to the self.

the self of light: *v. nāmnasya ātmā*, the self of name, its source, *kāraṇam*.

11. *sa hovāca bālākih, ya evaiṣa ādarśe puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, pratirūpa iti vā aham etam upāsa iti, sa yo haitam evam upāste pratirūpo haivāsya prajāyām ajāyate nāpratirūpaḥ.*

11. Then Bālāki said, 'The person who is in the mirror on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the (reflected) likeness. He then who meditates on him thus a very likeness of him is born in his offspring, not an unlikeness.'

pratirūpaḥ: likeness, *sadrśaḥ*.

12. *sa hovāca bālākih, ya evaiṣa chayāyām puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, dvitīyo'napaga iti vā aham etam upāsa iti, sa yo haitam evam upāste vindate dvitīyāt, dvitīyavān hi bhavati.*

12. Then Bālāki said, 'The person who is in the shadow on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the inseparable second. He then who meditates on him thus obtains from his second and becomes possessed of his second.'

anapagaḥ: inseparable, *apagamana-sūnyah*.

from his second: his wife.

possessed of his second: possessed of offspring. *putra-pautrādibhir bhavati*.

13. *sa hovāca bālākih, ya evaiṣa pratiśrutkāyām puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, asur iti vā aham etam upāsa iti, sa yo haitam evam upāste na purā kālāt sammohaṃ eti.*

13. Then Bālāki said, 'The person who is in the echo on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as life. He then who meditates on him thus, he does not pass into unconsciousness before his time.'

echo, v. chāyā: shadow.

He does not pass into unconsciousness, does not die before his time: *sammoham maranam.*

14. *sa hovāca bālākih, ya evaiṣa śabde puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāḥ mṛtyur iti vā aham etam upāsa iti, sa yo haitam evam upāste na purā kālāt praitīti.*

14. Then Bālāki said, 'The person who is in sound on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as death. He then who meditates on him thus, does not die before his time.'

15. *sa hovāca bālākih, ya evaitat puruṣaḥ suptaḥ svapnayā carati tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāḥ, yamo rājeti vā aham etam upāsa iti, sa yo haitam evam upāste sarvaṁ hāsmā idam śraīṣṭhyāya yamyate.*

15. Then Bālāki said, 'The person, who, while asleep, moves about in a dream on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as King Yama. He then who meditates on him thus, all here is subdued for his excellence (welfare).'

śraīṣṭhyāya: for his excellence, adhikavāya.

16. *sa hovāca bālākih, ya evaiṣa śarīre puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāḥ, prajāpatiḥ iti vā aham etam upāsa iti, sa yo haitam evam upāste prajāyate prajāyā paśubhir yaśasā brahma-varcasena svargena lokena sarvaṁ āyur eti.*

16. Then Bālāki said, 'The person who is in the body on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as Prajāpati (the lord of creation). He then who meditates on him thus, becomes increased with offspring, cattle, fame, the radiance of sanctity, the heavenly world, he reaches the full term of life.'

prajāyate: becomes increased, vṛddhir bhavati.

17. *sa hovāca bālākih, ya evaiṣa dakṣiṇe'kṣiṇi puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāḥ, vāca ātmāgner ātmā jyotiṣa ātmeti vā aham etam upāsa iti, sa yo haitam evam upāsta eteṣāṁ sarveṣāṁ ātmā bhavati.*

17. Then Bālāki said, 'The person who is in the right eye on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of speech, the self of fire, the self of light. He then who meditates on him thus becomes the self of all these.'

18. *sa hovāca bālākih, ya evaiṣa savye'kṣiṇi puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāḥ, satyasyātmā, vidyuta ātmā, tejasa ātmeti vā aham etam upāsa iti, sa yo haitam evam upāsta eteṣāṁ sarveṣāṁ ātmā bhavati.*

18. Then Bālāki said, 'The person who is in the left eye on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of truth, the self of lightning, the self of light. He then who meditates on him thus becomes the self of all these.'

THE UNIVERSAL SELF IN THE HEART

19. *tata u ha bālākis tūṣṇīm āsa, tam hovāca ajātaśatruḥ, etāvann u bālākā iti, etāvad iti hovāca bālākih, tam hovāca ajātaśatruḥ, mṛṣā vai khalu mā samvādayiṣṭhā brahma te bravāṇīti, yo vai bālāka eteṣāṁ puruṣāṇāṁ kartā, yasya vai tat karma, sa vai vedītavya iti: tata u ha bālākih samit pāṇih pratīcākrama upāyānīti, tam hovāca ajātaśatruḥ, pratiloma rūpam eva tan manye yat kṣatriyo brāhmaṇam upanayetaiḥi vyeva, tvā jñāpayiṣyāmīti, tam ha pāṇāv abhipāya pravavrāja tau ha suptam puruṣam ājagmatuḥ, tam hājātaśatruḥ āmantrayāmīcākra, brhat pāṇḍara-vāsaḥ soma-rājann iti, sa u ha śiṣya eva, tata u hainam yaṣṭyāvīcīkṣepa sa tata eva samutlasthau tam hovāca ajātaśatruḥ, kvaiṣa etad bālāke puruṣo'śayiṣṭa, kvaitad abhūt, kuta etad āgād iti, tata u ha bālākir va vijajñe, tam hovāca ajātaśatruḥ, yatraiṣa etad bālāke puruṣo'śayiṣṭa, yatraitad pabhūt, yata etad āgād iti, hitā nāma puruṣasya nādyo hrdayāt urītatam abhipratantvanti, tad yathā sahasradhā keśo vipāṭitas tāvad anvyaḥ pīṅgalasyānimnā tiṣṭhanti, suklasya kṛṣṇasya pītasya lohitasya ca, tāsu tadā bhavati yadā suptaḥ svapnam na kañcana paśyati.*

19. After this Bālāki became silent. Then Ajātaśatru said to him, 'Thus far only (do you know), O Bālāki?' 'Thus far only,' replied Bālāki. To him then Ajātaśatru said, 'In vain indeed did you make me to converse saying, "Let me declare Brahman to you," He, verily, O Bālāki, who is the maker of these persons (whom you have mentioned in succession), he of whom all this is the work, he alone is to be known.' Thereupon Bālāki, with fuel in his hand, approached, saying, 'Receive me as a pupil.' To him then Ajātaśatru said, 'This I deem a form (of conduct) contrary to nature that a Kṣatriya should receive a Brāhmaṇa as a pupil. Come, I shall make you understand.' Then taking him by the hand he went forth. The two then came upon a person asleep. Then Ajātaśatru called him (saying), 'You great one, clad in white raiment, King Soma.' But he just lay silent. Thereupon he pushed him with a stick. He got up at once. To him, then, Ajātaśatru said: 'Where, in this case, O Bālāki, has this person lain, what has become of him here, from where has he returned here?' Thereupon (of this) Bālāki did not know. To him, then, Ajātaśatru said: Where, in this case, O Bālāki, this person has lain, what has become of him here, from where has he returned here, as I asked, is the channels of a person called *hitā* extending from heart to the surrounding body (pericardium). As minute as a hair divided a thousandfold, they consist of a thin essence (fluid) white, black, yellow and red. In these, one remains, while asleep he sees no dream whatsoever.

See B.U. II. 1. 16.

mṛṣā: in vain, *vitatham*.

vedītavyah: is to be known, directly apprehended, *sākṣātkāranīyah*.

When the Brāhmaṇa became humbled in his pride, the king accepted him as his pupil, *apagata-garvam brāhmaṇam dīnatam avasthām prāptam*.

śiṣye: lay silent, *śayanam cakre*; *v. śiṣya*: pupil.

avicikṣepa: pushed, *ā samantāt tāditavān*.

ULTIMATE UNITY IN THE SELF

20. *athāsmiṇ prāṇa evaikadhā bhavati, tad enam vāk sarvair nāmabhiḥ sahāpyeti, cakṣuḥ sarvaiḥ rūpaiḥ sahāpyeti, śrotṛaṁ sarvaiḥ śabdaiḥ sahāpyeti, manaḥ sarvair dhyānaiḥ sahāpyeti, sa yadā pratibudhyate yathāgner jvalataḥ sarvā diśo visphulingā vipratīṣṭherann evam evaitasmād ātmanah prāṇā yathāyatanaṁ*

vipratīṣṭhante, prāṇebhyo devā devebhyo lokāḥ, sa eṣa prāṇa eva prajñātmedam śarīram ātmānam anupraviṣṭa ālomabhyā ānakhebhyaḥ, tad yathā kṣurāḥ kṣura-dhāne vopahito viśvambharo vā viśvambharakulāya evam evaiṣa prajñātmedam śarīram ātmānam anupraviṣṭa ālomabhyā ānakhebhyaḥ, tam etam ātmānam eta ātmano'nvavasyante: yathā śreṣṭhinam svās tad yathā śreṣṭho svair bhukṅkte yathā vā svāḥ śreṣṭhinam bhujjanty evam evaiṣa prajñātmatitair ātmabhir bhukṅktam evam evaita ātmāna etam ātmānam bhujjanti sa yāvad ha vā indra etam ātmanam na vijajñe, tāvad enam asurā abhibabhūvuh, sa yadā vijajñe'tha hatvāsūrān vijitya, sarveśāṁ ca devānām, sarveśāṁ ca bhūtānām śraīṣṭhyam svārājyam, ādhipatyam paryait tatho evaitvam vidvān sarvān pāpmano'pahatya sarveśāṁ ca bhūtānām śraīṣṭhyam, svārājyam, ādhipatyam paryeti ya evam veda, ya evam veda.

20. Then in this life-breath alone he becomes one. Then speech together with all names goes to it. The eye together with all forms goes to it. The ear together with all sounds goes to it. The mind together with all thoughts goes to it. And when he awakes, then, as from a blazing fire sparks proceed in all directions, even so from this self the vital breaths proceed to their respective stations; from vital breaths, the sense powers; from the sense powers the worlds. This very life-spirit, even the self of intelligence has entered this bodily self to the very hairs and nails. Just as a razor might be hidden in a razor-case or as fire in the fireplace, even so this self of intelligence has entered this bodily self up to the very hairs and nails. On that self these other selves depend as upon a chief his own (men). Just as a chief enjoys his own (men) or as his own (men) are of service to a chief, even so this sense of intelligence enjoys these (other) selves, even so the (other) selves are of service to that self (of intelligence). Verily, as long as Indra did not understand this self, so long did the demons overcome him. When he understood, then (the self) having struck down and overcome the demons, he attained pre-eminence among all gods and all beings, sovereignty and overlordship. So also he who knows this, striking off all evils, attains pre-eminence, sovereignty and overlordship over all beings—he who knows this, yea, he who knows this.

viśvambharaḥ: fire, *agnih*.

bhukṅkte: enjoys or feeds, *annam atti*.

abhibabhūvuh: overcame, humiliated, *abhibhavam parābhavam cakruḥ*.

SUBĀLA UPANIṢAD

This Upaniṣad belongs to the *Sukla Yajur Veda* and is in the form of a dialogue between the sage Subāla and Brahmā, the creator God. It discusses the nature of the universe and the character of the Absolute.

I

THE ORIGIN OF THE WORLD AND OF THE FOUR CASTES

1. *tad āhuḥ, kim tad āsīt, tasmai sa hovāca, na san nāsan na sad asad iti, tasmāt tamaḥ samjāyate, tamaso bhūtādih, bhūtādeḥ ākāśam, ākāśād vāyuh, vāyor agnih, agner āpah, adbhyah pṛthivi; tad andam samabhavai; tai samvatsara-mātram uṣitvā dvidhākarot, adhastād bhūmim, upariṣtād ākāśam, madhye puruṣo divyah, sahasra-sīrṣā puruṣaḥ, sahasrākṣaḥ, sahasra-pāt, sahasra-bāhur iti. so'gre bhūtānām mṛtyum asṛjat, tryakṣaram, trisīraskam, tripādām khaṇḍaparaśum, tasya brahmābhidheti, sa brahmānam eva viveśa, sa mānasān sapta-putrān asṛjat, te ha virājah satya mānasān asṛjan, te ha prajā-patayo brāhmaṇo'sya mukham āsīt, bāhū rājanyah kṛtaḥ, ūrū tad asya yad vaiśyah, padbhyām sūdro ajāyata.*

caṇḍramā manaso jātaś cakṣoḥ sūryo ajāyata,

srotirād vāyuś ca prāṇaś ca, hṛdayāt sarvaṃ idaṃ jāyate.

1. (He) discoursed on that: What was there then? To him (Subāla) he (Brahmā) said: It was not existent, not non-existent, neither existent and non-existent. From that emerged darkness, from darkness the subtle elements, from the subtle elements ether, from ether air, from air fire, from fire water, from water earth; then there came into being the egg; that (egg) after incubation for a year split in two, the lower one being the earth and the upper one being the sky; in the middle (between the two parts) there came into being the divine person, the person with a thousand heads, a thousand eyes, a thousand feet and a thousand arms. This (person) created death the foremost of all beings, the three-eyed, three-headed and three-footed Khaṇḍaparaśu. Of him Brahmā became afraid. He got hold of Brahmā alone. He (Brahmā) created seven sons out of his mind. These (seven) created in their turn, out of their minds, seven sons filled with truth. These are, verily, the *Prajā-patis*. Out of his (the divine person's) mouth came forth the Brāhmaṇas, out of his arms were made the Rājanyas (the Kṣatriyas), out of his (two) thighs the Vaiśyas were produced and from his feet came forth the Sūdras.

From his mind came the moon, and from his eyes came the sun and from his ear came forth air and the vital principle. From his heart sprang forth all this.

In the beginning was the formless state which cannot be described

as either existent or non-existent or as both. Cp. R.V. *Nāsadiya Sūkta* X. 129.

The first existent was darkness, the principle of objectivity, the void which has to be illumined.

The egg is the world-form and the person is the world-spirit. Earth and heaven are generally represented as the two forces whose interaction produces the manifold universe.

Subjection to death, the principle of unceasing change is the characteristic of the cosmic process.

II

CREATION OF OTHER BEINGS

I. *apānān niṣāda-yakṣa-rākṣasa-gandharvās cāsthībhyah parvatā lomabhya oṣadhi-vanaspatayo lalāṭ krodhajo rudro jāyate, tasyaitasya mahato bhūtasya niṣvasitam evailad yad ṛgvedo yajurvedah śāmavedo'tharvavedah śikṣā kalpo vyākaranam, nirukṭam chando jyotiṣām ayanam nyāyo mīmāṃsā dharmasāstrāni vyākhyānāny upavyākhyānāni ca sarvāni ca bhūtāni hiranya-jyotir yasminn ayam ātmādhikṣiyanti bhuvanāni viśvā. ātmānam dvidhākarot, ardhena stri ardhena puruṣah, devo bhūtvā devān asrjat, ṛṣir bhūtvā ṛṣin yakṣa-rākṣasa-gandharvān grāmāny āraṇyāṃs ca paśūn asrjat, itarā gaur itarō'naḍvān itarō vadave tarō'sva itarā gardabhītarō gardabha itarā viśvambharitarō viśvambharah. so'nte vaiśvānaro bhūtvā sādāgadhvā sarvāni bhūtāni pṛthivy apsu praliyate āpas tejasi praliyante, tejo vāyau vilīyate, vāyur ākāṣe vilīyate ākāṣam indriyeṣu indriyāni tanmātreṣu tanmātrāni bhūtādau vilīyante, bhūtādir mahati vilīyate, mahān avyakte vilīyate, avyakṭam akṣare vilīyate, akṣaram tamasi vilīyate, tamaḥ pare deva ekībhavati parastān na san, nāsan, nāsadasad ity etan nirvānānuśāsanam iti vedānuśāsanam iti vedānuśāsanam.*

I. From the *apāna* of the Person (sprang forth) the *Niṣādas* (forest tribes) as also the *Yakṣas*, the *Rākṣasas* and the *Gandharvas*; from the bones the mountains; from the hairs herbs and trees of the forest, from the forehead *Rudra*, the embodiment of anger. Of this great person's outbreathing are the *Rg Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharva Veda*, *Śikṣā* (pronunciation), *Kalpa Sūtras*, grammar, lexicography, prosody, the science of the movements of the heavenly bodies; the *Nyāya* logic, investigation of the rules of conduct and nature of reality, the codes of conduct, commentaries and sub-commentaries and all other things relating to all beings.

That light of gold (the world-spirit) in whom are reflected the self and all the worlds, (he) split his own form into two, half female and half male. Becoming a celestial he created the celestials, becoming a seer he created seers and similarly the *Yakṣas*, the *Rākṣasas*, the *Gandharvas*, village folk, and forest dwellers and animals he created, the one a cow, the other a bull, the one a mare, the other a stallion, the one a she-ass, the other a he-ass, the one the earth goddess, the other the lord of the world (*Viṣṇu*). At the end he, (the same world spirit) becoming *Vaiśvānara*, completely burns all existing things (dissolves the world), earth dissolves in water, water dissolves in fire, fire dissolves in air, air dissolves in ether, ether in the senses, the senses in the subtle elements, the subtle elements dissolve in their subtle sources, the subtle sources dissolve in the principle of *mahat*, the principle of *mahat* dissolves in the principle of the Unmanifested and the principle of the Unmanifested dissolves in the Imperishable. The Imperishable dissolves in the darkness. The darkness becomes one with the transcendent (*Brahman*). Beyond the transcendent there is no (other) existence nor non-existence nor both existence and non-existence. This is the doctrine relating to liberation. This is the doctrine of the *Veda*; this is the doctrine of the *Veda*.

from the hairs, herbs and trees of the forest: see B.U. I. I. I.

the one a cow and the other a bull: see B.U. I. 4. 4.

mīmāṃsā: investigation; it is taken as referring to both *Pūrva* and *Uttara Mīmāṃsā*, the first relates to the nature of duty, *dharma*, and the second to the nature of *Brahman*. The order of dissolution is the reverse of the order of evolution and the account is based on the *Sāṃkhya* theory.

III

LIBERATION AND THE WAY TO IT

I. *asad vā idamagra āsī. ajātam, abhūtam, apratiṣṭhitam, aśabdham, asparśam, arūpam, arasam, agandham, avyayam, amahāntam, abhantam, ajam, ātmānam matvā dhiro na śocati. aprānam, amukham, āśrotam, avāg, amano'tejaskam, acakṣuskam, anāmagotram, āśiraskam, apāni-pādam, asnigdham, alohitam, aprameyam, ahrasvam, adīrgham, asthūlam, anarv analpam, apāram, anirdēyam, anapāvrtam, apratarkyam, aprakāśyam, asamvrtam, anantaram, abāhyam, na tad aśnāti kin cana, na tad aśnāti kaś canaitad vai satyena dānena tapasānāśakena brahmacaryena*

nirvedanenānāśakena śaḍaṅgenaiva sādhaḥayeti, etat trayam vikṣeta damam danam dayam iti, na tasya prāṇa utkrāmanty atraiva samavalīyante, brahmaiva san brahmāpyeti ya evam veda.

1. In the beginning this was non-existent. He who knows (the *Brahman*) as unborn, uncaused, unestablished (in anything else), devoid of sound, devoid of touch, devoid of form, devoid of taste, devoid of smell, imperishable, not dense, not prodigious, originless, as one's own self (he), sorrows not. That which is lifeless, mouthless, earless, speechless, mindless, splendourless, devoid of name and clan, headless, devoid of hands and feet, devoid of attachment, devoid of glowing redness (like fire), immeasurable, not short, not long, not gross, not minute (like a speck), not small, not great, not definable, not obscure, not demonstrable, not manifest, not shrouded, without an interior, without an exterior. It does not feed on anything, nor does anything feed on it. One should attain this (*Brahman*) by recourse to the six means of truthfulness, charity, austerity, fasting, chastity (of mind and body) and complete indifference to worldly objects (renunciation of all objects which do not help the attainment of the knowledge of the self). One should also attend to the following three, self-control, charity and compassion. The *prāṇas* (vital airs) of this (knower of *Brahman*) do not go out; even where he is they get merged. He who knows thus, becoming *Brahman* remains as *Brahman* alone.

See B.U. III. 8. 8.

Brahman is described in negative terms and the means for its attainment are mentioned. While this is the ultimate reality, the world can be accounted for by the concepts of the Supreme Person and the world-spirit.

IV

THE THREE STATES OF WAKING, DREAM AND DREAMLESS SLEEP

1. *hrdayasya madhye lohitaṃ māṃsapīṇḍam, yasmims tad daharam puṇḍarikam kumudam ivāṇekadhā vikāsitaṃ, hrdayasya daśa chidraṇi bhavanti; yeṣu prāṇāḥ pratiṣṭhitāḥ, sa yadā prāṇena saha samyujyate tadā paśyanti nāḍyo nagarāṇi bahūni vividhāni ca, yadā vyānena saha samyujyate tadā paśyati devāṃś ca ṛṣiṃś ca, yadā apānena saha samyujyate tadā paśyati yakṣa-rākṣasa-gandharvān, yadā udānena saha samyujyate tadā paśyati deva-lokān devān skandam jayantam ceti, yadā samānena saha sam-*

yujyate tadā paśyati deva-lokān dhanāni ca, yadā vairambhyeṇa saha samyujyate tadā paśyati dr̥ṣṭam ca śrutam ca dhuktam cābhuktam ca sac cāśac ca sarvam paśyati. athemā daśa daśa nāḍyo bhavanti. tāsāṃ ekaikasya dvāsaplatir dvāsaplatiḥ sākhā nāḍi sahasrāṇi bhavanti. yasminn ayam ātmā svapiti śabdānāṃ ca karoti. atha yad dvitīye saṃkoṣe svapiti tademaṃ ca lokam param ca lokam paśyati, sarvān śabdān vijānāti, sa samprasāda ity ācakṣate, prāṇāḥ śarīram parivakṣati, haritasya nīlasya pīṭasya lohitasya śvetasya nāḍyo rūḍhirasya pūrṇā athātraitaḍ daharam puṇḍarikam kumudam ivāṇekadhā vikāsitaṃ. yathā keśaḥ sahasradhā bhinnas tathā hitā-nāma nāḍyo bhavanti. hr̥dy ākāṣe pare koṣe divyo'yam ātmā svapiti. yatra supto na kaṃ cana kāmaṃ kāmayate, na kaṃ cana svapnam paśyati, na tatra devā na deva-lokā yajñā nāyajñā vā, na mātā na pītā na bandhur na bāndhavo na steno na brahmahā tejaskāyam amṛtam salila evedam salilam vanam bhūyas tenaiva mārgeṇa jāgr̥ya dhāvati samrāḍ iti hovāca.

1. In the centre of the heart is a lump of flesh of red colour. In it the *dahara* of the white lotus blooms with its petals spread in different directions like the red lotus. There are ten hollows in the heart. In them are established the (chief) vital airs. When the individual soul is yoked with the *prāṇa* breath, then he sees rivers and cities, many and varied. When yoked with the *vyāna* breath, then he sees gods and seers. When yoked with the *apāna* breath then he sees the *Yakṣas*, the *Rākṣasas* and the *Gandharvas*. When yoked with the *udāna* breath, then he sees the heavenly world and the gods, *Skanda*, *Jayanta* and others. When yoked with the *samāna* breath, then he sees the heavenly world and wealth (of all kinds). When yoked with the *vairambha*, then he sees what he has (formerly) seen, what he has (formerly) heard, what he has (formerly) enjoyed or not enjoyed, whatever is existent or non-existent. In fact he sees all (in the waking state). (In the subtle sheath) these branch into ten branches of ten each. Out of each of these branch out seventy-two thousands of *nāḍis*. In these (ramifications) the soul experiences the state of dream and causes sounds to be apprehended. Then in the subtle second sheath the soul experiences dreams, sees this world and the other world and knows all sounds. (The soul) declares it to be the state of serene perception. (In this state) the vital air protects the (gross) body. The branched *nāḍis* are filled with fluids of greenish yellow, blue, yellow and white colours. Then in that in which the

dahara is enclosed in the white lotus-like sheath which has bloomed like the red lotus, with its petals spread in different directions, are manifest *nāḍīs* called the *Hitā*, of the size of a thousandth section of the hair. In the ether of the heart situated in the interior of the sheath, the divine soul attains the state of sleep. When in the state of sleep (the soul) does not desire any desires, does not see any dreams. In it there are no gods or worlds of gods, no sacrifices or absence of sacrifices, neither mother nor father, nor kinsmen nor relations, neither a thief nor a killer of a Brāhmaṇa. His form is one of radiance, of immortality. He is only water and remains submerged. Then by resorting to the same course he leaps into the waking state. He rules on all sides, said (Brahmā to the sage Subāla).

dahara: see C.U. VIII. 1. 1.

punḍarīka: white lotus.

kumuda: red lotus.

pari-rakṣati: protects. Life is devoted to its functions and keeps guard over the body.

We have here a repetition of the description of *hitā* which extends from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, these arteries are full of a thin fluid of various colours, white, black, yellow, red. In these the person dwells. When sleeping he sees no dreams. He becomes then one with the life principle alone.

When we wake up from the state of sleep we get back to the experience of dreams in the dream state and experiences of the world in the waking state. See Mā. U.

