An admirable statement of the aims of the Library of Philosophy was provided by the first editor, the late Professor J. H. Muirhead, in his description of the original programme printed in Erdmann’s *History of Philosophy* under the date 1890. This was slightly modified in subsequent volumes to take the form of the following statement.

“The Muirhead Library of Philosophy was designed as a contribution to the History of Modern Philosophy under the heads: first of Different Schools of Thought—Sensationalist, Realist, Idealist, Intuitivist; secondly of different Subjects—Psychology, Ethics, Political Philosophy, Theology. While much had been done in England in tracing the course of evolution in nature, history, economics, morals and religion, little had been done in tracing the development of thought on these subjects. Yet “the evolution of opinion is part of the whole evolution”.

‘By the co-operation of different writers in carrying out this plan it was hoped that a thoroughness and completeness of treatment, otherwise unattainable, might be secured. It was believed also that from writers mainly British and American fuller consideration of English Philosophy than it had hitherto received might be looked for. In the earlier series of books containing, among others, Bosanquet’s *History of Aesthetic*, Pfleiderer’s *Rational Theology since Kant*, Albee’s *History of English Utilitarianism*, Bonar’s *Philosophy and Political Economy*, Brett’s *History of Psychology*, Ritchie’s *Natural Rights*, these objects were to a large extent effected.

‘In the meantime original work of a high order was being produced both in England and America by such writers as Bradley, Stout, Bertrand Russell, Baldwin, Urban, Montague, and others, and a new interest in foreign works, German, French and Italian, which had either become classical or were attracting public attention, had developed. The scope of the Library thus became extended into something more international, and it is entering on the fifth decade of its existence in the hope that it may contribute to that mutual understanding between countries which is so pressing a need of the present time.’

The need which Professor Muirhead stressed is no less pressing today, and few will deny that philosophy has much to do with enabling us to meet it, although no one, least of all...
Muirhead himself, would regard that as the sole, or even the main, object of philosophy. As Professor Muirhead continues to lend the distinction of his name to the Library of Philosophy it seemed not inappropriate to allow him to recall us to these aims in his own words. The emphasis on the history of thought also seemed to me very timely, and the number of important works promised for the Library in the very near future augur well for the continued fulfilment, in this and other ways, of the expectations of the original editor.

H D LEWIS
RHEAD LIBRARY OF PHILOSOPHY

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*Nature, Mind and Modern Science* by E Harris
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*Philosophical Papers* by G E. Moore
*Philosophy and Illusion* by Morris Lazerowitz
*Philosophy in America* by Max Black
*Philosophy and Political Economy* by James Bonar
*Philosophy and Religion* by Axel Hagerstrom
*Philosophy of Space and Time* by Michael Whiteeman
*Philosophy of Whitehead* by W. Mays
*The Platonic Tradition in Anglo-Saxon Philosophy* by John H. Muirhead
*The Principal Upanishads* by Radakrishnan
*The Problems of Perception* by R J. Hirst
*Reason and Goodness* by Brand Blanshard
*The Relevance of Whitehead* by Ivor Leclerc
*Some Main Problems of Philosophy* by G E. Moore
*Studies in the Metaphysics of Bradley* by Sushil Kumar Sakena
*The Theological Frontier of Ethics* by W G. MacLagan
*Time and Free Will* by Henri Bergson translated by F G. Pogson
*The Transcendence of the Cave* by J N. Findlay
*Values and Intentions* by J N. Findlay
*The Ways of Knowing or The Methods of Philosophy* by W P. Montague
THE PRINCIPAL UPANIŠADS
By Radhakrishnan

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Recovery of Faith

Religion in a Changing World

The Bhagavadgītā

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THE PRINCIPAL
UPANIŚADS

EDITED WITH
INTRODUCTION, TEXT, TRANSLATION
AND NOTES BY
S. RADHAKRISHNAN

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HUMAN nature is not altogether unchanging but it does remain sufficiently constant to justify the study of ancient classics. The problems of human life and destiny have not been superseded by the striking achievements of science and technology. The solutions offered, though conditioned in their modes of expression by their time and environment, have not been seriously affected by the march of scientific knowledge and criticism. The responsibility laid on man as a rational being, to integrate himself, to relate the present to the past and the future, to live in time as well as in eternity, has become acute and urgent. The Upanisads, though remote in time from us, are not remote in thought. They disclose the working of the primal impulses of the human soul which rise above the differences of race and of geographical position. At the core of all historical religions there are fundamental types of spiritual experience though they are expressed with different degrees of clarity. The Upanisads illustrate and illuminate these primary experiences.

'These are really the thoughts of all men in all ages and lands, they are not original with me. If they are not yours as much as mine, they are nothing or next to nothing,' said Walt Whitman. The Upanisads deal with questions which arise when men begin to reflect seriously and attempt answers to them which are not very different, except in their approach and emphasis from what we are now inclined to accept. This does not mean that the message of the Upanisads, which is as true today as ever, commits us to the different hypotheses about the structure of the world and the physiology of man. We must make a distinction between the message of the Upanisads and their mythology. The latter is liable to correction by advances in science. Even this mythology becomes intelligible if we place ourselves as far as possible at the viewpoint of those who conceived it. Those parts of the Upanisads which seem to us today to be trivial, tedious and almost unmeaning, should have had value and significance at the time they were composed.

Anyone who reads the Upanisads in the original Sanskrit will be caught up and carried away by the elevation, the poetry, the compelling fascination of the many utterances through which they lay bare the secret and sacred relations of the
human soul and the Ultimate Reality. When we read them, we cannot help being impressed by the exceptional ability, earnestness and ripeness of mind of those who wrestled with these ultimate questions. These souls who tackled these problems remain still and will remain for all time in essential harmony with the highest ideals of civilisation.

The Upanisads are the foundations on which the beliefs of millions of human beings, who were not much inferior to ourselves, are based. Nothing is more sacred to man than his own history. At least as memorials of the past, the Upanisads are worth our attention.

A proper knowledge of the texts is an indispensable aid to the understanding of the Upanisads. There are parts of the Upanisads which repel us by their repetitiveness and irrelevance to our needs, philosophical and religious. But if we are to understand their ideas, we must know the atmosphere in which they worked. We must not judge ancient writings from our standards. We need not condemn our fathers for having been what they were or ourselves for being somewhat different from them. It is our task to relate them to their environment, to bridge distances of time and space and separate the transitory from the permanent.

There is a danger in giving only carefully chosen extracts. We are likely to give what is easy to read and omit what is difficult, or give what is agreeable to our views and omit what is disagreeable. It is wise to study the Upanisads as a whole, their striking insights as well as their commonplace assumptions. Only such a study will be historically valuable. I have therefore given in full the classical Upanisads, those commented on or mentioned by Śamkara. The other Upanisads are of a later date and are sectarian in character. They represent the popular gods, Śiva, Visnu, Śakti, as manifestations of the Supreme Reality. They are not parts of the original Veda, are of much later origin and are not therefore as authoritative as the classical Upanisads. If they are all to be included, it would be difficult to find a Publisher for so immense a work. I have therefore selected a few other Upanisads, some of those to which references are made by the great teachers, Śamkara and Rāmānuja.

In the matter of translation and interpretation, I owe a heavy debt, directly and indirectly, not only to the classical commentators but also to the modern writers who have worked
on the subject. I have profited by their tireless labours. The careful reader will find, I hope, that a small advance in a few places at least has been made in this translation towards a better understanding of the texts.

Passages in verse are not translated into rhyme as the padding and inversion necessary for observing a metrical pattern take away a great deal from the dignity and conciseness of the original.

It is not easy to render Sanskrit religious and philosophical classics into English for each language has its own characteristic genius. Language conveys thought as well as feeling. It falls short of its full power and purpose, if it fails to communicate the emotion as fully as it conveys the idea. Words convey ideas but they do not always express moods. In the Upaniṣads we find harmonies of speech which excite the emotions and stir the soul. I am afraid that it has not been possible for me to produce in the English translation the richness of melody, the warmth of spirit, the power of enchantment that appeals to the ear, heart and mind. I have tried to be faithful to the originals, sometimes even at the cost of elegance. I have given the texts with all their nobility of sound and the feeling of the numinous.

For the classical Upaniṣads the text followed is that commented on by Śaṅkara. A multitude of variant readings of the texts exist, some of them to be found in the famous commentaries, others in more out of the way versions. The chief variant readings are mentioned in the notes. As my interest is philosophical rather than linguistic, I have not discussed them. In the translation, words which are omitted or understood in Sanskrit or are essential to complete the grammatical structure are inserted in brackets.

We cannot bring to the study of the Upaniṣads virgin minds which are untouched by the views of the many generations of scholars who have gone before us. Their influence may work either directly or indirectly. To be aware of this limitation, to estimate it correctly is of great importance in the study of ancient texts. The classical commentators represent in their works the great oral traditions of interpretation which have been current in their time. Centuries of careful thought lie behind the exegetical traditions as they finally took shape. It would be futile to neglect the work of the commentators as there are words and passages in the Upaniṣads of which we
could make little sense without the help of the commentators.

We do not have in the Upanisads a single well-articulated system of thought. We find in them a number of different strands which could be woven together in a single whole by sympathetic interpretation. Such an account involves the expression of opinions which can always be questioned. Impartiality does not consist in a refusal to form opinions or in a futile attempt to conceal them. It consists in rethinking the thoughts of the past, in understanding their environment, and in relating them to the intellectual and spiritual needs of our own time. While we should avoid the attempt to read into the terms of the past the meanings of the present, we cannot overlook the fact that certain problems are the same in all ages. We must keep in mind the Buddhist saying 'Whatever is not adapted to such and such persons as are to be taught cannot be called a teaching.' We must remain sensitive to the prevailing currents of thought and be prepared, as far as we are able, to translate the universal truth into terms intelligible to our audience, without distorting their meaning. It would scarcely be possible to exaggerate the difficulty of such a task, but it has to be undertaken. If we are able to make the seeming abstractions of the Upanisads flame anew with their ancient colour and depth, if we can make them pulsate with their old meaning, they will not appear to be altogether irrelevant to our needs, intellectual and spiritual. The notes are framed in this spirit.

The Upanisads which base their affirmations on spiritual experience are invaluable for us, as the traditional props of faith, the infallible scripture, miracle and prophecy are no longer available. The irreligion of our times is largely the product of the supremacy of religious technique over spiritual life. The study of the Upanisads may help to restore to fundamental things of religion that reality without which they seem to be meaningless.

Besides, at a time when moral aggression is compelling people to capitulate to queer ways of life, when vast experiments in social structure and political organisation are being made at enormous cost of life and suffering, when we stand perplexed and confused before the future with no clear light to guide our way, the power of the human soul is the only refuge. If we resolve to be governed by it, our civilisation may
enter upon its most glorious epoch. There are many 'dis-
satisfied children of the spirit of the west,' to use Romain
Rolland's phrase, who are oppressed that the universality of
her great thoughts has been defamed for ends of violent action,
that they are trapped in a blind alley and are savagely crushing
each other out of existence. When an old binding culture is
being broken, when ethical standards are dissolving, when we
are being aroused out of apathy or awakened out of uncon-
sciousness, when there is in the air general ferment, inward
stirring, cultural crisis, then a high tide of spiritual agitation
sweeps over peoples and we sense in the horizon something
novel, something unprecedented, the beginnings of a spiritual
renaissance. We are living in a world of freer cultural inter-
course and wider world sympathies. No one can ignore his
neighbour who is also groping in this world of sense for the
world unseen. The task set to our generation is to reconcile
the varying ideals of the converging cultural patterns and help
them to sustain and support rather than combat and destroy
one another. By this process they are transformed from within
and the forms that separate them will lose their exclusivist
meaning and signify only that unity with their own origins and
inspirations.

The study of the sacred books of religions other than one's
own is essential for speeding up this process. Students of Chris-
tian religion and theology, especially those who wish to make
Indian Christian thought not merely 'geographically' but
'organically' Indian, should understand their great heritage
which is contained in the Upaniṣads.

For us Indians, a study of the Upaniṣads is essential, if we
are to preserve our national being and character. To discover
the main lines of our traditional life, we must turn to our
classics, the Vedas and the Upaniṣads, the Bhagavad-gītā and
the Dhamma-pada. They have done more to colour our minds
than we generally acknowledge. They not only thought many
of our thoughts but coined hundreds of the words that we use
in daily life. There is much in our past that is degrading and
deficient but there is also much that is life-giving and elevating.
If the past is to serve as an inspiration for the future, we have
to study it with discrimination and sympathy. Again, the
highest achievements of the human mind and spirit are not
limited to the past. The gates of the future are wide open.
While the fundamental motives, the governing ideas which
The Principal Upamsads

constitute the essential spirit of our culture are a part of our very being, they should receive changing expression according to the needs and conditions of our time. There is no more inspiring task for the student of Indian thought than to set forth some phases of its spiritual wisdom and bring them to bear on our own life. Let us, in the words of Socrates, 'turn over together the treasures that wise men have left us, glad if in so doing we make friends with one another.'

The two essays written for the Philosophy of the Upamsads (1924), which is a reprint of chapter IV from my Indian Philosophy, Volume I, by Rabindranath Tagore and Edmond Holmes, are to be found in the Appendices A and B respectively. I am greatly indebted to my distinguished and generous friends Professors Suniti Kumar Chatterji, and Siddhesvar Bhattacharya for their great kindness in reading the proofs and making many valuable suggestions.

Moscow, October, 1951

S R.
CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>5</td>
</tr>
<tr>
<td>Scheme of Transliteration</td>
<td>13</td>
</tr>
<tr>
<td>List of Abbreviations</td>
<td>14</td>
</tr>
<tr>
<td>Introduction</td>
<td>15</td>
</tr>
<tr>
<td>I. General Influence</td>
<td>17</td>
</tr>
<tr>
<td>II. The Term 'Upaniṣad'</td>
<td>19</td>
</tr>
<tr>
<td>III. Number, Date and Authorship</td>
<td>20</td>
</tr>
<tr>
<td>IV. The Upaniṣads as the Vedānta</td>
<td>24</td>
</tr>
<tr>
<td>V. Relation to the Vedas: The Ṛg Veda</td>
<td>27</td>
</tr>
<tr>
<td>VI. The Yajur, the Sāma and the Atharva Vedas</td>
<td>44</td>
</tr>
<tr>
<td>VII. The Brāhmanas</td>
<td>46</td>
</tr>
<tr>
<td>VIII. The Āranyakas</td>
<td>47</td>
</tr>
<tr>
<td>IX. The Upanisads</td>
<td>48</td>
</tr>
<tr>
<td>X. Ultimate Reality: Brahman</td>
<td>52</td>
</tr>
<tr>
<td>XI. Ultimate Reality, Ātman</td>
<td>73</td>
</tr>
<tr>
<td>XII. Brahman as Ātman</td>
<td>77</td>
</tr>
<tr>
<td>XIII. The Status of the World and the Doctrine of Māyā and Avidyā</td>
<td>78</td>
</tr>
<tr>
<td>XIV. The Individual Self</td>
<td>90</td>
</tr>
<tr>
<td>XV. Knowledge and Ignorance</td>
<td>95</td>
</tr>
<tr>
<td>XVI. Ethics</td>
<td>104</td>
</tr>
<tr>
<td>XVII Karma and Rebirth</td>
<td>113</td>
</tr>
</tbody>
</table>
The Principal Upanisads

XVIII. Life Eternal
XIX. Religion

TEXT, TRANSLATION AND NOTES

I. Brhad-āranyaka Upanisad
II. Chāndogya Upanisad
III. Āstāraṇya Upanisad
IV. Tattvārīya Upanisad
V. Iṣa Upanisad
VI. Kena Upanisad
VII. Katha Upanisad
VIII. Praśna Upanisad
IX. Mundaka Upanisad
X. Māndūkya Upanisad
XI. Švetāśvatara Upanisad
XII. Kausitaki Brāhmaṇa Upanisad
XIII. Maitri Upanisad
XIV. Subāla Upanisad
XV. Jābala Upanisad
XVI. Pāingala Upanisad
XVII. Kāvalya Upanisad
XVIII. Vajrasūcikā Upanisad

Appendices
(a) Rabindranath Tagore on The Upanisads
(b) Edmond Holmes on The Upanisads

