

## 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 caityanyam 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 cakṣūṃṣi 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.*

<sup>1</sup> I Kings, VIII. 30.

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

<sup>3</sup> *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 amṛtatvaṃ hi vindate ātmanā vindate vīryaṃ 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.'<sup>1</sup>

'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.'<sup>2</sup>

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

<sup>2</sup> *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. vicitya.*

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 vyañānata 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 vāyum 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 evākāśe 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 tadāvatīryāham 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 bhagavatī, 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.'<sup>1</sup>

#### 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

<sup>1</sup> 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.<sup>1</sup> 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.*

<sup>1</sup> *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*.