V

THE INDIVIDUAL SELF'S FUNCTIONS AND THE SUPREME SPIRIT

I. *sthānāni sthānibhyo yacchati. nāḍī teṣāṃ nibandhanam, cakṣur adhyātman, draṣṭavyam adhibhūtam, ādityas tatrādhi-
dāivatam, nāḍī teṣāṃ nibandhanam, yas cakṣuṣi yo draṣṭavye ya
āditye yo nāḍyām yaḥ prāṇe yo vijñāne ya ānande yo hr̥dy ākāṣe
ya etasmin sarvasminn antare samcarati so'yam ātmā, tam
ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

I. (The supreme self) bestows on the different local functionaries their (respective) spheres of action. The *nāḍīs* are the links establishing connection with them (the different organs). The eye is the sphere of the self; what is seen is the sphere of the objective; the sun is the divine principle (exercising its

influence in aid of the self). The connecting link (between the self and the organ of the eye) is the (concerned) *nāḍī*. He who moves in the eye, in what is seen, in the sun, in the *nāḍī*, in the life principle, in the (resultant) knowledge, in the bliss (derived from such knowledge), in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

2. *śrotam adhyātman, śrotavyam adhibhūtam, diśas tatrādhi-
dāivatam, nāḍī teṣāṃ nibandhanam, yaḥ śrotre yaḥ śrotavye
yo dikṣu yo nāḍyām yaḥ prāṇe yo vijñāne ya ānande yo hr̥dy ākāṣe
ya etasmin sarvasminn antare samcarati so'yam ātmā, tam
ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

2. The ear is the sphere of the self, what is heard is the sphere of the objective; the (guardians of the) quarters are the divine principles. The connecting link is the *nāḍī*. He who moves in the ear, in what is heard, in the quarters, in the *nāḍīs*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all those is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

3. *nāsādhyātman, ghr̥tavyam adhibhūtam, pṛthivī tatrā-
dhīdāivatam, nāḍī teṣāṃ nibandhanam, yo nāsāyam yo ghr̥tavye
yaḥ pṛthivyām yo nāḍyām yaḥ prāṇe yo vijñāne yo ānande yo
hr̥dy ākāṣe ya etasmin sarvasminn antare samcarati so'yam ātmā,
tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

3. The nose is the sphere of the self: what is smelt is the sphere of the objective. Earth is the divine principle. The connecting link is the *nāḍī*. He who moves in the nose, in what is smelt, in earth, in the *nāḍī*, in the life-principle; in the knowledge, in the bliss, in the ether of the heart, in the interior of all these, is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

4. *jihvādhyātman, rasayitavyam adhibhūtam, varuṇas tatrā-
dhīdāivatam, nāḍī teṣāṃ nibandhanam, yo jihvāyām, yo rasa-
yitavye, yo varuṇe, yo nāḍyām, yaḥ prāṇe yo vijñāne ya ānande
yo hr̥dy ākāṣe ya etasmin sarvasminn antare samcarati so'yam
ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam,
anantam.*

4. The tongue is the sphere of the self, what is tasted is the sphere of the objective. Varuṇa is the divine principle. The connecting link is the *nāḍī*. He who moves in the tongue, in what is tasted, in Varuṇa, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

5. *tvag adhyātman, sparśayitavyam adhibhūtam, vāyus tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yas tvaci, yaḥ sparśayitavye, yo vāyau, yo nāḍyām, yaḥ prāṇe yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasmīn antare saṃcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

5. The skin is the sphere of the self; what is touched is the sphere of the objective. Air is the divine principle. The connecting link is the *nāḍī*. He who moves in the skin, in what is touched, in the air, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

6. *mano'dhyātman, mantavyam adhibhūtam, candras tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yo manasi, yo mantavye, yaś candre, yo nāḍyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasmīn antare saṃcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

6. The mind is the sphere of the self, what is minded is the sphere of the objective. The moon is the divine principle. The connecting link is the *nāḍī*. He who moves in the mind, in what is minded, in the moon, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

7. *buddhir adhyātman, boddhavyam adhibhūtam, brahma tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yo buddhau, yo boddhavye, yo brahmaṇi, yo nāḍyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasmīn antare saṃcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

7. Understanding is the sphere of the self, what is understood is the sphere of the objective. Brahmā is the divine principle. The connecting link is the *nāḍī*. He who moves in the understanding, in what is understood, in Brahmā, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self, which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

8. *ahaṃkāro'dhyātman, ahaṃkartavyam adhibhūtam, rudras tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yo'haṃkāre, yo'haṃkartavye, yo rudre, yo nāḍyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare saṃcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

8. The self-sense is the sphere of the self. The contents of self-sense are the sphere of the objective. Rudra is the divine principle. The connecting link is the *nāḍī*. He who moves in the self-sense and in the contents of self-sense, in Rudra, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

9. *cittam adhyātman, cetayitavyam adhibhūtam, kṣetrajñaḥ tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yaś citte, yaś cetayitavye, yaḥ kṣetrajñe, yo nāḍyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare saṃcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

9. The thinking mind is the sphere of the self; what is thought is the sphere of the objective. Kṣetrajña (the knower of the field) is the divine principle. The connecting link is the *nāḍī*. He who moves in the thinking mind, in what is thought, in the Kṣetrajña, in the *nāḍī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

10. *vāg adhyātman, vaktavyam adhibhūtam, vahniḥ tatrādhidaivatam, nāḍī teṣāṃ nibandhanam, yo vāci, yo vaktavye, yo agnau, yo nāḍyām, yaḥ prāṇe yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya*

etasmin sarvasmīn antare samcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.

10. Voice is the sphere of the self. What is spoken is the sphere of the objective. Fire is the divine principle. The connecting link is the *nādī*. He who moves in the voice, in what is spoken, in fire, in the *nādī*, in the life principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

11. *hastāv adhyātman, ādātavyam adhibhūtam, indras tatrādhidaivatam, nādī teṣām nibandhanam, yo haste, ya ādātavye, ya indre, yo nādyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare samcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

11. The hands are the sphere of the self, what is handled is the sphere of the objective. Indra is the divine principle. The connecting link is the *nādī*. He who moves in the hands, in what is handled, in Indra, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

12. *pādāv adhyātman, gantavyam adhibhūtam, viṣṇus tatrādhidaivatam, nādī teṣām nibandhanam, yaḥ pāde, yo gantavye, yo viṣṇau, yo nādyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare samcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

12. The feet are the sphere of the self. What is traversed by feet is the sphere of the objective. Viṣṇu is the divine principle. The connecting link is the *nādī*. He who moves on the feet, in what is traversed, in Viṣṇu, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age which is free from death, which is fearless, sorrowless, endless.

13. *pāyur adhyātman, visarjayitavyam adhibhūtam, mṛtyus tatrādhidaivatam, nādī teṣām nibandhanam, yaḥ pāyau, yo visarjayitavye, yo mṛtyau, yo nādyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare samcarati,*

so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.

13. The excretory organ is the sphere of the self. What is excreted is the sphere of the objective. Death is the divine principle. The connecting link is the *nādī*. He who moves in the excretory organ, in what is excreted, in Death, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

14. *upastho' dhyātman, ānandayitavyam adhibhūtam, prajāpatiḥ tatrādhidaivatam, nādī teṣām nibandhanam, ya upasthe, ya ānandayitavye, yaḥ prajā-patau, yo nādyām, yaḥ prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmīn antare samcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

14. The generative organ is the sphere of the self. What is enjoyed (as sexual satisfaction) is the sphere of the objective. *Prajā-pati* is the divine principle. The connecting link is the *nādī*. He who moves in the generative organ, in what is enjoyed, in *Prajā-pati*, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

15. *eṣa sarvajña, eṣa sarveśvara, eṣa sarvādhipatiḥ, eṣo 'ntaryāmī, eṣa yoniḥ sarvasya sarva-saukhyair upāsyamāno na ca sarva-saukhyāny upāsyati, veda-śāstrair upāsyamāno na ca veda-śāstrāny upāsyati, yasyānnam idaṁ sarve na ca yo'nnam bhavati, ataḥ paraṁ sarva-nayanāḥ praśāstānna-mayo bhūtāt mā, prāna-maya indriyāt mā, mano-mayaḥ samkalpāt mā, vijñāna-mayaḥ kālāt mā, ānanda-mayo layātmāikatvam nāsti dvaitam kuto martyam nāsty amṛtam kuto nāntaḥ prajño na bahiḥ prajño nobhayataḥ prajño na prajñāna-ghano na prajño nāprajño'pi no viditam vedyam nāstīty etan nirvāṇānuśāsanam iti, vedānuśāsanam.*

15. This (self) is all-knowing. This is the lord of all. This is the ruler of all. This is the indwelling spirit. This is the source of all. This, that is resorted to by all forms of happiness, does not stand in need of happiness of any kind. This, that is adored by all the Vedic texts and scriptures does not stand in need

of Vedic texts and scriptures. Whose food is all this but who (himself) does not become the food of any. For that very reason (it is) the most excellent, the supreme director of all. Consisting of food (it is) the self of (all) gross objects; consisting of life (it is) the self of (all) sense organs; consisting of mind (it is) the self of (all) mental determination; consisting of intelligence (it is) the self of time; consisting of bliss, (it is) the self of dissolution. When there is not oneness whence (can arise) duality? When there is not mortality, whence (can arise) immortality? (It is) not (endowed) with internal knowledge: nor with external knowledge; nor with both these kinds of knowledge, not a mass of knowledge, not knowledge, nor not-knowledge, not (previously) known nor capable of being known. This is the doctrine relating to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

See Mā. U. 7.

kālātmā: the self of time. The witness self facing *kāla* or the principle of temporal happenings. The highest cannot be spoken of as non-dual or dual, mortal or immortal.

VI

NĀRĀYAṆA, THE BASIS AND SUPPORT OF THE WORLD

1. *naiveha kim canāgra āsīd amūlam, anādhāram, imāḥ prajāḥ prajāyante, divyo deva eko nārāyaṇas cakṣus ca draṣṭavyam ca, nārāyaṇaḥ śrotam ca śrotavyam ca, nārāyaṇo ghrānam ca ghrātavyam ca, nārāyaṇo jihvā ca rasayitavyam ca, nārāyaṇas tvak ca sparsayitavyam ca, nārāyaṇo manas ca mantavyam ca, nārāyaṇo buddhiś ca boddhavyam ca, nārāyaṇo 'hamkāras ca ahamkārtavyam ca, nārāyaṇas cittaṁ ca cetayitavyam ca, nārāyaṇo vāk ca vaktavyam ca, nārāyaṇo hastau cadātavyam ca, nārāyaṇaḥ pādau ca gantavyam ca, nārāyaṇaḥ pāyus ca visarjayitavyam ca, nārāyaṇa upasthaś cānandayitavyam ca, nārāyaṇo dhātā, vidhātā, kartā, vikartā, divyo deva eko nārāyaṇa ādityā, rudrā, maruto vasavo'śvināv ṛco yajūmsi sāmāni, mantrō'gnir ājyākhutir nārāyaṇa udbhavaḥ, sambhavo divyo deva eko nārāyaṇo mātā, pitā, bhrātā, nivāsah, śaranam, suhrd, gatir nārāyaṇo virājā sudarśanā jītā saumyāmoghā kumārāmṛtā satyā madhyamā nāsirā śisurāsura sūryā bhāsvatī vijñeyāni nādi-nāmāni divyāni garjati, gāyati, vāti, varṣati, varuṇo'ryamā*

candramāḥ kalā kalir dhātā brahmā prajā-patir maghavā divasās cārāha-divasās ca kālāḥ kalpās cordhvaṁ ca diśās ca sarvaṁ nārāyaṇaḥ

puruṣa evedam sarvaṁ yad bhūtam yac ca bhavyam

utāmṛtatvasy eśāno yad annenātirohati

tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ

divīva cakṣur ātatam

tad viprāso vipanyavo jāgrvāmśaḥ samindhate

viṣṇor yat paramam padam

tad etan nirvāṇānuśāsanam iti, vedānuśāsanam iti, vedānuśāsanam.

1. Whatever (we see in this world) did not, verily, exist at the beginning (of creation). So all these creatures became rootless, supportless, The one divine Nārāyaṇa alone (is the mainstay of all creation), the eye and what is seen. The ear and what is heard are Nārāyaṇa, the nose and what is smelt are Nārāyaṇa, the tongue and what is tasted are Nārāyaṇa. The skin and what is touched are Nārāyaṇa. The mind and what is minded are Nārāyaṇa. The understanding and what is understood are Nārāyaṇa. The self-sense and its contents are Nārāyaṇa. The thinking mind and what is thought are Nārāyaṇa. The voice and what is spoken are Nārāyaṇa. The two hands and what is handled are Nārāyaṇa. The two feet and what is traversed are Nārāyaṇa. The excretory organ and what is excreted are Nārāyaṇa. The generative organ and what is enjoyed (as sexual satisfaction) are Nārāyaṇa. The sustainer, ordainer, the doer, the non-doer, the celestial radiance are the one Nārāyaṇa. The Ādityas, the Rudras, the Maruts, the Āsvins, the Ṛk, the Yajur, the Sāma Vedas, the hymns (employed in sacrifices), the sacrificial fires, the offerings and the acts of offering, what arises (out of the sacrificial rites) are the celestial radiance, the one Nārāyaṇa. Mother, father, brother, abode, shelter, friend and the path (leading to life eternal) are Nārāyaṇa, the Virājā, the Sudarśanā, the Jītā, the Saumyā, the Amoghā, the Amṛta, the Satyā, the Madhyamā, the Nāsirā, the Śisurā, the Asurā, the Sūryā, the Bhāsvatī are to be known as the names of the divine channels. (The self that has to course through the channels) roars (like thunder), sings (like a faery spirit), blows (like wind), rains. He is Varuṇa, the Aryamān, the moon, (he is the) divisions of time, the devourer of time, the creator, *Prajā-pati*, Indra, the days and the half days, the divisions of time, aeons and great aeons. He is up and in all

the directions. All this is Nārāyaṇa. All this, what has been and what is yet to be is only the person and symbol of immortality which continues (as Soma) by food (which contains life-sustaining Soma). Sages see constantly that most exalted state of Viṣṇu as the eye sees the sky. These learned (knowers of Brahman), with their passions cast away, with their inner senses alert, declare clearly (to ignorant people) that most exalted state of Viṣṇu. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

sages see constantly: see *Muktikā U. I. 83.*

VII

NĀRĀYAṆA, THE INDWELLING SPIRIT OF ALL

I. *antah śarīre nihito guhāyām aja eko nityo yasya pṛthivī śarīram yaḥ pṛthivīm antare samcāranam yam pṛthivī na veda; yasyāpah śarīram yo'po'ntare samcāranam yam apo na viduh; yasya tejah śarīram yas tejo'ntare samcāranam yam tejo na veda; yasya vāyuh śarīram yo vāyum antare samcāranam yam vāyur na veda; yasyākāśah śarīram ya ākāśam antare samcāranam yam ākāśo na veda; yasya manah śarīram yo mano'ntare samcāranam yam mano na veda; yasya buddhiḥ śarīram yo buddhim antare samcāranam yam buddhir na veda; yasyāhamkārah śarīram yo'hamkāram antare samcāranam yam ahamkāro na veda; yasya cittam śarīram yas cittam antare samcāranam yam cittam na veda; yasyavyaktam śarīram yo'vyaktam antare samcāranam yam avyaktam na veda; yasyākṣaram śarīram yo'kṣaram antare samcāranam yam akṣaram na veda; yasya mṛtyuh śarīram yo mṛtyum antare samcāranam yam mṛtyur na veda; sa eva sarva-bhūtāntarātmāpaha-lapāpmā divyo deva eko nārāyaṇah. etām vidyām apāntarātāmāya dadāu apāntarātāmo brahmanē dadāu, brahmā ghorāṅgirase dadāu, ghorāṅgirā raikvāya dadāu, raikvo rāmāya dadāu, rāmah sarvebhya bhūtebhya dadāu ity evam nirvāṇānuśāsanam iti, vedānuśāsanam iti, vedānuśāsanam.*

I. There abides for ever the one unborn in the secret place within the body. The earth is his body; he moves through the earth but the earth knows him not. The waters are his body; he moves through the waters but the waters know him not. Light is his body, he moves through the light but the light knows him not. Air is his body, he moves through the air but the air knows him not. Ether is his body, he moves through

the ether but the ether knows him not. Mind is his body, he moves through the mind but the mind knows him not. Understanding is his body, he moves through the understanding but understanding knows him not. Self-sense is his body, he moves through the self-sense but the self-sense knows him not. Thinking mind is his body, he moves through the thinking mind but the thinking mind knows him not. The Unmanifest is his body, he moves through the Unmanifest but the Unmanifest knows him not. The Imperishable is his body, he moves through the Imperishable but the Imperishable knows him not. Death is his body, he moves through death but death knows him not. He alone is the indwelling spirit of all beings, free from all evil, the one divine, radiant Nārāyaṇa. This *vidyā* (wisdom) was imparted to Apāntarātamas. Apāntarātamas imparted it to Brahmā. Brahmā imparted it to Ghorā ṅgiras. Ghorā ṅgiras imparted it to Raikva. Raikva imparted it to Rāma and Rāma imparted it to all beings. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

See B.U. III. 7. 3.

VIII

SELF AND THE BODY

I. *antah śarīre nihito guhāyām śuddhaḥ so'yam ātmā sarvasya medo-māmsa-kledāvākīrṇe śarīramadhye'tyantopahate citra-bhittipratīkāse gandharva-nagaropame kadālī-garbhavan nihsāre jalabudbudavac cancale nihsṛtam ātmānam, acintyarūpam, divyam, devam, asaṅgam, śuddham, tejaskāyam, arūpam, sarveśvaram, acintyam, aśarīram, nihitam guhāyām, amṛtam, vibhrajāmānam, ānandam, tam paśyanti vidvāmsas tena laye na paśyanti.*

I. This self abiding within the secret place in the body of all beings is pure. Though intimately connected with the interior of the body, which is full of stinking fluid oozing out of the fat and the flesh, resembling (for its durability) the wall painted in a picture (for its invulnerability) the city of the Gandharvas (a castle in the air), as substanceless as the pith of a plantain tree, as fickle as a bubble of water, the self is pure. The learned perceive the self, of inconceivable form, radiant, divine, non-attached, pure, with a body of radiance, formless, lord of all, inconceivable, incorporeal, abiding in

the secret place, immortal, shining (of the form of) bliss. When it subsides they do not perceive.

The similes used here indicate the fragility of the human body. The inner self remains unaffected by the changes of the body.

IX

THE DISSOLUTION OF THE UNIVERSE

1. *aīha hainam raikvaḥ papraccha, bhagavan, kasmin sarve 'stam gacchantīti. tasmai sa hovāca, cakṣur evāpyeti yac cakṣur evāstam eti draṣṭavyam evāpyeti yo draṣṭavyam evāstam eti, ādītyam evāpyeti ya ādītyam evāstam eti, virājam evāpyeti, yo virājam evāstam eti, prāṇam evāpyeti yaḥ prāṇam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, ānandam evāpyeti ya ānandam evāstam eti, turīyam evāpyeti yaḥ turīyam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

1. Then Raikva asked thus: Venerable Śir, in what do all things reach their extinction? To him he replied: He (the self) who absorbs the eye alone, in his own self does the eye reach its extinction (or disappearance). He who absorbs (forms) that are seen, in his own self do the (forms) that are seen reach extinction. He who absorbs the sun, in his own self does the sun reach extinction. He who absorbs the Virāja, in him does Virāja reach extinction. He who absorbs life, in him does life reach extinction. He who absorbs knowledge, in him does knowledge reach extinction. He who absorbs bliss, in him does bliss reach extinction. He who absorbs the *turīya*, in him does *turīya* reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. This he said.

absorbs: responds to.

ādītya: the sun. Different deities exercise beneficent influence over different organs.

seedless: the individual self has the basis or seed of individuality while the supreme *Brahman* has not this seed.

vijñāna: knowledge. It is repeated because the knowledge of tastes is different from the knowledge of smells and so on.

2. *śrotam evāpyeti yaḥ śrotam evāstam eti, śrotavyam evāpyeti yaḥ śrotavyam evāstam eti, diśam evāpyeti yo diśam evāstam eti, sudarśanam evāpyeti yaḥ sudarśanam evāstam eti, apānam evāpyeti yo pānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti,*

tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.

2. He who absorbs the ear, in him does the ear reach extinction. He who absorbs (sounds) that are heard, in him do (the sounds) that are heard reach extinction. He who absorbs the directions, in him do the directions reach extinction. He who absorbs the *Sudarśana*, in him does the *Sudarśana* reach extinction. He who absorbs the downward breath, in him does the downward breath reach extinction. He who absorbs knowledge, in him does knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

3. *nāsām evāpyeti yo nāsām evāstam eti, ghrātavyam evāpyeti yo ghrātavyam evāstam eti, pṛthivīm evāpyeti yaḥ pṛthivīm evāstam eti, jilām evāpyeti yo jilām evāstam eti, vyānam evāpyeti yo vyānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca.*

3. He who absorbs the nose, in him does the nose reach extinction. He who absorbs (the smells) that are experienced by the nose, in him do the smells reach extinction. He who absorbs the earth, in him does the earth reach extinction. He who absorbs the *jilā nāḍī* in him does the *jilā* reach extinction. He who absorbs the *vyāna* breath, in him does the *vyāna* breath reach extinction. He who absorbs knowledge, in him does knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

4. *jihvām evāpyeti yo jihvām evāstam eti, rasayitavyam evāpyeti yo rasayitavyam evāstam eti, varuṇam evāpyeti yo varuṇam evāstam eti, saumyam evāpyeti yaḥ saumyam evāstam eti, udānam evāpyeti ya udānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca.*

4. He who absorbs the tongue, in him does the tongue reach extinction. He who absorbs the tastes, in him do the tastes reach extinction. He who absorbs Varuṇa, in him does Varuṇa reach extinction. He who absorbs the *Saumya (nāḍī)*, in him does the *Saumya* reach extinction. He who absorbs the *udāna* (breath), in him does the *udāna* (breath) reach extinction. He who absorbs knowledge, in him does knowledge reach

extinction. (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*. Thus he said.

Varuṇa is the lord of the waters.

5. *tvacam evāpyeti yas tvacam evāstam eti, sparsayitavyam evāpyeti yah sparsayitavyam evāstam eti, vāyum evāpyeti yo vāyum evāstam eti, mogham evāpyeti yo mogham evāstam eti, samānam evāpyeti yah samānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca.*

5. He who absorbs the skin, in him does the skin reach extinction. He who absorbs the touch, in him does the touch reach extinction. He who absorbs air, in him does air reach extinction. He who absorbs the *mogha* (*nāḍī*), in him does *mogha* reach extinction. He who absorbs the *samāna* breath, in him does the *samāna* breath reach extinction. He who absorbs knowledge, in him does knowledge reach extinction. (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*. Thus he said.

6. *vācam evāpyeti yo vācam evāstam eti, vaktavyam evāpyeti yo vaktavyam evāstam eti, agnim evāpyeti yo'gnim evāstam eti, kumāram evāpyeti yah kumāram evāstam eti, vairambham evāpyeti yo vairambham evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

6. He who absorbs the vocal organ, in him does the vocal organ reach extinction. He who absorbs spoken expressions, in him do the spoken expressions reach extinction. He who absorbs fire, in him does the fire reach extinction. He who absorbs the *kumāra* (*nāḍī*), in him does the *kumāra* reach extinction. He who absorbs the *Vairambha* (vital air), in him does *Vairambha* reach extinction. He who absorbs knowledge, in him does that knowledge reach extinction. (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*, Thus he said.

7. *hastam evāpyeti yo hastam evāstam eti, ādātavyam evāpyeti yo ādātavyam evāstam eti, indram evāpyeti ya indram evāstam eti, amṛtam evāpyeti yo amṛtam evāstam eti, mukhyam evāpyeti yo mukhyam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

7. He who absorbs the two hands, in him do the two hands reach extinction. He who absorbs what is handled, in him does what is handled reach extinction. He who absorbs Indra, in him does Indra reach extinction. He who absorbs the *amṛta* (*nāḍī*), in him does the *amṛta* (*nāḍī*) reach extinction. He who absorbs the *mukhya* (*mukhya prāṇa*, chief vital air), in him does the *mukhya* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*. Thus he said.

8. *pādām evāpyeti yah pādām evāstam eti, gantavyam evāpyeti yo gantavyam evāstam eti, viṣṇum evāpyeti yo viṣṇum evāstam eti, satyam evāpyeti yah satyam evāstam eti, antaryāmam evāpyeti yo'ntaryāmam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti, hovāca.*

8. He who absorbs the (two feet), in him do the feet reach extinction. He who absorbs what is traversed, in him does what is traversed reach extinction. He who absorbs Viṣṇu, in him does Viṣṇu reach extinction. He who absorbs the *satya* (*nāḍī*), in him does *satya* reach extinction. He who absorbs the *antaryāmam*, in him does the *antaryāmam* reach extinction. He who absorbs the knowledge, in him does knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

9. *pāyūm evāpyeti yah pāyūm evāstam eti, visarjayitavyam evāpyeti yo visarjayitavyam evāstam eti, mṛtyum evāpyeti yo mṛtyum evāstam eti, madhyamam evāpyeti yo madhyamam evāstam eti, prabhāñjanam evāpyeti yah prabhāñjanam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

9. He who absorbs the excretory organ, in him does the excretory organ reach extinction. He who absorbs what is excreted, in him does what is excreted reach extinction. He who absorbs death, in him does death reach its extinction. He who absorbs the *madhyama* (*nāḍī*), in him does the *madhyama* reach its extinction. He who absorbs the *prabhāñjana*, in him does the *prabhāñjana* reach its extinction. He who absorbs the knowledge, in him does the knowledge reach its extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

10. *upastham evāpyeti ya upastham evāstam eti, ānandayitavyam evāpyeti ya ānandayitavyam evāstam eti, prajāpatim evāpyeti yaḥ prajāpatim evāstam eti, nāsirām evāpyeti yo nāsirām evāstam eti, kumāram evāpyeti yaḥ kumāram evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca.*

10. He who absorbs the generating organ, in him does the generating organ reach extinction. He who absorbs the (sexual) delight, in him does the delight reach extinction. He who absorbs *Prajā-pati*, in him does *Prajā-pati* reach extinction. He who absorbs the *nāsirā* (*nāḍī*), in him does the *nāsirā* reach extinction. He who absorbs *kumāra*, in him does *kumāra* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

11. *mana evāpyeti yo mana evāstam eti, mantavyam evāpyeti yo mantavyam evāstam eti, candram evāpyeti yaś candram evāstam eti, śiśum evāpyeti yaḥ śiśum evāstam eti, śyenam evāpyeti yaḥ śyenam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

11. He who absorbs the mind, in him does the mind reach extinction. He who absorbs what is minded, in him does what is minded reach extinction. He who absorbs the moon, in him does the moon reach extinction. He who absorbs the *śiśurā* (*nāḍī*), in him does the *śiśurā* reach extinction. He who absorbs the *śyena* (*nāḍī*), in him does the *śyena* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

12. *buddhim evāpyeti yo buddhim evāstam eti, boddhavyam evāpyeti yo boddhavyam evāstam eti, brahmānam evāpyeti yo brahmānam evāstam eti, sūryam evāpyeti yaḥ sūryam evāstam eti, kṛṣṇam evāpyeti yaḥ kṛṣṇam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

12. He who absorbs understanding, in him does understanding reach extinction. He who absorbs what is understood, in him does what is understood reach extinction. He who absorbs *Brahmā* (the creator), in him does *Brahmā* reach extinction.