Selected Bibliography
General Index
SCHEME OF TRANSLITERATION

<table>
<thead>
<tr>
<th>Vowels</th>
<th>a ā i ī u ū ū́ ū́́ e ai o au</th>
</tr>
</thead>
<tbody>
<tr>
<td>anusvāra</td>
<td>m</td>
</tr>
<tr>
<td>visarga</td>
<td>ḥ</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Consonants</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>gutturals</td>
<td>k  kh  g  gh  n</td>
</tr>
<tr>
<td>palatals</td>
<td>c  ch  ķ  jh  ŋ</td>
</tr>
<tr>
<td>cerebrals</td>
<td>ʈ  th  ɖ  dh  n</td>
</tr>
<tr>
<td>dentals</td>
<td>t  th  ɖ  dh  n</td>
</tr>
<tr>
<td>labials</td>
<td>p  ph  b  bh  m</td>
</tr>
<tr>
<td>scms-vowels</td>
<td>y  r  l  v</td>
</tr>
<tr>
<td>sibilants</td>
<td>s  ƛs  in  sun</td>
</tr>
<tr>
<td></td>
<td>ʆ  palatal sibilant pronounced like the soft s of Russian</td>
</tr>
<tr>
<td></td>
<td>ʂ  cerebral sibilant as in shun</td>
</tr>
<tr>
<td>aspirate</td>
<td>h</td>
</tr>
</tbody>
</table>
### LIST OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Text</th>
<th>Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ātareya Upaniṣad</td>
<td>A U</td>
</tr>
<tr>
<td>Anandagiri</td>
<td>A</td>
</tr>
<tr>
<td>Bhagavad-gītā</td>
<td>B.G.</td>
</tr>
<tr>
<td>Brhad-āranyaka Upaniṣad</td>
<td>B U.</td>
</tr>
<tr>
<td>Brahma Sūtra</td>
<td>B S</td>
</tr>
<tr>
<td>Chāndogya Upaniṣad</td>
<td>C U.</td>
</tr>
<tr>
<td>Indian Philosophy by Radhakrishnan</td>
<td>I P.</td>
</tr>
<tr>
<td>Īśa Upaniṣad</td>
<td>Īśa</td>
</tr>
<tr>
<td>Jābāla Upaniṣad</td>
<td>Jābāla</td>
</tr>
<tr>
<td>Kena Upaniṣad</td>
<td>Kena</td>
</tr>
<tr>
<td>Kaṭha Upaniṣad</td>
<td>Kaṭha</td>
</tr>
<tr>
<td>Kauśitaki Upaniṣad</td>
<td>K U</td>
</tr>
<tr>
<td>Mahābhārata</td>
<td>M B</td>
</tr>
<tr>
<td>Maitrī Upaniṣad</td>
<td>Maitrī</td>
</tr>
<tr>
<td>Māndūkya Upaniṣad</td>
<td>Mā U.</td>
</tr>
<tr>
<td>Mundaka Upaniṣad</td>
<td>M U</td>
</tr>
<tr>
<td>Paṅgala Upaniṣad</td>
<td>Paṅgala</td>
</tr>
<tr>
<td>Praśna Upaniṣad</td>
<td>Praśna</td>
</tr>
<tr>
<td>Rangarāmānuja</td>
<td>R</td>
</tr>
<tr>
<td>Rāmānuja’s Commentary on the Brahma Sūtra</td>
<td>R B.</td>
</tr>
<tr>
<td>Rāmānuja’s Commentary on the Bhagavad-gītā</td>
<td>R B G.</td>
</tr>
<tr>
<td>Ṛg Veda</td>
<td>R V</td>
</tr>
<tr>
<td>Śaṅkara</td>
<td>Ś</td>
</tr>
<tr>
<td>Śaṅkara’s Commentary on the Brahma Sūtra</td>
<td>S B</td>
</tr>
<tr>
<td>Śaṅkara’s Commentary on the Bhagavad-gītā</td>
<td>S B G</td>
</tr>
<tr>
<td>Subāla Upaniṣad</td>
<td>Subāla</td>
</tr>
<tr>
<td>Śvetāśvatara Upaniṣad</td>
<td>S U.</td>
</tr>
<tr>
<td>Tatātvrīya Upaniṣad</td>
<td>T U.</td>
</tr>
<tr>
<td>Upaniṣad</td>
<td>U</td>
</tr>
<tr>
<td>Variant</td>
<td>V</td>
</tr>
</tbody>
</table>
INTRODUCTION
I

GENERAL INFLUENCE

The Upanisads represent a great chapter in the history of the human spirit and have dominated Indian philosophy, religion and life for three thousand years. Every subsequent religious movement has had to show itself to be in accord with their philosophical statements. Even doubting and denying spirits found in them anticipations of their hesitancies, misgivings and negations. They have survived many changes, religious and secular, and helped many generations of men to formulate their views on the chief problems of life and existence.

Their thought by itself and through Buddhism influenced even in ancient times the cultural life of other nations far beyond the boundaries of India, Greater India, Tibet, China, Japan and Korea and in the South, in Ceylon, the Malay Peninsula and far away in the islands of the Indian and the Pacific Oceans. In the West, the tracks of Indian thought may be traced far into Central Asia, where, buried in the sands of the desert, were found Indian texts.

The Upanisads have shown an unparalleled variety of appeal during these long centuries and have been admired by different people, for different reasons, at different periods. They are said

1 'For the historian, who pursues the history of human thought, the Upanisads have a yet far greater significance. From the mystical doctrines of the Upanisads, one current of thought may be traced to the mysticism of the Persian Sufism, to the mystic, theosophical logos doctrine of the Neo-Platonics and the Alexandrian Christian mystics, Eckhart and Tauler, and finally to the philosophy of the great German mystic of the nineteenth century, Schopenhauer. Winteritz: A History of Indian Literature E T Vol I (1927), p 266. See Eastern Religions and Western Thought Second Edition (1940), Chapters IV, V, VI, VII. It is said that Schopenhauer had the Latin text of the Upanisads on his table and 'was in the habit, before going to bed, of performing his devotions from its pages.' Bloomfield Religion of the Veda (1908), p. 55.

2 'From every sentence [of the Upanisads], deep original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. In the whole world, there is no study so elevating as that of the Upanisads. They are products of the highest wisdom. They are destined sooner or later to become the faith of the people.' Schopenhauer.
to provide us with a complete chart of the unseen Reality, to give us the most immediate, intimate and convincing light on the secret of human existence, to formulate, in Deussen’s words, ‘philosophical conceptions unequalled in India or perhaps anywhere else in the world,’ or to tackle every fundamental problem of philosophy. All this may be so or may not be so. But of one thing there is no dispute, that those earnest spirits have known the fevers and ardours of religious seeking, they have expressed that pensive mood of the thinking mind which finds no repose except in the Absolute, no rest except in the Divine. The ideal which haunted the thinkers of the Upanisads, the ideal of man’s ultimate beatitude, the perfection of knowledge, the vision of the Real in which the religious hunger of the mystic for divine vision and the philosopher’s ceaseless quest for truth are both satisfied is still our ideal.

A N. Whitehead speaks to us of the real which stands behind and beyond and within the passing flux of this world, ‘something which is real and yet waiting to be realised, something which is a remote possibility and yet the greatest of present facts, something that gives meaning to all that passes, and yet eludes apprehension, something whose possession is the final good, and yet is beyond all reach, something which is the ultimate ideal and the hopeless quest.’ A metaphysical curiosity for a theoretical explanation of the world as much as a passionate longing for liberation is to be found in the Upanisads. Their ideas do not only enlighten our minds but stretch our souls.

If the ideas of the Upanisads help us to rise above the glamour of the fleshly life, it is because their authors, pure of soul, ever striving towards the divine, reveal to us their pictures of the splendours of the unseen. The Upanisads are respected not because they are a part of śruti or revealed literature and so hold a reserved position but because they have inspired generations of Indians with vision and strength by their inexhaustible significance and spiritual power. Indian thought...

1 Cp W. B. Yeats ‘Nothing that has disturbed the schools to controversy escaped their notice’ Preface to the Ten Principal Upanisads (1937), p. xi

has constantly turned to these scriptures for fresh illumination and spiritual recovery or recommencement, and not in vain. The fire still burns bright on their altars. Their light is for the seeing eye and their message is for the seeker after truth.

II

THE TERM 'UPANIŠAD'

The word 'upamśad' is derived from upa (near), ni (down) and sad (to sit), i.e. sitting down near. Groups of pupils sit near the teacher to learn from him the secret doctrine. In the quietude of forest hermitages the Upaniśad thinkers pondered on the problems of the deepest concern and communicated their knowledge to fit pupils near them. The seers adopt a certain reticence in communicating the truth. They wish to be satisfied that their pupils are spiritually and not carnally minded.

To respond to spiritual teaching, we require the spiritual disposition.

The Upaniṣads contain accounts of the mystic significance of the syllable aum, explanations of mystic words like tajjalān, which are intelligible only to the initiated, and secret texts and esoteric doctrines. Upaniṣad became a name for a mystery, a secret, rahasyam, communicated only to the tested few.

1 In an article on Christian Vedāntism, Mr R Gordon Milburn writes, 'Christianity in India needs the Vedānta. We missionaries have not realised this with half the clearness that we should. We cannot move freely and joyfully in our own religion; because we have not sufficient terms and modes of expression wherewith to express the more immanent aspects of Christianity. A very useful step would be the recognition of certain books or passages in the literature of the Vedānta as constituting what might be called an Ethic Old Testament. The permission of ecclesiastical authorities could then be asked for reading passages found in such a canon of Ethic Old Testament at divine service along with passages from the New Testament as alternatives to the Old Testament lessons.' Indian Interpreter 1913

2 Cut Plato. 'To find the Father and Maker of this universe is a hard task, and when you have found him, it is impossible to speak of him before all people.' Timaeus

3 guhyā adesāh. C.U III 52 paramām guhyam Katha I. 3. 17.
vedānte paramām guhyam S.U VI 22
the question of man's final destiny was raised, Yājñavalkya took his pupil aside and whispered to him the truth. According to the Chandogya Upanisad, the doctrine of Brahman may be imparted by a father to his elder son or to a trusted pupil, but not to another, whoever he may be, even if the latter should give him the whole earth surrounded by the waters and filled with treasures. In many cases it is said that the teacher communicates the secret knowledge only after repeated entreaty and severe testing.

Śamkara derives the word upamāsa as a substantive from the root sa, 'to loosen,' 'to reach' or 'to destroy' with upa and m as prefixes and kṛup as termination. If this derivation is accepted, upamāsa means brahma-knowledge by which ignorance is loosened or destroyed. The treatises that deal with brahma-knowledge are called the Upanisads and so pass for the Vedānta. The different derivations together make out that the Upanisads give us both spiritual vision and philosophical argument. There is a core of certainty which is essentially incomunicable except by a way of life. It is by a strictly personal effort that one can reach the truth.

III

NUMBER, DATE AND AUTHORSHIP

The Upanisads form a literature which has been growing from early times. Their number exceeds two hundred, though

guhyalamatam Mastrī VI 29
abhañyam var brahma bhavan ya evam veda, ṯi rahasyam Nṛśimhottara-īpam I VIII
dharme rahasy upamāsa syāt Amarakosa
upamāsam rahasyam ya cintyam Ś on Kena IV 7. The injunction of secrecy about the mysteries reserved for the initiated is found among the Orphics and the Pythagoreans.

1 BUVIII 2 13
2 III 11 5, BUVIII 2 13
3 Introduction to the Kātaka. In his commentary on TUV, he says, upamāsanam va asyām param ōreya ti
4 Oldenberg suggests that the real sense of Upanisad is worship or reverence, which the word upāśana signifies. Upāśana brings about oneness with the object worshipped. See Keith The Religion and Philosophy of the Veda and the Upanisads (1925), p. 492.
the Indian tradition puts it at one hundred and eight.\(^1\) Prince Muhammad Dara Shikoh’s collection translated into Persian (1656–1657) and then into Latin by Anquetil Duperron (1801 and 1802) under the title *Oupnckhat*, contained about fifty. Colebrooke’s collection contained fifty-two, and this was based on Nārāyana’s list (c. A.D. 1400). The principal Upaniṣads are said to be ten. Saṁkara commented on eleven, *Īṣa, Kena, Katha, Prāśna, Mundaka, Māndūkya, Tattvārtha, Aitareya, Chāndogya, Brhad-āranyaka* and *Śvetāśvatara*. He also refers to the *Kauṣī-laki, Jābāla, Mahānārāyana* and *Paimgala* Upaniṣads in his commentary on the *Brahma Sūtra*. These together with the *Maitrāyanīya* or *Maitrī Upaniṣad* constitute the principal Upaniṣads. Rāmānuja uses all these Upaniṣads as also the *Subāla* and the *Cūlśa*. He mentions also the *Garbha*, the *Jābāla* and the *Mahā* Upaniṣads. Vidyārāṇya includes *Nṛṣi-nihottara-tāpani* Upaniṣad among the twelve he explained in his *Sarvopaniṣad-arthānubhūt-prakāśa*. The other Upaniṣads which have come down are more religious than philosophical. They belong more to the Purāṇa and the Tantra than to the Veda. They glorify Vedānta or Yoga or Saṁnyāsa or extol the worship of Śiva, Śakti or Viśṇu.\(^2\)

\(^1\) See the *Muktikā U*, where it is said that salvation may be attained by a study of the hundred and eight Upaniṣads. 1 30–39

\(^2\) There is, however, considerable argument about the older and more original Upaniṣads. Max Muller translated the eleven Upaniṣads quoted by Saṁkara together with *Maitrāyanīya* Deussen, though he translated no less than sixty, considers that fourteen of them are original and have a connection with Vedic schools. Hume translated the twelve which Max Muller selected and added to them the *Māndūkya*. Keith in his *Religion and Philosophy of the Veda and the Upaniṣads* includes the *Mahānārāyana*. His list of fourteen is the same as that of Deussen.

English translations of the Upaniṣads have appeared in the following order. Ram Mohan Roy (1832), Roer (1853), *Bibliotheca Indica* Max Muller (1879–1884) *Sacred Books of the East*, Mead and Chattopādhyāya (1896, London Theosophical Society), Sitārām Śāstri and Gangānāth Jhā (1898–1901), (G. A. Natesan, Madras), Sitānāth Tattvabhūsān (1900), S. C. Vasu (1911), R. Hume (1921) E B Cowell, Hiriyanna, Dvivedi, Mahādeva Śāstri and Śri Aurobindo have published translations of a few Upaniṣads.

Saṁkara’s commentaries on the principal Upaniṣads are available in English translations also. His interpretations are from the standpoint of *advaita* or non-dualism. Rangarāmānuja has adopted the point of view of Rāmānuja in his commentaries on the Upaniṣads. Madhva’s commentaries are from the standpoint of dualism. Extracts from his
Modern criticism is generally agreed that the ancient prose Upaniṣads, Āstareya, Kausitaki, Chāndogya, Kena, Taittiriya and Brhadāranyaka, together with Īṣa and Katha belong to the eighth and seventh centuries BC. They are all pre-Buddhistic. They represent the Vedānta in its pure original form and are the earliest philosophical compositions of the world. These Upanisads belong to what Karl Jaspers calls the Axial Era of the world, 800 to 300 BC, when man for the first time simultaneously and independently in Greece, China and India questioned the traditional pattern of life.

As almost all the early literature of India was anonymous, we do not know the names of the authors of the Upaniṣads. Some of the chief doctrines of the Upanisads are associated with the names of renowned sages as Āruṇi, Yājñavalkya, Bālāki, Śvetaketu, Śāndilya. They were, perhaps, the early exponents of the doctrines attributed to them. The teachings were developed in parīsads or spiritual retreats where teachers and pupils discussed and defined the different views.

As a part of the Veda, the Upanisads belong to śrutī or revealed literature. They are immemorial, sanātana, timeless. Their truths are said to be breathed out by God or visioned by the seers. They are the utterances of the sages who speak out of the fullness of their illumined experience. They are not reached by ordinary perception, inference or reflection,¹ but seen by the seers, even as we see and not infer the wealth and riot of colour in the summer sky. The seers have the same sense of assurance and possession of their spiritual vision as we have of our physical perception. The sages are men of 'direct' vision, in the words of Yāska, sāksāt-kyta-dharmānāh, and the records of their experiences are the facts to be considered by any philosophy of religion. The truths revealed to the seers are not mere reports of introspection which are purely subjective. The inspired sages proclaim that the knowledge they communicate is not what they discover for themselves. It is revealed to

commentaries are found in the edition of the Upanisads published by the Pānmi Office, Allahabad.

¹ They are relevant in matters which cannot be reached by perception and inference aprāpte śāśvam arthavaḥ Mimāṁśā Sūtra I 1 5
them without their effort. Though the knowledge is an experience of the seer, it is an experience of an independent reality which impinges on his consciousness. There is the impact of the real on the spirit of the experiencer. It is therefore said to be a direct disclosure from the 'wholly other,' a revelation of the Divine Symbolically, the Upaniṣads describe revelation as the breath of God blowing on us. 'Of that great being, this is the breath, which is the Rg Veda.' The divine energy is compared to the breath which quickens. It is a seed which fertilises or a flame which kindles the human spirit to its finest issues. It is interesting to know that the Brhad-āraṇyaka Upaniṣad tells us that not only the Vedas but history, sciences and other studies are also 'breathed forth by the great God.'

The Vedas were composed by the seers when they were in a state of inspiration. He who inspires them is God. Truth is impersonal, apaurusṣya and eternal, nitya. Inspiration is a joint activity, of which man's contemplation and God's revelation are two sides. The Śvetāśvatara Upaniṣad says that the sage Śvetāśvatara saw the truth owing to his power of contemplation, tapah-prabhāva, and the grace of God, deva-prasāda. The dual significance of revelation, its subjective and objective character, is suggested here.

The Upaniṣads are vehicles more of spiritual illumination than of systematic reflection. They reveal to us a world of rich and varied spiritual experience rather than a world of abstract

1 puruṣa-prayātanā vinā prakāṭibhūta Ś.
2 B U. II 1 10, M U II 1 6; R V. X 90 9.
3 II 4 10 The Naivāyikas maintain that the Vedas were composed by God, while the Mimāṃsakas hold that they were not composed at all either by man or by God, but have existed from all eternity in the form of sounds. It is perhaps a way of saying that the timeless truths of eternity exist from everlasting to everlasting Aristotle regards the fundamental truths of religion as eternal and indestructible.
4 With reference to the prophets, Athenagoras says: 'While entranced and deprived of their natural powers of reason by the influence of the Divine Spirit, they uttered that which was wrought in them, the spirit using them as its instrument as a flute-player might blow a flute' Apol IX.
Cp 'Howbeit, when he the spurt of truth is come he shall guide you unto all the truth, for he shall not speak from himself, but whatsoever things he shall hear, these shall he speak.' John XVI 13.
5 VI 21
philosophical categories. Their truths are verified not only by logical reason but by personal experience. Their aim is practical rather than speculative. Knowledge is a means to freedom. Philosophy, brahma-vidyā, is the pursuit of wisdom by a way of life.