He who absorbs the *sūrya* (*nāḍī*), in him does the *sūrya* reach its extinction. He who absorbs *kṛṣṇa*, in him does *kṛṣṇa* reach its extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

13. *aham-kāram evāpyeti yo'ham-kāram evāstam eti, aham-kartavyam evāpyeti yo'ham-kartavyam evāstam eti, rudram evāpyeti yo rudram evāstam eti, asurām evāpyeti yo'surām evāstam eti, śvetam evāpyeti yaḥ śvetam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca.*

13. He who absorbs the self-sense, in him does the self-sense reach extinction. He who absorbs the contents of self-sense, in him do the contents of self-sense reach extinction. He who absorbs *Rudra*, in him does *Rudra* reach extinction. He who absorbs the *asurā* (*nāḍī*), in him does the *asurā* reach extinction. He who absorbs the *śveta* (vital air), in him does the *śveta* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

14. *cittam evāpyeti yaś cittam evāstam eti, cetayitavyam evāpyeti yaś cetayitavyam evāstam eti, kṣetrajñam evāpyeti yaḥ kṣetrajñam evāstam eti, bhāsvatīm evāpyeti yo bhāsvatīm evāstam eti, nāgam evāpyeti yo nāgam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, ānandam evāpyeti ya ānandam evāstam eti, turīyam evāpyeti yaś turīyam evāstam eti, tad amṛtam, abhayam, aśokam, anantam, nirbījam evāpyeti, tad amṛtam, abhayam aśokam, ananta-nirbījam evāstameti hovāca.*

14. He who absorbs the thinking mind, in him does the thinking mind reach extinction. He who absorbs the thoughts, in him do the thoughts reach extinction. He who absorbs the *kṣetrajña* (the knower of the field), in him does the *kṣetrajña* reach extinction. He who absorbs the *bhāsvatī* (*nāḍī*), in him does the *bhāsvatī* reach extinction. He who absorbs the *Nāga* (vital air), in him does the *Nāga* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. He who absorbs bliss, in him does bliss reach extinction. He who absorbs the *turīya*, in him does the *turīya* reach extinction. He who absorbs that immortal, fearless,

sorrowless, endless, seedless *Brahman*, in him does the immortal, fearless, sorrowless, endless, seedless *Brahman* reach extinction. Thus he said.

15. *ya evaṁ nirbījam veda nirbīja eva sa bhavati, na jāyate, na mriyate, na muhyate, na bhidyate, na dahyate, na chidyate, na kampate, na kupyate, sarva-dahano'yam ātmety ācakṣate naivam ātmā pravacana-śatenāpi lakṣyate, na bahu-śrutena, na buddhi-jñānāśritena, na medhayā, na vedair na tapobhir ugrair na sāmṅhyair na yogair nāśramair nānyair ātmānam upalabhante, pravacanena praśamsayā vyutthānena tam etam brāhmaṇā suśrūvāmsō nūcānā upalabhante śānto dānta uparatas titikṣuḥ samāhito bhūtvātmany evātmānam paśyati sarvasyātmā bhavati ya evaṁ veda.*

15. He who knows this as seedless, he verily becomes seedless. He is not born (again). He does not die. He is not bewildered. He is not broken. He is not burnt. He is not cut asunder. He does not tremble. He is not angry. (Knowers of *Brahman*) declare him to be the all-consuming self. The self is not attainable even by a hundred expositions (of the Vedas), not by the study of countless scriptures, not through the means of intellectual knowledge, not through brain power, not through the (study of the) Vedas, not through severe austerities, not through the *Sāmṅhya* (knowledge), not through Yoga (discipline), nor through the (observance of the four) stages of life nor through any other means do people attain the self. Only through a rigorous study and through discipline and devoted service to the knowers of *Brahman*, do they attain (the self). Having become tranquil, self-controlled, withdrawn from the world and indifferent to it and forbearing, he sees the Self in the self. He becomes the Self of all, he who knows this.

He becomes the Universal Self. What he does is expressive, not of his individual but of the Universal Self.

'I do nothing of myself,' said Jesus. Boehme says, 'Thou shalt do nothing but forsake thy own will, viz. that which thou callest "I" or thyself by which means all thy evil properties will grow weak, faint and ready to die; and then thou wilt sink down again into that one thing, from which thou art originally sprung.' *Signatura Rerum.*

THE SELF, THE ULTIMATE BASIS OF ALL WORLDS

I. *atha hainam raikvaḥ paṇḍita, bhagavan, kasmin sarve sampratiṣṭhitā bhavanti, rasātala-lokeṣu iti hovāca, kasmin rasātala-lokā otās ca protās ceti; bhūr-lokeṣu iti hovāca. kasmin bhūr-lokā otās ca protās ceti; bhūvar-lokeṣu iti hovāca. kasmin bhūvar-lokā otās ca protās ceti; suvar-lokeṣu iti hovāca. kasmin suvar-lokā otās ca protās ceti; mahar-lokeṣu iti hovāca. kasmin mahar-lokā otās ca protās ceti; jano-lokeṣu iti hovāca. kasmin jano-lokā otās ca protās ceti; tapo-lokeṣu iti hovāca. kasmin tapo-lokā otās ca protās ceti; satya-lokeṣu iti hovāca. kasmin satya-lokā otās ca protās ceti; prajāpati-lokeṣu iti hovāca. kasmin prajā-pati-lokā otās ca protās ceti; brahma-lokeṣu iti hovāca. kasmin brahma-lokā otās ca protās ceti; sarva-lokā ātmani brahmaṇi manaya ivatās ca protās ceti: sa hovācaivam etān lokān ātmani pratiṣṭhitān veda, ātmaiva sa bhavati iti, etan nirvāṇānūsāsanam iti vedānūsāsanam iti vedānūsāsanam.*

I. Then Raikva asked, 'Venerable Sir, in what are all (these worlds) become firmly established?' In the *rasātala* worlds, said he. In what are the *rasātala* worlds (established) as warp and woof? In the terrestrial (*bhūr*) world, said he. In what are the terrestrial worlds (established) as warp and woof? In the worlds of atmosphere (*bhūvar*), said he. In what are the worlds of atmosphere (established) as warp and woof? In the heavenly (*suvar*) worlds, said he. In what are the heavenly worlds (established) as warp and woof? In the *mahar* worlds, said he. In what are the *mahar* worlds (established) as warp and woof? In the *janas* worlds, said he. In what are the *janas* worlds (established) as warp and woof? In the *tapas* worlds, said he. In what are the *tapas* worlds (established) as warp and woof? In the *satya* worlds, said he. In what are the *satya* worlds (established) as warp and woof? In the *Prajā-pati* worlds, said he. In what are the *Prajā-pati* worlds (established) as warp and woof? In the *Brahmā* worlds, said he. In what are the *Brahmā* worlds (established) as warp and woof? All the worlds, like so many beads are established in the self, in *Brahman* as warp and woof, thus said he. He who knows thus that these worlds are established in the self, he becomes the self alone. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

like so many beads: see B.G. VII. 7.

evam sarvāṇi bhūtāni māṇiḥ sūtram ivātmani: even as the beads are strung into a thread are all objects strung in the self: *Dhyāna-bindu* U. 6.

XI

THE COURSE AFTER DEATH

1. *atha hainam raikvah papraccha, bhagavan, yo'yam vijñāna-ghana utkrāman sa kena katarad vā va sthānam utsrjyāpak-rāmatīti; tasmai sa hovāca, hrdayasya madhye lohitaṁ mām-sa-piṇḍam yasmims tad daharam puṇḍarīkaṁ kumudam ivāne-kadhā vikasitaṁ; tasya madhye samudrah, samudrasya madhye kośah, tasmīn nādyas catasro bhavanti, ramāramecchāpunar-bhaveti. tatra ramā punyena puṇyam lokam nayati; aramā pāpena pāpam, icchayā yat smarati tad abhisampadyate, apunarbhavayā kośam bhinatti, kośam bhītvā śīrṣakapālam bhinatti, śīrṣakapālam bhītvā pṛthivīm bhinatti. pṛthivīm bhītvāpo bhinatti. āpo bhītvā tejo bhinatti. tejo bhītvā vāyum bhinatti. vāyum bhītvākāśam bhinatti, akāśam bhītvā mano bhinatti. mano bhītvā bhūtādīm bhinatti, bhūtādīm bhītvā mahāntam bhinatti, mahāntam bhītvāvāyaktam bhinatti, avyaktam bhītvākṣaram bhinatti. akṣaram bhītvā mṛtyum bhinatti. mṛtyur vai pare deva ekī-bhavalīti, parastān na san nāsan sad asad ity etan nirvānānuśāsanam iti vedānuśāsanam iti vedānuśāsanam.*

1. Then Raikva asked thus: Venerable Sir, How and by what means does this self which is a mass of intelligence after leaving its seat and moving upwards have its exit? To him he replied. In the centre of the heart is a red mass of flesh. In it is the white lotus called the *dahara* which has bloomed like a red lotus with its petals spread in different directions. In the middle of it is an ocean. In the middle of the ocean is a sheath. In it are four *nāḍīs* called *Ramā*, *Aramā*, *Ichā* and *Apunarbhavā*. Of these, *Ramā* leads (the practitioner of righteousness) through righteousness to the world of righteousness. *Aramā* leads (the practitioner of unrighteousness) through unrighteousness to the world of the unrighteous. Through *Ichā* one attains whatever object of desire one recalls. Through *Apunarbhavā* one breaks through the sheath. Having broken through the sheath one breaks through the shell of the crest (skull). Having broken through the skull, he breaks through the earth element. Having broken through the earth

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element he breaks through water. Having broken through water, he breaks through light. Having broken through light, he breaks through air. Having broken through air, he breaks through ether. Having broken through ether, he breaks through mind. Having broken through mind, he breaks through the subtle elements. Having broken through the subtle elements, he breaks through the *mahat tattva*. Having broken through the *mahat tattva* he breaks through the Unmanifested. Having broken through the Unmanifested, he breaks through the Imperishable. Having broken through the Imperishable, he breaks through Death. Then Death becomes one with the Supreme. In the Supreme there is neither existence nor non-existence nor existence and non-existence. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

apunarbhavā: non-rebirth.

mahat: the great, the first product of *prakṛti*, the principle of buddhi or intelligence in the individual. For the *Sāṁkhya* doctrine of evolution which is adopted here see I.P. Vol. II, pp. 266-277.

mṛtyu: death. The principle of all-devouring time is not different from the Eternal Supreme.

XII

PURITY OF FOOD

1. *nārāyaṇād vā annam āgatam, pakvam brahmaloke mahā-sam-vartake, punah pakvam āditye, punah pakvam kratryādi, punah pakvam jālakilaklinnam paryuṣitam, pūtam annam ayācitam asamkṣiptam aśnīyān, na kaṁ cana yāceta.*

1. From *Nārāyaṇa* came into being food (in a raw state). In the *Mahā-samvartaka* (the great dissolution) in the world of *Brahmā* it becomes ripe (cooked). It is again cooked in the world of the sun. It is again cooked in the sacrifices. Food with water oozing out of it or rendered stale (should not be eaten). Food which is clean (devoid of the defects mentioned) which is not acquired by begging or not got according to a previously arranged plan should one eat. He should not beg for food of any one whatsoever.

Purity of food makes for purity of disposition.

XIII

THE CHILD-LIKE INNOCENCE OF THE SAGE

I. *bālyena tiṣṭhāset, bāla-svabhāvo asaṅgo niravadyo maunena pāṇḍityena niravadhikāratayopalabhyeta, kaivalyam uktaṁ nigamanam prajā-patir uvāca; mahat-padam jñātvā vrkṣamūle vaseta, kucelo'sahāya ekāki samādhiṣṭha ātma-kāma āptā-kāmo niṣ-kāmo jīrṇa-kāmo hastini simhe damśe maśake nakule sarpa-ākṣasa-gandharve mṛtyo rūpāni viditvā na bibheti kutaś caneti vrkṣam iva tiṣṭhāset, chidyamāno'pi, na kupyeta, na kampetotpalam iva tiṣṭhāset, chidyamāno'pi na kupyeta, na kampeta, akāśam iva tiṣṭhāset, chidyamāno'pi na kupyeta na kampeta, satyena tiṣṭhāset satyo'yam ātmā, sarveṣām eva gandhānām pṛthivī hṛdayam, sarveṣām eva rasānām āpo hṛdayam, sarveṣām eva rūpānām tejo hṛdayam, sarveṣām eva spāśānām vāyur hṛdayam, sarveṣām eva śabdānām ākāśam hṛdayam, sarveṣām eva gatīnām avyaktam hṛdayam, sarveṣām eva sattvānām mṛtyur hṛdayam, mṛtyur vai pare deva ekī-bhavatīti, parastān na san nāsan na sad asad ity etan nirvāṇānuśāsanam iti vedānuśāsanam iti vedānuśāsanam.*

13. One should cultivate the characteristics of a child. The characteristics of a child are non-attachment and innocence (freedom from notions of right and wrong). By abstinence from speech, by learning, by non-observance of conventions relating to the classes and stages of life one acquires the state of aloneness proclaimed by the Vedas. *Prajā-pati* said thus: After knowing the highest state (the sage) should reside at the foot of a tree. With a rag as his loin cloth, with no one to help him, all alone, remaining in concentration, with his desire for the self, with all desires fulfilled, with no desires, with desires consumed, recognising in the elephant, in the lion, in the tiger, in the mosquito, in the mungoose, in the snake, the demon and the faery spirit so many forms of death, he is not afraid of them on any account. He should be (unmoved) like a tree. Even if cut asunder, he should not get angry, he should not quake. He should be like a rock and even if cut asunder should not get angry, should not quake. He should be like the sky and should not get angry, should not quake. He should stand by the truth, for verily, this truth is the self. Of all smells, earth is the heart, of all tastes water is the heart; of all forms light is the heart; of all touches, air is the heart. Of all sounds ether is the heart; of all states of being the unmanifested is the heart; of all beings, death is the heart. Death, verily, becomes

one with the Radiant Supreme. In the Supreme there is neither existence nor non-existence nor existence and non-existence. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

See B.U. III. 5. I.

Superiority to emotions and indifference to worldly objects and desires are stressed.

XIV

GRADUAL DISSOLUTION IN THE SUPREME

I. *pṛthivī vānnam āpo annādā, āpovānnaṁ jyotir annādā, jyotir vānnaṁ vāyur annādo vāyur vānnaṁ ākāśo'nnāda, ākāśo vānnaṁ indriyāny annādānīndriyāni vānnaṁ manonnādā, mano vānnaṁ buddhir annādā, buddhir vānnaṁ avyaktam annādā, avyaktam vānnaṁ aksaram annādā, aksaram vānnaṁ mṛtyur annādo mṛtyur vai pare deva ekī-bhavatīti parastān na san nāsan na sad asad ity etan nirvāṇānuśāsanam iti vedānuśāsanam.*

1. Earth is the food, (in relation to it) water is the eater of the food. Water is the food, (in relation to it) light is the eater of the food. Light is the food, (in relation to it) air is the eater of the food. Air is the food, (in relation to it) ether is the eater of the food. Ether is the food, (in relation to it) the organs of perception and of action are the eater of the food, the organs of perception and of action are the food, in relation to them, mind is the eater of the food. Mind is the food, (in relation to it). Understanding is the eater of the food. Understanding is the food, (in relation to it) the Unmanifested is the eater of the food, the Unmanifested is the food, (in relation to it) the Imperishable is the eater of the food. The Imperishable is the food, (in relation to it) Death is the eater of the food. Verily, Death becomes one with the Radiant Supreme. In the Supreme, there is neither existence nor non-existence, nor existence and non-existence. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

annāda: the eater of the food, the cause in which it is dissolved in involution.

Only the Transcendent Self remains when all things are negated. The very principle of negation, death is absorbed in the Supreme.

XV

DISSOLUTION OF INDIVIDUALITY

I. *atha hainam raikvah papraccha, bhagavan, yo'yam vijñāna-ghana utkrāman sa kena katarad vā va sthānam dahatīti. tasmai sa hovāca, yo'yam vijñāna-ghana utkrāman prānam dahati; apānam, vyānam, udānam, samānam, vairambham, mukhyam, antaryāmam, prabhañjanam, kumāram, śyenam, śvetam, kṛṣṇam, nāgam dahati; pṛthivy-āpas-tejo-vāyo-ākāśam dahati; jāgaritam, svapnam, susuplam, turīyam ca mahatām ca lokam param ca lokam dahati; lokālokam dahati; dharmādharmam dahati; abhās-karam, amaryādam, nirālokam, atah param dahati; mahāntam dahati; avyaktam dahati; akṣaram dahati; mṛtyum dahati; mṛtyur vai pare deve ekī-bhavatīti parastān na san nāsan na sad asad ity etan nirvānānuśāsanam, iti vedānuśāsanam.*

I. Then (the sage) Raikva asked: Venerable Sir, how and by what means does this (self) which is a mass of intelligence, after moving upwards (from this seat) burn away its seat? To him he replied thus: This self, after moving upwards, burns the *prāna*, the *apāna*, the *vyāna*, the *udāna*, the *samāna*, the *vairambha*, the *mukhya*, the *antaryāma*, the *prabhañjana*, the *kumāra*, the *śyena*, the *śveta*, the *kṛṣṇa* and the *nāga* (vital airs). It burns (the elements) earth, water, fire, air and ether. It burns the waking, dreaming and sleeping states as also the *Turīya*, this mighty world and the other world. It burns the visible and the invisible worlds. It burns virtuous and vicious conduct. Thereafter it burns the world, devoid of lustre, devoid of limit, devoid of appearance. It burns the *mahat tattva*: it burns the Unmanifested. It burns the Imperishable. It burns Death. Death becomes one with the radiant Supreme. In the Supreme there is neither existence nor non-existence nor existence and non-existence. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

vijñāna: intelligence, a form of knowledge superior to the action of the mind. In T.U. II and III; K.U. III. 9; it is identified with *buddhi* and is ranked above mind. It is assumed that the moral qualities and power of remembrance of the self accompany the soul in the journey after death.

XVI

CONCLUSION

I. *saubālabīja brahmopaniṣan nāpraśāntāya dātavyā nā-putrāya nāśisyāya nāsamvatsararātrosītāya nāparijñātakulāśilāya dātavyā naiva ca pravaktavyā.*

*yasya deve parā bhaktir yathā deve tathā gurau,
tasyaite kathitā hy arthāḥ prakāśānte mahātmanah
ity etan nirvānānuśāsanam iti vedānuśāsanam iti vedānuśāsanam.*

I. This secret doctrine of the seedless *Brahman* owing its origin to *Subāla* should not be imparted to anyone who has not attained composure of spirit, not to one who has no sons, not to one who has no disciples, nor to one who has not taken residence for one year at nights, nor to one whose family and character are not known. This should not be imparted nor even mentioned to any such person. The subject-matter of this shines to advantage if imparted to the high-souled one whose devotion to the Supreme Being is profound and whose devotion to the teacher is as (profound as it is) to the Supreme. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

JABĀLA UPANIṢAD

The *Jābāla Upaniṣad* belongs to the *Atharva Veda* and discusses a few important questions regarding renunciation.

JĀBĀLA UPANIṢAD

1. *brhaspatir uvāca yājñavalkyam yad anu kurukṣetram devānām deva-yajanam sarveṣām bhūtānām brahma-sadanam. avimuktam vai kurukṣetram devānām deva-yajanam sarveṣām bhūtānām brahma-sadanam. tasmād yatra kvacana gacchati tad eva manyeta tad avimuktam eva, idaṁ vai kurukṣetram devānām deva-yajanam sarveṣām bhūtānām brahma-sadanam. atra hi jantoh prāṇesūktamamāneṣu rudraḥ tārakam brahma vyācaṣṭe, yenāsāv amṛti bhūtvā mokṣi bhavati, tasmād avimuktam eva niṣeveta avimuktam na vimuñced evam evaitad yājñavalkya.*

1. Brhaspati said to Yājñavalkya, *Kurukṣetra* is for the gods, the resort of the gods and for all creatures it is the abode of Brahmā. *Avimukta*¹ is the *kurukṣetra* which is for the gods the resort of the gods and for all creatures the abode of Brahmā. Therefore, wherever one may go, one should think of it as such. It is only *avimukta*. It is *kurukṣetra* which is for the gods, the resort of the gods, and for all creatures the abode of Brahmā. There when the lives of living creatures go upwards, Rudra teaches the *tāraka mantra*. By it they become immortal and are liberated. Therefore meditate on *avimukta*. Do not give up *avimukta*, Yājñavalkya.

2. *atha hainam atriḥ papraccha yājñavalkyam, ya eṣo'nanto' vyakta ātmā taṁ katham ahaṁ vijānīyāṁ iti. sa hovāca yājñavalkyaḥ so'vimukta upāsyo ya eṣo'nanto'vyakta ātmā so'vimukte pratiṣṭhita iti. so'vimuktah kasmin pratiṣṭhita iti. varanāyām nāśyām ca madhye pratiṣṭhita iti. kā vai varanā kā ca nāśīti, sarvān indriya-kṛtān doṣān vārayatīti tena varanā bhavatīti, sarvān indriya-kṛtān pāpān nāśayatīti tena nāśī bhavatīti. katamam cāsya sthānam bhavatīti bhruvor ghrānasya ca yaḥ sandhiḥ sa eṣa dyaur lokasya parasya ca sandhir bhavatīti, etad vai sandhim sandhyām brahma-vida upāsata iti, so'vimukta upāsya iti, so'vimuktam jñānam ācaṣṭeyo vai tad evam vedeti.*

2. Thereafter Atri inquired of Yājñavalkya, 'How can I know that self which is infinite and unmanifested?' Yājñavalkya said (in reply), meditate on *avimukta* (for) the self which is infinite and unmanifested is established in *avimukta*. (Atri then inquired) In what is *avimukta* established? (Yājñavalkya answered) It is established in the middle of *Varanā* and *Nāśī*. (Atri inquired) What is *Varanā* and what is *Nāśī*? (Yājñavalkya answered) As it overcomes all the faults done by the sense organs it is called *Varanā*; as it destroys all the evils done by

¹ *avimuktam sopādihikam.*

the sense organs it is called *Nāṣī*. (Atri asked) What is their abode? (Yājñavalkya answered) It is the meeting-place of the eyebrows and the nose. It is the meeting-place of the world of gods and (the world) beyond. The same meeting-place, the knowers of *Brahman* worship as *sandhyā*. So *avimukta* is to be meditated on. He who knows it gains the knowledge which makes for liberation.

3. *atha hainam brahmacāriṇa ūcuh, kim japyenā'mṛtatvam brūhīti, sa hovāca yājñavalkyah, śatarudriyeṇety etāny eva ha vā amṛtasya nāmāni, etair ha vā amṛto bhavātīti, evam evaitad yājñavalkyah.*

3. Once students of sacred knowledge asked (Yājñavalkya): Can we gain life eternal by the repetition of formulas (*mantras*)? Yājñavalkya said (in reply) By (meditation on) *śatarudriya* which are the names of eternal life, one becomes immortal.

4. *atha hainam janako vaideho yājñavalkyam upasametyo-vāca, bhagavan, samnyāsam (anu) brūhīti. sa hovāca yājñavalkyah; brahmacaryam parisamāpya grhī bhavet, grhī bhūtvā vanī bhavet, vanī bhūtvā pravrajat, yadi vetarathā brahmacaryād eva pravrajat, grhād vā vanād vā. atha punar avratī vā vratī vā snātako vā asnātako votsannāgniko vā yad ahar eva virajet tad ahar eva pravrajat, taddhatke prājāpalyām eveshīm kurvanti, tad u tathā na kuryād āgneyīm eva kuryāt. agnir ha vai prāṇah prāṇam eva tathā karoti. traidhātavīyam eva kuryāt, etayaiva trayo dhātavo yad uta sattvam rajas tama iti. ayam te yonir rtviḥ yato jātaḥ prāṇād arocathāh, tam prāṇam jānan agna ārohathāno vardhaya rayim, ity anena mantrenāgnim ājighret, eṣa ha vā agner yonir yaḥ prāṇah prāṇam gaccha svāhety evam evaitad āha. grāmād agnim āhrtya pūrvavad agnim āghrāpayet. yad agnim na vindet apsu juhuyāt, āpo vai sarvā devatāḥ sarvābhyo devatābhyo juhomi svāhety, juhvodhrtya prāśnīyāt sājyam havir anāmāyam mokṣamantraḥ trayyaivam vadet, etad brahma, etad upāsitavyam, evam evaitad bhagavann iti vai yājñavalkyah.*

4. Once Janaka (King) of Videha approached Yājñavalkya and said, 'Venerable Sir, teach me about renunciation.' Yājñavalkya said: After completing the life of a student, let one become a householder; after completing the life of a householder let one become a forest dweller; after completing the life of a forest dweller, let one renounce, otherwise (if a suitable occasion arises) let one renounce even from the state of a student or from the state of a householder or from that of a

forest dweller. Whether one has not completed the injunctions or completed the injunctions, whether he is a student or not, even if he has not completed the sacrificial rites, on whatever day he has the spirit of renunciation, that very day let him renounce (and become a recluse). Some, indeed, perform the *prājāpatya* sacrifice. One need not do this but should only perform the fire sacrifice. Fire is life and one performs the life sacrifice thus: (He makes the fire take the form of life, or merge into its original source, life). Then he should also perform the *traidhātavīya* sacrifice. The three elements represent the three qualities *sattva*, *rajas* and *tamas* (which are to be burnt). He should inhale the fire (smoke) by uttering the following *mantra* (verse), 'O Fire, this life who is the source of your birth and from whom, having sprung forth you shone. Knowing this you climb up to life and then make my wealth (spiritual wealth) increase.' He who is life is the source (material cause) of fire. O Fire, you assume the form of life, your source. (As for one who has not performed the fire sacrifice: having taken the fire from the village (i.e. any house in the village), he should inhale the fire as mentioned before. If he is not able to get the fire, he should perform the sacrifice in the water. For water represents all the gods. So uttering this *mantra*: 'I offer unto all the gods,' he should perform the sacrifice, he should take the sacrificial remnant with ghee, which cures all diseases. He should utter the *pranava* (which leads to release), which represents (the substance of) the three Vedas). This is *Brahman*. It should be meditated upon. 'Even so is it, Revered Yājñavalkya,' said Janaka.

avratīn: one who has not performed the prescribed rites even as *vratīn* is one who has performed the rites.

snātaka: one who has completed the ceremonies relating to Vedic studies even as *asnātaka* is one who has not completed the ceremonies. *that very day he may renounce*: *Mahā-nirvāna Tantra* says: One should not enter the stage of a recluse giving up an old father and mother or a devoted wife or an infant son.

mātaram pitaram vṛddham bhāryām caiva pativratām śiṣumś ca tanayam hitvā nāvadhūtāśramam vrajat. VII. 7.

He who becomes a monk, giving up father, mother, child, wife, kinsmen and relatives becomes a great sinner.

māṣṇ pīṣṇ śiṣūn dārān svajanān bāndhavān api yah pravrajeta hitvātān sa mahāpātakī bhavet. VIII. 18.

Cp. also:

*adhītya vidhivad vedān putrāṁś cotpādya dharmataḥ
iṣṭvā ca śaktito yajñair mano mokṣe niveśayet.*

'Having studied the Vedas according to rule, having produced sons, in conformity with dharma, having performed sacrifices to the best of one's ability, let one set one's mind on release.'

anadhītya dviḥ vedān, anulpādya tathātman, anīṣṭvā caiva yajñaiś ca mokṣam icchan vrajaty adhaḥ.

'Any twice-born individual who desires release without having studied the Vedas, without having produced sons and without having offered sacrifices, goes down below.'

These verses are quoted in Vācaspati's *Bhāmātī*, I. 1. 1.

prāṇa: life. Here it is not individual breath. It is the *sūtrātman*, the soul or the material cause of the world.

tridhātaviya: in this sacrifice three sacrificial cakes *purodāśa*, are used, representing the three *guṇas*.

5. *atha hainam atriḥ papraccha yājñavalkyam prcchāmi tvā yājñavalkya ayajñopavitī katham brāhmaṇa iti, sa hovāca yājñavalkyah, idam evāsyā tad yajñopavitam ya ātmāpaḥ prāśyācamyāyam vidhūḥ parivrājakānām, virādhvāne vā anāsake vā apām praveśe vā agni praveśe vā mahā-prasthāne vā, atha parivrād vivarṇavāsā munḍo parigrahaḥ śucir adrohī bhairkṣaṇo brahma-bhūyāya bhavātīti, yady āturaḥ syān manasā vācā samnyaset, eṣa panthā brahmaṇā hānuvittas stenaiti samnyāsī brahmavid ity evam evaiṣa bhagavan yājñavalkyah.*

5. Then Atri enquired of Yājñavalkya. On being asked how one who does not wear the sacred thread can be (treated as) a Brāhmaṇa, Yājñavalkya answered, this alone is the sacred thread of him that purifies himself by the offering and sipping water. This is the procedure for becoming a recluse. (For one who is weary of the world but not yet fit to become a recluse the following are prescribed), he may choose a hero's death (by following the path of the warrior in the battlefield), he may fast unto death, throw himself into water or enter fire (burn himself to death) or perform the last journey (walk on unto death). Then the wandering ascetic who (puts on) orange robes, who is shaven, who has non-possession, purity, non-enmity, lives on alms, obtains the state of *Brahman*. If he is diseased he can renounce by mind and speech. This is not to be done by one who is healthy. Such a renouncer becomes the knower of *Brahman*, so said the venerable Yājñavalkya.

upavīta: the sacred thread is a cotton thread of three strands running from the left shoulder across the body to the right hip.

It is first placed on the youth by the teacher at the ceremony of initiation. It is the outward and visible symbol of the *sūtrātman*, the thread-spirit on which all the individual existences are strung like beads and by which all are inseparably linked to their source.

Among the ancient Iranians as among the Parsees to this day, at the age of 15, a boy or a girl is admitted to the community of the Zoroastrians by being girt with the sacred thread.

āturaḥ: diseased. When one is about to die he may renounce by mind or speech. It is unnecessary to go through the ceremonies.

This passage seems to justify suicide, in certain conditions.

6. *tatra parama-hamsā nāma saṁvartakārūṇi śvetaketu durvāsa rbhu nidāgha jaḍa-bharata dattātreyā raivataka prabhṛtayah, avyaktalingāḥ avyaktācārāḥ anunnattā unmattavad ācarantas tridandam kamandalum śikyaṁ pātram jalapavitram śikhām yājñopavitam ca ity etat sarvaṁ bhūsvāhety apsu parityajy ātmānam anvicchet. yathā jātarūpadhāro nirgrantho niṣparigrahas tat-tad-brahma-mārgē samyak sampannah śuddha-mānasah prāṇa-samdhāraṇārtham yathokta-kāle vimukto bhairkṣam ācaran udara-pātreṇa labhālābhayoh samo bhūtvā śūnyāgāra-devagṛha tṛṇa-kūṭa-valmika-vrksamūla-kulāśālāgnihotra-gṛha-nadīpulina-giri kuhara-kandara-koṭāra-nirjhara-sthandīleṣu teṣu aniketa vāsyā-prayatno nirmamah śukladhyānaparāyaṇo dhyātma-niṣṭho śubha-karma-nirmūlanaparah samnyāsena deha-tyāgam karoti, saparama-hamsa-nāma parama-hamsa nāmeti.*

6. Saṁvartaka, Āruṇi, Svetaketu, Durvāsa, Rbhu, Nidāgha, Jaḍa-bharata, Dattātreyā, Raivataka and other rare *paramahamsas*. They are of unmanifested natures, of unmanifested ways of life, seen (to others) to behave like mad men though they are in no way mad. They renounce *tridanda*, *kamandalu*, tuft of hair and sacred thread and all that in water with the words *bhū svāhā* and seek to know the Self. Assuming the form they had at birth, without any bonds, without any possessions, they must tread well the path of *Brahman*. With a clean mind (or a pure heart), for the sake of maintaining life, they must fill at fixed times the vessel of their stomach with the alms obtained, treating gain and loss as equal. They must live in places like a deserted house or a temple or a shrub or an anthill, the root of a tree, a potter's house, fireplace, a sandbank in a river, hill, cave, hollow of a tree, stream in a deserted place. Without effort, without self-sense, intent on meditation established in the higher self, keen on removing the (effects of) evil deeds,

they give up their bodies by the method of renunciation. Such is a *parama-haṁsa*. Such is a *parama-haṁsa*.

tri-danda: monks carry three staves tied together. It is the sign of triple control of thoughts, words and deeds.

kamandalu: a water-jar used by ascetics.

The knower of dharma who wears no signs should practise its principles. M.B. XIV. 46. 51.

Vasiṣṭha Smṛti says: 'His signs are not manifest nor his behaviour,'
tasmād aliṅgo dharmajñō 'vyaktaliṅgo 'vyaktācāra iti.

PAIṆGALA UPANIṢAD

This Upaniṣad belongs to the *Sukla Yajur Veda* and is in the form of a dialogue between Yājñavalkya and his pupil Paiṅgala. Some of the important questions such as meditation on the Supreme, the nature of release, are discussed in it.

CHAPTER I

THE QUESTION

1. *atha ha paingalo yājñavalkyam upasametya dvādaśavarṣa-śuśrūṣāpūrvakam paramarahasyam kaivalyam anubrūhīti papraccha.*

1. Then Paingala approaching Yājñavalkya, after duly serving him for twelve years, asked, 'Do tell us about the great secret of aloneness.'

then: after the required ethical preparation.

paingala: the son of Piṅgala.

BRAHMAN

2. *sa hovāca yājñavalkyaḥ: sad eva saumyedam agra āsīt. tan nitya-muktam, avikriyam, satyajñānānandam, pariṣūṇam, sanātanam, ekam evādvitīyam brahma.*

2. Yājñavalkya replied to him: 'At the beginning, all this, my dear, was being alone. That is *Brahman*, the ever free, indeterminate, of the nature of truth, knowledge and bliss, ever full, ancient (or eternal) one without a second.

sad: being, with the names and forms unmanifest.

WITNESS SELF

3. *tasmin maru-śuktikā-sthānu-sphatikādau jala-raupya-puruṣa-rekhādīval lohita-sukla-kṛṣṇa-guṇa-mayī guṇa-sāmyānirvācyā mūlapraktir āsīt, tat pratibimbītam yat tat sākṣi-caitanyam āsīt.*

3. Even as in the mirage, the pearl-oyster, a log of wood, a piece of crystal and the like there is (respectively) the manifestation of water, silver, the figure of a human being, streaks of light and the like, in that (pure being) is the root-principle of all objectivity, possessed of the qualities of red, white and black, with the qualities in equipoise and incapable of being adequately expressed. When this is reflected in *Brahman*, it becomes the witness self.

The Pure *Brahman* becomes the witnessing consciousness, the eternal subject faced by the principle of all objectivity. The Pure Spirit develops into the subject-object relationship.

The similes employed suggest the apparent character of the reflection. The point stressed is that this development does not

affect the character of *Brahman*. The development is based on *Brahman* but does not injure his integrity.

mūla-prakṛti: the root principle of matter. It cannot of its own develop. Matter by itself cannot give rise to life, mind, etc. So the principle of *caitanya* or consciousness is posited. Owing to the influence of *caitanya* the root principle evolves into detailed forms.

ĪSVARA

4. *sā punar vikṛtim prāpya sattvo-driktāvyaaktākhyāvaraṇa-śaktir āsīt, tat pratibimbitam yat tad īśvara-caitanyam āsīt. sa svādhīnamāyāḥ sarvajñāḥ sṛṣṭi-sthiti-layānām ādikartā jagad-aṅkura-rūpo bhavati. svasmin vilīnam sakalam jagad āvirbhāvayati, prāṇi-karma-vaśād eṣa paṭo yadvat prasāritah, prāṇi-karma-kṣayāt punas tirobhāvayati. tasminn evākhilam viśvam saṁkocita-paṭavad vartate.*

4. When that (*mūla-prakṛti*) undergoes change, due to the preponderance of the *sattva* (quality) it becomes known as the unmanifested and has the power of veiling (the nature of *Brahman*). What is reflected in it becomes the *Īśvara* consciousness. That (principle of *Īśvara*) has *māyā* under his control, he is all-knowing, the first cause of creation, sustenance and dissolution of the world, he takes the form of the sprout of the world (the seed from which the world grows). That causes the entire world resting in it to become manifest. On account of the previous deeds of the souls this unfurls like a piece of cloth; with the destruction of the deeds of the souls, this again causes the world to disappear. In that alone remains the entire universe like a rolled up piece of cloth.

HIRAṆYA-GARBHA

5. *īśādhiṣṭhitāvaraṇa-śaktito rajo-drikta-mahad-ākhyā vikṣepa-śaktir āsīt. tat pratibimbitam yat tad hiraṇya-garbha-caitanyam āsīt, sa mahattattvābhimānī spaṣṭāspaṣṭa-vapur bhavati.*

5. From the power of veiling dwelling in *Īśvara* there comes into being the power of projection, known as the *mahat* due to the preponderance of *rajas*. What is reflected in it becomes the *Hiraṇya-garbha* consciousness. That (consciousness) conceiving the *mahat tattva* as its own has its form manifested both distinctly and indistinctly.

VIRĀT

6. *hiranya-garbhādhiṣṭhita-vikṣepa-śaktitas tamo-driktāhamkā-rābhidhā sthūla-śaktir āsīt, tat pratibimbitam yat tad virāt caitanyam āsīt. sa tad-abhimānī spaṣṭa-vapur sarva-sthūla-pālako viṣṇuḥ pradhāna-puruṣo bhavati. tasmād ātmana ākāśah sambhūtaḥ, ākāśād vāyuh, vāyor agnih, agner āpaḥ, adbhyaḥ pṛthivī, tāni pāñca-tanmātrāṇi triguṇāni bhavanti.*

6. From the power of projection dwelling in *Hiraṇya-garbha* there comes into being the power of making gross bodies, known as the self-sense. What is reflected in it becomes the *Virāt* consciousness. That (*Virāt* consciousness), conceiving the self-sense as its own, with its form manifested distinctly becomes the chief person *Viṣṇu*, the sustainer of all gross creation. From that (*Virāt*) self ether originates; from ether air, from air fire, from fire water, from water earth; these five subtle elements become the three qualities (*sattva*, *rajas* and *tamas*).

See T.U. II. 1. 3.

In these passages the nature of the Supreme Reality is mentioned. *Brahman* which transcends the distinction of subject and object. Others are conceived on the subject-object pattern. Witness self has confronting it *mūla-prakṛti*, *Īśvara*, *avyakta*; *Hiraṇya-garbha*, *mahat*; *Virāt*, *aharikāra*. All these are necessary for one another. Witness Self and *Īśvara* are sometimes combined. See Mā. U.

CREATION

7. *sraṣṭu-kāmo jagad-yonis tamo-guṇam adhiṣṭhāya sūkṣma-tanmātrāṇi bhūtāni sthūlikartum so kāmayata. sṛṣṭeḥ parimitāni bhūtāny ekam ekam dvidhā vidhāya punaś caturdhā kṛtvā svasvetaradvitīyāṁsaiḥ pañcadhā samyojya pañcikṛta-bhūtair ananta-koṭi-brahmāṇḍāni-tat-tad-andocita-catur-daśa-bhuvanāni tat-tad-bhuvanocita-golaka-sthūla-śarīrāny asṛjat.*

7. He (the creator of the world) desirous of creating, embracing the quality of *tamas* (inertia) desired to change the subtle elements into gross ones. Dividing each of the elements measured at the time of creation into two and again subdividing each (first equal part) into four equal parts each and mixing each of the four subdivided equal parts with each of the four (second) equal parts of the other four elements and thus forming five heaps (of five sorts each); out of the elements thus quintuplicated he created many crores of *brahmāṇḍas*

(macrocosms), fourteen worlds appropriate to each (of these macrocosms) and globular gross bodies appropriate to each (of these worlds).

The process of quintuplication, *pañcīkaraṇa*, is mentioned here.

8. *sa pañca-bhūtānām rajom'sām caturdhā kṛtvā bhāga-trayāt pañca-vṛtīyātmakam prāṇam asṛjat. sa teṣām turya-bhāgena karmendriyāny asṛjat.*

8. Dividing the mobile property of the five elements with four parts, he created out of the three parts thereof, the principle of life with its fivefold functions. Out of the fourth part he created the organs of action.

As inertia is the character of *tamas*, mobility is the character of *rajas*.

9. *sa teṣām sattvāmśam caturdhā kṛtvā bhāga-traya-samaśtītaḥ pañca-kriyā-vṛtīyātmakam antah-karaṇam asṛjat. sa teṣām sattva-turīya-bhāgena jñānendriyāny asṛjat.*

9. Dividing the rhythmic property (of the five elements) into four parts, out of the totality of the three parts thereof he created the inner sense with its fivefold functions. Out of the fourth part of the rhythmic property he created the organs of perception.

10. *sattva-samaśtīta indriyapālakān asṛjat. tāni sṛṣṭāny ande prācīkṣipat. tad-ājñāyā samaśṭyandam vyāpya tāny atiṣṭhan. tad-ājñāyāhamkāra-samanvito virāḍ sthūlāny arakṣat. hiraṇya-garbhā tad-ājñāyā sūkṣmāny apālayat.*

10. Out of the totality of the rhythm he created the organs of the sense organs. He then cast them into the macrocosm. Under his orders they stood pervading the entire macrocosm. Under his orders the Virāḍ possessed of self-sense protected the gross elements. Under his orders *Hiraṇya-garbha* ruled over the subtle elements.

II. *andasthāni tāni tena vinā spanditum ceṣṭitum vā na śekuḥ. tāni cetanīkartum so'kāmayata, brahmāṇḍa brahmarandhrāni samasta-vyaṣṭi-mastakān vidārya tad evānuprāviṣat. tadā jadāny api tāni cetanavat svakarmāni cakrīre.*

II. They (the gross and the subtle elements and the products of the macrocosm) were not capable of moving or functioning without him. He desired to make them all conscious. (sentient). Piercing through the macrocosm and the caverns of the cranium

of the individual souls, situated in their crests, he entered them all. Then they, though nonconscious by nature, were engaged in their respective functions, as if they were endowed with consciousness.

12. *sarvajñeṣo māyā-leśa-samanvito vyaṣṭi-deham praviṣya tayā mohito jīvatvam agamat. śarīra-traya-tādātmyāt kartṛtva-bhokṛtvatām agamat; jāgrat-svapna-susupti-mūrchā-marana-dharma-yukto ghaṭi-yantravad udvigno jāto mrta iva kulāla-cakra-nyāyena paribhramatīti.*

12. The Omniscient lord possessed of a particle of *māyā*, on entering the several bodies and getting deluded by it attained the state of the individual soul. By identification with the three bodies (gross, subtle and causal) he attained the state of the doer and the enjoyer, ever performing the functions of waking, dreaming, sleeping, fainting and dying, he twirls round and round, like a potter's wheel, as if dead though alive, in keeping with the adage relating to the potter's wheel.

māyā-leśa: particle of *māyā*. Cp. *Bhāgavata*: holding on his own person *māyā* as a garland of flowers:

svamāyām vanamālākhayām nānā-guṇa-mayīm dadhat.

The potter's wheel seems to be still while whirling and whirling while still. Subjection to the world is only seeming, due to false identification of the spirit with the body and its adjuncts. This is Advaita Vedānta.

CHAPTER II

ĪSVARA AND THE INDIVIDUAL SOUL

1. *atha paiṅgalo yājñavalkyam uvāca, sarvalokānām sṛṣṭi-sthity-anta-kṛd vibhur īśah katham jīvatvam agamad iti.*

1. Then Paiṅgala asked Yājñavalkya thus: 'How does the Lord, the all-pervading, the cause of the creation, maintenance and dissolution of all the worlds, attain the state of the individual soul?'

THE GROSS BODY

2. *sa hovāca yājñavalkyaḥ, sthūla-sūkṣma-kāraṇa-dehodbhava-pūrvakam jīveśvara-svarūpam vivicya kathayāmīti sāvadhānen-aiḥāgratayā śrūyatām. īśah pañcikṛta-mahā-bhūta-leśān ādāya vyaṣṭi-samaṣṭyātmaka-sthūla-śarīrāṇi yathākramam akarot. kapā-lacarmāntrāsthī-māmsa-nakhāni pṛthivy-amśāḥ, rakta-mūtra-lālā-śvedādīkam ab-amśāḥ, kṣut-tyśnoṣṇa-moha-maidhunādya agny-amśāḥ, pracāraṇottāraṇa-śvāsādīkā vāyu-amśāḥ, kāma-krodhādayo vyomāmśāḥ etat samghātam, karmaṇi sañcitam, tvagādi-yuktam, bālyādy avasthābhīmānāspadam, bahu-doṣāśrayam, sthūla-śarīram bhavati.*

2. Yājñavalkya replied to him thus: I shall relate the character of the individual soul and the Divine in distinction from each other preceded by an account of the origin of the gross, subtle and causal bodies. Let it be listened to by you with attention and one-pointed mind. The Lord, after getting together the minute parts of the quintuplicated great elements, created in order, gross bodies in their individual and collective aspects. The skull, the skin, the intestines, the bones, the flesh and the nails are parts (of the character) of the earth. Blood, urine, saliva, sweat and the like are of the character of water. Hunger, thirst, (bodily) heat, swooning, sex impulse and the like are of the character of fire. Movement, lifting, breathing and the like are of the character of air. Lust, anger and the like are of the character of ether. The combination of these becomes the gross body, organised by (under the influence of) previous karma, provided with the skin and the like, affording the basis for the notion that the stages of infancy and the like belong to it and forming the haunt of various ailments.

doṣa: evil. Evils of the gross body are ailments.

THE SUBTLE BODY

3. *athāpañcikṛta-mahā-bhūta-rajo'mśa-bhāga-traya-samaṣṭitah prānam asṛjat; prānāpāna-vyānodāna-samānāḥ prānavṛttayah. nāga-kūrma-kṛkara-devadatta-dhanamjaya-upapṛnāḥ, hṛdāsa-na-nābhi-kañṭha-sarvāṅgāni sthānāni; ākāśādi-rajo-guṇa-turīya-bhāgena karmendriyam asṛjat; vāk-pāni-pāda-pāyupasthās tad vṛttayah; vacanādāna-gamana-viṣargānandās tad-viṣayāḥ.*

3. Then out of the three parts (of four) of the great elements in their mobile character and nonquintuplicated state he created the life principle. *Prāna*, *apāna*, *vyāna*, *udāna* and *samāna* are the (varied) functions of the life principle. The minor functions of these are *Nāga*, *Kūrma*, *Kṛkara*, *Devadatta* and *Dhanamjaya*. The heart, the anus, the navel, the throat and all the limbs form the seats (of the vital airs). Out of the (remaining) fourth part of the ether and other elements in their mobile character he created the organs of action. Its variants are the vocal organ, the hands, the feet, the excretory and the generative organs. Their functions are articulate expression, grasping, movement, excretion and (sex) enjoyment.

4. *evam bhūta-sattvāmśa-bhāga-traya-samaṣṭito'ntah-kāranam asṛjat; antah-kāraṇa-mano-buddhi-cittāhamkāras tad-vṛttayah; samkalpa-niścaya-smaranābhīmānanusamāhānās tad-viṣayāḥ; gala-vadana-nābhi-hṛdaya-bhrū-madhyam sthānam; bhūta-sattva-turīya-bhāgena jñānendriyam asṛjat; śrottra-tvak-cakṣur-jihvā-ghrā-nās tad-vṛttayah; śabda-sparsa-rūpa-rasa-gandhās tad-viṣayāḥ; dig-vātārka-pracetō'śvi-vahnīndropendra-mṛtyukāḥ; candro-viṣ-ṇuś-caturvakraḥ śambhuś ca kāranādhipāḥ.*

4. In the same manner out of the totality of the three parts of the great elements in their rhythmic character, he created the inner sense. Its various forms (or modifications) are the inner sense, the mind, understanding, thought and self-sense. Determination, conviction, memory, love and dedication are its functions. The throat, the face, the navel, the heart and the middle of the eyebrows are the seats. Out of the fourth part of the great elements in their rhythmical character, he created the organs of perception. Its varied forms are the ears, the skin, the eyes, the tongue and the nose. (Perceptions of) sound, touch, shape, taste, smell are its functions. Direction, Air, the Sun, Varuṇa, the Aśvins, Fire, Indra, Upendra, Death, the Moon, Viṣṇu, the fourfaced Brahmā and Siva are the deities presiding over the inner senses.

THE FIVE SHEATHS

5. *athānamaya prāna-maya-mano-maya-vijñāna-mayānanda-mayāh pañcakośāh, annarasenaiva bhūtvānnarasenañbhivṛddhim prāpyānna-rasa-maya-pṛthivyām yad vilīyate so' nna-maya-kośāh; tad eva sthūla-śarīram. karmendriyaiḥ saha prānādi-pañcakam prāna-maya-kośāh; jñānendriyaiḥ saha mano mano-maya-kośāh; jñānendriyaiḥ saha buddhir vijñāna-maya-kośāh, etat kośa-trayam liṅga-śarīram; svarūpa-jñānam ānanda-maya-kośas tat kārāṇa-śarīram.*

5. Then the five sheaths made of food, vital air, mind, understanding and bliss. What is brought into being only by the essence of food, what grows only by the essence of food, that which finds rest in earth full of the essence of food, that is the sheath made of food. That alone is the gross body. The five vital airs, along with the organ of action constitute the sheath made of the vital principle. Mind along with the organs of perception is the sheath made of mind. The understanding along with the organs of perception is the sheath made of intelligence. These three sheaths (of life, mind and intelligence) form the subtle body. The knowledge of one's own form is of the sheath made of bliss. That is also the causal body.