IV

THE UPAŅIŠADS AS THE VEDĀNTA

The Vedānta meant originally the Upaniṣads, though the word is now used for the system of philosophy based on the Upaniṣads. Literally, Vedānta means the end of the Veda, vedasya antah, the conclusion as well as the goal of the Vedas. The Upaniṣads are the concluding portions of the Vedas. Chronologically they come at the end of the Vedic period. As the Upaniṣads contain abstruse and difficult discussions of ultimate philosophical problems, they were taught to the pupils at about the end of their course. When we have Vedic recitations as religious exercises, the end of these recitals is generally from the Upaniṣads. The chief reason why the Upaniṣads are called the end of the Veda is that they represent the central aim and meaning of the teaching of the Veda. The content of the Upaniṣads is vedānta vyāśana, the wisdom of the Vedānta. The Samhītās and the Brāhmaṇas, which are the hymns and the liturgical books, represent the karma-kanda or the ritual portion, while the Upaniṣads represent the jñāna-kanda or the knowledge portion. The learning of the hymns and the performance of the rites are a preparation for true enlightenment.

The Upaniṣads describe to us the life of spirit, the same yesterday, to-day and for ever. But our apprehensions of the life of spirit, the symbols by which we express it, change with

2 M U III 2 6 S U speaks of the highest mystery in the Vedānta vedante paramam guhyam VI 22
3 Much of the material in the C U and B U. belongs properly to the Brāhmaṇas
time. All systems of orthodox Indian thought accept the authoritativeness of the Vedas, but give themselves freedom in their interpretation. This variety of interpretation is made possible by the fact that the Upanişads are not the thoughts of a single philosopher or a school of philosophers who follow a single tradition. They are the teachings of thinkers who were interested in different aspects of the philosophical problem, and therefore offer solutions of problems which vary in their interest and emphasis. There is thus a certain amount of fluidity in their thought which has been utilised for the development of different philosophical systems. Out of the wealth of suggestions and speculations contained in them, different thinkers choose elements for the construction of their own systems, not infrequently even through a straining of the texts. Though the Upanişads do not work out a logically coherent system of metaphysics, they give us a few fundamental doctrines which stand out as the essential teaching of the early Upanişads. These are recapitulated in the Brahma Sûtra.

The Brahma Sûtra is an aphoristic summary of the teaching of the Upanişads, and the great teachers of the Vedânta develop their distinctive views through their commentaries on this work. By interpreting the sûtras which are laconic in form and hardly intelligible without interpretation, the teachers justify their views to the reasoning intelligence.

Different commentators attempt to find in the Upanişads and the Brahma Sûtra a single coherent doctrine, a system of thought which is free from contradictions. Bhartrprapañca, who is anterior to Śaṅkara, maintains that the selves and the physical universe are real, though not altogether different from Brahman. They are both identical with and different from Brahman, the three together constituting a unity in diversity. Ultimate Reality evolves into the universal creation sṛṣṭi; and the universe retreats into it at the time of dissolution, pralaya.\(^1\)

The advaita of Śaṅkara insists on the transcendent nature

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1 Even the Buddhists and the Jainas accept the teaching of the Upanişads, though they interpret it in their own ways. See Introduction to Dhamma-pada and Viśesāvaśyaka Bhāsyā, Yaśośīva Ṣa Jaina Grantha-mallē No 35.

2 See Indian Antiquary (1924), pp. 77–86.
of non-dual Brahman and the duality of the world including Isvara who presides over it. Reality is Brahman or Atman. No predication is possible of Brahman as predication involves duality and Brahman is free from all duality. The world of duality is empirical or phenomenal. The saving truth which redeems the individual from the stream of births and deaths is the recognition of his own identity with the Supreme. 'That thou art' is the fundamental fact of all existence. The multiplicity of the universe, the unending stream of life, is real, but only as a phenomenon.

Ramanuja qualifies the non-dual philosophy so as to make the personal God supreme. While Brahman, souls and the world are all different and eternal, they are at the same time inseparable. Inseparability is not identity. Brahman is related to the two others as soul to body. They are sustained by Him and subject to His control. Ramanuja says that while God exists for Himself, matter and souls exist for His sake and subserve His purposes. The three together form an organic whole. Brahman is the inspiring principle of the souls and the world. The souls are different from, but not independent of, God. They are said to be one only in the sense that they all belong to the same class. The ideal is the enjoyment of freedom and bliss in the world of Narayana, and the means to it is either prapattis or bhakti. The individual souls, even when they are freed through the influence of their devotion and the grace of God, retain their separate individuality. For him and Madhva, God, the author of all grace, saves those who give to Him the worship of love and faith.

For Madhva there are five eternal distinctions between (1) God and the individual soul, (2) God and matter, (3) soul and matter, (4) one soul and another, (5) one particle of matter and another. The supreme being endowed with all auspicious qualities is called Visnu, and Laksmi is His power dependent on Him. Moksha is release from rebirth and residence in the abode of Narayana. Human souls are innumerable, and each of them is separate and eternal. The divine souls are destined for salvation. Those who are neither very good nor very bad.

1 CU VI. 8, B.U. I. 4, 10. 2 a-prthak-siddha
are subject to samsāra, and the bad go to hell. Right knowledge of God and devotion to Him are the means to salvation. Without divine grace there can be no salvation.

Baladeva adopts the view of acetitya-bhedābheda. Difference and non-difference are positive facts of experience and yet cannot be reconciled. It is an incomprehensible synthesis of opposites. Rāmānuja, Bhāskara, Nimbārka and Baladeva believe that there is change in Brahman, but not of Brahman.

V

RELATION TO THE VEDAS RG VEDA

Even the most inspired writers are the products of their environment. They give voice to the deepest thoughts of their own epoch. A complete abandonment of the existing modes of thought is psychologically impossible. The writers of the Rg Veda speak of the ancient makers of the path. When there is an awakening of the mind, the old symbols are interpreted in a new way.

In pursuance of the characteristic genius of the Indian mind, not to shake the beliefs of the common men, but to lead them on by stages to the understanding of the deeper philosophical meaning behind their beliefs, the Upamānsads develop the Vedic ideas and symbols and give to them, where necessary, new meanings which relieve them of their formalistic character. Texts from the Vedas are often quoted in support of the teachings of the Upamānsads.

The thought of the Upamānsads marks an advance on the ritualistic doctrines of the Brāhmaṇas, which are themselves different in spirit from the hymns of the Rg Veda. A good deal of time should have elapsed for this long development. The mass of the Rg Veda must also have taken time to produce,
especially when we remember that what has survived is probably a small part compared to what has been lost.¹

Whatever may be the truth about the racial affinities of the Indian and the European peoples, there is no doubt that Indo-European languages derive from a common source and illustrate a relationship of mind. In its vocabulary and inflexions Sanskrit² presents a striking similarity to Greek and Latin. Sir William Jones explained it by tracing them all to a common source. 'The Sanskrit language,' he said in 1786, in an address to the Asiatic Society of Bengal, 'whatever be its antiquity, is of a wonderful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either; yet bearing to both of them a stronger affinity, both in the roots of verbs, and in the forms of grammar, than could possibly have been produced by accident, so strong, indeed, that no philologer could examine them all without believing them to have sprung from some common source which perhaps no longer exists. There is a similar reason, though not quite so forcible, for supposing that both the Gothic and the Celtic, though blended with a different idiom, had the same origin with the Sanskrit, and the old Persian might be added to the same family.'

The oldest Indo-European literary monument is the Rg Veda.³ The word 'Veda,' from VEDA, to know, means knowledge.

¹ 'We have no right to suppose that we have even a hundredth part of the religious and popular poetry that existed during the Vedic age.' Max Muller. Six Systems of Indian Philosophy (1899), p. 41
² sanskrita perfectly constructed speech
³ 'The Veda has a two-fold interest: it belongs to the history of the world and to the history of India. In the history of the world, the Veda fills a gap which no literary work in any other language could fill. It carries us back to times of which we have no records anywhere, and gives us the very words of a generation of men, of whom otherwise we could form but the vaguest estimate by means of conjectures and inferences. As long as man continues to take an interest in the history of his race and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind will belong for ever to the Rg Veda.' Max Muller. Ancient History of Sanskrit Literature (1859), p. 61. The Rg Veda, according to Ragozin, 'is, without the shadow of a doubt, the oldest book of the Aryan family of nations.' Vedas India (1895), p. 114. Winternitz observes, 'If we wish to learn to understand the beginnings of our own culture, if we wish to understand the oldest Indo-European
par excellence, sacred wisdom. Science is the knowledge of secondary causes, of the created details; wisdom is the knowledge of primary causes, of the Uncreated Principle. The Veda is not a single literary work like the Bhagavad-gītā or a collection of a number of books compiled at some particular time as the Tri-pitaka of the Buddhists or the Bible of the Christians, but a whole literature which arose in the course of centuries and was handed down from generation to generation through oral transmission. When no books were available memory was strong and tradition exact. To impress on the people the need for preserving this literature, the Veda was declared to be sacred knowledge or divine revelation. Its sanctity arose spontaneously owing to its age and the nature and value of its contents. It has since become the standard of thought and feeling for Indians.

The name Veda signifying wisdom suggests a genuine spirit of inquiry. The road by which the Vedic sages travelled was the road of those who seek to inquire and understand. The questions they investigate are of a philosophical character. Who, verily, knows and who can here declare it, where it was born and whence comes this creation? The gods are later than this world’s production. Who knows, then, whence it first came into being? According to Śāyaṇa, Veda is the book which describes the transcendent means for the fulfilment of well-being and the avoidance of evils.

There are four Vedas. The Rg Veda which is mainly composed of()

culture, we must go to India, where the oldest literature of an Indo-European people is preserved. For, whatever view we may adopt on the problem of the antiquity of Indian literature, we can safely say that the oldest monument of the literature of the Indians is at the same time the oldest monument of Indo-European literature which we possess. A History of Indian Literature, E T. Vol. I (1927), p. 6 See also Bloomfield: The Religion of the Veda (1908), p. 17. He says that the Rg Veda is not only ‘the most ancient literary monument of India’ but also ‘the most ancient literary document of the Indo-European peoples.’ This literature is earlier than that of either Greece or Israel, and reveals a high level of civilisation among those who found in it the expression of their worship, according to Dr Nicol MacNicol See his Hindu Scriptures (1938), p. XIV

vedayati sa vedah

\[\text{vedayati sa vedah}\]
of songs of praise, the *Yajur Veda*, which deals with sacrificial formulas, the *Sāma Veda* which refers to melodies, and the *Atharva Veda*, which has a large number of magic formulas. Each contains four sections consisting of (i) *Samhitā* or collection of hymns, prayers, benedictions, sacrificial formulas and litanies, (ii) *Brāhmaṇas* or prose treatises discussing the significance of sacrificial rites and ceremonies, (iii) *Āranyakas* or forest texts, which are partly included in the Brāhmaṇas and partly reckoned as independent, and (iv) *Upāmsads*.

*Veda* denotes the whole literature made up of the two portions called *Mantra* and *Brāhmaṇa*. ¹ *Mantra* is derived by Yāska from *manana*, thinking. ² It is that by which the contemplation of God is attempted. *Brāhmaṇa* deals with the elaboration of worship into ritual. Parts of Brāhmaṇas are called *Āranyakas*. Those who continue their studies without marrying are called *aranas* or *aranamānas*. They lived in hermitages or forests. The forests where *aranas* (ascetics) live are called *aranyas*. Their speculations are contained in *Āranyakas*.

Yāska refers to different interpretations of the Vedās by the ritualists (*yājñikas*), the etymologists (*nairukta*), and mythologists (*antihāsikas*). The *Brhad-devatā* which comes after Yāska’s *Nirukta* also refers to various schools of thought in regard to Vedic interpretations. It mentions *ātma-vādins* or those who relate the Vedas to the psychological processes.

The *Rg Veda*, which comprises 1,017 hymns divided into ten books, represents the earliest phase in the evolution of religious consciousness where we have not so much the commandments of priests as the outpourings of poetic minds who were struck by the immensity of the universe and the inexhaustible mystery of life. The reactions of simple yet unsophisticated minds to the wonder of existence are portrayed in these joyous hymns which attribute divinity to the striking aspects of nature. We have worship of *devas*, ³ deities like Śūrya (sun),

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¹ *Mantra-brāhmaṇayor vedā nāmadheyaṃ Āpastamba in Yāska-parabhāṣa*.
² *Nirukta* VII 3 6
³ The *devas* are, according to Amara, the immortals, *amarāḥ*, free from old age, *nīrvarāḥ*, the evershining ones, *devāḥ*, heavenly beings, *tridasāḥ*, the knowing ones, *vibudhāḥ*, and gods or deities, *surāḥ*. 

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The Principal *Upāmsads*
Soma (moon), Agni (fire), Dyaus (sky), Prthivi (earth), Maruts (storm winds), Vāyu (wind), Ap (water), Uṣas (dawn). Even deities whose names are no longer so transparent were originally related to natural phenomena such as Indra, Varuṇa, Mitra, Aditi, Visnu, Pūṣan, the two Āsvins, Rudra and Parjanya. Qualities which emphasise particular important aspects of natural phenomena attained sometimes to the rank of independent deities. Savitr, the inspirer or the life-giver, Vivasvat, the shining, were at first attributes and names of the Sun but later became independent Sun-gods. Some of the deities worshipped by the different tribes were admitted into the Vedic pantheon Pūṣan, originally the Sun-god of a small shepherd tribe, becomes the protector of travellers, the god who knows all the paths. Some deities have their basis in abstract qualities such as śraddhā, faith, manyu, anger. We also come across Rbhus, or elves, Apsaras or nymphs, Gandharvas or forest or field spirits. Asmās who become the enemies of the gods in the later Vedic works retain in the Rg Veda the old meaning of 'possessors of wonderful power' or 'God' which the corresponding word Ahura has in the Avesta.

1 In Greek mythology Zeus as sky-father is in essential relation to earth mother. See A. B. Cook, Zeus (1914), I, p. 779.
2 The ancient Greeks advanced the natural elements into gods by deifying their attributes. Apollo shone in the sun. Boreas howled in the mountain blasts. Zeus threatened in the lightning and struck in the thunderbolt.
3 These occur in the latest hymns of the tenth book of the Rg Veda.
4 The Vedic Indians were not phallus worshippers. Sīśna-devāh (R. V. VII 21 5, X 99 3) does not mean phallic worshippers. Yāśka says that it refers to non-celibates 'sīśna-devāh a-brahmacaryāh,' IV 9. Sāyana adopts this view sīśnena duvyaṁ kṛidantaṁ, tīṁ sīśna-devāh, a-brahmacaryā stya arthah. Though it is a bahuvrihi compound meaning those whose deity is phallic, the word 'deva' is to be taken in its secondary sense, lakṣyārtha. It means those who are addicted to sex-life. The plural number also suggests that it is not a deity that is meant. Cp the later Sanskrit sīśnodara-pārīyānaḥ 'Addicted to the gratification of sex and stomach.'
5 The Persians call their country Iran, which is the avrya of the Avesta and signifies the land of the Aryans. Even to-day after centuries of Islam, the influences of Aryan thought are not altogether effaced. The Muslims of Persia tend to emphasise passages of the Qurān which are capable of a mystic interpretation. Professor E. G. Browne writes: 'When in the seventh century the warlike followers of the Arabian prophet swept across Iran, overwhelming in their tumultuous onslaught
Varuna, a god common both to the Indians and the Iranians, regulates the course of the sun and the sequence of the seasons. He keeps the world in order and is the embodiment of truth and order which are binding on mankind. He protects moral laws and punishes the sinful. The Vedic Indians approach Varuna in trembling and fear and in humble reverence and ask for forgiveness of sins. Indra, who is a king among the gods, occupying the position of Zeus in the Greek Olympus, is invoked by those who are fighting and struggling. Agni is the mediator between men and gods. The hymns speak of him as a dear friend, the master of the house, grha-pati. He bears the sacrificial offerings to the gods and brings the gods down to an ancient dynasty and a venerable religion, a change, apparently almost unparalleled in history, was in the course of a few years brought over the land. Where for centuries the ancient hymns of the Avesta had been chanted and the sacred fire had burned, the cry of the Mu’ezzin summoning the faithful to prayer rang out from minarets reared on the ruins of the temples of Ahura Mazda. The priests of Zoroaster fell by the sword, the ancient books perished in the flames, and soon none were left to represent a once mighty faith but a handful of exiles flying towards the shores of India and a despised and persecuted remnant in solitary Yezd and remote Kirman. Yet, after all, the change was but skin deep and soon a host of heterodox sects born on Persian soil—Shi’ites, Sufis, Ismailis and philosophers arose to vindicate the claim of Aryan thought to be free and to transform the religion forced on the nation by Arab steel into something which, though still wearing a semblance of Islam, had a significance widely different from that which one may fairly suppose was intended by the Arabian prophet. *A Year amongst the Persians* (1927), p. 134

1 Varuna becomes Ahura Mazda (Ormuzd), the supreme God and Creator of the world. In one of those conversations with Zoroaster which embody the revelation that was made to him, it is recorded, *Ahura says,* ‘I maintain that sky there above, shining and seen afar and encompassing the earth all round. It looks like a palace that stands built of a heavenly substance firmly established with ends that he afar, shining, in its body of ruby over the three worlds, it is like a garment inlaid with stars made of a heavenly substance that Mazda puts on.’ *Yasht XIII.*

Like Varuna, who is the lord of rta, Ahura is the lord of aśa. As Varuna is closely allied with Mitra, so is Ahura with Mithra, the sun-god. Avesta knows Vairagyna who is Vrtrahan, the slayer of Vṛtra Dvās, Apāmnapat (Apām Napāt), Gandharva (Gandarewa), Kṛṣānu (Keresānī), Vaiyu (Vāyu), Yama, son of Vivasvat (Yima, son of Vivanhvant) as well as Yajña (Yasna), Hotr (Zaotar), Atharva priest (Āthravan). These point to the common religion of the undivided Indo-Aryans and Iranians.

In the later Avesta, the supreme God is the sole creator but his attributes of the good spirit, righteousness, power, piety, health and immortality become personified as ‘the Immortal Holy Ones.’
the sacrifice. He is the wise one, the chief priest, purohita. Mitra is the god of light. When the Persians first emerge into history, Mitra is the god of light who drives away darkness. He is the defender of truth and justice, the protector of righteousness, the mediator between Ahura Mazda and man.