See T.U. II and III.

6. *atha jñānendriya-pañcakam, karmendriya-pañcakam, prānādi-pañcakam, viyadādi-pañcakam, antah-karāṇa-caluṣṭayam kāma-karma-tamānsy aṣṭapuram.*

6. Then the five organs of perception, the five organs of action, the five vital airs, breath and others, the five elements, ether and others, desire, action and darkness (ignorance), they constitute *aṣṭapura* (the totality of the subtle body).

7. *iśājñayā virājo vyastideham praviśya buddhim adhiṣṭhāya viśvatvam agamat. vijñānātmā cidābhāso viśvo vyāvahāriko jāgrat sthūla-dehābhimānī karmabhūr iti ca viśvasya nāma bhavati. iśājñayā sūtrātmā vyāṣṭi-sūkṣma-śarīram praviśya mana adhiṣṭhāya taijasatvam agamat. taijasah prātibhāsikah svapnakaḥpita iti taijasasya nāma bhavati. iśājñayā māyopādhir avyakta-samanvito vyāṣṭi-kārāṇa-śarīram praviśya prājñatvam agamat. prājño'vacchinnah pāramārthikah susupty abhimānīti prājñasya nāma bhavati. avyakta-leśājñānācchādita pāramārthika-jīvasya tattvamasyādi vākyaṇi brahmaṇaikatām jaguh neta-rayor vyāvahārika-prātibhāsikayoh, antah-karāṇa-pratibimbīta*

caitanyam yat tad evāvasthātrayabhāg bhavati. sa jāgrat-svapna-susupty-avasthāh prāpya ghaṭi-yantravad udvigno jāto mṛta iva sthilo bhavati. atha jāgrat-svapna-susupti-mūrchā-maraṇāvasthāh pañca bhavanti.

7. By the command of the Supreme Lord, after entering each individual gross body and abiding in the intellect, he (*Virādātman*) attained the *Viśva* state. The intellectual self reflecting consciousness is the *Viśva* that has pragmatic relations with and conceives of the waking state and the gross body as its own. The field of action is the name of the *Viśva* state. At the command of the Supreme Lord, the subtle self, after entering each individual subtle body and abiding in the mind attained the *Taijasa* state. The *Taijasa* state is what manifests itself in the world of appearances. The product of dreams is the name of the *Taijasa* state. By the command of the Supreme Lord, the self conditioned by *māyā* and along with the (principle of) unmanifested, after entering each separate body attained the *Prājña* state. The *Prājña* state is non-differentiated from and (in quest of) the highest truth. That which conceives of the sleeping state as its own is the name of the *Prājña* state. The Vedic texts 'That thou art' and the like sing about the identity with the Supreme of the individual soul that is (in quest of) the highest end and shrouded by ignorance and traces of the (principle of) unmanifested, which is unrelated to the empirical and the apparent worlds. It is only the consciousness reflected in the inner sense that is capable of attaining the three states (of waking, dream and sleep). After attaining these states of waking, dream and sleep, becoming distracted like a potter's wheel, he becomes, though alive, dead as it were. Then there are the states of waking, dreaming, sleeping, fainting and dying, five in number.

This passage assumes the Advaita Vedānta view of the three grades of reality, *pāramārthika*, *vyāvahārika* and *prātibhāsika*, metaphysical or ultimate, empirical and illusory respectively.

WAKING AND DREAM STATES

8. *tat-tad-devatāgrahānvitaiḥ śrotrādi-jñānendriyaiḥ śabdādy-artha-viśaya-grahāṇa-jñānam jāgrad avasthā bhavati. tatra bhṛū-madhyam gato jīva ā-pāda-mastakam vyāpya kṛṣi-śravanādy akhila-kriyā-kartā bhavati. tat-tad-phalabhuk ca bhavati. lokān-taragataḥ karmārjita-phalam sa eva bhunkte. sa sārvaḥaumavad*

vyavahāracchrānta antar-bhavanam praveṣṭum mārgam āśritya tiṣṭhati. karaṇoparame jāgrat-samśkārottha-prabodhavad grāhya-grāhaka-rūpa-sphuranam svapnāvasthā bhavati; tatra viśva eva jāgrad vyavahāra-lopān nādi-madhyam carams taijasatvam avāpya vāsanā-rūpakam jagad-vaicitryam svabhāsā bhāsayan yathepsitam svayam bhunkte.

8. The state of waking consists in the knowledge acquired through the perception of sound and other objects by means of the organs of perception like the ear and others accompanied by the blessings of the respective deities (presiding over the different forms of perception). Therein the individual soul who has established himself in the middle of the eyebrows, after pervading (the entire body) from head to foot, becomes the doer of all actions like husbandry, study of the sacred books. He becomes the enjoyer of their respective fruits. On reaching another world he alone enjoys the fruit. He then stands like an emperor overcome with fatigue, on account of his activities having taken the path leading to the entry into (another) body. When the sense organ has come to rest (ceased to function) the knowledge of the percepts and perceptions arising out of impressions (left by) of the waking state is the dream state. Therein, owing to the cessation of active functioning such as we have in the waking state, Viśva alone, after attaining the *Taijasa* state, moves through the middle of the *nādis*, manifesting through his own power the variety of the world in the form of impressions, and himself enjoys as he desires.

THE STATE OF SLEEP

9. cittaikakaranā susupty-avasthā bhavati. bhrama-viśrānta-śakunih pakṣau samhrtya nīdābhimukham yathā gacchati, tathā jīvo'pi jāgrat-svapna-prapañce vyavahṛtya śrānto'jñānam praviśya svānandam bhunkte.

9. The sleeping state is that in which only thought (functions). Even as a bird tired of flying about turns towards its nest, restraining its wings, even so the individual soul tired of functioning in the worlds of waking and dream, entering on the state of ignorance, enjoys his own bliss.

He retires from his outward and inward activities and enters into his own nature. The principle of ignorance, of objectivity is present in the state of sleep though it is not manifest.

10. akasmān mudgaradaṇḍādyais tādītavad bhayājñānābhyām indriya-samghātaih kampann iva mṛta-tulyā mūrchā bhavati.

10. As if struck unawares by a hammer or a club, manifesting itself as tremor due to fright or loss of consciousness, caused by the fusing together of the several organs of perception is the state of fainting which resembles the state of a dead man.

DEATH

11. jāgrat-svapna-susupti-mūrchāvasthānām anyā brahmād-istamba-paryantam sarva-jīva-bhaya-pradā sthūla-dehavisarjanī maraṇāvasthā bhavati. karmendriyāni jñānendriyāni tat-tad-viś-ayān prānān samhrtya kāma-karmānvitā avidyā-bhūlavestīto jīvo dehāntaram prāpya lokāntaram gacchati. prak karma-phala-pākenāvartāntara-kūlavad viśrāntim naiva gacchati. satkarma-paripākato bahūnām janmanām ante nṛṇām mokṣecchā jāyate.

11. What is different from the waking, dreaming, sleeping and fainting states, what instils fear into (the hearts of) all living creatures from Brahmā (the creator) to a tuft of grass, what causes the giving up of the gross body, that is the state of dying. After drawing together the organs of action and the organs of perception, their respective functions and the vital airs, the soul attended with desire and conduct (in the form of impressions left by conduct) and wrapped up in elements of ignorance goes to another world after attaining another body. Through the ripening of the fruits of his past actions he does not attain any rest, like a worm caught within a whirlpool. The desire for liberation arises in human beings at the end of many births through the ripening of their past virtuous conduct.

See B.G. VII. 19.

BONDAGE AND RELEASE

12. tadā sad-gurum āśritya cira-kāla-sevayā bandham mokṣam kaścit prayāti. avicārakṛto bandho vicārān mokṣo bhavati; tasmāt sadā vicārayet. adhyāropāpavādatah svarūpam niścayikartum śakyate. tasmāt sadā vicārayej jagaj-jīva-paramātmāno jīva-bhāva-jagad-bhāva-bādhe pratyag abhinnam brahmaivāvāśisyata iti.

12. Then, after resorting to a good teacher and serving him for a long time he questions him as to the nature of bondage and release. Bondage produced by the lack of investigation

becomes release by (proper) investigation. Therefore one should always inquire. It is possible to determine the nature of the self through the way of super-imposition (of qualities that do not belong to it) and denial. Therefore one should always inquire into the nature of the world, the individual and the supreme self. With the denial of the (ultimate) reality of the soul and the world, the innermost self non-differentiated from *Brahman* alone remains.

The way of superposition and denial is developed by Ś in his Introduction to S.B.

CHAPTER III

MEDITATION AND HIGHEST ENLIGHTENMENT

1. *athahainam paiṅgalaḥ paṇḍitāyājñavalkyaḥ, mahā-vākya-vivaranam anubrūhīti.*

1. Then Paiṅgala asked Yājñavalkya, please relate to me a detailed account of the great texts.

2. *sa hovāca yājñavalkyas tat tvam asi, tvam tad asi, tvam brahmāṣṭpadam brahmāsmīty anusandhānam kuryāt; tatra parokṣya-śābalaḥ sarvajñatvādi-lakṣano māyopādhiḥ sac-cid-ānanda-lakṣano jagad-yonis tad-pada-vācya bhavati; sa evāntah-karana-sambhinnabodho'smāt pratyayāvalambanas tvam-pada-vācya bhavati, parajīvopādhimāyavidye vihāya tat-tvam-pada-lakṣyam pratyagābhinnam brahma; tattvamasīty aham brahmāsmīti vāk-yārtha-vicārah śravaṇam bhavati; ekāntena śravaṇārthānusandhānam mananam bhavati; śravaṇa-manana-nirvicikīṣe'rthe vastuṇy ekatānavattayā cetah sthāpanam nididhyāsanam bhavati; dhyātrdhyāne vihāya nivāstahita dīpavad dhyeyaikagocaram cittaṁ samādhir bhavati; tadānīm ātma-gocarāvṛttayah samutthitā ajñātā bhavanti; tāḥ smaraṇād anumīyante; ihānādisamsāre samcītāḥ karma-koṭayo nenaiva vilayam yānti; tato bhyāsapālavāt sahasraśah sadā amṛtadhārā varṣati; tato yoga-vittamāḥ samādhim dharma-megham prāhuh; vāsanā-jāle niḥśeṣam amunā pravilāpīte karma-samcāye puṇya-pāpe samūlonmūlīte prak parokṣam apī kara-talāmalakavad vākyaṁ apratibaddhāparokṣa-sākṣāt-kāram prasūyate; tadā jīvan-mukto bhavati.*

2. Yājñavalkya replied to him: One should engage in meditation of the kind 'That thou art,' 'Thou art the seat of *Brahman*.' 'I am *Brahman*.' Therein the imperceptible personal Lord with the qualities of omniscience and others, endowed with the power of māyā, of the character of being, consciousness and bliss, the source of the world is (what is connoted by) the word 'that' (of the text). That alone, being influenced by the inner sense, supported by the conception of self (I-conception) is (what is connoted by) the word 'thou' (of the text). Giving up the power of māyā and ignorance which envelop (the two), the supreme and the individual soul, what is meant by the terms 'that' and 'thou' becomes *Brahman* which is non-distinct from the self. The investigation into the import of the texts 'That thou art,' I am *Brahman* is hearing. Exclusive attention to the meaning of what is heard is reflection. The

fixing of thought with one-pointed attention solely on the object attained through hearing and reflection is meditation. The thought absorbed only in the object meditated upon, giving up the distinction of the meditator and the act of meditation resembling a lamp in a windless spot attains the highest enlightenment. In that state, when the functionings directed towards the cognition of the self are roused (the intuitions of the self), are not cognised but only inferred from memory. Through this the numberless previous karmas accumulated during this beginningless cycle of births and deaths attain their dissolution. Thence, through the power of practice, a stream of nectar showers always from a thousand directions. Therefore the adepts in yoga call this highest enlightenment 'the cloud of virtue.' When the nets of dispositions (good and bad) are dissolved without any residue, when the accumulated deeds, virtuous and vicious, are completely destroyed, to the very roots, the past and the future alike, owing to the removal of all impediments bring about the direct and immediate perception (of *Brahman*) as of the āmalaka fruit, on the palm of the hand. Then (the knower of *Brahman*) becomes one liberated while in life.

śabalah: mixed. The Absolute is viewed as the personal lord with *māyā* or the power of manifestation. Though *sac-cid-ānanda*, he is the source of the world, *jagad-yoni*.

śravaṇa: the four stages of hearing, reflection, meditation and direct intuition, *ātma-darśana*, here called *samādhi* are explained. The truths of the sacred texts are endorsed by personal effort and experience. See Introduction XIX.

a lamp in a windless spot: see B.G. VI. 19.

inferred from memory: when the intuition is no more felt, when it lapses from consciousness, we have only a memory of it.

dharmamegha: the cloud of virtue. The realised soul is virtuous by nature.

3. *īśah pañcī-kṛta-bhūtānām apañcī-kāraṇam kartum so'kāma-yata; brahmānda tadgata-lokān kārya-rūpāṃś ca kāraṇatvam prāpayitvā, tatah, sūkṣmāṅgam karmendriyāṇi prāṇāṃś ca jñānendriyāṇyantaḥ-kāraṇa-catustayam caikikṛtya, sarvāṇi bhautikāni kāraṇe bhūta-pañcāke samyojya bhūmim jale, jalam vahnau, vahnim vāyau, vāyum ākāśe, cākāśam ahaṃkāre, cāhaṃkāram mahati, mahad avyakte, avyaktam puruṣe krameṇa vilīyate; virāddhiranyagarbheśvarā upādhi-vilayat param-ātmani liyante; pañcī-kṛta-mahā-bhūta-sambhava-karma-saṃcīta-sthūla-dehah karmakṣayāt sat-karma-paripākato pañcī-kāraṇam prāpya sūkṣmen-*

aikībhūtvā kāraṇa-rūpatvam āśādyā tat-kāraṇam kūḷasthe pratyag-ātmani vilīyate; viśva-taijasa-prājñāh svasvopādhi-layāt pratyag-ātmani liyante; aṇḍam jñānāgninā dagdham kāraṇaḥ saha param-ātmani līnam bhavati; tato brāhmaṇaḥ samāhito bhūtvā tat-tvam-padaikyam eva sadā kuryāt; tato meghāpāyai' msumān ivātmāvirbhavati; dhyātvā madhyastham ātmānam kalāśāntara-dīpavad; anguṣṭha-mātram ātmānam adhūma-jyoti-rūpakam.

3. *Īśvara* developed the desire to disquintuplicate the quintuplicated elements. After causing the macrocosms, the worlds comprised in them and other effects to recede into their (antecedent) causal form, after making into one the subtle body, the organs of actions, the life principles, the organs of perception and the fourfold inner sense, and after merging all elements in the fivefold causal elements, he causes earth to dissolve in water, water in fire, fire in air, air in ether, ether in the self-sense, the self-sense in the great, the great in the unmanifested and the unmanifested in the self in due order. The *Virāt*, the *Hiranya-garbhā* and the Supreme Lord, owing to the dissolutions of their respective adjuncts, lapse into the Supreme Self. The gross body composed of the quintuplicated great elements, organised through the accumulated (past) karma, owing to the destruction of karma and the ripening of the fruits of good karma, becoming one with the subtle body, attaining the form of the causal body, causes the causal body to merge in the unchanging inner self. The three states of *Viśva*, *Taijasa*, *Prājñā*, on account of the dissolution of their adjuncts merge in the inner self. The microcosm being burnt (and purified) by the fire of knowledge becomes merged along with its causes in the Supreme Self. Therefore let the *Brāhmaṇa*, after becoming possessed of self-control engage in meditation incessantly on the identity of That and Thou. Thereafter, even as the sun shines with all his splendour on the dissipation of the clouds, the self manifests himself. After meditating on the self seated in the middle (of the heart) like a lamp placed inside a vessel, of the size of a thumb and of the form of smokeless flame (the self manifests himself).

The order of involution is the reverse of the order of evolution. The subordination of the world, world-soul and the Supreme Lord to the Ultimate Reality is suggested here. The logical priority of *Brahman* to these three is to be understood.

4. *prakāśayantam antahstham dhyāyet kūḷastham avyayam dhyāyan nāste munis caiva cāsuṣṭer āmytes tu yah.*

4. One should meditate on the unchanging, imperishable that is inside, manifesting (the diverse functions). The sage who is continuously engaged in meditation till he goes to sleep or is overtaken by death.

5. *jīvanmuktas sa vijñeyah sa dhanyah kṛta-kṛtyavān
jīvanmuktapadam tyaktvā svadehe kālasākrte
viśatya deha-muktatvam pavano'spandatām iva.*

5. He should be known as one liberated while alive (in this body). He is blessed and is of fulfilled duties. After giving up the state of being liberated while alive, when the time arrives for his quitting the body, he enters on the state of disembodied liberation even as the air attains the state of non-movement.

6. *aśabdāṃ, aśparśam, arūpam, avyayam, tathā rasam nityam,
agandhāvac ca yat.
anādy anantam, mahataḥ param, dhruvam, tad eva śiṣyaty
amalam, nirāmayam.*

6. (He attains the state) that is devoid of sound, devoid of touch, devoid of forms, devoid of wasting, likewise devoid of taste, that is eternal, and devoid of smell, having neither beginning nor end, that transcends the Great, constant, that alone remains, which is flawless and free from ailing.

It is the supreme state which is negatively described; it is oneness with the transcendent *Brahman*.

CHAPTER IV

I. *atha hainam pañgalaḥ papraccha yājñavalkyam, jñāninah
kim karma kā ca sthitiḥ iti. sa hovāca yājñavalkyah; amānitvādi
sampanno mumukṣur eka-vimśati-kulam tārayati; brahma-vin-
mātreṇa kulam ekottara-śatam tārayati:*

*ātmanam rathinam viddhi śarīram ratham eva ca
buddhim tu sārathim viddhi manah pragraham eva ca.*

I. Then the sage Pañgala asked Yājñavalkya: What is the (nature of) action of a knower? What is his condition? Yājñavalkya replied unto him: The seeker after liberation endowed with humility and other good qualities carries (safely) across (the ocean of worldly existence) twenty-one generations of his class. The moment he becomes a knower of *Brahman* he carries across one hundred and one generations of his class. Know the self as the lord of the chariot and the body as verily, the chariot. Know the intellect as the charioteer and the mind as, verily, the reins.

See Kaṭha I. III. 2 ff.

2. *indriyāni hayān āhur viśayāms teṣu gocharān.
jaṅgamāni vimānāni hṛdayāni maṇiṣiṇah.*

2. The senses, they say, are the horses and the objects (of the senses) the paths (they range over). The hearts of the knowers (of *Brahman*) are so many air chariots.

3. *ātmenḍriya-mano-yuktam bhoktety āhur maharṣayah
tato nārāyaṇah sāksāt hṛdaye supraṭiṣṭhitah.*

3. (The self) associated with the body, the senses and the mind, the great sages declare, is the enjoyer. Therefore, *Nārāyaṇa* is actually established (as the self) in the hearts (of all beings). The seeker after God, after becoming one with God, becomes the self of all beings.

4. *prārabdhā-karma-paryantam ahinirmokavad vyavaharati
candrāvac carate dehī sa muktaś cāniketanah.*

4. As long as his previously commenced karma remains unspent, he functions (very much) like the snake with the slough on. He who has attained liberation, though possessed of the body, wanders about homeless like the moon (on the sky).

His body does not fall off until the karmas which have started working out reach their culmination.

5. *tīrthe śvapaca-grhe vā tanuṃ vihāya yāti kaivalyam
prānān avakīrya yāti kaivalyam
tam paścād dig-baliṃ kuryād athavā khaṇanam caret.
pumsah pravrajanam proktaṃ netarāya kadācana.*

5. Casting off his body either in a place of pilgrimage or in the house of an eater of dog's flesh (the knower) attains aloneness. After scattering the vital airs he attains aloneness. After (the knower has run the appointed course of life and dies) his body should be cast away as an offering to the cardinal points; or else it may be buried. Only in the case of a male who is eligible for the order of monkhood is (burial) prescribed, never for others.

dig-bali: food for appeasing the hunger of birds and the like.

6. *nāśaucam nāgni-kāryam ca na pīṇam nodakakriyā
na kuryāt pārvaṇādīni brahma-bhūtāya bhikṣave.*

6. No pollution (is to be observed by blood relations), no rituals connected with the funeral fire, no oblations (in the form of balls of cooked rice) nor offerings of water nor rituals on new moon and other days should be adopted for the (departed) mendicant who has become *Brahman*.

7. *dagdhasya dahanam nāsti pakvasya pacanam yathā
jñānāgni-dagdha-dehasya na ca śrāddham na ca kriyā.*

7. Even as there is no cooking of food that has already been cooked, there is no cremation of the body (of a knower) which has already been burnt (in the fire of austerity). For one whose body has already been consumed by the fire of knowledge, there is no need for the performance of *śrāddha* ceremonies or any other obsequies.

8. *yāvaccopādhi-paryantam tāvac chuśrūṣayed gurum,
guruvaḍ guru-bhāryāyām tat putreṣu ca varṇanam.*

8. So long as there is the limitation (leading to differentiation between the teacher and the pupil) so long the pupil should serve the teacher. He should behave with the teacher's wife and his sons as he would with the teacher (himself).

9. *śuddha-mānasaḥ śuddha-cid-rūpaḥ sahiṣṇuḥ so'ham asmi
sahiṣṇuḥ, so'hamasmīti prāpte jñānena vijñāne jñeye param-āt-
mani hr̥di samsthite dehe labdha-śānti-padam gate tadā pra-
bhā-mano-buddhi-śūnyam bhavati; amṛtena tr̥ptasya payasā kim
prayojanam; evam svātmānam jñātvā vedāḥ prayojanam kim*

*bhavati; jñānamṛta-tr̥pta-yogino na kim cit kartavyam asti, tad asti
cen na, sa tattva-vid bhavati. dūrastho'pi na dūrasthaḥ pīṇavarjitaḥ
pīṇavastho'pi pratyagātmā sarvavyāpī bhavati, hr̥dayam nir-
malam kṛtvā cintayitvāpy anāmayaṃ aham eva sarvaṃ iti paśyēt
param sukham.*

9. With a purified mind, with a purified consciousness, full of forbearance, and in the attitude 'I am he' full of forbearance, and when he gains the attitude 'I am he,' when the supreme self, the basis of all knowledge gets firmly fixed in the heart, when the body attains the state of quiescence then does the mind scintillating with the intellect become void of its functionings. What is the use of milk to one satiated with nectar? Even so what is the use of the study of the Vedas for one who has perceived the Self? For the Yogin who is satisfied with the nectar of knowledge (of *Brahman*) there is nothing whatsoever that has yet to be achieved. If there is anything (still to be achieved), he is not a knower of the truth. Remaining aloof, yet not aloof, remaining in the body, yet not of the body, the innermost self, becomes the all-pervading (*Brahman*). After purifying the heart, thinking of *Brahman* the perfect (free from ailment), the Yogin should perceive that he is the all, the transcendent, the blissful.

10. *yathā jale jalam kṣiptam, kṣīre kṣīram, ghṛte ghṛtam,
aviśeṣo bhavet tadvaj jīvātma paramātmanoh.*

10. As water poured into water, milk poured into milk, ghee into ghee becomes one without differentiation, even so the individual soul and the Supreme Self (become one).

The state of liberation is here suggested to be oneness with the Absolute Self.

11. *dehe jñānena dīpīte buddhir akhaṇḍākāra-rūpā yadā
bhavati, tadā vidvān brahma-jñānāgīna sarva-bandham nirdahe,
tataḥ pavitraṃ paramēśvarākhyam, advaita-rūpam, vimalā-
barābham yathodake toyam anupraviṣtam tathātma-rūpo niru-
pādhi-samsthitaḥ.*

11. When the body is lit (with the flame of) knowledge, when the understanding becomes indivisible in form, then the knower should burn all the bonds with the fire of the knowledge of *Brahman*. Then he who has attained the form of the self, firmly established in the state without limitations should enter on the state hallowed, that is known as the supreme lord, that is of

non-dual form, that resembles ether devoid of impurities, like water that has flown into water.

The state of liberation is described not as that of a fish in water but as that of a dewdrop in the sea. Complete identity is maintained.

12. *ākāśavat sūkṣmaśarīra ātmā na drśyate vāyuvad antarātmā sa bāhyām abhyantara niścalātmā jñānolkayā paśyati cāntarātmā.*

12. The self that has a subtle body like the ether, that self immanent in all beings is not seen like the air. (That) self is motionless both outside and inside. The self immanent in all beings perceives with the torch of knowledge.

13. *yatra yatra mrto jñānī yena vā kena mrityunā yathā sarva-gataṁ vyoma tatra tatra layaṁ gataḥ.*

13. Wheresoever the knower may die, whatever may be the manner of death, at that very place he becomes merged (in *Brahman*) even as the all-pervading ether.

14. *ghatākāśam ivātmānam vilayaṁ vetti tattvataḥ sa gacchati nirālabam jñānālokaṁ samantataḥ.*

14. The knower who knows the self to be indissoluble, like the ether of the pot, reaches independence with the range of his knowledge (spreading) on all sides.

As the ether in the pot gets dissolved in the all-pervading ether when the limitations are broken, even so the liberated individual is lost in the universal self.

15. *tapēd varṣa-sahasrāṇi eka-pāda-sthito naraḥ etasya dhyāna-yogasya kalām nārhati ṣoḍaśīm.*

15. A man may perform penance standing on one leg for a thousand years (yet his austerities) do not deserve a sixteenth part of the merit of concentrated meditation.

The verse brings out the superiority of *dhyāna-yoga* to *tapas*.

16. *idaṁ jñānam, idaṁ jñeyam, tat sarvaṁ jñātum icchati, api varṣa-sahasrāyuhḥ sāstrāntaṁ nādhigacchati.*

16. One desires to know all about what constitutes knowledge and what has to be known, but even if he should live for a thousand years he does not get to the end of the (study of the) scriptures.

17. *viñneyo'kṣara tanmātro jīvitam vāpi cañcalam, vihāya śāstra-jālāni yat satyam tad upāsyatām.*

17. What is to be known is the subtle imperishable existence while one's life is unsteady. (Therefore) giving up the network of scriptures (which are many and endless), let the truth be meditated on.

18. *ananta-karma śaucam ca japo yajñas tathaiva ca tīrtha-yātrābhigamanam yāvat tattvam na vindati.*

18. (It is only) so long as the seeker does not attain knowledge of the real that endless ceremonies, observances of purity, prayers, likewise performance of sacrifices, visits to places of pilgrimage (are prescribed by the scriptures).

All these are not ends in themselves. They are means to the realisation of the eternal.

19. *aḥam brahmeti niyatam mokṣa hetur mahātmanām dve pade bandha-mokṣāya na mameti mameti ca.*

19. For the great souled, the surest way to liberation is the conviction that I am *Brahman*. The two terms, what leads to bondage and what leads to liberation, are the sense of mineness and the absence of the sense of mineness.

Selfishness or looking upon the body and the world as one's own, as means to one's enjoyment causes bondage. The realisation that the body and the world are external to the true self and the consequent universality of spirit lead to liberation.

20. *mameti badhyate jantur nirmameti vimucyate, manaso hy unmanībhāve dvaitam naivopalabhyate.*

20. With the sense of mineness the soul is bound; with the absence of the sense of mineness it is liberated. When the mind rises to the state of illumination, the sense of duality is never attained.

21. *yadā yaty unmanībhāvas tadā tat paramam padam yatra yatra mano yāti tatra tatra param padam.*

21. When the seeker attains the state of illumination then he (attains) the highest state. Wheresoever his mind goes there is the highest state.

22. *tatra tatra param brahma sarvatra samavasthitam hanyān muṣṭibhir ākāśam kṣudārtāḥ khandayet tuṣam.*

22. There is the transcendent *Brahman* well established everywhere. However much one tormented by hunger strikes with his fisticuffs the ether round him or chews (any amount of) chaff (his hunger is not appeased).

THE REWARD FOR THE STUDY OF THIS UPANIṢAD

23. *nāham brahmeti jānāti tasya mukṭir na jāyate. ya etad upaniṣadam nityam adhīte so'gni-pūto bhavati, sa vāyu-pūto bhavati, sa āditya-pūto bhavati, sa brahma-pūto bhavati, sa viṣṇu-pūto bhavati, sa rudra-pūto bhavati, sa sarveṣu tīriheṣu snāto bhavati, sa sarveṣu vedeṣu adhīto bhavati, sa sarva-veda-vrata-caryāsusucarito bhavati, tenetihāsa-purāṇānām rudrānām śata-sahasrāṇi japtāni phalāni bhavanti, praṇavānām ayutam japtam bhavati, daśa-pūrvāndaśottarāṇi punāti, sa paṅkti-pāvano bhavati, sa mahān bhavati, brahmahatyā-surāpāna-svarṇasteḥya-gurutalpaḡamana-tat samyogipātakebhyah pūto bhavati.*

tad viṣṇoh paramam padam sadā paśyanti sūrayah divīva cakṣur ātatam.

23. For him who does not know 'I am Brahman,' liberation does not arise. He who studies this Upaniṣad every day becomes hallowed as by fire; he becomes hallowed by air; he becomes hallowed by the sun; he becomes hallowed by Brahmā; he becomes hallowed by Viṣṇu; he becomes hallowed by Rudra. He attains the merit of bathing in all the sacred waters. He becomes accomplished in the study of all the Vedas. He becomes disciplined in the performance of all the vows prescribed in the Vedas. By him are attained the fruits resulting from a hundred thousand recitals of the *Itihāsas*, the *Purānas* and the *Rudras*. By him has been repeated the syllable *praṇava* (*aum*) myriads of times. He sanctifies ten previous and ten future generations. He sanctifies the rows of people with whom he dines. He becomes a great-souled one. He becomes freed from the sins of killing a Brāhmaṇa, drinking liquor, stealing gold, sharing the bed with the teacher's wife and associating with those who have committed these sins.

That is the highest state of Viṣṇu (the all-pervader) which the sages see constantly as the eye spreads towards the heaven.

24. *tad viprāso vipanyavo jāgrvāṁśah samindhate viṣṇor yat paramam padam. satyam ity upaniṣat.*

24. These knowers of Brahman, with their passions cast away, their inner senses alert, expound clearly that highest state of Viṣṇu. This is the truth, (this is) the Upaniṣad.

KAIIVALYA UPANIṢAD

The Upaniṣad belongs to the *Atharva Veda* and is called *Kaivalya Upaniṣad* as its study and practice lead to the state of Kaivalya or aloneness.

KAIVALYA UPANIṢAD

1. *athāśvalāyano bhagavantam parameṣṭhinam parisametyo-
vāca.*

*adhīhi bhagavan brahma-vidyām varīṣṭhām sadā sadbhiḥ
sevyamānām nigūdhām.*

*yayācirāt sarva-pāpam vyapohya parātparam puruṣam
upaiti vidvān.*

1. Then Āśvalayana approached the Venerable Lord Brahmā and said: Teach (me), Venerable Sir, the knowledge of *Brahman*, supreme, sought constantly by the wise, hidden, that by which the knower is soon freed from impurities and attains the person greater than the great.

atha: then, after having prepared himself for the acquisition of wisdom.

yaya: yathā, as.

2. *tasmai sa hovāca pitamahaś ca śraddhā-bhakti-dhyāna-yogād
avehi,
na karmanā na prajayā dhanena tyāgenaike amṛtatvam
ānaśuh.*

2. Brahmā the grandsire said to him (Āśvalāyana): Seek to know (*Brahman*) by faith, devotion, meditation and concentration. Not by work, not by offspring, or wealth; only by renunciation does one reach life eternal.

3. *pareṇa nākām nihitam guhāyām bibhrājad etad yatayo
viśanti.*

3. It is higher than heaven, shines in the cave of the heart. Those who strive (for it) enter into it.

4. *vedānta-vijñāna-suniścitārthāḥ samnyāsa-yogād yatayaḥśud-
dha-sattvāḥ.
te brahma-lokeṣu parāntakāle parāmṛtāḥ parimucyanti
sarve.*

4. The ascetics who have ascertained well the meaning of the Vedānta knowledge, who have purified their natures through the path of renunciation, they (dwelling) in the worlds of Brahmā, at the end of time, being one with the immortal, are all liberated.

See M.U. III. 2. 6.

5. *vivikta-dese ca sukhāsanasthaḥ śuciḥ samagrīvaśiraḥ śarīraḥ. anlyāśramasthaḥ sakalendriyāṇi nirudhya bhaktyā svagurum pranamyā,*

5. In a solitary place, seating oneself in an easy posture, with a pure heart, with the head, neck and body straight, in the last order of life, controlling all the senses, bowing with devotion to the teacher.

in the last order of life: atyāśramasthaḥ is another reading, 'having passed beyond all orders of life.'

6. *hṛt punḍarikam virajam viśuddham vicintya madhye viśadam viśokam acintyam, avyaktam, ananta-rūpam, śivam, praśāntam, amṛtam, brahma-yonim.*

6. Meditating on the lotus of the heart, devoid of passion and pure, in the centre of which is the pure, the sorrowless, the inconceivable, the unmanifest, of infinite form, the blissful, the tranquil, the immortal, the source of Brahmā.

Brahmā is the creator, the world-spirit.
viraja: devoid of passion or the quality of *rajas*.

7. *tam ādimadhyānta-vihīnam ekam vibhum cid-ānandam arūpam adbhutam umāsahāyam parameśvaram prabhum trilocanam nīlakaṅṭham praśāntam dhyātvā munir gacchati bhūta-yonim samasta-sākṣim tamasah parastāt.*

7. Him who is without beginning, middle or end, who is one, all-pervading, who is wisdom and bliss, who is formless, wonderful, who has Umā as his companion, the highest lord, the ruler, who is the three-eyed, who has a dark throat, who is tranquil; by meditating on him the sage reaches the source of beings, the witness of all, who is beyond (all) darkness.

who has a dark throat. Śiva is said to have taken the poison which came to the top when the ocean was churned, and kept it in his throat.

8. *sa brahmā sa śivah sendraḥ so'kṣarah paramah svarāt, sa eva viṣṇuḥ sa prāṇaḥ sa kālo'gniḥ sa candramāh.*

8. He is Brahmā (the creator); he is Śiva (the judge), he is Indra, he is the imperishable, supreme, the lord of himself. He is Viṣṇu (the preserver), he is life, he is time, he is fire, he is the moon.

9. *sa eva sarvam yad bhūtam yac ca bhavyam sanātanam, jñātvā tam mṛtyum atyeti nānyah panthā vimuktaye.*

9. He is all, what has been and what shall be. He is eternal. By knowing him one conquers death. There is no other way to liberation.

10. *sarva-bhūtaṣṭham ātmānam sarva-bhūtāni cātmani sampāśyan brahma paramam yāti nānyena hetunā.*

10. By seeing the self in all beings and all beings in the self one goes to Brahma, not by any other cause.

not by any other cause: there is no other way to liberation.

- II. *ātmānam aranīm kṛtvā praṇavam cottarāranīm, jñāna-nirmathanābhyāsāt pāśam dahati paṇḍitah.*

II. Making one's body the lower firestick and the syllable *aum* the upper firestick, by the effort of kindling (the flame of) knowledge, the knower burns the bond (of ignorance).

See S. U. I. 14.

pāśam: bond of *ajñāna*. V. *pāpam*. He burns away the evil or the impurity.

12. *sa eva māyā-parimohitātmā śarīram āsthāya karoti sarvam. śtry-anna-pānādi vicitra-bhogais sa eva jāgrat paritrptim eti.*

12. The same self veiled by māyā attains a body and performs all work. In the waking state he attains satisfaction by the varied enjoyments of women, food and drink.

13. *svapne tu jīvas sukha-duḥkha-bhoktā svamāyayā kalpita-viśva-loke suṣupti-kāle sakale vilīne tamo'bhībhūtas sukha-rūpam eti.*

13. In the state of dream the self experiences happiness or sorrow in the worlds created by his own māyā. In the state of dreamless sleep in which all things disappear, overcome by darkness, he experiences happiness.

See Mā. U.

viśva-loke: v. *jīva-loke*.

14. *punaś ca janmāntara-karma-yogāt sa eva jīvaḥ svapiti prabuddhaḥ.*

pura-traye kṛḍati yaś ca jīvas tatas tu jātam sakalam vicitram.

ādharām ānandam akhaṇḍa-bodham yasmin layam yāt pura-trayam ca.

14. Again, he (the individual jīva) on account of his connection with the deeds of his past life wakes up and sleeps. He revels in the three states of consciousness (waking, dream and dreamless sleep) and from him all this varied world is born. In him who is the support, who is the bliss, who is indivisible wisdom are merged the three states of consciousness.

The three bodies are the gross, the subtle and the causal ones.

15. *etasmā jāyate prāṇo manas sarvendriyāni ca,
kham vāyur jyotir āpaḥ pṛthivī viśvasya dhāriṇī.*

15. From him are born life, mind and all the senses; sky, air, light, water and earth which is the support of all existence.

16. *yatparam brahma sarvātmā viśvasyāyatanam mahat
sūkṣmāt sūkṣmataram nityam tat tvam eva tvam eva tat.*

16. He is the supreme Brahman, the self of all, the chief foundation of this world, subtler than the subtle, eternal. That thou art; Thou art That.

17. *jāgrat-svapna-suṣupty ādi prapañcam yat prakāśate
tad brahmāham iti jñātvā sarva-bandhaiḥ pramucyate.*

17. The world which shines in the states of waking, dream and dreamless sleep, knowing that it is Brahman who I am, one is freed from all fetters.

Cp. *ayam ātmā brahma.*

18. *triṣu dhāmasu yad bhogyam bhoktā bhogaś ca yad bhavet
tebhyo vilakṣaṇaḥ sākṣī cinmātro'ham sadāśivaḥ.*

18. In the three states of consciousness whatever appears as the object of enjoyment, or the enjoyer or the enjoyment, I am different from them, the witness (thereof), pure consciousness, the eternal Śiva.

19. *mayy eva sakalam jātam, mayi sarvam pratiṣṭhitam,
mayi sarvam layam yāti, tad brahmādvayam asmy aham.*

19. From me all proceed, in me all exist, and to me all return. That Brahman without a second am I.

See T.U. III.

20. *anor aṇīyān aham eva tadvan mahān aham viśvam idaṁ
vicītram.*

*purātano'ham, puruṣo'ham, īśohiraṇ-mayo'ham, śiva-rūpam
asmi.*

20. I am subtler than the subtle, greater than the great. I am this manifold universe. I am the ancient, the person. I am the lord of golden hue. I am Śiva.

21. *apāni-pādo'ham acintya-śaktiḥ paśyāmy acakṣuḥ sa śṛṇomy
akarnaḥ,
aham vijānāmi vivikta-rūpo na cāsti vettā, mama cit
sadāham.*

21. I am without hands and feet, of inconceivable powers. I see without eyes. I hear without ears. I know (all). I am of one form. None knows me. I am always pure consciousness.

22. *vedair anekair aham eva vedyah, vedānta-kr̥d veda-vid eva
cāham:
na puṇyapāpe mama nāsti nāśaḥ, na janma dehendriya-
buddhir asti.*

22. I am the One to be known through the many Vedas. I am the maker of the Vedānta and the knower of the Vedas. Merit or demerit I have none (do not affect me). There is no destruction for me, no birth or body, senses or intellect.

23. *na bhūmir āpo mama vahnir asti, na cānilo me'sti na
cāmbaram ca,
evam viditvā paramātma-rūpaṁ guhāsayam niṣkalam
advitīyam
samasta-sākṣim, sad-asad-vihīnam prayāti śuddham para-
mātma-rūpaṁ.*

23. I have not earth, water, fire, air, ether. Knowing the nature of the Supreme Self, dwelling in the cave of the heart, stainless without a second; the witness of all, free from (the duality of) existent and non-existent, he obtains the pure nature of the Supreme Self.

24. *yaḥ śatarudrīyam adhīte'sogni-pūto bhavati, sa vāyu-pūto
bhavati, sa ātma-pūto bhavati, sa surāpānāt pūto bhavati, sa
brahma-hatyāyāḥ pūto bhavati, sa suvarṇa-steyāt pūto bhavati, sa
kr̥tyākr̥tyāt pūto bhavati, tasmād avimuktaṁ āśrito bhavati,
atyāśramī sarvadā sakrd vā jāpet.*

24. Whoever reads śatarudrīya (this Upaniṣad connected with it) becomes pure as fire, he becomes pure as air, he becomes purified from (the fault of) stealing gold; he becomes purified from (the fault of) drinking liquor, he becomes purified from (the fault of) murdering a Brāhmaṇa, he becomes purified from (the faults of) commission and omission. Therefore one should

strive to become freed (from these faults). He who has freed himself from the different orders of life should meditate (on this upaniṣad) constantly or occasionally.

25. *anena jñānam āpnoti saṁsārārṇava-nāśanam,
tasmād evaṁ vidittvainaṁ kaivalyam padam aśnute
kaivalyam padam aśnute.*

25. He obtains this wisdom which destroys the ocean of births and deaths. By knowing this he obtains the state of *kaivalya*, he obtains the state of *kaivalya*.

Anyone who by faith, devotion and meditation realises the Self and becomes one with the Supreme *Brahman* is released from the wheel of time and change, from sorrow, birth and death.

VAJRASŪCIKA UPANIṢAD

The Upaniṣad belongs to the *Sāma Veda* and describes the true character of a Brāhmaṇa and incidentally offers comments on the nature of the Supreme Reality. The Upaniṣad is valuable in that it undermines caste distinctions based on birth.

VAJRASŪCIKA UPANIṢAD

I. *vajrasūcim pravakṣyāmi jñānam ajñāna-bhedanam
dūṣaṇam jñāna-hinānām bhūṣaṇam jñāna-caḥṣuṣām.*

I. I shall describe the *Vajrasūci* doctrine which blasts ignorance, condemns those who are devoid of the knowledge (of *Brahman*) and exalts those endowed with the eye of knowledge.

jñānam: doctrine. *V. 'śāstra'*: scripture.

2. *brāhmaṇa-kṣatriya-vaiśya-śūdrā iti catvāro varṇāḥ; teṣāṃ
varṇānām brāhmaṇa eva pradhāna iti veda-vacanānurūpam
smṛtibhir apy uktam. tatra codyam asti, ko vā brāhmaṇo nāma?
kiṃ jīvaḥ? kiṃ dehaḥ? kiṃ jātih? kiṃ jñānam? kiṃ karma? kiṃ
dhārmika iti.*

2. The *Brāhmaṇa* the *Kṣatriya*, the *Vaiśya* and the *Śūdra* are the four classes (castes). That the *Brāhmaṇa* is the chief among these classes is in accord with the Vedic texts and is affirmed by the *Smṛtis*. In this connection there is a point worthy of investigation. Who is, verily, the *Brāhmaṇa*? Is he the individual soul? Is he the body? Is he the class based on birth? Is he the knowledge? Is he the deeds (previous, present or prospective)? Is he the performer of the rites?

3. *tatra prathamo jīvo brāhmaṇa iti cet tan na, atītānāga-
tāneka-dehānām jīvasyaikarūpatvāt. ekasyāpi karma-vaśād aneka-
deha-sambhavāt sarva-śarīrānām jīvasyaikarūpatvāc ca, tasmān
na jīvo brāhmaṇa iti.*

3. Of these, if the first (position) that the *Jīva* or the individual soul is *Brāhmaṇa* (is to be assumed), it is not so; for the individual's form is one and the same in the large number of previous and prospective bodies. Even though the *jīva* (the individual soul) is one, there is scope for (the assumption of) many bodies due to the stress of (past) karma, and in all these bodies the form of the *jīva* is one and the same. Therefore the *jīva* is not the *Brāhmaṇa*.

4. *tarhi deho brāhmaṇa iti cet tan na. ācaṇḍalādi paryantānām
manuśyānāṃ pañca-bhautikatvena dehasyaikarūpatvāt; jarā-mara-
na-dharmād dharmādi-sāmyadarśanāt, brāhmaṇas śveta-varṇah,
kṣatriyo rakta-varṇah, vaiśyah pīta-varṇah, śūdrah kṛṣṇa-varṇa iti
niyamābhāvāt. pitrādi-dahane putrādīnām brahma-hatyādi-doṣa-
sambhavāc ca, tasmān na deho brāhmaṇa iti.*

4. Then if (it is said) that the body is the *Brāhmaṇa*, it is

not so, because of the oneness of the nature of the body which is composed of the five elements, in all classes of human beings down to the *caṇḍālās* (outcastes), etc.; on account of the perception of the common features of old age and death, virtue and vice, on account of the absence of any regularity (in the complexion of the four classes) that the Brāhmaṇa is of the white complexion, that the Kṣatriya is of the red complexion, that the Vaiśya is of the tawny complexion, that the Śūdra is of the dark complexion and because of the liability of the sons and others (kinsmen) to becoming tainted with the murder of a Brāhmaṇa and other (sins) on cremating the bodies of their fathers and other kinsmen. Therefore the body is not the Brāhmaṇa.

5. *tarhi jātir brāhmaṇa iti cet tan na; tatra jātyantarajantusv aneka-jāti-sambhavā maharṣayo bahavas santi, ṛṣyaśṛṅgo mṛgyāḥ, kauśikāḥ kuśāt, jāmbuko jambukāt, vālmiko valmikāt, vyāsah kaivarta-kanyāyām, śaśapṛsthāt gautamaḥ, vasiṣṭha ūrvaśyām, agastyāḥ kalāṣe jāta iti śrutatvāt, eteṣām jātyā vināpy agre jñāna-pratipādītā ṛṣayo bahavas santi; tasmān na jātir brāhmaṇa iti.*

5. Then (if it is said) that birth (makes) the Brāhmaṇa, it is not so, for there are many species among creatures, other than human, many sages are of diverse origin. We hear from the sacred books that Rṣyaśṛṅga was born of a deer, Kauśika of Kuśa grass, Jāmbuka from a jackal, Vālmiki from an ant-hill, Vyāsa from a fisher girl, Gautama from the back of a hare, Vasiṣṭha from Ūrvaśī (the celestial nymph), Agastya from an earthen jar. Among these, despite their birth, there are many sages, who have taken the highest rank, having given proof of their wisdom. Therefore birth does not (make) a Brāhmaṇa.

6. *tarhi jñānam brāhmaṇa iti cet tan na; kṣatriyādayo'hi paramārthadarśano'bhijñā bahavas santi, tasmān na jñānam brāhmaṇa iti.*

6. Then (if it is said) that knowledge (makes a) Brāhmaṇa, it is not so because among Kṣatriyas and others there are many who have seen the Highest Reality and attained wisdom. Therefore knowledge does not (make) a Brāhmaṇa.

7. *tarhi karma brāhmaṇa iti cet tan na; sarveśām prāṇinām prārabdha-saṅcitāgāmi-karma-sādharma-darśanāt. karmābhi-*

preritāḥ santo janāḥ kriyāḥ kurvanti. tasmān na karma brāhmaṇa iti.

7. Then (if it is said) that work (makes a) Brāhmaṇa, it is not so, for we see that the work commenced in the present embodiment or accumulated during the previous or to commence on a future embodiment is common to all living creatures and that good men perform works impelled by their past karma. Therefore work does not (make) a Brāhmaṇa.

8. *tarhi dhārmiko brāhmaṇa iti cet tan na; kṣatriyādayo hiranya-dātāro bahavaḥ santi; tasmān na dhārmiko brāhmaṇa iti.*

8. Then (if it is said) that the performer of religious duties is a Brāhmaṇa, it is not so; for there have been many Kṣatriyas and others who have given away gold. Therefore the performer of religious rites is not the Brāhmaṇa.

Giving away gold is an act of religious duty.

9. *tarhi ko vā brāhmaṇo nāma? yah kaścīd ātmānam, advitīyam, jāti-guṇa-kriyā-hīnam, śaḍūrmi-śaḍbhāvetyādi-sarva-doṣa-rahitam, satya-jñānānandānanta-svarūpam, svayam, nirvikalpam, aśeṣa-kalpādhātam, aśeṣa-bhūtāntaryāmitvena vartamānam, antar-ba-hiśc-ākāśavad anusyūtam, akhāndānanda-svabhāvam, aprameyam, anubhāvaikhvedyam, aparokṣatayābhāsamānam, karatalāmala-kavat sāksāt aparokṣikṛtya kṛtārthatayā kāma-rāgādi-doṣa-rahitaḥ śamādi-guṇa sampanno bhāva-mātsarya-tṛṣṇā-mohādi-rahitaḥ dambhāhamkāradībhir asāmsprṣṭacetā vartate, evam ukta-lakṣaṇo yah sa eva brāhmaṇa iti śruti-smṛti-purāṇetiḥāsānām abhiprāyaḥ; anyathā brāhmaṇatva-siddhir nāsty eva. sac-cid-ānandamātmānam, advitīyam, brahma bhāvayet, ātmanam, advitīyam, brahma bhāvayed ity upaniṣad.*

9. Then, who, verily is the Brāhmaṇa? He who, after directly perceiving, like the amalaka fruit in the palm of one's hand, the Self, without a second, devoid of distinctions of birth, attribute and action, devoid of all faults such as the six infirmities, and the six states, of the form of truth, wisdom, bliss and eternity, that is by itself, devoid of determinations, the basis of endless determinations, who functions as the indwelling spirit of all beings, who pervades the interior and the exterior of all like ether, of the nature of bliss, indivisible, immeasurable, realisable only through one's experience and who manifests himself directly (as one's self), and through the fulfilment of his nature, becomes rid of the faults of desire,

attachment, etc., and endowed with qualities of tranquillity, etc., rid of the states of being, spite, greed, expectation, bewilderment, etc., with his mind unaffected by ostentation, self-sense and the like, he lives. He alone who is possessed of these qualities is the Brāhmaṇa. This is the view of the Vedic texts and tradition, ancient lore and history. The accomplishment of the state of the Brāhmaṇa is otherwise impossible. Meditate on *Brahman*, the Self who is being, consciousness and bliss, without a second; meditate on *Brahman*, the Self who is being, consciousness and bliss without a second. This is the Upaniṣad.

six infirmities: old age, death, sorrow, delusion, hunger and thirst.
six states: birth, being, growth, change, waning and perishing.

Many texts declare that the determining factor of caste is character and conduct and not birth.

*śṛṇu yakṣa kulam tāta na svādhyāyo na ca śrutam
kāraṇam vā dvijatve ca vṛttam eva na samśayah.*

Listen about caste, Yakṣa dear, not study, not learning is the cause of rebornness. Conduct is the basis, there is no doubt about it. M.B. *Aranya-parva* 312. 106.

*satyam, dānam, kṣamā, śīlam anyśamsyam tapo ghrṇā
dṛśyante yatra nāgendra sa brāhmaṇa iti smṛtiḥ.*

O King of serpents, he in whom are manifest truthfulness, charity, forbearance, good conduct, non-injury, austerity and compassion is a Brāhmaṇa according to the sacred tradition.