Mitra, Varuna and Agni are the three eyes of the great illuminator Sun. Aditi is said to be space and air, mother, father and son She is all comprehending Deities presiding over groups of natural phenomena became identified The various Sun-gods, Sūrya, Savitr, Mitra and Viṣṇu tended to be looked upon as one. Agni (Fire) is regarded as one deity with three forms, the sun or celestial fire, lightning or atmospheric fire and the earthly fire manifest in the altar and in the homes of men.

Again, when worship is accorded to any of the Vedic deities, we tend to make that deity, the supreme one, of whom all others are forms or manifestations He is given all the attributes of a monotheistic deity. As several deities are exalted to this first place, we get what has been called henotheism, as distinct from monotheism. There is, of course, a difference between a psychological monotheism where one god fills the entire life of the worshipper and a metaphysical monotheism. Synthesising processes, classification of gods, simplification of the ideas of divine attributes and powers prepare for a metaphysical unity, the one principle informing all the deities. The supreme

1 Mithraism is older than Christianity by centuries. The two faiths were in acute rivalry until the end of the third century A.D. The form of the Christian Eucharist is very like that of the followers of Mithra.

2 citram devānam ud agād anikam caksur mithasya varinasyāgnenceptā dvādā sūrya ātmā jagatastathaiva ca

3 adītr dyaur adītr anātikam,
   adītr mātā, sa piṭā, sa putrā
   viśv-devād adītṟ paśca-janā
   adītr jālam, adītr janāvam. R V I 89 10.

For Anaximander, the boundless and undifferentiated substance which fills the universe and is the matrix in which our world is formed, is theos.

4 mahād devānām asuṛtvam ekam R V III 55 11.

One fire burns in many ways: one sun illumines the universe, one divine dispels all darkness He alone has revealed himself in all these forms.

eka evānir bahukā samadāha
ekah sūryo viśvam anu prabhaṁ
ekasvādāh sarvam idam vihāty
ekah vaidam vi babhūva sarvam R V VIII 58 2
is one who pervades the whole universe. He is gods and men.1

The Vedic Indians were sufficiently logical to realise that the attributes of creation and rulership of the world could be granted only to one being. We have such a being in Prajä-pati, the lord of creatures, Višva-karman, the world-maker. Thus the logic of religious faith asserts itself in favour of monotheism. This tendency is supported by the conception of rta or order. The universe is an ordered whole; it is not disorderliness (akosma) 2 If the endless variety of the world suggests numerous deities, the unity of the world suggests a unitary conception of the Deity.

If philosophy takes its rise in wonder, if the impulse to it is in scepticism, we find the beginnings of doubt in the Rg Veda. It is said of Indra ‘Of whom they ask, where is he?’ Of him indeed they also say, he is not.3 In another remarkable hymn, the priests are invited to offer a song of praise to Indra, ‘a true one, if in truth he is, for many say, “There is no Indra, who has ever seen him?” To whom are we to direct the song of praise?’4 When reflection reduced the deities who were once so full of vigour to shadows, we pray for faith. ‘O Faith, endow us with belief.’ Cosmological thought wonders whether speech and air were not to be regarded as the ultimate essence of all things.5 In another hymn Prajä-pati is praised as the creator and preserver of the world and as the one god, but the refrain occurs in verse after verse ‘What god shall we honour by means of sacrifice?’ 6 Certainty is the source of inertia in thought, while doubt makes for progress.

Agni, kindled in many places, is but one,
One the all-pervading Sun,
One the Dawn, spreading her light over the earth
All that exists is one, whence is produced the whole world

See also X 81 3

1 yo nah ātā jāntā yo viḍhātā dhānām vedā bhuvanām viśvā
yo devānām nāmadhā eka eva tam samprasnam bhuvanā yanti anyā
RV X 82 3

2 See Plato Gorgias 507 E
3 II 12
4 VIII 100, 3 ff
5 X. 151 5
6 Germ of the world, the deities’ vital spirit,
This god moves ever as his will inclines him
His voice is heard, his shape is ever viewless
Let us adore this air with our oblation

7 hasman devāya havisā vidhema? X 121
Introduction

The most remarkable account of a superpersonal monism is to be found in the hymn of Creation 1 It seeks to explain the universe as evolving out of One. But the One is no longer a god like Indra or Varuṇa, Prajā-pati or Viśva-karman. The hymn declares that all these gods are of late or of secondary origin. They know nothing of the beginning of things. The first principle, that one, \( \textit{tad eham} \), is uncharacterisable. It is without qualities or attributes, even negative ones To apply to it any description is to limit and bind that which is limitless and boundless.2 ‘That one breathed breathless. There was nothing else’ It is not a dead abstraction but indescribable perfection of being Before creation all this was darkness shrouded in darkness, an impenetrable void or abyss of waters,3 until through the power of \( \textit{tapas} \),4 or the fervour of austerity, the One evolved into determinate self-conscious being. He becomes a creator by self-limitation. N thing outside himself can limit him. He only can limit himself. He does not depend on anything other than himself for his manifestation. This power of

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1 X 129
2 See BU III 9 26
3 Cp \textit{Genesis} I. 2, where the Spirit of God is said to move on the face of the waters, and the Purānic description of \textit{Viṣṇu} as resting on the Serpent Infinite in the milky ocean. Homer’s \textit{Iliad} speaks of Oceanos as ‘the source of all things’ including even the gods 14, 246, 302. Many others, North American Indians, Aztecs, etc., have such a belief.

According to Aristotle, Thales considered that all things were made of water. The Greeks had a myth of Father-Ocean as the origin of all things.

Cp \textit{Nyāsa-pārva-tāpanī} U. I 1.

\( \text{āpō vā itam āsan sahilam eva, sa prajā-patir ekaḥ puṣkara-parne samabhavai, tasyāntar manasi kāmah samavartata tānai srityan: ut} \)

‘All this remained as water along (without any form). Only Prajā-pati came to be in the lotus leaf. In his mind arose the desire, “let me create this (the world of names and forms).”’

Two explanations are offered for the presence of identical symbols used in an identical manner in different parts of the world W. J. Perry and his friends argue that these myths and symbols were derived originally from Egyptian culture which once spread over the world, leaving behind these vestiges when it receded This theory does not bear close examination and is not widely held. The other explanation is that human beings are very much the same the world over, their minds are similarly constituted and their experience of life under primitive conditions does not differ from one part of the world to another and it is not unnatural that identical ideas regarding the origin and nature of the world arise independently.

4 \( \textit{tapas} \) literally means heat, creative heat by which the brood hen produces life from the egg
actualisation is given the name of māyā in later Vedānta, for the manifestation does not disturb the unity and integrity of the One. The One becomes manifested by its own intrinsic power, by its tapas. The not-self is not independent of the self. It is the avyakta or the unmanifested. While it is dependent on the Supreme Self, it appears as external to the individual ego and is the source of its ignorance. The waters represent the unformed non-being in which the divine lay concealed in darkness. We have now the absolute in itself, the power of self-limitation, the emergence of the determinate self and the not-self, the waters, darkness, para-prakṛti. The abyss is the not-self, the mere potentiality, the bare abstraction, the receptacle of all developments. The self-conscious being gives it existence by impressing his forms or Ideas on it. The unmanifested, the indeterminate receives determinations from the self-conscious Lord. It is not absolute nothing, for there is never a state in which it is not in some sense. The whole world is formed by the union of being and not-being and the Supreme Lord has facing him this indetermination, this aspiration to existence. Ṛg Veda describes not-being (asat) as lying 'with outstretched

1 See Pañgala U I 3

In the Purāṇas, this idea is variously developed Brahma Purāṇa makes out that God first created the waters which are called nāra and released his seed into them, therefore he is called Nārāyana. The seed grew into a golden egg from which Brahmā was born of his own accord and so is called svayambhu. Brahmā divided the egg into two halves, heaven and earth I 1 38 ff.

The Brahmāṇḍa Purāṇa says that Brahmā, known as Nārāyana, rested on the surface of the waters.

Vidyāranya on Mahānārāyanam U. III. 16 says naṇa-saṅrīrām

uṭuḍāra-rūpā y annādi-paṇca-bhūtām nara-sabdena-cyante, tesi bhūtesu

śū tā muktiyā hā ayanam añāhārā samyava visnoh so'yaṃ nārāyanah

samidra-yala-śayā
cp 

āpo nārā ma prakā āpo vas naṇa-saṇnayah

ayāram tasya tāk prakāsena nārāyanas smrtah

The Viṣṇu-dharmottara says that Viṣṇu created the waters and the creation of the egg and Brahmā took place afterwards.

2 Speaking of Boehme's mystic philosophy which influenced William Law, Stephen Hobhouse writes that he believes 'in the Ungrund, the fathomless abyss of freedom or indifference, which is at the root, so to speak, of God and of all existences. The idea of the mighty but blind face of Desire that arises out of this abyss and by means of imagination shapes itself into a purposeful will which is the heart of the Divine personality' Selected Mystical Writings of William Law (1948), p 307
feet' like a woman in the throes of childbirth. As the first product of the divine mind, the mind's first fruit, came forth kāma, desire, the cosmic will, which is the primal source of all existence. In this kāma, 'the wise searching in their hearts, have by contemplation (manīṣā), discovered the connection between the existent and the non-existent'. The world is created by the personal self-conscious God who acts by his intelligence and will.

This is how the Vedic seers understood in some measure how they and the whole creation arose. The writer of the hymn has the humility to admit that all this is a surmise, for it is not possible for us to be sure of things which lie so far beyond human knowledge.

This hymn suggests the distinction between the Absolute Reality and Personal God, Brahman and Īśuvara, the Absolute beyond being and knowledge, the super-personal, super-essential godhead in its utter transcendence of all created beings and its categories and the Real manifested to man in terms of the highest categories of human experience. Personal Being is treated as a development or manifestation of the Absolute.

In another hymn, the first existent being is called Prajā-pati, facing the chaos of waters. He impregnates the waters and becomes manifest in them in the form of a golden egg or germ, from which the whole universe develops. He is called the one

1 I. 10. 72.
2 Kāma becomes defined later as saṃkāra, desire and kriyā, action. It is the creative urge.
3 See also I 16 4 32, where the writer says that he who made all this does not probably know its real nature.
4 I 10 121
5 Hranyakṣa, literally gold-germ, source of golden light, the world-soul, from which all powers and existences of this world are derived. It comes later to mean Brahmā, the creator of the world. In the Orphic Cosmogony we have similar ideas. Professor F M Cornford writes, 'In the beginning there was a primal undifferentiated unity, called by the Orphics "Night". Within this unity the world egg was generated, or
The Principal Upaniṣads

life or soul of the gods (devānām asuh) 1 Hiranya-garhā is the first born determinate existent while Brahmā-Kśatra, Absolute-God is in the realm of the transcendental 2 the world is said to be a projection, emanation or externalization of the ideal being of God, of the eternal order which is eternally present in the divine wisdom.

The Puruṣa Sūkta repeats in concrete form the ideal of a primeval being existing before any determinate existence and evolving himself in the empirical universe. The being is con-

1 It is quite possible that the Sāmkhya system was a development from the ideas suggested in this hymn. Primitive matter (prāvakā) is said to be existent independently and puruṣa first comes into determinate consciousness in intelligence (prāvakā or bhūti), which is a product of matter (anyākta).
2 ho dadavā prathamaḥ, jāyanām asatmanavat sarad anastā bighāt
bhāmyā asmarṣāmā loka sat ko tividāsam upiṣat
piṣthat tat  RV Y 194

This distinction which becomes established in the Upaniṣads has its parallels in other historical developments. Cp the three Bodies of the Buddha, Dharmākāya or the Absolute Reality, Sambhogakāya, the personal God or the Logos and Nirmānakāya or the historical embodiment of the Logos in a material body born into the world at a given moment of time. See I P Vol I, pp 597–9. The Sūtras regard Al Häq as the Absolute Reality, the abyss of godhead, Allah as the personal Lord, and Muhammad the prophet as the historical embodiment.
3 RV X 90.
ceived as a cosmic person with a thousand heads, eyes and feet, who filled the whole universe and extended beyond it, by the length of ten fingers; the universe being constituted by a fourth of his nature. The world form is not a complete expression or manifestation of the divine Reality. It is only a fragment of the divine that is manifested in the cosmic process. The World-soul is a partial expression of the Supreme Lord.

Creation is interpreted in the Vedas as development rather than the bringing into being something not hitherto existent. The first principle is manifested in the whole world. Purusa by his sacrifice becomes the whole world. This view prepares for the development of the doctrine which is emphasised in the Upanisads that the spirit in man is one with the spirit which is the pratis of the world.

Within this world we have the one positive principle of being and yet have varying degrees of existence marked by varying degrees of penetration or participation of nonentity by divine being. God as Hiranya-garbha is nothing of the already made. He is not an ineffective God who sums up in himself all that is given.

Rg Veda used two different concepts, generation and birth, and something artificially produced to account for creation. Heaven and earth are the parents of the gods; or the Creator of the world is a smith or a carpenter.

Again 'In the beginning was the golden germ
From his birth he was sole lord of creation.
He made firm the earth and this bright sky;'

In this hymn Prajā-pati, the lord of offspring, assumes the name of Hiranya-garbha, the golden germ, and in the Atharva Veda and later literature Hiranya-garbha himself becomes a supreme deity. The Rg Veda is familiar with the four-fold distinction of (i) the Absolute, the One, beyond all dualities and

1 sa bhām sa ṣvālo vrīvā aty aśthāt daśāṅgulam
2 pādō'sya vīṣvā bhūtām trīpād āsyāmrām divi.
3 RV X 121 1
4 In the Atharva Veda he appears as the embryo which is produced in the waters at the beginning of creation. IV. 2 8
distinctions, (ii) the self-conscious Subject confronting the object, (iii) the World-soul, and (iv) the world.

The monistic emphasis led the Vedic thinkers to look upon the Vedic deities as different names of the One Universal Godhead, each representing some essential power of the divine being. They call him Indra, Mitra, Varuna, Agni. He is the heavenly bird Garutmat. To what is one, the poets give many a name. They call it Agni, Yama, Mātariśva. The real that lies behind the tide of temporal change is one, though we speak of it in many ways: Agni, Yama, etc., are symbols. They are not gods in themselves. They express different qualities of the object worshipped. The Vedic seers were not conscious of any iconoclastic mission. They did not feel called upon to denounce

1 This list finds a parallel, as we shall see, in the hierarchy of being given in the Māt U with its four grades of consciousness, the waking or the perceptual, the dreaming or the imaginative, the self in deep sleep or the conceptual, the torīya or the transcendent, spiritual consciousness which is not so much a grade of consciousness as the total consciousness.

Plato in the Timaeus teaches that the Supreme Deity, the Demiurge, creates a universal World-Soul, through which the universe becomes an organism. The World-Soul bears the image of the Ideas, and the world-body is fashioned in the same pattern. If the whole world has not been ordered as God would have desired, it is due to the necessity which seems to reside in an intractable material, which was in 'disorderly motion' before the Creator imposed form on it.

2 I 164 46 ekam santam bahudhā kalpayanti RV X 114 4 See B G X 41

Zeus is the supreme ruler of gods and men, other gods exist to do his bidding.

Cp. Cicero 'God being present everywhere in Nature, can be regarded in the field as Ceres; or on the sea as Neptune, and elsewhere in a variety of forms in all of which He may be worshipped. De Nature Deorum.'

For Plutarch and Maximus of Tyre, the different gods worshipped in the third century Roman Empire were symbolic representations of a Supreme God who is unknowable in his inmost nature.

'God himself, the father and fashioner of all is unnameable by any lawyer, unutterable by any voice, not to be seen by any eye. But if a Greek is stirred to the remembrance of God by the art of Phidias, an Egyptian by paying worship to animals, another man by a river, another by fire, I have no anger for their divergence, only let them know, let them love, let them remember.'

In the Tattvārīya Samhitā and Sānapatha Brāhmaṇa, it is said that Prajā-pati assumed certain forms of fish (matsya), tortoise (kūrma) and boar (varāḥa) for the attainment of certain ends. When the doctrine of avatāras, incarnations, becomes established, these three become the incarnations of Visnu.
the worship of the various deities as disastrous error or mortal sin. They led the worshippers of the many deities to the worship of the one and only God by a process of reinterpretation and reconciliation.

The reaction of the local cults on the Vedic faith is one of the many causes of variety of the Vedic pantheon. People in an early stage of culture are so entirely steeped in the awe and reverence which have descended to them that they cannot easily or heartily adopt a new pattern of worship. Even when militant religions fell the tall trees of the forest, the ancient beliefs remain as an undergrowth. The catholic spirit of Hinduism which we find in the *Rg Veda* has always been ready to give shelter to foreign beliefs and assimilate them in its own fashion. While preferring their own, the Vedic Indians had the strength to comprehend other peoples' ways.

There is no suggestion in the *Rg Veda* of the illusory character of the empirical world. We find varied accounts of creation. The Supreme is compared to a carpenter or a smith who fashions or smelts the world into being. Sometimes he is said to beget all beings. He pervades all things as air or ether (*ākāśa*) pervades the universe. He animates the world as the life-breath (*prāṇa*) animates the human body, a comparison which has been developed with remarkable ingenuity by Rāmānuja.

*Rg Veda* raises the question of the nature of the human self, *ko nu ātmā*. It is the controller of the body, the unborn part, *ajo bhāgah*, which survives death. It is distinguished from the *jīva* or the individual soul. The famous verse of the two birds dwelling in one body, which is taken up by the Upaniṣads, distinguishes the individual soul which enjoys the fruits of actions from the spirit which is merely a passive spectator. This distinction between the individual soul and the supreme self is relevant to the cosmic process and is not applicable to the supreme supra-cosmic transcendence. Those who think that the distinction is to be found in the Supreme Transcendence...
do not know their own origin, *pitaram na veda* 1 The individual souls belong to the world of Hiranya-garbha

‘Let this mortal clay (self) be the immortal god’ 2 ‘Vouchsafe, O Indra, that we may be you’ 3 One can become a *devata*, a deity, by one’s own deeds 4 The aim of the *Rg Veda* is to become like gods. The individual soul can become the Universal Spirit.