*yalyaital lakṣyate sarpa vṛttam sa brāhmaṇas smṛtaḥ,
yatraitan na bhavet sarvam tam śūdrām iti nirāśet.*

O serpent, he in whom this conduct is manifest is a Brāhmaṇa, he in whom this is absent, treat all such as Śūdra. M.B. *Aranya-parva* 180. 20, 27. The gods consider him a Brāhmaṇa (a knower of *Brahman* who has no desires, who undertakes no work, who does not salute or praise anybody, whose work has been exhausted but who himself is unchanged).

*nirāśiṣam anārambham nirnamashkaram astutim
akṣiṇam kṣiṇakarmāṇam tam devā brāhmaṇam viduḥ.*

M.B. XII. 269. 34.

See *Dhammapada*, Chapter XXVI.

Sanatsujāta defines a Brāhmaṇa as one who is devoted to truth: *sa eva satyānnapāṭi sa jñeyo brahmaṇas tvayā.*

It is valuable to recall the teaching of this Upaniṣad which repudiates the system that consecrates inequalities and hardens contingent differences into inviolable divisions.

APPENDIX A

FOREWORD

By RABINDRANATH TAGORE
to *The Philosophy of the Upaniṣads*

NOT being a scholar or a student of philosophy, I do not feel justified in writing a critical appreciation of a book dealing with the philosophy of the Upaniṣads. What I venture to do is to express my satisfaction at the fact that my friend, Professor Radhakrishnan, has undertaken to explain the *spirit* of the Upaniṣads to English readers.

It is not enough that one should know the meaning of the words and the grammar of the Sanskrit texts in order to realize the deeper significance of the utterances that have come to us across centuries of vast changes, both of the inner as well as the external conditions of life. Once the language in which these were written was living, and therefore the words contained in them had their full context in the life of the people of that period, who spoke them. Divested of that vital atmosphere, a large part of the language of these great texts offers to us merely its philological structure and not life's subtle gesture which can express through suggestion all that is ineffable.

Suggestion can neither have fixed rules of grammar nor the rigid definition of the lexicon so easily available to the scholar. Suggestion has its unanalysable code which finds its depth of explanation in the living hearts of the people who use it. Code words philologically treated appear childish, and one must know that all those experiences which are not realized through the path of reason, but immediately through an inner vision, must use some kind of code word for their expression. All poetry is full of such words, and therefore poems of one language can never be properly translated into other languages, nay, not even re-spoken in the same language.

For an illustration let me refer to that stanza of Keats' 'Ode to a Nightingale,' which ends with the following lines:—

The same that oft-times hath
Charmed magic casements, opening on the foam
Of perilous seas, in faery lands forlorn.

All these words have their synonyms in our Bengali language. But if through their help I try to understand these

THE SIGNIFICANCE OF AUM

1. *aum ity etad aksaram idaṁ sarvaṁ, tasyopavyākhyānam, bhūtam bhavad bhaviṣyad itī sarvaṁ aumkāra eva, yac cānyat trikālātītam tad apy aumkāra eva.*

1. *Aum*, this syllable is all this. An explanation of that (is the following). All that is the past, the present and the future, all this is only the syllable *aum*. And whatever else there is beyond the threefold time, that too is only the syllable *aum*.

The syllable *aum*, which is the symbol of *Brahman*, stands for the manifested world, the past, the present and the future, as well as the unmanifested Absolute.

2. *sarvaṁ hy etad brahma, ayam ātmā brahma, so'yaṁ ātmā catus-pāt.*

2. All this is, verily, *Brahman*. This self is *Brahman*. This same self has four quarters.

four quarters: which are *viśva*, the waking state, *taijasa*, the dream state, *prājña*, the state of dreamless sleep and *turiya* which is the state of spiritual consciousness. 'The knowledge of the fourth is attained by merging the (previous) three such as *viśva*, etc., in the order of the previous one in the succeeding one.' *trayānām viśvā-dīnām pūrva-pūrva-pravilāpanena turīyasya pratīpattiḥ. Ś.*

3. *jāgarita sthāno bahiḥ-prajñah saptāṅga ekonaviṁśati-mukhaḥ sthūla-bhug vaiśvānarah prathamah pādah.*

3. The first quarter is *Vaiśvānara*, whose sphere (of activity) is the waking state, who cognises external objects, who has seven limbs and nineteen mouths and who enjoys (experiences) gross (material) objects.

who has seven limbs: refers to the list mentioned in C.U. V. 18. 2. *nineteen mouths* are the five organs of sense (hearing, touch, sight, taste and smell), the five organs of action (speech, handling, locomotion, generation and excretion), the five vital breaths, the mind (*manas*), and the intellect (*buddhi*), the self-sense (*aham-kāra*) and thought (*citta*).

Vaiśvānara: He is called *Vaiśvānara* because he leads all creatures of the universe in diverse ways to the enjoyment of various objects, or because he comprises all beings. *Ś. viśveṣām narānām anekadhā nayanād vaiśvānarah; yad vā viśvaś cāsau naraś ceti viśvānarah; viśvānara eva vaiśvānarah.*

The waking state is the normal condition of the natural man, who without reflection accepts the universe as he finds it. The same

physical universe bound by uniform laws presents itself to all such men.

4. *svapna-sihāno'ntah-prajñah septāṅga ekonavimsati-mukhaḥ pravivikta-bhuk taijasa dvitīyah pādah.*

4. The second quarter is *taijasa*, whose sphere (of activity) is the dream state, who cognises internal objects, who has seven limbs and nineteen mouths, and who enjoys (experiences) the subtle objects.

The *taijasa* is conscious of the internal, i.e. mental states. While the *viśva*, which is the subject of the waking state, cognises material objects in the waking experience, the *taijasa* experiences mental states dependent on the predispositions left by the waking experiences. In this state the soul fashions its own world in the imagining of the dreams. 'The spirit serves as light for itself.' B.U. IV. 3. 9. Here also the basis of duality operates, the one that knows and the object that is known. Though from the standpoint of the dream, the dream objects are experienced as external, they are said to be subtle because they are different from the objects of the waking state which are external.

The Upaniṣad makes a clear distinction between waking and dream experiences.

5. *yatra supto na kaṁ cana kāmam kāmayaṁ na kaṁ cana svapnam paśyati tal susuptam, susupta-sihāna ekī-bhūtaḥ prajñā-na-ghana evānanda-mayo hy ānanda-bhuk ceto-mukhaḥ prajñas trītyah pādah.*

5. Where one, being fast asleep, does not desire any desire whatsoever and does not see any dream whatsoever, that is deep sleep. The third quarter is *prajñā*, whose sphere (of activity) is the state of deep sleep, who has become one, who is verily, a mass of cognition, who is full of bliss and who enjoys (experiences) bliss, whose face is thought.

While the first condition is the waking life of outward-moving consciousness, and the second is the dream life of inward-moving consciousness, the third is the state of deep sleep where the consciousness enjoys peace and has no perception of either external or internal objects. Cp. the Psalmist who says: 'God gives truth to his beloved in sleep' (CXXVII. 2). The transitory character of sleep shows that it is not the ultimate state. The name given to this state is *prajñā*. It is a state of knowledge, though the external and internal states are held in abeyance. It is the conceptual self, while the two previous selves are the imaginative and the perceptual ones.

ekī-bhūtaḥ: the manifold object series, external and internal, lapses

even 'as at night, owing to the indiscrimination produced by darkness, all percepts become a mass of darkness, as it were, so also in the state of deep sleep, all (objects) of consciousness, verily become a mass (of consciousness).' Ś. In deep sleep no desire, no thought is left, all impressions have become one; only knowledge and bliss remain.

The apparent absence of duality has led to the view that it is the final state of union with *Brahman*. See B.U. IV. 3; C.U. VIII. 11.1.

ceto-mukhaḥ: because it is the doorway to the cognition of the two other states of consciousness known as dream and waking.

prajñah: It is called *prajñā* consciousness or knower as it is not aware of any variety as in the two other states.

ānanda-mayaḥ: full of bliss.

ānanda-bhuk: who enjoys bliss. It is not bliss but the enjoyer of bliss.

ānanda-prāyah nānanda eva. Ś.

In the waking state we are bound by the fetters of sense-perception and desire; in the dream state we have a greater freedom as the self makes a world of its own, out of the materials of the waking world. Though, in the dream state, we take the dream images of delight and oppression as real, we produce them out of ourselves. In dreamless sleep the self is liberated from the empirical world, indeed from the person as a self-contained unit.

6. *eṣa sarveśvarah, eṣa sarvajñah, eṣo'nlāryami, eṣa yonih sarvasya prabhavāpyayau hi bhūtānām.*

6. This is the lord of all, this is the knower of all, this is the inner controller; this is the source of all; this is the beginning and the end of beings.

Gauḍapāda says that 'it is the one alone who is known in the three states,' *eka eva tridhā smṛtaḥ.*

Ś urges that 'that which is designated as *prajñā* (when it is viewed as the cause of the world) will be described as *turiya* separately when it is not viewed as the cause, and when it is free from all phenomenal relationship, i.e. in its absolute real aspect.' *tam abijāvastham tasyaiva prajñā-śabda-vācyasya turīyatvena dehādi-sambandha-jāgradādi-rahitam pāramāthikim prītag vaksyati.* Ś on Gauḍapāda's *Kārikā* I. 2.

It is the first time in the history of thought that the distinction between Absolute and God, *Brahman* and *Īśvara*, *turiya* and *prajñā* is elaborated. Cp. with this the Christian view of the Son as 'the image of the invisible God, the first born of all creation; for in him all things were created, in heaven and on earth, visible and invisible . . . all things were created through him and for him. He is before all things and in him all things hold together.' Colossians I. 15. The son is the Demiurge, the heavenly architect, not the God but the

image of the God. For Philo 'the Sun is itself unaffected and undiminished by its radiance, yet all the earth is dependent on it; so God, although in His being He is completely self-contained and self-sufficient, shoots forth a great stream of radiation, immaterial, yet on that account all the more real. This stream is God in extension, God in relation, the Son of God, not God.' *By Light, Light*, p. 243, Goudenough's E.T.

7. *nāntah-prajñam, na bahiṣ prajñam, nobhayatah-prajñam, na prajñāna-ghanam, na prajñam, nāprajñam, adrṣtam, avyavahāryam, agrāhyam, alakṣaṇam, acintyam, avyapadeśyam, ekātma-pratyaya-sāram, prapañcopaśamam, śāntam, śivam, advaitam, caturtham manyante, sa ātmā; sa vijñeyah.*

7. (*Turiya* is) not that which cognises the internal (objects), not that which cognises the external (objects), not what cognises both of them, not a mass of cognition, not cognitive, not non-cognitive. (It is) unseen, incapable of being spoken of, ungraspable, without any distinctive marks, unthinkable, unnameable, the essence of the knowledge of the one self, that into which the world is resolved, the peaceful, the benign, the non-dual, such, they think, is the fourth quarter. He is the self; He is to be known.

Here we get to a reality which is beyond the distinction of subject and object and yet it is above and not below this distinction. It is super-theism and not atheism or anti-theism. We cannot use here terms like all-knowing, all-powerful. *Brahman* cannot be treated as having objects of knowledge or powers. It is pure being. In many passages, the Upaniṣads make out that *Brahman* is pure being beyond all word and thought. He becomes *Īśvara* or personal God with the quality of *prajñā* or pure wisdom. He is all-knowing, the lord of the principle of *mūla-prakṛti* or the unmanifested, the inner guide of all souls. From him proceeds *Hiranya-garbhā* who, as Demiurge, fashions the world. From the last develops *Virāṭ* or the totality of all existents. The last two are sometimes mixed up.

Gauḍapāda says that this *Brahman* is 'birthless, free from sleep and dream, without name and form, ever effulgent, all thought; no form is necessary for it.'

ajam, anidram, asvapnam, anāmakam, arūpakam

sakṛd vibhātām sarvajñām nopacārah kathām cana. III. 36.

Though objective consciousness is absent in both the *prajñā* and *turiya* consciousness, the seed of it is present in the state of deep sleep while it is absent in the transcendent consciousness. Empirical consciousness is present though in an unmanifested condition in the state of deep sleep while the transcendent state is the non-empirical beyond the three states and free from their interruptions

and alternations. It is present, even when we are immersed in the activities of the waking world or lost in the unconsciousness of sleep. Man's highest good consists in entering into this, the self, making it the centre of one's life, instead of dwelling on the surface.

When deep sleep terminates the self returns to the dream and the waking states. In *turiya* there is a permanent union with *Brahman*. The metaphysical reality is cognised in *turiya*, if such an expression can be used for the transcendent state.

Plotinus portrays a gradual ascent from the world-soul to the spirit (*nous*) and finally from spirit to the One. The goal of spiritual ascent is a mystical ecstatic union with the Absolute. He writes: 'Let us suppose the same rest in the body that surrounds the soul, that its movement is stilled, and that the entire surroundings are also at rest, the earth, the sea, the heaven itself above the other elements.' In words that are echoes of Plotinus, Augustine in his *Confessions* describes the ascent from the changeable apprehensions and objects of sense through the intelligible world of conceptual truth to the Absolute Truth. 'If the tumult of the flesh were hushed, hushed the images of earth, and the waters and air, hushed also the poles of heaven' man turns his spiritual vision godward to receive the light, then he attains the absolute object of mystical union 'the light unchangeable above the mind' with the flash of one trembling glance.

8. *so'yam ātmādhyakṣaram aumkāro'dhimātram pādā mātrā mātrās ca pādā akāra ukāra makāra iti.*

8. This is the self, which is of the nature of the syllable *aum*, in regard to its elements. The quarters are the elements, the elements are the quarters, namely the letter, *a*, the letter *u* and the letter *m*.

This is the self: it is the deepest essence of the soul, the image of Godhead.

The world and the world-soul are both producers and produced. The Supreme God is only the producer; *Brahman* is above the distinction of producer and produced. Cp. Gauḍapāda:

kārya-kāraṇa-baddhau tāv-isyete viśva-taijasau

prājñah kāraṇa-baddhas tu dvau tau turye na sidhyatah.

I. II.

Viśva and *taijasa* are conditioned by cause and effect. But *prajñā* is conditioned by cause alone. These two (cause and effect) do not exist in *turiya*. Primal being unfolds itself as a subject-object relation. The unmeasured and undefined becomes the measured and the defined, a universe of logical discourse. *Prājñā* or wisdom and the element 'm' both indicate that the function of measuring is that of the logical mind. All distinctions are within the Supreme

Brahman. God is the logical being, the defined reality. It is not we that define *Brahman* but *Brahman* defines itself. The supreme logical idea is God who is the true, the good and the beautiful. Defined reality is not divided reality. The real in itself is *Brahman*; the real as logically defined is *Īsvara* who rests in *Brahman* who does not cease to be *Brahman* in becoming *Īsvara*.

9. *jāgarita-sthāno vaiśvānaro'kārah prathamā mātṛā pter ādi-matvād vā pnoti ha vai sarvān kāmān ādiś ca bhavati ya evam veda.*

9. Vaiśvānara, whose sphere (of activity) is the waking state, is the letter *ā*, the first element, either from the root *ap* to obtain or from being the first. He who knows this, obtains, verily, all desires, also, he becomes first.

Vaiśvānara is he who has the universe for his body.

10. *svapna-sthānas taijasa ukāro dvitīyā mātrotkarṣāt ubhayatvādvotkarṣati ha vai jñāna-samītatīm samānaś ca bhavati, nāsyābrahma-vit-kule bhavati ya evam veda.*

10. Taijasa, whose sphere (of activity) is the dream state, is the letter *u*, the second element, from exaltation or intermediateness. He who knows this exalts, verily, the continuity of knowledge and he becomes equal; in his family is born no one who does not know *Brahman*.

II. *śuśupta-sthānaḥ prājño makāras tṛtīyā mātṛā miter apīter vā minoti ha vā idam sarvam apītiś ca bhavati ya evam veda.*

II. Prājña, whose sphere (of activity) is the state of deep sleep is the letter *m*, the third element, either from the root *mi*, to measure or because of merging. He who knows this measures (knows) all this and merges also (all this in himself).

In deep sleep, all waking and dream experiences disappear. *Īsvara* is the cause of the universe as well as that of its dissolution. As the name *prājña* implies, the condition is one of intellection. In it we have a thinker and a thought. If this difference did not exist, it would be a silent oneness.

This verse affirms what Parmenides, Plato and Hegel assumed that the opposition of being and not-being is the original duality from the ontological standpoint. Being is *a priori* to non-being. The negation presupposes what it negates. Though being is *a priori* to non-being, being itself cannot be conceived without an opposite. Being could never be being without being opposed to not-being. But there is something which is *a priori* to the opposition of being and non-being and that is the unity which transcends both. Thought

cannot grasp and determine this spirit beyond the opposition. There is no concept or substance that could be thought of as being the unity without any opposition whatsoever. We cannot even call it unity for it suggests the opposite category of diversity. But we are in the sphere of oppositions, dualities and yet the positive side of the opposition brings out the content of the spirit. We have to seek the ultimate truth, goodness and beauty in its direction.

Plotinus says, 'Before the two there is the one and the unit must precede the Dyad: coming later than the one, the Dyad has the One as the standard of its differentiation, that without which it could not be the separate differentiated thing it is.' *Enneads* V. 1. 5.

'As long as we have duality, we must go still higher until we reach what transcends the Dyad.' *Ibid.* III. 8. 8.

12. *amātraś caturtho'vyavahāryaḥ prapañcopaśamaḥ śivo'dvaita evam aumkāra ātmaiva, samviśaty ātmanātmānam ya evam veda.*

12. The fourth is that which has no elements, which cannot be spoken of, into which the world is resolved, benign, non-dual. Thus the syllable *aum* is the very self. He who knows it thus enters the self with his self.

In *turiya*, the mind is not simply withdrawn from the objects but becomes one with *Brahman* who is free from fear, who is all-round illumination, according to Gauḍapāda.

śiyate hi śuśupte tan nigrhītam na śiyate

idā eva nirbhayam brahma jñānālokaṁ samantataḥ. III. 35.

In both deep sleep and transcendental consciousness there is no consciousness of objects but this objective consciousness is present in an unmanifested 'seed' form in deep sleep while it is completely transcended in the *turiya* consciousness. Gauḍapāda says: The non-cognition of duality is common to both *prājña* and *turiya* but *prājña* is associated with the seed (consciousness) in sleep while this does not exist in *turiya*.

dvaitasyāgrahanam tulyam ubhayoḥ prājña-turyayoḥ

bīja-mīdrā-yutāḥ prājñāḥ sā ca turye na vidyate.

Ś opens his commentary on the B.G., with the verse that 'Nārāyaṇa is beyond the unmanifested principle and from this unmanifested arises the mundane egg or *Hiraṇya-garbha*.' *nārāyaṇaḥ paro'vyaktiād anḍam avyakta-sambhavam*. There is first the pure *Brahman* beyond subject and object and then Nārāyaṇa or God confronted by the object but superior to it and then the world-soul.

Lao Tze looks upon the Tao as the ultimate Reality which can be defined only in negative terms as 'colourless,' 'soundless,' 'non-material.' His conception of creation was that out of Tao, the eternal ultimate principle came the one, the great monad or the material cause of the universe. The one produced the two primary essences,

the Yang and the Yin, positive and negative, male and female, light and shade, which gave birth to the three powers of nature, heaven, earth and man, which in their combination produced all creatures.

Lao Tze's follower Chuang-tze regarded T'ien or God as the first great cause.

Plotinus says: 'Standing transcendent above all things that follow It, existing in Itself, not mixing or to be mixed with any emanation from Itself, veritably the one, not merely possessing Oneness as an attribute of Its essence—for that would be a false oneness—a Principle overpassing all reasoning, all knowing—a principle standing over all Essence and Existence . . . only when it is simplex and First, apart from all, can it be perfectly self-sufficing.' *Enneads*, V. 4. 1.

This soundless, partless, supreme Reality is the very self. In the state of deep sleep, it becomes the subject confronting the object which is yet unmanifested. We infer the presence of the object, as its developments take place on getting out of sleep. In the dream state, the object is manifested in the form of mental states; in the waking state, the object is manifested in material states. The subject-object duality is present in different forms in the states of waking, dream and dreamless sleep. It is transcended altogether in the state of *turiya*, while we have a pure consciousness of Self or Absolute.

No object can be set in opposition to the Spirit and so the question of validity or otherwise does not arise. It is self-validating, self-authenticating experience. The question of validity arises when the object appears as alien and impenetrable but in spiritual experience there is no alien object. There is knowledge of identity, by possession, by the absorption of the object at the deepest levels. In the experience of *turiya*, there is neither subject nor object; neither the perception nor the idea of God. It does not reflect or explain any other reality than itself. It is reality, spirit in its inner life. Those who know the truth become the truth. It is not a state in which objects are extrinsically opposed to one another. It is the immersion of the self in reality, its participation in primary being. It is illumined life. It is pure consciousness without any trace of duality; it is unfailing light. *turiyaḥ sarva-ārṅk sadā: Kārikā* I. 12. When the real is known there is no world of duality, *jñāte dvaitam na vidyate. Kārikā* I. 18.

Cp. *Aṣṭāvakra Gītā*:

*jñātā jñānam tathā jñeyam trīyam nāsti vāstavam.
ajñānād bhātī yatredam so'ham asmi nirañjanah.*

When analogically we transfer this idea from the microcosm to the macrocosm, from the individual to the world, since there is a co-relation between intelligibility and being, we have answering to the waking state, *Virāt*, to the dream state, *Hiranya-garbha*, to

the dreamless sleep state, *Īsvara*. All these three are on the plane of duality, *Īsvara* has facing him *mūla-prakṛti*, though in an unmanifested (*avyākṛta*) condition, as the self has the object in an unmanifested condition in the state of dreamless sleep.

Plotinus who adopts a similar view puts the case thus: 'If, then, the Divine thought-forms (The Ideas) are many, there must of necessity be something common to all and something peculiar to each to differentiate them: this particularity or specific difference is the individual shape; but if there is shape there must be something that has taken the shape . . . that is to say there is a foundation, substratum, a matter. Further, if there is an Intellectual kosmos of which our kosmos is an image, and if ours is compound and includes matter, there must be a matter in the Intellectual kosmos as well.' *Enneads* II. 4. 4.

The interaction of the universal subject and object develops the rest of the universe. *Hiranya-garbha* is the *sūtrātman* and plays with ideas, mental states as *taijasa* does in the dream world. In *Rg Veda*, it is said that *Hiranya-garbha* arose in the beginning, the lord of all created beings. X. 121. 1. *hiranya-garbhas sam-avartata agre bhūtasya jātaḥ patir eka āsit*. This whole world is in him in an embryo form. *hiranye brahmānda-rūpe garbha-rūpenāvasthitah prajā-patir hiranya-garbhaḥ. Vidyāraṇya*. When these are projected into space and time, we have *Virāt*. This answers to the waking state, which is *Vaiśvānara*'s sphere of activity.

The waking and the dream states answer to the exteriorised existence and interiorised life of the world-spirit. When the world-spirit externalises its attention, we have the manifestation of the cosmos. When it turns its attention inward, the cosmos retreats into latency. When the world-spirit withdraws altogether into undisturbed stillness, the object, though present, becomes a mere abstraction. When even that ceases, *Īsvara* is *Brahman*.

Aum thus represents both the unmanifested Absolute and the personal *Īsvara*. Gaudapāda writes: 'The sacred syllable *aum* is verily the lower *Brahman* and it is also said to be the higher *Brahman*. *Aum* is without beginning, unique, without anything external to it, unrelated to any effect and imperishable.'

*pranavo hy aparam brahma, pranavo's ca paraḥ smṛtaḥ
apurvo'nantaro bāhyo nāparaḥ pranavo'vyayah. (26).*

If we worship *Aum* as *Īsvara*, we pass beyond grief: 'Know *Aum* to be *Īsvara*, ever present in the hearts of all. The wise man, realising *aum* as all-pervading, does not grieve.'

*pranavam hiśvaram vidyāt sarvasya hr̥di samsthitam
sarva-vyāpinam aumkāram matvā dhīro na śocati. (28).*

While *Īsvara*, the personal God, is the lord of the world of manifestation, of becoming, the Supreme *Brahman* is beyond all becoming in pure being. 'One who has known *Aum* which is (at the same time)

devoid of elements and of infinite elements, in which all duality is resolved, the benign, he is the (real) sage and none other.'

*amātro'nanīa-mātrāś ca dvaitasyopasamaḥ śivoḥ
aumkāro vidūto yena sa munir netaro janah.* (29).

In this Upaniṣad we find the fundamental approach to the attainment of reality by the road of introversion and ascent from the sensible and changing, through the mind which dreams, through the soul which thinks, to the divine within but above the soul. The truth of our intellectual knowledge presupposes a light, the Light of the Real above logical truth, the Light which is not itself but that by which it has been created and by whose illumination it shines.

In the Apocryphal *Wisdom of Solomon*, the immanent reason is described thus:

'For she is a breath of the power of God,

And a clear effluence of the glory of the Almighty.' VII. 25.

Wisdom becomes a personality (XVIII. 14-16) akin to the word in the Prologue of the Fourth Gospel. Though Wisdom is a potency *outside* God it is yet wholly *in* God. Philo makes a sharp distinction between God in Himself and God revealed, between God who is pure being, unknowable, outside the material universe and God who is immanent in man and the universe, who is all-penetrating, all-filling. The gap between the Infinite God and the finite man was bridged in the Old Testament by God's angels who were regarded as emanations of the divine, offshoots of deity, parts of his very being. Philo held that the universe was filled with divine potencies. While in one sense these are attributes and self-revelations of God, in another sense they are personal beings, incorporeal souls who mediate between God and men, who 'report the injunctions of the father to his children and the necessities of the children to the father.' *De Somniis* I. 22. The unity of all these potencies is constituted by the Logos. Heaven and earth subsisted in the Logos before their material creation. The potencies which are the creators of matter emanate from the Logos. God who is the ultimate creator never works directly but through the Logos who again works through the potencies called logoi. *Prājña*, wisdom, Logos, Intellectual Principle, have a family likeness.

Plotinus has the transcendent triad of the Absolute One, the Intellectual Principle or God and the World-soul. 'The one is not a Being but the source of Being which is its first offspring. The One is perfect, that is, it has nothing, seeks nothing, needs nothing, but, as we may say, it overflows and this overflowing is creative; the engendered entity looks towards the One and becomes the Intellectual Principle; resting within itself, this offspring of the One is Being.' *Enneads* V. 2. 1. This Intellectual Principle *Nous* is the image of the One. It is engendered because the One in its self-quest has vision. This seeing is *Nous*. The third is the soul, the author of

all living things. It made the sun the moon the stars and the whole visible world. It is the offspring of the Divine intellect. It is, in Plotinus, of a twofold nature. There is an inner soul intent on *Nous* and another which faces outward. The latter is associated with a downward movement in which the soul generates its image which is nature and the world of sense. For Plotinus it is the lowest sphere, something emanating from the soul when it forgets to look upward towards the *Nous*. We have the One, *Nous*, Soul and the world answering to the fourfold nature of reality in the *Māṇḍūkya U.* The last two, the world-soul and the world are the subtle and the gross conditions of the same being, *virāt trailokya-śarīrah brahmā samaṣṭi-vyaṣṭi-rūpaḥ saṁsāra-maṇḍala-vyāpī*. Ś on T.U. II. 8.

attachment, etc., and endowed with qualities of tranquillity, etc., rid of the states of being, spite, greed, expectation, bewilderment, etc., with his mind unaffected by ostentation, self-sense and the like, he lives. He alone who is possessed of these qualities is the Brāhmaṇa. This is the view of the Vedic texts and tradition, ancient lore and history. The accomplishment of the state of the Brāhmaṇa is otherwise impossible. Meditate on *Brahman*, the Self who is being, consciousness and bliss, without a second; meditate on *Brahman*, the Self who is being, consciousness and bliss without a second. This is the Upaniṣad.

six infirmities: old age, death, sorrow, delusion, hunger and thirst.
six states: birth, being, growth, change, waning and perishing.

Many texts declare that the determining factor of caste is character and conduct and not birth.

*Ṣṇu yakṣa kulam tāta na svādhyāyo na ca śrutam
kāraṇam vā dvijaive ca vṛttam eva na samśayah.*

Listen about caste, Yakṣa dear, not study, not learning is the cause of rebornness. Conduct is the basis, there is no doubt about it. M.B. *Aranya-parva* 312. 106.

*satyam, dānam, kṣamā, śilam anṣamsyam tapo ghrṇā
dṛṣyante yatra nāgendra sa brāhmaṇa iti smṛtiḥ.*

O King of serpents, he in whom are manifest truthfulness, charity, forbearance, good conduct, non-injury, austerity and compassion is a Brāhmaṇa according to the sacred tradition.

*yatraital lakṣyate sarpa vṛttam sa brāhmaṇas smṛtaḥ,
yatraitan na bhavet sarvaṁ tam śūdraṁ iti nirdiśet.*

O serpent, he in whom this conduct is manifest is a Brāhmaṇa, he in whom this is absent, treat all such as Śūdra. M.B. *Aranya-parva* 180. 20, 27. The gods consider him a Brāhmaṇa (a knower of *Brahman* who has no desires, who undertakes no work, who does not salute or praise anybody, whose work has been exhausted but who himself is unchanged).

*nirāśiṣam anārambham nirnamaskāram astutim
akṣiṇam kṣiṇakarmānam tam devā brāhmaṇam viduḥ.*

M.B. XII. 269. 34.

See *Dhammapada*, Chapter XXVI.

Sanatsujāta defines a Brāhmaṇa as one who is devoted to truth:
sa eva satyānnāpāiti sa jñeyo brahmanas tvayā.

It is valuable to recall the teaching of this Upaniṣad which repudiates the system that consecrates inequalities and hardens contingent differences into inviolable divisions.

APPENDIX A

FOREWORD

By RABINDRANATH TAGORE
to *The Philosophy of the Upaniṣads*

NOT being a scholar or a student of philosophy, I do not feel justified in writing a critical appreciation of a book dealing with the philosophy of the Upaniṣads. What I venture to do is to express my satisfaction at the fact that my friend, Professor Radhakrishnan, has undertaken to explain the *spirit* of the Upaniṣads to English readers.

It is not enough that one should know the meaning of the words and the grammar of the Sanskrit texts in order to realize the deeper significance of the utterances that have come to us across centuries of vast changes, both of the inner as well as the external conditions of life. Once the language in which these were written was living, and therefore the words contained in them had their full context in the life of the people of that period, who spoke them. Divested of that vital atmosphere, a large part of the language of these great texts offers to us merely its philological structure and not life's subtle gesture which can express through suggestion all that is ineffable.

Suggestion can neither have fixed rules of grammar nor the rigid definition of the lexicon so easily available to the scholar. Suggestion has its unanalysable code which finds its depth of explanation in the living hearts of the people who use it. Code words philologically treated appear childish, and one must know that all those experiences which are not realized through the path of reason, but immediately through an inner vision, must use some kind of code word for their expression. All poetry is full of such words, and therefore poems of one language can never be properly translated into other languages, nay, not even re-spoken in the same language.

For an illustration let me refer to that stanza of Keats' 'Ode to a Nightingale,' which ends with the following lines:—

The same that oft-times hath
Charmed magic casements, opening on the foam
Of perilous seas, in faery lands forlorn.

All these words have their synonyms in our Bengali language. But if through their help I try to understand these

lines or express the idea contained in them, the result would be contemptible. Should I suffer from a sense of race superiority in our own people, and have a low opinion of English literature, I could do nothing better to support my case than literally to translate or to paraphrase in our own tongue all the best poems written in English.

Unfortunately, the Upaniṣads have met with such treatment in some parts of the West, and the result is typified disastrously in a book like Gough's *Philosophy of the Upaniṣads*. My experience of philosophical writings being extremely meagre, I may be wrong when I say that this is the only philosophical discussion about the Upaniṣads in English, but, at any rate, the lack of sympathy and respect displayed in it for some of the most sacred words that have ever issued from the human mind, is amazing.

Though many of the symbolical expressions used in the Upaniṣads can hardly be understood to-day, or are sure to be wrongly interpreted, yet the messages contained in these, like some eternal source of light, still illumine and vitalize the religious mind of India. They are not associated with any particular religion, but they have the breadth of a universal soil that can supply with living sap all religions which have any spiritual ideal hidden at their core, or apparent in their fruit and foliage. Religions, which have their different standpoints, each claim them for their own support.

This has been possible because the Upaniṣads are based not upon theological reasoning, but on experience of spiritual life. And life is not dogmatic; in it opposing forces are reconciled—ideas of non-dualism and dualism, the infinite and the finite, do not exclude each other. Moreover the Upaniṣads do not represent the spiritual experience of any one great individual, but of a great age of enlightenment which has a complex and collective manifestation, like that of the starry world. Different creeds may find their sustenance from them, but can never set sectarian boundaries round them; generations of men in our country, no mere students of philosophy, but seekers of life's fulfilment, may make living use of the texts, but can never exhaust them of their freshness of meaning.

For such men the Upaniṣad-ideas are not wholly abstract, like those belonging to the region of pure logic. They are concrete, like all truths realized through life. The idea of Brahma when judged from the view-point of intellect is an

abstraction, but it is concretely real for those who have the direct vision to see it. Therefore the consciousness of the reality of Brahma has boldly been described to be as real as the consciousness of an *amlaka* fruit held in one's palm. And the Upaniṣad says:—

*yato vāco nivartante aprāpya manasā saha
ānandam brahmano vidvān na bibhēti kadācana.*

From Him come back baffled both words and mind. But he who realizes the joy of Brahma is free from fear.

Cannot the same thing be said about light itself to men who may by some mischance live all through their life in an underground world cut off from the sun's rays? They must know that words can never describe to them what light is, and mind, through its reasoning faculty, can never even understand how one must have a direct vision to realize it intimately and be glad and free from fear.

We often hear the complaint that the Brahma of the Upaniṣads is described to us mostly as a bundle of negations. Are we not driven to take the same course ourselves when a blind man asks for a description of light? Have we not to say in such a case that light has neither sound, nor taste, nor form, nor weight, nor resistance, nor can it be known through any process of analysis? Of course it can be seen; but what is the use of saying this to one who has no eyes? He may take that statement on trust without understanding in the least what it means, or may altogether disbelieve it, even suspecting in us some abnormality.

Does the truth of the fact that a blind man has missed the perfect development of what should be normal about his eyesight depend for its proof upon the fact that a larger number of men are not blind? The very first creature which suddenly groped into the possession of its eyesight had the right to assert that light was a reality. In the human world there may be very few who have their spiritual eyes open, but, in spite of the numerical preponderance of those who cannot see, their want of vision must not be cited as an evidence of the negation of light.

In the Upaniṣads we find the note of certainty about the spiritual meaning of existence. In the very paradoxical nature of the assertion that we can never know Brahma, but can realize Him, there lies the strength of conviction that comes

from personal experience. They aver that through our joy we know the reality that is infinite, for the test by which reality is apprehended is joy. Therefore in the Upaniṣads *satyam* and *ānandam* are one. Does not this idea harmonize with our everyday experience?

The self of mine that limits my truth within myself confines me to a narrow idea of my own personality. When through some great experience I transcend this boundary I find joy. The negative fact of the vanishing of the fences of self has nothing in itself that is delightful. But my joy proves that the disappearance of self brings me into touch with a great positive truth whose nature is infinitude. My love makes me understand that I gain a great truth when I realize myself in others, and therefore I am glad. This has been thus expressed in the *Īsopaniṣad*:—

*yas tu sarvāṇi bhūtāni ātmany evānupaśyati
sarvabhūteṣu cātmanam tato na vijugupsate.*

He who sees all creatures in himself, and himself in all creatures, no longer remains concealed.

His Truth is revealed in him when it comprehends Truth in others. And we know that in such a case we are ready for the utmost self-sacrifice through abundance of love.

It has been said by some that the element of personality has altogether been ignored in the Brahma of the Upaniṣads, and thus our own personality, according to them, finds no response in the Infinite Truth. But then, what is the meaning of the exclamation: '*Vedūhametam puruṣam mahāntam.*' I have known him who is the Supreme Person. Did not the sage who pronounced it at the same time proclaim that we are all *amṛtasya putrāḥ*, the sons of the Immortal?

Elsewhere it has been declared: *tam vedyam puruṣam veda yathā ma vo mṛtyuḥ parivyathāḥ. Know him, the Person who only is to be known, so that death may not grieve thee.* The meaning is obvious. We are afraid of death, because we are afraid of the absolute cessation of our personality. Therefore, if we realize the Person as the ultimate reality which we know in everything that we know, we find our own personality in the bosom of the eternal.

There are numerous verses in the Upaniṣads which speak of immortality. I quote one of these:—

*eṣa devo viśvakarmā mahātmā
sadā janānām hṛdaye sanniviṣṭah
hṛdā manisā manasābhikṣpto
ya etad vidur amṛtās te bhavanti.*

This is the God who is the world-worker, the supreme soul, who always dwells in the heart of all men, those who know him through their mind, and the heart that is full of the certainty of knowledge, become immortal.

To realize with the heart and mind the divine being who dwells within us is to be assured of everlasting life. It is *mahātma*, the great reality of the inner being, which is *viśvakarmā*, the world-worker, whose manifestation is in the outer work occupying all time and space.

Our own personality also consists of an inner truth which expresses itself in outer movements. When we realize, not merely through our intellect, but through our heart strong with the strength of its wisdom, that Mahātmā, the Infinite Person, dwells in the Person which is in me, we cross over the region of death. Death only concerns our limited self; when the Person in us is realized in the Supreme Person, then the limits of our self lose for us their finality.

The question necessarily arises, what is the significance of this self of ours? Is it nothing but an absolute bondage for us?

If in our language the sentences were merely for expressing grammatical rules, then the using of such a language would be a slavery to fruitless pedantry. But, because language has for its ultimate object the expression of ideas, our mind gains its freedom through it, and the bondage of grammar itself is a help towards this freedom.

If this world were ruled only by some law of forces, then it would certainly have hurt our mind at every step and there would be nothing that could give us joy for its own sake. But the Upaniṣad says that from *ānandam*, from an inner spirit of Bliss, have come out all things, and by it they are maintained. Therefore, in spite of contradictions, we have our joy in life, we have experiences that carry their final value for us.

It has been said that the Infinite Reality finds its revelation in *ānanda-rūpam amṛtam*, in the deathless form of joy. The supreme end of our personality also is to express itself in its creations. But works done through the compulsion of necessity, or some passion that blinds us and drags us on with its impetus,

are fetters for our soul; they do not express the wealth of the infinite in us, but merely our want or our weakness.

Our soul has its *ānandam*, its consciousness of the infinite, which is blissful. This seeks its expression in limits which, when they assume the harmony of forms and the balance of movements, constantly indicate the limitless. Such expression is freedom, freedom from the barrier of obscurity. Such a medium of limits we have in our self which is our medium of expression. It is for us to develop this into *ānanda-rūpam amṛtam*, an embodiment of deathless joy, and only then the infinite in us can no longer remain obscured.

This self of ours can also be moulded to give expression to the personality of a business man, or a fighting man, or a working man, but in these it does not reveal our supreme reality, and therefore we remain shut up in a prison of our own construction. Self finds its *ānanda-rūpam*, which is its freedom in revelation, when it reveals a truth that transcends self, like a lamp revealing light which goes far beyond its material limits, proclaiming its kinship with the sun. When our self is illuminated with the light of love, then the negative aspect of its separateness with others loses its finality, and then our relationship with others is no longer that of competition and conflict, but of sympathy and co-operation.

I feel strongly that this, for us, is the teaching of the Upaniṣads, and that this teaching is very much needed in the present age for those who boast of the freedom enjoyed by their nations, using that freedom for building up a dark world of spiritual blindness, where the passions of greed and hatred are allowed to roam unchecked, having for their allies deceitful diplomacy and a widespread propaganda of falsehood, where the soul remains caged and the self batters upon the decaying flesh of its victims.

APPENDIX B

AN INTRODUCTION

By EDMOND HOLMES

to *The Philosophy of the Upaniṣads*

PROFESSOR RADHAKRISHNAN'S work on *Indian Philosophy*, the first volume of which has recently appeared, meets a want which has long been felt. The Western mind finds a difficulty in placing itself at what I may call the dominant standpoint of Indian thought, a difficulty which is the outcome of centuries of divergent tradition, and which therefore opposes a formidable obstacle to whatever attempt may be made by Western scholarship and criticism to interpret the speculative philosophy of India. If we of the West are to enter with some measure of sympathy and understanding into the ideas which dominate, and have long dominated, the Indian mind, India herself must expound them to us. Our interpreter must be an Indian critic who combines the acuteness and originality of the thinker with the learning and caution of the scholar, and who has also made such a study of Western thought and Western letters as will enable him to meet his readers on common ground. If, in addition to these qualifications, he can speak to us in a Western language, he will be the ideal exponent of that mysterious philosophy which is known to most of us more by hearsay than by actual acquaintance, and which, so far as we have any knowledge of it, alternately fascinates and repels us.

All these requirements are answered by Professor Radhakrishnan. A clear and deep thinker, an acute critic and an erudite scholar, he is admirably qualified for the task which he has set himself of expounding to a 'lay' audience the main movements of Indian thought. His knowledge of Western thought and letters makes it easy for him to get into touch with a Western audience; and for the latter purpose he has the further qualification, which he shares with other cultured Hindus, of being a master of the English language and an accomplished writer of English prose.

But the first volume of *Indian Philosophy* contains over 700 closely printed pages, and costs a guinea; and it is not every one, even of those who are interested in Indian thought,

who can afford to devote so much time to serious study, while the price, though relatively most reasonable, is beyond the means of many readers. That being so, it is good to know that Professor Radhakrishnan and his publisher have decided to bring out the section on *The Philosophy of the Upaniṣads* as a separate volume and at a modest price.

For what is quintessential in Indian philosophy is its spiritual idealism; and the quintessence of its spiritual idealism is in the Upaniṣads. The thinkers of India in all ages have turned to the Upaniṣads as to the fountain-head of India's speculative thought. 'They are the foundations,' says Professor Radhakrishnan, 'on which most of the later philosophies and religions of India rest. . . . Later systems of philosophy display an almost pathetic anxiety to accommodate their doctrines to the views of the Upaniṣads, even if they cannot father them all on them. Every revival of idealism in India has traced its ancestry to the teaching of the Upaniṣads.' 'There is no important form of Hindu thought,' says an English exponent of Indian philosophy, 'heterodox Buddhism included, which is not rooted in the Upaniṣads.'¹ It is to the Upaniṣads, then, that the Western student must turn for illumination, who wishes to form a true idea of the general trend of Indian thought, but has neither time nor inclination to make a close study of its various systems. And if he is to find the clue to the teaching of the Upaniṣads he cannot do better than study it under the guidance of Professor Radhakrishnan.

It is true that treatises on that philosophy have been written by Western scholars. But the Western mind, as has been already suggested, is as a rule debarred by the prejudices in which it has been cradled from entering with sympathetic insight into ideas which belong to another world and another age. Not only does it tend to survey those ideas, and the problems in which they centre, from standpoints which are distinctively Western, but it sometimes goes so far as to assume that the Western is the only standpoint which is compatible with mental sanity. Can we wonder, then, that when it criticizes the speculative thought of Ancient India, its adverse judgment is apt to resolve itself into fundamental misunderstanding, and even its sympathy is sometimes misplaced?

In Gough's *Philosophy of the Upaniṣads* we have a contemptuously hostile criticism of the ideas which dominate

¹ Bloomfield: *The Religion of the Veda*.

that philosophy, based on obstinate misunderstanding of the Indian point of view—misunderstanding so complete that our author makes nonsense of what he criticizes before he has begun to study it. In Deussen's work on the same subject—a work of close thought and profound learning which deservedly commands respect—we have a singular combination of enthusiastic appreciation with complete misunderstanding on at least one vital point. Speaking of the central conception of the Upaniṣads, that of the ideal identity of God and the soul, Gough says, 'this empty intellectual conception, void of spirituality, is the highest form that the Indian mind is capable of.' Comment on this *jugement saugrenu* is needless. Speaking of the same conception, Deussen says, 'it will be found to possess a significance reaching far beyond the Upaniṣads, their time and country; nay, we claim for it an inestimable value for the whole race of mankind . . . one thing we may assert with confidence—whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken, and from it no deviation can take place.' This is high praise. But when our author goes on to argue that the universe is pure illusion, and claims that this is the fundamental view of the Upaniṣads, he shows, as Professor Radhakrishnan has fully demonstrated, that he has not grasped the true inwardness of the conception which he honours so highly.

With these examples of the aberration of Western criticism before us, we shall perhaps think it desirable to turn for instruction and guidance to the exposition of the Upaniṣads which Professor Radhakrishnan, an *Indian* thinker, scholar and critic, has given us. If we do so, we shall not be disappointed. As the inheritor of a great philosophical tradition, into which he was born rather than indoctrinated, Professor Radhakrishnan has an advantage over the Western student of Indian philosophy, which no weight of learning and no degree of metaphysical acumen can counterbalance, and of which he has made full use. His study of the Upaniṣads—if a Western reader may presume to say so—is worthy of its theme.

The Upaniṣads are the highest and purest expression of the speculative thought of India. They embody the meditations on great matters of a succession of seers who lived between 1000 and 300 B.C. In them, says Professor J. S. Mackenzie, 'we have the earliest attempt at a constructive theory of the

cosmos, and certainly one of the most interesting and remarkable.'

What do the Upaniṣads teach us? Its authors did not all think alike; but, taking their meditations as a whole, we may say that they are dominated by one paramount conception, that of the ideal oneness of the soul of man with the soul of the universe. The Sanskrit word for the soul of man is *Ātman*, for the soul of the universe *Brahman*. 'God's dwelling place,' says Professor Radhakrishnan in his exposition of the philosophy of the Upaniṣads, 'is the heart of man. The inner immortal self and the great cosmic power are one and the same. *Brahman* is the *Ātman*, and the *Ātman* is the *Brahman*. The one supreme power through which all things have been brought into being is one with the inmost self in each man's heart.' What is real in each of us is his self or soul. What is real in the universe is its self or soul, in virtue of which its All is One, and the name for which in our language is God. And the individual soul is one, potentially and ideally, with the divine or universal soul. In the words of one of the Upaniṣads: 'He who is the *Brahman* in man and who is that in the sun, these are one.'

The significance of this conception is more than metaphysical. There is a practical side to it which its exponents are apt to ignore. The unity of the all-pervading life, in and through its own essential spirituality—the unity of the trinity of God and Nature and Man—is, from man's point of view, an ideal to be realized rather than an accomplished fact. If this is so, if oneness with the real, the universal, the divine self, is the ideal end of man's being, it stands to reason that self-realization, the finding of the real self, is the highest task which man can set himself. In the Upaniṣads themselves the ethical implications of their central conception were not fully worked out. To do so, to elaborate the general ideal of self-realization into a comprehensive scheme of life, was the work of the great teacher whom we call Buddha.

This statement may seem to savour of paradox. In the West the idea is still prevalent that Buddha broke away completely from the spiritual idealism of the Upaniṣads, that he denied God, denied the soul, and held out to his followers the prospect of annihilation as the final reward of a righteous life. This singular misconception, which is not entirely confined to the West, is due to Buddha's agnostic silence having been mistaken for comprehensive denial. It is time that this mistake

was corrected. It is only by affiliating the ethics of Buddhism to the metaphysics of the Upaniṣads that we can pass behind the silence of Buddha and get into touch with the philosophical ideas which ruled his mind, ideas which were not the less real or effective because he deliberately held them in reserve. This has long been my own conviction; and now I am confirmed in it by finding that it is shared by Professor Radhakrishnan, who sets forth the relation of Buddhism to the philosophy of the Upaniṣads in the following words: 'The only metaphysics that can justify Buddha's ethical discipline is the metaphysics underlying the Upaniṣads. . . . Buddhism helped to democratize the philosophy of the Upaniṣads, which was till then confined to a select few. The process demanded that the deep philosophical truths which cannot be made clear to the masses of men should for practical purposes be ignored. It was Buddha's mission to accept the idealism of the Upaniṣads at its best and make it available for the daily needs of mankind. Historical Buddhism means the spread of the Upaniṣad doctrines among the people. It thus helped to create a heritage which is living to the present day.'

Given that oneness with his own real self, which is also the soul of Nature and the spirit of God, union with the ultimate is the ideal end of man's being; the question arises: How is that end to be achieved? In India, the land of psychological experiments, many ways to it were tried and are still being tried. There was the way of *jñāna*, or intense mental concentration. There was the way of *bhakti*, or passionate love and devotion. There was the way of *Yoga*, or severe and systematic self-discipline. These ways and the like of these might be available for exceptionally gifted persons. They were not available, as Buddha saw clearly, for the rank and file of mankind. It was for the rank and file of mankind, it was for the plain average man, that Buddha devised his scheme of conduct. He saw that in one's everyday life, among one's fellow men, there were ample opportunities for the higher desires to assert themselves as higher, and for the lower desires to be placed under due control. There were ample opportunities, in other words, for the path of self-mastery and self-transcendence, the path of emancipation from the false self and of affirmation of the true self, to be followed from day to day, from year to year, and even—for Buddha, like the seers of the Upaniṣads, took the reality of re-birth for granted—from life to life. He who walked in that path had set his face

towards the goal of his own perfection, and, in doing so, had, unknown to himself, accepted the philosophy of the Upaniṣads as the ruling principle of his life.

If this interpretation of the life-work of Buddha is correct, if it was his mission to make the dominant idea of the Upaniṣads available for the daily needs of ordinary men, it is impossible to assign limits to the influence which that philosophy has had and is capable of having in human affairs in general and in the moral life of man in particular. The metaphysics of the Upaniṣads, when translated into the ethics of self-realization, provided and still provides for a spiritual need which has been felt in divers ages and which was never more urgent than it is to-day. For it is to-day, when supernatural religion is losing its hold on us, that the secret desire of the heart for the support and guidance which the religion of nature can alone afford, is making itself felt as it has never been felt before. And if the religion of nature is permanently to satisfy our deeper needs, it must take the form of devotion to the natural end of man's being, the end which the seers of the Upaniṣads discerned and set before us, the end of oneness with that divine or universal self which is at once the soul of all things and the true being of each individual man. In other words, it is as the gospel of spiritual evolution that the religion of nature must make its appeal to our semi-pagan world. It was the gospel of spiritual evolution which Buddha, true to the spirit of the Upaniṣads, preached 2,500 years ago,¹ and it is for a re-presentation of the same gospel, in the spirit of the same philosophy, that the world is waiting now.

¹ It was the gospel of spiritual evolution which Christ preached in a later age, to a different audience and through the medium of other forms of thought. Such at least is my earnest conviction. Of the two pivotal sayings, 'I and my Father are one,' and 'Be ye perfect even as your Father which is in heaven is perfect,' the former falls into line with the spiritual idealism of the Upaniṣads, the latter into line with the ethical idealism of Buddha. The notation, as might be expected, is different: but the idea and the ideal are the same.

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