The way to spiritual attainment is through worship5 and moral life. Vestiges of Yoga discipline are found in a late passage6 which describes the *kesins* or the long-haired ascetics with their yogic powers that enabled them to move at will in space. Of a *mun* it is said that his mortal body men see but he himself fares on the path of the faery spirits. His hair is long and his soiled garments are of yellow hue. Vāmadeva when he felt the unity of all created things with his own self exclaimed ‘I am Manu, I am Sūrya’ 7 So also King Trasadasyu said that he was Indra and the great Varuna 8

The cardinal virtues are emphasised ‘O Mitra and Varuna, by your pathway of truth may we cross’ 9. Mere memorising of the hymns is of no avail if we do not know the Supreme which sustains all 10.

Primitive societies are highly complicated structures.

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1 Yasmin yaksam madhuḍādaḥ suparnā viśante svate cādhi viśe 
   tasyān āhūt prāpalam khādu agre 
   tathā nāmaśād yah pitaram na veda

2 RV VIII 19 25
3 tve indāṇā pābhaṁ vṛtā dhyam vanema nityā suparnād. RV II 11 12
4 B U IV 3 32, see also IV 1 2 deva bhūtvā devān ṛṣyeṣa, see also T U II 8
5 The solitary reference to a temple is in RV X 107 10 where the word deva-māna, building of a god, occurs
6 RV X 136 See also Aṣṭāṣāya Brāhmaṇa VII 13
7 aham manur abhavam sūryaḥ cāham RV IV 26 1
8 aham tājā varino RV IV 42 2
9 pālaṇā pathā vāṁnī tvamena VII 65 3
10 yeo aksare parame vyaman yasmin 
   devā adhi viśe viśedūh 
   yas tam na veda kīṁ kanyāt
   ya it tad vidus ta ime samāśate

See S U IV 8
balanced social organisations with their systems of belief and codes of behaviour. The fundamental needs of society are the moral and the spiritual, the military and the economic. In Indo-European society these three functions are assigned to three different groups, the men of learning and virtue, the men of courage and fight, and the men who provide the economic needs, the Brāhmaṇa, the Kṣatriya and the Vaiśya. Below them were the Śūdras devoted to service. These distinctions are found in the Rg Veda, though they are not crystallised into castes.

Ancient Iranian society was constituted on a similar pattern. Even the gods were classified into the Brāhmaṇa, the Kṣatriya and the Vaiśya according to the benefits which they provide, moral, military or economic. Our prayers are for righteousness, victory and abundance. Sūrya, Savitr are gods who confer spiritual benefits. Indra is a war god and Aśvins give us health and food. In Roman mythology Jupiter provides spiritual benefits, Mars is the god of war and Quirinus is the god of plenty.

Pitāras or fathers or ancestral spirits receive divine worship. The king of the ancestral spirits who rules in the kingdom of the deceased is Yama, a god who belongs to the Indo-Iranian period. He is identical with Yima of the Avesta, who is the first human being, the primeval ancestor of the human race. As the first one to depart from this world and enter the realm of the dead, he became its king. The kingdom of the dead is in heaven, and the dying man is comforted by the belief that after death he will abide with King Yama in the highest heaven. The world of heaven is the place of refuge of the departed. In the funeral hymn, the departing soul is asked to 'go forth along the ancient pathway by which our ancestors have departed.' The Vedic Heaven is described in glowing terms 'where inexhaustible radiance dwells, where dwells the King Vaivasvata.'

There is no reference to rebirth in the Rg Veda, though its elements are found. The passage of the soul from the body, its dwelling in other forms of existence, its return to human

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1 Luther felt that three classes were ordained by God, the teaching class, the class of defenders and the working class.
2 R V. IV 53 2, X 12 1
3 R V X 14
4 R.V. IX 113
form, the determination of future existence by the principle of Karma are all mentioned Mitra is born again The Dawn (Usas) is born again and again 3 'I seek neither release nor return '5 The immortal self will be reborn in a new body due to its meritorious deeds '4 Sometimes the departed spirit is asked to go to the plants and 'stay there with bodies '5 There is retribution for good and evil deeds in a life after death Good men go to heaven6 and others to the world presided over by Yama 7 Their work (dharma) decided their future 8

In the Rg Veda we find the first adventures of the human mind made by those who sought to discover the meaning of existence and man's place in life, 'the first word spoken by the Aryan man '9

VI

THE YAJUR, THE SĀMA AND THE ATHARVA VEDAS

Sacred knowledge is trayi vidyā It is three-fold, being the knowledge of the Rg, the Yajur and the Sāma Vedas The two latter use the hymns of the Rg and the Atharva Vedas and arrange them for purposes of ritual The aim of the Yajur Veda is the correct performance of the sacrifice to which is attributed the whole control of the universe Deities are of less importance than the mechanism of the sacrifice In the Atharva Veda the position of the deities is still less important A certain aversion to the recognition of the Atharva Veda as a part of the sacred canon is to be noticed Even the old Buddhist texts speak of learned Brāhmaṇas versed in the three Vedas 10
Though we meet in the *Atharva Veda* many of the gods of the *Rg Veda*, their characters are not so distinct. The sun becomes *rohita*, the ruddy one. A few gods are exalted to the position of *Prajā-pati*, Dhātr (Establisher), Vidhātr (arranger). Parameṣṭhin (he that is in the highest). In a notable passage the Supreme in the form of Varuna is described as the universal, omnipresent witness.\(^1\) There are references to *kāla* or time as the first cause of all existence, *kāma* or desire as the force behind the evolution of the universe, *skambha* or support who is conceived as the principle on which everything rests. Theories tracing the world to water or to air as the most subtle of the physical elements are to be met with.

The religion of the *Atharva Veda* reflects the popular belief in numberless spirits and ghosts credited with functions connected in various ways with the processes of nature and the life of man.\(^2\) We see in it strong evidence of the vitality of the pre-Vedic animist religion and its fusion with Vedic beliefs. All objects and creatures are either spirits or are animated by spirits. While the gods of the *Rg Veda* are mostly friendly ones we find in the *Atharva Veda* dark and demoniacal powers which bring disease and misfortune on mankind. We have to win them by flattering petitions and magical rites. We come across spells and incantations for gaining worldly ends. The Vedic seer was loth to let the oldest elements disappear without trace. Traces of the influence of the *Atharva Veda* are to be found in the Upaniṣads. There are spells for the healing of diseases, *bhaiṣajyāni*, for life and healing *āyusyāṇi sūktāṇi*. These were the beginnings of the medical science.\(^3\)

The liberated soul is described as ‘free from desire, wise, immortal, self-born . . . not deficient in any respect . . . wise, unageing, young’.\(^4\)

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\(^1\) द्वारं सम्मिद्ध्या यानं मन्त्रयेते राजा ताद वेदा वरुणह त्रियाघ.

\(^2\) A V. XIX 53

\(^3\) In B U. VI 4 we read of devices for securing the love of a woman or for the destruction of the lover of a wife. See also K U.

\(^4\) A V. X. 8 44.
The elements of the ritualistic cult found in the Vedas are developed in the Brāhmanas into an elaborate system of ceremonies. While in the Rg Veda the sacrifices are a means for the propitiation of the gods, in the Brāhmanas they become ends in themselves. Even the gods are said to owe their position to sacrifices. There are many stories of the conflict between devas and asuras for world power and of the way in which gods won through the power of the sacrifice.

It is not the mechanical performance of a sacrificial rite that brings about the desired result, but the knowledge of its real meaning. Many of the Brāhmaṇa texts are devoted to the exposition of the mystic significance of the various elements of the ritual. By means of the sacrifices we 'set in motion' the cosmic forces dealt with and get from them the desired results. The priests who knew the details of the aim, meaning and performance of the sacrifice came into great prominence. Gods became negligible intermediaries. If we perform a rite with knowledge, the expected benefit will result. Soon the actual performance of the rite becomes unnecessary. Ritualistic religion becomes subordinate to knowledge.

The Brāhmanas are convinced that life on earth is, on the whole, a good thing. The ideal for man is to live the full term of his life on earth. As he must die, the sacrifice helps him to get to the world of heaven.

While the Vedic poets hoped for a life in heaven after death, there was uneasiness about the interference of death in a future life. The fear of re-death, punar-mātyu, becomes prominent in the Brāhmanas. Along with the fear of re-death arose the belief of the imperishability of the self or the atman.

1 Katha Samhitā XXII. 9, Taṣṭhāra Samhitā V 3 3, Tāṇḍya Brāhmaṇa XVIII 1 2
2 See Franklin Edgerton 'The Upanisads What do they seek and Why?' Journal of the American Oriental Society, June, 1929
essential part of man’s being. Death is not the end but only causes new existences which may not be better than the present one. Under the influence of popular animism which sees souls similar to the human in all pares of nature, future life was brought down to earth. According to the Satapatha Brahmana, a man has three births, the first which he gets from his parents, the second through sacrificial ceremonies and the third which he obtains after death and cremation.

VIII
THE ARANYAKAS

The Aranyakas do not give us rules for the performance of sacrifices and explanations of ceremonies, but provide us with the mystic teaching of the sacrificial religion. As a matter of fact, some of the oldest Upaniṣads are included in the Aranyaka texts, which are meant for the study of those who are engaged in the vow of forest life, the Vānaprasthas. As those who retire to the forests are not like the house- holders bound to the ritual, the Aranyakas deal with the meaning and interpretation of the sacrificial ceremonies. It is possible that certain sacred rites were performed in the seclusion of the forests where teachers and pupils meditated on the significance of these rites. The

1 tīr hi vah pṝṇa śāyate, caṁ na eva mātaus ca adhi pūṁca ca agra śāyate, aha yam yajñah upanamati sa yad yāyate; tad dviśyam śāyate; aha yatra mostaya yatramam aṁgavi abhyāśadhiṁ sa yat tatas saṁbhavati, tat triśyam śāyate XI 2 1 1 See I P Vol I, Ch III

2 A U 15 included in the Aṣṭāreya Aranyaka which is tacked on to Aṣṭāreya Brāhmaṇa K U and T U belong to the Brāhmanas of the same names. B U 15 found at the end of the Satapatha Brāhmaṇa C U of which the first section is an Aranyaka belongs to a Brāhmaṇa of the Sāma Veda Kena (Talavakāra U) belongs to the Jaśminya Upaniṣad Brāhmaṇa Isā belongs to the White Yajur Veda, Katha and S U to the Black Yajur Veda, M U and Praśna belong to the Atharva Veda Mātri, though attributed to a school of Black Yajur Veda, is perhaps post-Buddhistic, judged by its language, style and contents.

3 Āruneya U 2
distinction of Brāhmaṇa and Āranyakas is not an absolute one.

IX

THE UPANIŚADS

The Āranyakas shade off imperceptibly into the Upaniṣads even as the Brāhmaṇas shade off into the Āranyakas. While the student (brahmacārin) reads the hymns, the householder (grhaśāla) attends to the Brāhmaṇas which speak of the daily duties and sacrificial ceremonies, the hermit, the man of the forest (vānaprastha), discusses the Āranyakas, the monk who has renounced worldly attachment (saṁnyāsin), studies the Upaniṣads, which specialise in philosophical speculations.

The great teachers of the past did not claim any credit for themselves, but maintained that they only transmitted the wisdom of the ancients. The philosophical tendencies implicit in the Vedic hymns are developed in the Upaniṣads.

Hymns to gods and goddesses are replaced by a search for the reality underlying the flux of things. 'What is that which, being known, everything else becomes known?' Kena Upaniṣad gives the story of the discomfiture of the gods who found out the truth that it is the power of Brahman which sustains the gods of fire, air, etc. While the poets of the Veda speak to us of the many into which the radiance of the Supreme has split, the philosophers of the Upaniṣads speak to us of the One Reality behind and beyond the flux of the world. The Vedic deities are the messengers of the One Light which has

1 Aitareya Āranya, 3.1.1 begins with the title 'The Upaniṣad of the Śanhitā,' añākhas sam hāryā upaniṣat; see also Sāṁbhāya śāna Āranya, 3.2.
2 Cf. Confucius: 'I am not born endowed with knowledge. I am a man who loves the ancients and has made every effort to acquire their learning.' Lún yu VII, 10.
3 M. U. I, 13; see also T. U. II, 8.
4 See also B. U. III. 9, 1–10
burst forth into the universal creation. They serve to mediate between pure thought and the intelligence of the dwellers in the world of sense

When we pass from the Vedic hymns to the Upanisads we find that the interest shifts from the objective to the subjective, from the brooding on the wonder of the outside world to the meditation on the significance of the self. The human self contains the clue to the interpretation of nature. The Real at the heart of the universe is reflected in the infinite depths of the soul. The Upanisads give in some detail the path of the inner ascent, the inward journey by which the individual souls get to the Ultimate Reality. Truth is within us. The different Vedic gods are envisaged subjectively 'Making the Man (purusa) their mortal house the gods indwelt him' 'All these gods are in me' 'He is, indeed, initiated, whose gods within him are initiated, mind by Mind, voice by Voice 'The operation of the gods becomes an epiphany 'This Brahma, verily, shines when one sees with the eye and likewise dies when one does not see 'The deities seem to be not different from Plato's Ideas or Eternal Reasons.

In the Upanisads we find a criticism of the empty and barren ritualistic religion. Sacrifices were relegated to an inferior position. They do not lead to final liberation, they take one to the world of the Fathers from which one has to return to earth again in due course. When all things are God's, there is no point in offering to him anything, except one's will, one's self. The sacrifices are interpreted ethically. The three periods of life supersede the three Soma offerings. Sacrifices become self-denying acts like purusa-medha and sarva-medha which enjoin abandonment of all possessions and renunciation of the world. For example, the Brhad-āranyaka Upanisad opens with an account of the horse sacrifice (asva-medha) and interprets it as a meditative act in which the individual offers up the

1 Atharva Veda XI 8 18
2 Jaiminiya Upanisad Brāhma I 14 2
3 Kaushitaki Brāhma VII 4
4 K U II 12 and 13
5 M U I 2 1, 7-11, B U. III 9 6, 21, C U I 10-12, IV. 1-3.
6 B U I 5, 16, VI 2 16, C U V 10 3, Praśna I 9; M U. I 2 10.
7 C U III 16
whole universe in place of the horse, and by the renunciation of the world attains spiritual autonomy in place of earthly sovereignty. In every homa the expression svāhā is used which implies the renunciation of the ego, svatva-hanana.

There is great stress on the distinction between the ignorant, narrow, selfish way which leads to transitory satisfactions and the way which leads to eternal life. Yajña is Karma, work. It is work done for the improvement of the soul and the good of the world, ātmāna jātyā yajaddhātaya Sāṅkhya-yāyana Brāhmaṇa of the Rg Veda says that the self is the sacrifice and the human soul is the sacrificer, puruso var yajñah, ātmā yajamānah. The observance of the Vedic ritual prepares the mind for final release, if it is in the right spirit.

Prayer and sacrifice are means to philosophy and spiritual life. While true sacrifice is the abandonment of one’s ego, prayer is the exploration of reality by entering the beyond that is within, by ascension of consciousness. It is not theoretical learning. We must see the eternal, the celestial, the still. If it is unknowable and incomprehensible, it is yet realisable by self-discipline and integral insight. We can seize the truth not

\[\text{\textsuperscript{1}}\text{Devi Bhāgavata says that the Supreme took the form of the Buddha in order to put a stop to wrong sacrifices and prevent injury to animals.} \]

\[\text{\textsuperscript{2}}\text{Yāśaka explains it thus: “The use of aśāh it vā, svā vāg āhetsi vā, svam śāhetsi vā, svā kāmam kaurā rīkṣotsi tī vā.” \textit{Nṛṛkha VIII 21}}\]

\[\text{\textsuperscript{3}}\text{Cp B G III 9, 10. Manu says ‘Learning is brahma-yajña, service of elders is pitr-yajña, honouring great and learned people is deva-yajña, performing religious acts and charity is bhūta-yajña and entertaining guests is nara-yajña’ \}

\[\text{\textsuperscript{4}}\text{Laugākṣi Bhāskara points out at the end of the Artha-samgraha, so’yan dharmah yad uddisya vhitah tad-uḍḍesena kriyamānah tad-hetuh, āsvarāpaṇa-buddhā kriyamānas tu nihsreyasa-hetuh \}

\[\text{\textsuperscript{5}}\text{C U VII 1 2 3.} \]
by logical thinking, but by the energy of our whole inner being. Prayer starts with faith, with complete trust in the Being to whom appeal is made, with the feeling of a profound need, and a simple faith that God can grant us benefits and is well disposed towards us. When we attain the blinding experience of the spiritual light, we feel compelled to proclaim a new law for the world.

The Upanishad seers are not bound by the rules of caste, but extend the law of spiritual universalism to the utmost bounds of human existence. The story of Satyakāma Jābala, who, though unable to give his father's name, was yet initiated into spiritual life, shows that the Upanishad writers appeal from the rigid ordinances of custom to those divine and spiritual laws which are not of today or of yesterday, but live for ever and of their origin knoweth no man. The words lat tuam asi are so familiar that they slide off our minds without full comprehension.

The goal is not a heavenly state of bliss or rebirth in a better world, but freedom from the objective, cosmic law of karma and identity with the Supreme Consciousness and Freedom. The Vedic paradise, svarga, becomes a stage in the individual's growth.

The Upanishads generally mention the Vedas with respect and their study is enjoined as an important duty. Certain verses from the Vedas such as the gāyatrī form the subject of meditations and sometimes verses from the Vedas are quoted in support of the teaching of the Upanishads. While the Upanishads use the Vedas, their teaching is dependent on the personal experience and testimony of teachers like Yājñavalkya, Śāṇḍilya. The authority of the Vedas is, to no small extent, due to the inclusion of the Upanishads in them.

It is often stated that Vedic knowledge by itself will not do. In the Chāndogya Upanishad, Śvetaketu admits that he has

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1 The svarga offered as a reward for ceremonial conformity is only a stage in the onward growth of the human soul, sativa-gunodāya Bhāgavata XI 19.42.

2 Nīrālamaṃbopanāsad defines svarga as sat-samsarga. Heaven and Hell are both in the cosmic process atra va narrakes svargah Bhāgavata III. 30.29

3 BU IV 4.22, I.9. 3 BU VI.3.6. 4 BU I 3.10

5 VI 1ff.
studied all the Vedas but is lacking in the knowledge "whereby what has not been heard of becomes heard of, what has not been thought of becomes thought of, what has not been understood becomes understood". Nārada tells Sanatkumāra that he has not the knowledge of the Self though he has covered the entire range of knowledge, from the Vedas to snake-charming.

X

ULTIMATE REALITY: BRAHMAN

To the pioneers of the Upanisads, the problem to be solved presented itself in the form, what is the world rooted in? What is that by reaching which we grasp the many objects perceived in the world around us? They assume, as many philosophers do, that the world of multiplicity is, in fact, reducible to one single, primary reality which reveals itself to our senses in different forms. This reality is hidden from senses but is discernible to the reason. The Upanisads raise the question, what is that reality which remains identical and persists through change?

The word used in the Upanisads to indicate the supreme reality is brahman. It is derived from the root brh 'to grow, to burst forth.' The derivation suggests gushing forth, bubbling over, ceaseless growth, brhattvam. Śamkara derives the word 'brahman' from the root brhati to exceed, atiśayana and means by it eternity, purity. For Madhva, brahman is the person in whom the qualities dwell in fullness, brhanto hy asmin gunāḥ. The real is not a pale abstraction, but is quickeningly alive, of powerful vitality. In the Rg Veda, brahman is used in the sense of 'sacred knowledge or utterance, a hymn or incantation,' the concrete expression of spiritual wisdom. Sometimes Vāc is personified as the One. Viśva-karman, the All-Maker is said to be the lord of the holy utterance. Brahman is mantra or prayer. Gradually it acquired the meaning of power or potency of prayer. It has a mysterious power and contains within itself the essence of the thing denoted Brhaspati. Brahmaṇas-pati are interpreted as the lord of prayer.

1 VII 1 ff
2 RV X 125, Atharva Veda IV 30
3 X. 81. 7, X. 71.
Introduction

In the Brāhmanas, brahman denotes the ritual and so is regarded as omnipotent. He who knows brahman knows and controls the universe. Brahma becomes the primal principle and guiding spirit of the universe. "There is nothing more ancient or brighter than this brahman:"

In later thought, brahman meant wisdom or Veda. As divine origin was ascribed to the Veda or brahman, the two words were used with the same meaning. Brahma or sacred knowledge came to be called the first created thing, brahma prātha-majam and even to be treated as the creative principle, the cause of all existence.

The word suggests a fundamental kinship between the aspiring spirit of man and the spirit of the universe which it seeks to attain. The wish to know the Real implies that we know it to some extent. If we do not know anything about it, we cannot even say that it is and that we wish to know it. If we know the Real, it is because the Real knows itself in us. The desire for God, the feeling that we are in a state of exile, implies the reality of God in us. All spiritual progress is the growth of half-knowledge into clear illumination. Religious experience is the evidence for the Divine. In our inspired moments we have the feeling that there is a greater reality within us, though we cannot tell what it is. From the movements that stir in us and the utterances that issue from us, we perceive the power, not ourselves, that moves us. Religious experience is by no means subjective. God cannot be known or experienced except through his own act. If we have a knowledge of Brahman, it is due to the working of Brahman in us. Prayer is the witness to the spirit of the transcendent divine immanent in the spirit of man. The thinkers of the Upanisads based the reality of Brahman on the fact of spiritual experience, ranging from simple prayer to illuminated experience. The distinctions which they make in the nature of the Supreme Reality are not merely logical. They are facts of spiritual experience.

1 Śatapatha Brāhmaṇa X 3 5. 11
2 Cp St Anselm, ‘I cannot seek Thee except Thou teach me, nor find Thee except Thou reveal Thyself’, Rümë ‘Was it not I who summoned Thee to long service, was it not I who made Thee busy with my name? Thy calling “Allāh” was my “Here am I”.'
The thinkers of the Upanisads attempt to establish the reality of God from an analysis of the facts of nature and the facts of inner life.

'Who knows and who can declare what pathway leads to the gods?

Seen are their lowest dwelling-places only,

What pathway leads to the highest, most secret regions?'

The Upanisads assume that it is a distorted habit of mind which identifies 'the highest, most secret regions' with the 'lowest dwelling-places.' The Real is not the actual. The Upanisads ask, 'What is the tajjalăn from which all things spring, into which they are resolved and in which they live and have their being?'

The Brhad-āranyaka Upamisad maintains that the ultimate reality is being, san-mātram in brahma. Since nothing is without reason there must be a reason why something exists rather than nothing. There is something, there is not nothing. The world is not self-caused, self-dependent, self-maintaining. All philosophical investigation presupposes the reality of being, asttva-nisthā. The theologian accepts the first principle of being as an absolute one, the philosopher comes to it by a process of mediation. By logically demonstrating the impossibility of not-being in and by itself, he asserts the necessity of being. Being denotes pure affirmation to the exclusion of every possible negation. It expresses simultaneously God's consciousness of himself and his own absolute self-absorbed being. We cannot live a rational life without assuming the reality of being. Not-being is sometimes said to be the first principle. It is not absolute non-being but only relative non-being, as compared with later concrete existence.

1 RV III 54, 2 CU III 14, see also T U III 1, S U I 1
3 Cp 'Then God said to Moses 'I am that I Am' Exodus III 14

There is a familiar distinction between nāstika and āstika. The nāstika thinks that nothing exists except what we see, feel, touch and measure. The āstika is one who holds with RV X 31 8 nastvānad evā para anyād asti, there is not merely this but there is also a transcendent other.

4 T U II 7, CU III 19 1-3
Introduction

Even as the nyagrodha tree is made of the subtle essence which we do not perceive, so is this world made of the infinite Brahman. It is at the command of that Imperishable that the sun and the moon stand bound in their places. It is at the command of that Imperishable that the heaven and the earth stand each in its own place. It is at the command of that Imperishable that the very moments, the hours, the days, the nights, the half-months, the months, the seasons and the years have their appointed function in the scheme of things. It is at the command of that Imperishable that some rivers flow to the east from the snow-clad mountains while others flow to the west. When Bālāki defines Brahman as the person in the sun (āditye puruṣah) and successively as the person in the moon, in lightning, in ether, in wind, in fire, in the waters, also as the person in the mind, in the shadow, in echo and in the body, King Ajātaśatru asks, 'Is that all?' When Bālāki confesses that he can go no farther, the king says, 'He who is the maker of all these persons, he, verily, should be known.' Brahman is satyasya satyam, the Reality of the real, the source of all existing things.

In some cosmological speculations the mysterious principle of reality is equated with certain naturalistic elements. Water is said to be the source of all things whatsoever. From it came satya, the concrete existent. Others like Ranka look upon air as the final absorbent of all things whatsoever, including fire and water. The Katha Upanisad tells us that fire, having entered the universe, assumes all forms. The Chāndogya Upanisad, however, makes out that fire is the first to evolve from the Primaeval Being and from fire came water and from water the earth. At the time of dissolution, the earth is dissolved in water, and water in fire and fire in the Primaeval Being. Akāśa, ether, space, is sometimes viewed as the first principle.

In regard to the development of the universe, the Upaniṣads

1 CU VI. 12 For the usage of the world as a tree, see RV I 164. 20, VII 40. 5, VII 43. 1
2 BU III 8. 9 Augustine in his Confessions expresses the thought that the things of the world declare through their visible appearance the fact that they are created. XI 4
3 BU II 1. 4 BU V 5. 1. 5 CU IV 3. 1-2. 6 II 5
7 VI 8. 4
look upon the earliest state of the material world as one of extension in space, of which the characteristic feature is vibration represented to us by the phenomenon of sound. From ākāśa, vāyu, air arises. Vibration by itself cannot create forms unless it meets with obstruction. The interaction of vibrations is possible in air which is the next modification. To sustain the different forces, a third modification arises, tejas, of which light and heat are the manifestations. We still do not have stable forms and so the denser medium of water is produced. A further state of cohesion is found in earth. The development of the world is a process of steady grossening of the subtle ākāśa or space. All physical objects, even the most subtle, are built up by the combination of these five elements. Our sense experience depends on them. By the action of vibration comes the sense of sound, by the action of things in a world of vibrations the sense of touch, by the action of light the sense of sight, by the action of water the sense of taste, by the action of earth the sense of smell.

In the Taittiriya Upaniṣad the pupil approaches the father and asks him to explain to him the nature of Brahman. He is given the formal definition and is asked to supply the content by his own reflection. 'That from which these beings are born, that in which when born they live, and that into which they enter at their death is Brahman.' What is the reality which conforms to this account? The son is impressed by material phenomena and fixes on matter (ānī) as the basic principle. He is not satisfied, for matter cannot account for the forms of life. He looks upon life (prāṇa) as the basis of the world. Life belongs to a different order from matter. Life, again, cannot be the ultimate principle, for conscious phenomena are not commensurate with living forms. There is something more in consciousness than in life. So he is led to believe that consciousness (manas) is the ultimate principle. But consciousness has different grades. The instinctive consciousness of animals is quite different from the intellectual consciousness of human beings. So the son affirms that intellectual consciousness (vyākhyāna) is Brahman. Man alone, among nature's children...
has the capacity to change himself by his own effort and transcend his limitations. Even this is incomplete because it is subject to discords and dualities. Man's intellect aims at the attainment of truth but succeeds only in making guesses about it; there must be a power in man which sees the truth unveiled. A deeper principle of consciousness must emerge if the fundamental intention of nature, which has led to the development of matter, life, mind, and intellectual consciousness, is to be accomplished. The son finally arrives at the truth that spiritual freedom or delight (ānanda), the ecstasy of fulfilled existence, is the ultimate principle. Here the search ends, not simply because the pupil's doubts are satisfied but because the pupil's doubts are stilled by the vision of Self-evident Reality. He apprehends the Supreme Unity that lies behind all the lower forms. The Upanishad suggests that he leaves behind the discursive reason and contemplates the One and is lost in ecstasy. It concludes with the affirmation that absolute Reality is satyam, truth, jñānam, consciousness, anantam, infinity.

There are some who affirm that ānanda is the nearest approximation to Absolute Reality, but is not itself the Absolute Reality. For it is a logical representation. The experience gives us peace, but unless we are established in it we have not received the highest.

In this account, the Upaniṣad assumes that the naturalistic theory of evolution cannot be accepted. The world is not to be viewed as an automatic development without any intelligent course or intelligible aim. Matter, life, mind, intelligence are different forms of existence with their specific characteristics.

Cp Jalāl-uddīn Rūmī

'I died a mineral and became a plant,
I died a plant and rose an animal,
I died an animal and I was man
Why should I fear? When was I less by dying?
Yet once more I shall die as man, to soar
With the blessed angels, but even from angelhood
I must pass on. All except God perishes
When I have sacrificed my angel soul,
I shall become that which no mind ever conceived.
O, let me not exist! for Non-existence proclaims,
"To him we shall return."

and modes of action, each acting on the other but not derived from each other. The evolution of life in the context of matter is produced not by the material principle but by the working of a new life-principle which uses the conditions of matter for the production of life. Life is not the mechanical resultant of the antecedent co-ordination of material forces, but it is what is now called an emergent. We cannot, by a complete knowledge of the previous conditions, anticipate the subsequent result. There is an element of the incalculable. Life emerges when the material conditions are available, which permit life to organise itself in matter. In this sense, we may say that matter aspires for life, but life is not produced by lifeless particles. So also life may be said to be aspiring for or be instinct with mind, which is ready to emerge when conditions enable it to organise itself in living matter. Mind cannot be produced from things without mind. When the necessary mental conditions are prepared, intelligence qualifies the mental living creature. Nature is working according to this fundamental intention, which is being accomplished because it is essentially the instrument of the Supreme Being.

The world is not the result of meaningless chance. There is a purpose working itself out through the ages. It is a view which modern science confirms. By interpreting the fragmentary relics of far remote times, science tells us how this earth in which we live was gradually adapted to be a place where life could develop, how life came and developed through uncounted centuries until animal consciousness arose and this again gradually developed, until apparently, man with self-conscious reason appeared on the scene. The long record of the development of the human race and the great gifts of spiritual men like the Buddha, Socrates, Jesus make out that man has to be transcended by God-man.

It cannot be argued that, when material particles are organised in a specific way, life arises. The principle of organisation is not matter. The explanation of a thing is to be sought in what is above it in the scale of existence and value and not below it. Matter cannot raise itself. It moves to a higher level by the help of the higher itself. It cannot undergo inner development without being acted upon by something above it. The lower
is the material for the higher. Life is the matter for mind and
form for physical matter; so also intellect is form for the mind
and matter for the spirit. The eternal is the origin of the actual
and its nisus to improvement. To think of it as utterly trans-
cendent or as a future possibility is to miss its incidence in the
actual. We cannot miss the primordiality of the Supreme.
‘Verily, in the beginning this world was Brahman.’ ¹ There is
the perpetual activity of the Supreme in the world.

The Upanisad affirms that Brahman on which all else
depends, to which all existences aspire, Brahman which is
sufficient to itself, aspiring to no other, without any need, is
the source of all other beings, the intellectual principle, the
perceiving mind, life and body. It is the principle which unifies
the world of the physicist, the biologist, the psychologist, the
logician, the moralist and the artist. The hierarchy of all
things and beings from soulless matter to the deity is the
cosmos. Plato’s world-architect, Aristotle’s world-mover belong
to the cosmos. If there is ordered development, progressive
evolution, it is because there is the divine principle at work in
the universe.

Cosmic process is one of universal and unceasing change
and is patterned on a duality which is perpetually in con-
ict, the perfect order of heaven and the chaos of the dark
waters. Life creates opposites, as it creates sexes, in order to
reconcile them. ‘In the beginning the woman (Urvaśī) went
about in the flood seeking a master.’ ² Indra, for example,
divided the world into earth and sky. He ‘produced his father
and mother from his own body.’ This conflict runs through
the whole empirical world, and will end when the aim of
the universe is accomplished. Creation moves upward towards
the divine. When the union between the controlling spirit and
the manifesting matter is completed, the purpose of the world,
the end of the evolutionary process, the revelation of spirit
on earth is accomplished. The earth is the foothold of God, the
mother of all creatures whose father is heaven. ³

¹ BU I 4 10–11, Mātrī VI 17.
² svaṃsati sāhīe pātim Jamnīṭya Upanisad Brāhmaṇa I 56
³ The Chinese believe that Chen (Heaven) is the father and Khun
(Earth) is the mother of all terrestrial existence. Zeus as Sky-father is in
The conflict is not final. The duality is not a sterile dualism. Heaven and earth, God and matter have the same origin.

As regards the primordial God Hiranya-garbha, a circular process is found. The primal being spontaneously produces the primeval water, from this comes the primordial God as the first born of the divine Order, the golden germ of the world 'who was the first seed resting on the navel of the unborn.' Hiranya-garbha who is the World-soul expresses his spirit through the environment. He manifests the forms contained within himself. The world is fixed in him as are the spokes in the hub of a wheel. He is the thread, sūttatman, on which all beings and all worlds are strung like the beads of a necklace. He is the first-born, prathamā-ja. He is also called Brahmā and these Brahmās are created from world to world.

In the Rg Veda, Hiranya-garbha is the golden germ which enters into creation after the first action of the creator. In the Sāmkhya, prakṛti is treated as unconscious and develops on account of the influence of the multitude of individual subjects, and the first product of development is mahat, the great one, or buddhi, the intellect. It is the development of cosmic intelligences to Earth-mother. The two are correlative. See A. B. Cook, Zeus (1914), Vol. I, p. 779.

Zoroaster reaches the conception of a single spiritual God, Ormuzd or Ahura Mazda, in whom the principle of good is personified, while the evil principle is embodied in Ahriman, or Angra Mainyu, who limits the omnipotence of Ahura Mazda. The whole creation is a combat between the two. The two principles strive eternally in life, and in this struggle men take part. Man is responsible for his actions, good or bad. If he struggles against evil, confesses God and cares for the purity of his body and soul, then after four periods of three thousand years each in the world's history a time shall arrive for the final victory of good over evil, of Ormuzd over Ahriman. The general resurrection of the dead and the last judgment will take place then, assuring him of his place among the saved and the righteous.

The Jews adopted the two principles of good and evil and they were taken over by Christianity. When Blake speaks of the marriage of Heaven and Hell, Heaven represents the one clear light over all and Hell the dark world of passion and the senses. Divided, both are equally barren, but from them union springs joy. 'Oh that man would seek immortal moments! Oh that men could converse with God.' was Blake's cry.

1. R.V. X 82, IV 58 5
2. 'God once created Brahmā Hiranya-garbha and delivered the Vedas to him.' S.B. I 4 1.
3. X 121 1
gence or Hiranya-garbha. On the subjective side, buddhi is the first element of the linga or the subtle body. It is the essence of the individual spirit. Buddhi serves as the basis for the development of the principle of individuation, ahamkāra, from which are derived, on the one hand, mind and the ten sense organs, five of perception and five of action and, on the other hand, the subtle elements from which arise in their turn the gross elements. Sattva is buddhi, the innermost of the three circles, the outer being rajas and tamas which are identified with ahamkāra and manas, which are the emanations of rajas and tamas. The sattva or the buddhi is the bīja, the seed of the living individual, since it contains the seeds of karma which develop at each birth into a sense-organism. The sattva or linga is called the ego, the jīva. As the buddhi is the sūtrātman of the individual, so is Hiranya-garbha the sūtrātman, the thread-controller of the world.

In the Katha Upanisad, in the development of principles the great self stands after the undeveloped and the primeval spirit Hiranya-garbha, the World-soul is the first product of the principle of non-being influenced by the Eternal Spirit, Īśvara. The prāṇa of the Sāmkhya is the Eternal Spirit made many Hiranya-garbha is the great self, mahān ātma, which arises from the undiscriminated, the avyakta, which corresponds to the primitive material or waters of the Brāhmaṇas, or the prakṛti of the Sāmkhya. We have the Supreme Self, the Absolute, the Supreme Self as the eternal subject observing the eternal object, waters or prakṛti and the great self which is the first product of this interaction of the eternal subject and the principle of objectivity. The Supreme Lord, Īśvara, who eternally produces, outlasts the drama of the universe Śāmkara begins his commentary on the Bhagavad-gītā with the verse: 'Nārāyana is beyond the unmanifest. The golden egg is produced from the unmanifest. The earth with its seven islands and all other worlds are in the egg.' The names and forms of the manifested world are latent in the egg as the future tree is in the seed.

Hiranya-garbha answers to the Logos, the Word of Western

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1 III 10. 11, VI. 7. 8, see also KU. I. 7
thought. For Plato, the Logos was the archetypal idea. For the Stoics it is the principle of reason which quickens and informs matter. Philo speaks of the Divine Logos as the 'first born son,' 1 'archetypal man,' 2 'image of God,' 3 'through whom the world was created' 4 Logos, the Reason, 'the Word was in the beginning and the Word became flesh.' The Greek term, Logos, means both Reason and Word. The latter indicates an act of divine will. Word is the active expression of character. The difference between the conception of Divine Intelligence or Reason and the Word of God is that the latter represents the will of the Supreme. Vāc is Brahman 5 Vāc, word, wisdom, is treated in the Rg Veda as the all-knowing. The first-born of Rta is Vāc 6 yāvad brahma tiṣṭhati tāvatī vāh 7 The Logos is conceived as personal like Hiranya-garbha 'The Light was the light of men.' 8 The Logos became flesh. 8

The Supreme is generally conceived as light, jyotisām jyotiḥ, the light of lights. Light is the principle of communication. Hiranya-garbha is organically bound up with the world. Himself, a creature, the first-born of creation, he shares the fate of all creation in the end. 9 But Īśvara 10 is prior to the World-soul. 10 The principle of process applies to God. While he is the expression of the non-temporal he is also the temporal Īśvara, the eternal Being functions in the temporal Hiranya-garbha Rāmānuja who looks upon Īśvara as the supreme transcendent Reality above all world events treats Brahma as the demi-urge.

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1 I. 414. 2 I. 411. 3 I. 6. 4 II. 225. 5 RV. I. 3. 21
6 Atharva Veda II. 1. 4 See Nāma-Rūpa and Dharma-Rūpa by Maryla Falk (1943), Ch I
7 RV X. 114. 8
9 'When all things are subjected to him then the Son himself will also be subjected to him who put all things under him, that God may be everything to everyone.' I Cor. XV. 28
10 Cp. 'Before the mountains were brought forth, or even the earth and the world were made thou art God from everlasting and world without end.' See Hebrews I. 10–13

Religio Medica 'Before Abraham was, I am, is the saying of Christ, yet is it true in some sense, if I say it of myself, for I was not only before myself but Adam, that is, in the idea of God, and the decree of that synod held from all eternity. And in this sense, I say, the world was before the creation, and at the end, before it had a beginning.'
of creation who forms the lower world in the name and bidding of God.

Why is the universe what it is, rather than something else? Why is there this something, rather than another? This is traced to the divine will. This world and its controlling spirit are the expressions of the Supreme Lord. While the World-soul and the world are organically related and are interdependent, there is no such relationship between the Supreme Lord and the world, for that would be to subject the infinite to the finite. The relationship is an 'accident' to use Whitehead's expression. This word 'accident' implies two different considerations, (1) that Divine Creativity is not bound up with this world in such a way that the changes which occur in the world affect the integrity of the Divine, and (2) that the world is an accidental expression of the Divine principle. Creativity is not bound to express itself in this particular form. If the choice were necessary it would not be free. Creation is the free expression of the Divine mind, tchā-mātram. The world is the manifestation of Hiranya-garbha and the creation of Isvara. The world is the free self-determination of God. The power of self-determination, self-expression, belongs to God. It is not by itself. It belongs to the Absolute which is the abode of all possibilities, and by its creative power one of these possibilities is freely chosen for accomplishment. The power of manifestation is not alien to being. It does not enter it from outside. It is in being, inherent in it. It may be active or inactive. We thus get the conception of an Absolute-God, Brahman—Īśvara, where the first term indicates infinite being and possibility, and the second suggests creative freedom. Why should the Absolute Brahman perfect, infinite, needing nothing, desiring nothing, move out into the world? It is not compelled to do so. It may have this potentiality but it is not bound or compelled by it. It is free to move or not to move, to throw itself into forms or remain formless. If it still indulges its power of creativity, it is because of its free choice.

1 In the Taoist Tao Tê Ching, Tao, literally 'Way,' stands for the Absolute, the divine ground and Tê for 'power,' for the unfolding of the divine possibilities. Cp also tathātā or suchness and ālaya-vyūhāna the all-conserving or receptacle consciousness.
In Ishvara we have the two elements of wisdom and power, Svā and Sakti. By the latter the Supreme who is unmeasured and immeasurable becomes measured and defined, Immutable being becomes infinite fecundity. Pure being, which is the free basis and support of cosmic existence, is not the whole of our experience. Between the Absolute and the World-soul is the Creative Consciousness it is Īrghana-ghana or truth-consciousness. If sat denotes the primordial being in its undifferenced unity, satya is the same being immanent in its differentiations. If the Absolute is pure unity without any extension or variation, God is the creative power by which worlds spring into existence. The Absolute has moved out of its primal poise and become knowledge-will. It is the all-determining principle. It is the Absolute in action as Lord and Creator. While the Absolute is spaceless and timeless potentiality, God is the vast self-awareness comprehending, apprehending every possibility.

Brahman is not merely a featureless Absolute. It is all this world. Vāyu or air is said to be manifest Brahman, Īrghyasam brāhma. The Śvetāśvatara Upanisad makes out that Brahman is beast, bird and insect, the tottering old man, boy and girl. Brahman sustains the cosmos and is the self of each individual. Supra-cosmic transcendence and cosmic universality are both real phases of the one Supreme. In the former aspect the Spirit is in no way dependent on the cosmic manifold, in the latter the Spirit functions as the principle of the cosmic manifold. The supra-cosmic silence and the cosmic integration are both real. The two, mrguna and saguna Brahman, Absolute and God, are not different. Jayatīrtha contends that Śaṅkara is wrong in holding that Brahman is of two kinds—brahmano dvairūpyasya aprāmāṇikaiva. It is the same Brahman who is described in different ways.

1 Eckhart says 'God and Godhead are as different as heaven from earth'. God becomes and unbecomes. 'All in Godhead is one, and of this naught can be said. God works, but Godhead works not. There is no work for it to do and no working in it. Never did it contemplate anything of work.'  
God and Godhead differ after the manner of working and not working. When I come into the Ground, into the depths, into the flow and fount of Godhead, none will ask me whence I have come or whither I go. None will have missed me, God passes away' (Sermon LVI) Evans' E T

2 Nyāya-sudhā, p 124
Introduction

The personality of God is not to be conceived on the human lines. He is not to be thought of as a greatly magnified person. We should not attribute to the Divine human qualities as we know them. We have (1) the Absolute, (2) God as Creative power, (3) God immanent in this world. These are not to be regarded as separate entities. They are arranged in this order because there is a logical priority. The Absolute must be there with all its possibilities before the Divine Creativity can choose one. The divine choice must be there before there can be the Divine immanent in this world. This is a logical succession and not a temporal one. The world-spirit must be there before there can be the world. We thus get the four poises or statuses of reality: the Absolute, Brahman, (2) the Creative Spirit, Iswara, (3) the World-Spirit, Hiranya-garbha, and (4) the World. This is the way in which the Hindu thinkers interpret the integral nature of the Supreme Reality. Māndukya Upanishad says that Brahman is catus-pāl, four-footed, and its four principles are Brahman, Iswara, Hiranya-garbha and Virāj.

1 Aquinas says 'Things said alike of God and of other beings are not said either in quite the same sense or in a totally different sense but in an analogous sense.' Summa Contra Gentiles XXXIV God is not good or loving in the human sense. 'For who hath known the mind of the Lord?' Romans XI 34 God is personal, but, as Karl Barth says, 'personal in an incomprehensible way in so far as the conception of His personality surpasses all our views of personality. This is so, just because He and He alone is a true, real and genuine person. Were we to overlook this and try to conceive God in our own strength according to our conception of personality, we should make an idol out of God.' The Knowledge of God and the Service of God (1938), pp 31ff.

2 In Plotinus we have a similar scheme (a) The One alone, the simple, the unconditioned God beyond being of Basilides, the godhead of Eckhart which can only be indicated by negative terms. We cannot even affirm existence of it, though it is not non-existent. It cannot be thought of as either subject or object of experience, as in it subject and object are identical. It is pure impersonal experience or perhaps the ground of all experience, it is pure consciousness, ineffable supra-existence. It is not the first cause, not the creator god. It is cause only in the sense that it is everywhere, and without it nothing could be (b) The Nous. The Intelligible world which Plotinus calls One—Many, the world of Platonic forms or archetypes. Not mere Ideas or things thought by the Divine Thinker, not mere passive archetypical pictures. They are active powers within the Divine mind. It is personal God. Unity cannot be separated from diversity. The most perfect form of expressive act is thought or intellection, vijñāna. Divine Intellect. First thinker and thought, the personal Lord, Universal Intelligence, The
The conception of *tri-suparna* is developed in the fourth section of the *Taittirīya Upaniṣad*. The Absolute is conceived as a nest from out of which three birds have emerged, viz. *Virāj*, *Hranyā-garbha* and *Īśvara*. The Absolute conceived as it is in itself, independent of any creation, is called *Brahman*. When it is thought of as having manifested itself as the universe, it is called *Virāj*, when it is thought of as the spirit moving everywhere in the universe, it is called *Hranyā-garbha*, when it is thought of as a personal God creating, protecting and destroying the universe, it is called *Īśvara*. *Īśvara* becomes *Brahmā*, *Vīṣṇu* and *Śiva* when his three functions are taken separately. The real is not a sum of these. It is an ineffable unity in which these conceptual distinctions are made. These are fourfold to our mental view, separable only in appearance. If we identify the real with any one definable state of being, however pure and perfect, we violate the unity and divide the indivisible. The different standpoints are consistent with each other, complementary to each other and necessary in their unknowable Absolute is mediated to us through the Divine Intelligence. This Intellectual principle of Plotinus is the *Īśvara* of the Upaniṣads. This universal intelligence makes possible the multiple universe. For Plotinus this principle is the totality of divine thoughts or Ideas in Plato’s sense. These Ideas or Thoughts are real beings, powers. They are the originals, archetypes, intellectual forms of all that exists in the lower spheres. All the phases of existence down to the lowest ultimate of material being or the lowest forms of being in the visible universe are ideally present in this realm of divine thoughts. This divine intellectual principle has both being and non-being. It has, for Plotinus, two acts, the upward contemplation of the One and generation towards the lower. (iii) One and Many. The soul of the All is the third, which fashions the material universe on the model of divine thoughts, the Ideas laid up within the Divine Mind. It is the eternal cause of the cosmos, the creator and therefore the vital principle of the world. God is envisaged as something apart from the world, its creator or artificer. Human ideas of God are centred round him. Plotinus does not make the sensible world a direct emanation from the Intelligible World. It is the product or the creation of the World-soul, the third person of the Neo-Platonic trinity, herself an emanation from the Intelligible World, the *Nous*. Our souls are parts or emanations of the World-soul. The three hypostases form collectively, for Plotinus, the one transcendent being. The All-Soul is the expression of the energy of the Divine, even as the Intellectual principle is the expression of the thought or vision of the godhead. (iv) The many alone. It is the world-body, the world of matter without form. It is the possibility of manifested form.

* See also *Paṇgala U*
totality for an integral view of life and the world. If we are able to hold them together, the conflicting views which are emphasised exclusively by certain schools of Indian Vedānta become reconciled.

Absolute being is not an existing quality to be found in the things. It is not an object of thought or the result of production. It forms an absolute contrast to, and is fundamentally different from, things that are, as is in its way nothingness. It can be expressed only negatively or analogically. It is that from which our speech turns back along with the mind, being unable to comprehend its fullness.¹ It is that which the tongue of man cannot truly express nor human intelligence conceive. Śaṅkara in his commentary on the Brahma Sūtra² refers to an Upanisad text which is not to be found in any of the extant Upaniṣads. Bāḥva, asked by Bāskah to expound the nature of Brahmān, kept silent. He prayed, 'Teach me, sir.' The teacher was silent, and when addressed a second and a third time he said, 'I am teaching but you do not follow. The self is silence.'³

We can only describe the Absolute in negative terms. In the words of Plotinus, 'We say what he is not, We cannot say what he is.' The Absolute is beyond the sphere of predication. It is the śūnyatā of the Buddhists. It is 'not gross, not subtle, not short, not long, not glowing, not shadowy, not dark, not attached, flavourless, smell-less, eye-less, ear-less, speech-less, mind-less, breath-less, mouth-less, not internal, not external, consuming nothing and consumed by nothing.'⁴ It cannot be

¹ T U. II 4, see also Kena I 3, II. 3, Kalha I 27.
² S B III 2 17
³ upaśānto'yaṁ ātmā Cp the Mādhyamika view—
   paramārthaṁ tu āryānām tīśnīm-bhāva eva
   'Then only will you see it, when you cannot speak of it; for the knowledge of it is deep silence and the suppression of all the senses.'
   Hermes Trismegistus, Lib X 5
⁴ See B U II 8 8, see also II 3 6, III. 9 26, IV 2 4, IV 4 22; IV. 5 15. Mā. 7. The Buddha, according to Amara, is an advaya-vādin
I 1. 14

There was something formless yet complete,
That existed before heaven and earth,
Without sound, without substance,
Dependent on nothing, unchanging,
All-pervading, unfailing,
truly designated Any description makes It into something It is nothing among things It is non-dual, advaita It demes duality. This does not mean, however, that the Absolute is non-being It means only that the Absolute is all-inclusive and nothing exists outside it

Negative characters should not mislead us into thinking that Brahman is a nonentity While it is non-empirical, it is also

One may think of it as the mother of all things under heaven, Its true name we do not know, Tao is the by-name we give it

_Tao Te Ching_ 25 A Waley’s E T

_The Way and its Power_ (1934)

Plato says that the unfathomable ground of the universe, the absolute, is ‘beyond essence and truth’ Plotinus describes the utter transcendence of the One thus ‘Since the Nature or Hypostasis of The One is the engenderer of the All, it can itself be none of the things in the All, that is, It is not a thing, It does not possess quality or quantity, It is not an Intellectual Principle, not a soul, It is not in motion and not at rest, not in space, not in time, It is essentially of a unique form or rather of no-form, since it is prior to form, as it is prior to movement and to rest, all these categories hold only in the realm of existence and constitute the multiplicity characteristic of that lower realm’ _Enneads_ VI 9 3

‘This wonder, this One, to which in verity no name may be given

_sbid_ VI 9 5

‘Our way then takes us beyond knowing, there may be no wandering from unity, knowing and knowable must all be left aside Every object of thought, even the highest, we must pass by, for all that is good is later than this No doubt we should not speak of seeing, but we cannot help talking in dualities, seen and seer, instead of boldly, the achievement of unity In this seeing, we neither hold an object nor trace distinction, there is no two The man is changed, no longer himself nor self belonging, he is merged with the supreme, sunken into it, one with it Only in separation is there duality That is why the vision baffles telling We cannot detach the supreme to state it, if we have seen something thus detached, we have failed of the supreme’ _Enneads_ VI 9 4 and 10

Pseudo-Dionysius, whose utterances were once accepted as almost apostolic authority, observes ‘For it is more fitting to praise God by taking away than by ascription Here we take away all things from Him, going up from particulars to universals, that we may know openly the unknowable which is hidden in and under all things that may be known And we behold that darkness beyond being, concealed under all natural light’

Chuang Tzu’s vision of the boundless world has this ‘You cannot explain the sea to a frog in a well—the creature of a narrow sphere You cannot explain ice to a grasshopper—the creature of a season You cannot explain Tao to a pedant—This view is too limited’ Waley
inclusive of the whole empirical world. The Absolute is described as full both of light and not-light, of desire and not desire, of anger and not-anger, of law and not-law, having verily filled all, both the near and the far off, the this and the that. Negative and positive characterisations are given to affirm the positivity of being.

To say that the nature of Brahman cannot be defined does not mean that it has no essential nature of its own. We cannot define it by its accidental features, for they do not belong to its essence. There is nothing outside it. As no inquiry into its nature can be instituted without some description, its svānīpta or essential nature is said to be sat or being, cit or consciousness and ānanda or bliss. These are different phrases for the same being. Self-being, self-consciousness and self-delight are one. It is absolute being in which there is no nothingness. It is absolute consciousness in which there is no non-consciousness. It is absolute bliss in which there is no suffering or negation of bliss. All suffering is due to a second, an obstacle, all delight.

Paul speaks of a vision which was not to be told and had heard words not to be repeated. II Corinthians 12 ff. Cp Hymn of Gregory of Nyasa, 'O Thou entirely beyond all being. O Lord, My God, the Helper of them that seek Thee, I behold Thee in the entrance of Paradise, and I know not what I see, for I see naught visible. This alone I know, that I know not what I see, and never can know. And I know not how to name Thee, because I know not what Thou art, and did anyone say unto me that Thou wert called by this name or that, by the very fact that he named it I should know that it was not Thy name. For the wall beyond which I see Thee is the end of all manner of signification in names. Nicholas of Cusa. The Vision of God. E T Salter's E T (1928) Ch XIII. 'No monad or triad can express the all-transcending hiddenness of the all-transcending super-essentially super-existing super-deity.' God, because of his excellence, may rightly be called Nothing,' says Scotus Ergena.

1 B U IV 4 5 Isā 4, 5 Katha I 2 20–21, I 3 15, II 6 17 M. U.
I 1 6, 1 7 SU V 8–10

2 They are not so much qualities of Brahman as the very nature of Brahman. Commenting on the passage Brahman is truth, wisdom and infinity, satyam jñānam anantam brahma, Ś writes

satyādāṁ hi trīṁ viśesaṁāraṁ tādāṁ viśesayā brahmaṁ.
arises from the realisation of something withheld, by the overcoming of obstacles, by the surpassing of the limit. It is this delight that overflows into creation. The self-expression of the Absolute, the creation of numberless universes is also traced to Brahman. All things that exist are what they are, because of the nature of Brahman as sat, cit and ananda. All things are forms of one immutable being, variable expressions of the invariable reality. To describe Brahman as the cause of the world is to give its tatastha or accidental feature. The defining characteristics are in both cases due to our logical needs. When the Absolute is regarded as the basis and explanation of the world, he is conceived as the lord of all, the knower of all, the inner controller of all. God has moved out everywhere sa paryagāt. The Śvetāsvatara Upanisad speaks of the one God, beside whom there is no second, who creates all the worlds and rules with His powers, and at the end of time rolls them up again. He lives in all things and yet transcends them. The Universal Self is like the sun who is the eye of the whole universe and is untouched by the defects of our vision. He is said to fill the whole world and yet remain beyond its confines. ‘Verily motionless like a lone tree does the God stand in the heaven, and yet by Him is this whole world filled.’

The distinction between Brahman in itself and Brahman in the universe, the transcendent beyond manifestation and the transcendent in manifestation, the indeterminate and the determinate, vṛgūṇo guṇī, is not exclusive. The two are like two sides of one reality. The Real is at the same time being realised.

In the metrical Upanisads, as in the Bhagavad-gītā, the per-
sonal is said to be superior to the superpersonal,² purusān na param kuñci, there is nothing beyond the person. It is doubtful whether the author of the Brahma Sūtra accepted the distinction of saguna and nirguna in regard to Brahman. Even the nirguna Brahman is not without determinations. The Śūtrakāra makes a distinction between the super-personal (apurusa-vṛdaḥ) and the personal (purusa-vṛdaḥ), i.e. between Brahman and Īśvara. The latter is not a human fancy or a concession to the weak in mind. The nirākāra (formless), and the sākāra (with form), are different aspects of the same Reality. The seeker can choose either in his spiritual practices. In III. 3 we find that the author maintains that the āksara texts which describe Brahman negatively as ‘not this, not this’ are ‘not useful for meditation.’² He holds that Brahman is unaffected by the different states, of waking, dream, sleep. The view that Brahman undergoes changes is refuted on the ground that they relate to the effects due to the self-concealment of Brahman. Bādarāyana demes reality to a second principle.

Hiranya-garbha, the World-soul is the divine creator, the supreme lord Īśvara at work in this universe. A definite possibility of the Absolute is being realised in this world. In the Upanisads the distinction between Īśvara and Hiranya-garbha, between God and the World-soul is not sharply drawn. If the World-soul is ungrounded in Īśvara, if he is exclusively temporal, then we cannot be certain of the end of the cosmic process. When the Upanisads assert that the individual ego is rooted in the universal self or ātman, it would be preposterous to imagine that the World-soul is unrelated to Īśvara or Brahman.³

1 Katāha I 3 11 M U II 1 1-2.
2 ṛddhyānya prayojanābhavāl. III 3 14, see also III 3 33.
3 Valentinus whose activity may be assigned to A.D. 130-150, teaches a similar view. The primordial essence is the Deep (Bybos). With it dwelt a thought called also Grace (for it was not conditioned) and Silence (for it made no sign of its existence) Professor Burkitt writes: ‘Somehow the immeasurable Deep made its own thought fecund and so Mind (Nous) came into being, although it was called unique, it had a correlative side to it called Truth.’ Nous, Mind is an intelligent understanding, the inevitable counterpart of which is Truth, for, if there be nothing true to understand, there can be no intelligent understanding.” Cambridge Ancient History, Vol XII (1939), p 470.

Eckhart refers to the World-soul and not to the Supreme God in the passage, where he asserts that ‘God becomes and disbecomes.’
Hranyā-garbha who has in him the whole development in germ acts on the waters. As we have seen, the image of waters is an ancient one by which human thought attempts to explain the development of the universe. The waters are initially at rest and so free from waves or forms. The first movement, the first disturbance, creates forms and is the seed of the universe. The play of the two is the life of the universe. When the development is complete, when what is in germ is manifest, we have the world-consummation Hranyā-garbha creates the world according to the eternal Veda, which has within itself eternally the primary types of all classes of things, even as the God of the mediaeval scholastics creates according to the eternal archetype of Ideas which He as the eternal Word eternally possesses. Brahma is the unity of all that is named. Hranyā-garbha or Brahma is the World-soul and is subject to changes of the world. He is kārya Brahma or effect. Brahma as distinct from Īsvara who is kārana Brahman or causal Brahman. Hranyā-garbha arises at every world-beginning and is dissolved at every world-ending Īsvara is not subject to these changes. For both Śaṅkara and Rāmānuja, Hranyā-garbha has the place of a subordinate and created demiurge. Īsvara is the eternal God who is not drawn into but directs the play of the worlds that rise and perish and is Himself existing transcendentally from all eternity. The Vedic deities are subordinate to Īsvara and hold a similar position to Him in the formation and control of the world that the angelic powers and directors maintain in the heavenly hierarchy of scholasticism and of Dante.

We have thus the four sides of one whole: (i) the transcendental universal being anterior to any concrete reality, (ii) the causal principle of all differentiation, (iii) the innermost essence of the world, and (iv) the manifest world. They are co-existent and not alternating poses where we have either a quiescent Brahma or a creative Lord. These are simultaneous sides of the one Reality.

1 B U I 5 17
2 For Ātman as the World-soul, see Atharva Veda X. 8 44.
ULTIMATE REALITY ĀTMAN

The word ‘ātman’ is derived from an ‘to breathe.’ It is the breath of life. Gradually its meaning is extended to cover life, soul, self or essential being of the individual. Śaṅkara derives ātman from the root which means ‘to obtain’ ‘to eat or enjoy or pervade all.’ Ātman is the principle of man’s life, the soul that pervades his being, his breath, prāna, his intellect, prajñā, and transcends them. Ātman is what remains when everything that is not the self is eliminated. The Rg Veda speaks of the unborn part, apo bhāgah. There is an unborn and so immortal element in man, which is not to be confused with body, life, mind and intellect. These are not the self but its forms, its external expressions. Our true self is a pure existence, self-aware, unconditioned by the forms of mind and intellect. When we cast the self free from all outward events, there arises from the inward depths an experience, secret and wonderful, strange and great. It is the miracle of self-knowledge, ātma-jñāna. Just as, in relation to the universe, the real is Brahman, while name and form are only a play of manifestation, so also the individual egos are the varied expressions of the One Universal Self. As Brahman is the eternal quiet underneath the drive and activity

Who am I? How came this world? What is it?
How came death and birth? Thus inquire
Within yourself; great will be the benefit
(you will derive from such inquiry).

I. 40
of the universe, so Ātman is the foundational reality underlying the conscious powers of the individual, the inward ground of the human soul. There is an ultimate depth to our life below the plane of thinking and striving. The Ātman is the super-reality of the īvā, the individual ego.

The Chāndogya Upanisad gives us a story, where gods and demons both anxious to learn the true nature of the Self approach Prajā-pāti who maintains that the ultimate self is free from sin, free from old age, free from death and grief, free from hunger and thirst, which desires nothing and imagines nothing. It is the persisting spirit, that which remains constant in all the vicissitudes of waking, dream and sleep, death, rebirth and deliverance. The whole account assumes that there is consciousness even in the apparently unconscious states, when we sleep, when we are drugged or stunned. The gods sent Indra and the demons Virocana as their representatives to learn the truth. The first suggestion is that the self is the image that we see in the eye, in water or in a mirror. The conception of the self as the physical body is inadequate. To indicate that what we see in another's eye, a pail of water or a mirror is not the true self, Prajā-pāti asked them to put on their best clothes and look again. Indra saw the difficulty and said to Prajā-pāti that as this self (the shadow in the water) is well adorned when the body is well adorned, well dressed when the body is well dressed, well cleaned when the body is well cleaned, so that self will also be blind if the body is blind, lame if the body is lame, crippled if the body is crippled, and will perish in fact as soon as the body perishes. Such a view cannot be accepted. If the self is not the body, may it be the dreaming self? The second suggestion is that the true self is "he who moves about happy in dreams." Again a difficulty was felt. Indra says that, though it is true that this dreaming self is not affected by the changes of the body, yet in dreams we feel that we are struck or chased, we experience pain and shed tears. We rage in dreams, storm with indignation, do things perverted, mean and malicious. Indra feels that the self is not the same as dream-consciousness. The self is not the composite of mental states, however independent they may be of the accidents of the body. Dream states are not self-existent. Indra again approaches
Prajä-pati who gives him another suggestion that the self is the consciousness in deep sleep Indra feels that, in that state, there is consciousness neither of the self nor of the objective world Indra feels that he does not know himself nor does he know anything that exists He is gone to utter annihilation. But the self exists even in deep sleep Even when the object is not present, the subject is there The final reality is the active universal consciousness, which is not to be confused with either the bodily, or the dreaming consciousness or the consciousness in deep sleep. In the state of deep, dreamless sleep, the self wrapped round by the intellect has no consciousness of objects, but is not unconscious The true self is the absolute self, which is not an abstract metaphysical category but the authentic spiritual self The other forms belong to objectified being. Self is life, not an object It is an experience, in which the self is the knowing subject and is at the same time the known object. Self is open only to self The life of the self is not set over against knowledge of it as an objective thing Self is not the objective reality, nor something purely subjective The subject-object relationship has meaning only in the world of objects, in the sphere of discursive knowledge The Self is the light of lights, and through it alone is there any light in the universe. It is perpetual, abiding light. It is that which neither lives nor dies, which has neither movement nor change and which endures when all else passes away It is that which sees and not the object seen Whatever is an object belongs to the not-self. The self is the constant witness-consciousness.

The four states stand on the subjective side for the four kinds of soul, Vaisvanara, the experiencer of gross things, Tasyasa, the experiencer of the subtle, Pragnä, the experiencer of the unmanifested objectivity, and the Turīya, the Supreme Self. The Māndūkya Upanisad, by an analysis of the four modes of consciousness, waking, dream, deep sleep and illuminated consciousness, makes out that the last is the basis of the other three.

1 Through all months, years, seasons and kalpas, through all (divisions of time) past and future the consciousness remains one and self-luminous It neither rises nor sets

māatāda-yuga-kalpesu gatāgamyeyu anehathā
nodetā nastam ety ekā samvid esā svayam-prabhā.

Pañca-dasti I 7.
On the objective side we have the cosmos, Viraj, the World-soul Hranyaga-garbha, the Supreme God, Isvara, and the Absolute, Brahman. By looking upon Isvara as prajña, it is suggested that the supreme intelligence who dwells in the sleeping state holds all things in an unmanifested condition. The divine wisdom sees all things, not as human reason does in parts and relations, but in the original reason of their existence, their primal truth and reality. It is what the Stoics call spermatikos or the seed Logos which is manifested in conscious beings as a number of seed logos.

In treatises on Yoga, the potential all-consciousness of the state of sleep is represented in the form of a radiant serpent called Kundalini or Vāg-devī. We come across this representation in earlier treatises also. In the Rg Veda, Vāc is said to be the serpent queen, sarpa-rājñī. The process of Yoga consists in rousing the radiant serpent and lifting it up from the lowest sphere to the heart, where in union with prāna or life-breath its universal nature is realised and from it to the top of the skull it goes out through an opening called brahma-randhra to which corresponds in the cosmic organism the opening formed by the sun on the top of the vault of the sky.

1 Cp William Law 'Though God is everywhere present, yet He is only present to thee in the deepest and most central part of thy soul. The natural senses cannot possess God or unite thee to Him, nay, thy inward faculties of understanding, will and memory can only reach after God, but cannot be the place of His habitation in thee. But there is a root or depth of thee from whence all these faculties come forth, as lines from a centre, or as branches from the body of the tree. This depth is called the centre, the fund or bottom of the soul. This depth is the unity, the eternity—I had almost said the infinity of thy soul, for it is so infinite that nothing can satisfy it or give it rest but the infinity of God.' Quoted in Perennial Philosophy by Aldous Huxley (1944), p 2

Again, 'My Me is God, nor do I recognise any other Me except my God Himself' St Catherine of Genoa (ibid, p 11).

Eckhart 'To gauge the soul we must gauge it with God, for the Ground of God and the Ground of the soul are one and the same' (ibid, p 12).

Again 'The highest part of the soul stands above time and knows nothing of time.' 'There is a principle in the soul altogether spiritual I used to call it a spiritual light or a spark. But now I say that it is free of all names, void of all forms. It is one and simple, as God is one and simple.'

1 X 189, X 125 3 Atharva Veda IV 1
Introduction

XII

BRAHMAN AS ĀTMAN

In the early prose Upanisads, ātman is the principle of the individual consciousness and Brahman the superpersonal ground of the cosmos. Soon the distinction diminishes and the two are identified. God is not merely the transcendent numinous other, but is also the universal spirit which is the basis of human personality and its ever-renewing vitalising power. Brahman, the first principle of the universe, is known through ātman, the inner self of man. In the Satapatha Brāhmaṇa and the Chāndogya Upanisads, it is said 'Verily this whole world is Brahman,' and also 'This soul of mine within the heart, this is Brahman.' That person who is seen in the eye, He is ātman, that is Brahman. God is both the wholly other, transcendent and utterly beyond the world and man, and yet he enters into man and lives in him and becomes the inmost content of his very existence.

Nārāyana is the God in man who lives in constant association with nara, the human being. He is the immortal dwelling in the mortals. The human individual is more than the universe. He lives independently in his own inexpressible infinity as well as in the cosmic harmonies. We can be one with all cosmic existence by entering into the cosmic consciousness. We become superior

1 X 6 3
2 III 14 1
3 BU I 4 10 Cp. Keith 'It is impossible to deny that the Ātman-Brahman doctrine has a long previous history in the Brāhmaṇas and is a logical development of the idea of unity of the Rg Veda.' The Religion and Philosophy of the Veda and the Upanisads, p. 494. Heraclitus says 'I searched myself.' The Logos is to be sought within, for man's nature is a microcosm and represents the nature of the whole.
4 C U IV 15 Also ātmava devatāh sarvāḥ sarvam hy ātmanye avasthitam
5 RV IV 2 1.
to all cosmic existence by entering into the world-transcending consciousness. Answering to the four grades of consciousness, waking, dream, deep sleep, spiritual consciousness, we have the four states of the individual, sthūla (gross), sūkṣma (subtle), kārana (causal) and the pure self. As Iśvara is the cause of the world, so the causal self is the source of the development of the subtle and the gross bodies.

XIII

THE STATUS OF THE WORLD MĀYĀ AND AVIDYĀ

The ecstasy of divine union, the bliss of realisation tempts one to disregard the world with its imperfections and look upon it as a troubled and unhappy dream. The actual fabric of the world, with its loves and hates, with its wars and battles, with its jealousies and competitions as well as its unasked helpfulness, sustained intellectual effort, intense moral struggle seems to be no more than an unsubstantive dream, a phantasmagoria dancing on the fabric of pure being. Throughout the course of human history, men have taken refuge from the world of stresses, vexations and indignities in the apprehension of a spirit beyond. The prayer to 'lead us from unreality to reality, from darkness to light, from death to immortality' assumes the distinction between reality, light and immortality and unreality, darkness and death. The Katha Upaniṣad warns us not to find reality and certainty in the unrealities and uncertainties of this world. The Chāndogya Upaniṣad tells us that a covering of untruth hides from us the ultimate truth even as the surface of the earth hides from us the golden treasure hidden under it. The truth is covered by untruth, anūtta. The Brhadāranyaka and the Iṣa Upaniṣads speak to us of the veiling of truth by a disc of gold and invoke the grace

1 The first tattva is the root of manifestation, called mahat or the great principle. In ahāmakāra we find individual consciousness which proceeds from the intellectual principle by an individualising determination. Sometimes, citra is said to be the first product of prakṛti, with its triple character of buddhi or discrimination, ahāmakāra or self-sense and manas or mind.

2 VII 3 1-3.
of God for removing the veil and letting us see the truth.\textsuperscript{1} According to the \textit{Svetāsvatara Upaniṣad}, we can achieve the cessation of the great world-illusion, \textit{viśva-māyā-avrtth} by the worship of God.\textsuperscript{2} If this aspect of spiritual experience were all, the world we live in, that of ignorance, darkness and death would be quite different from the world of underlying reality, the world of truth, light and life. The distinction would become one of utter opposition between God and the world. The latter would be reduced to an evil dream from which we must wake up as soon as possible.\textsuperscript{3}

Indifference to the world is not, however, the main feature of spiritual consciousness \textit{Brahman}, the completely transcendent, the pure silence has another side. \textit{Brahman} is apprehended in two ways. Śaṅkara says, \textit{dvirūpam hi brahmā-vagamyate, nāma-rūpa-viśkāra-bhedopādi-utilsam, tād viparītam sarvopādi-varjitaṃ} Both the Absolute and the Personal God are real, only the former is the logical prius of the latter. The soul when it rises to full attention knows itself to be related to the single universal consciousness, but when it turns outward it sees the objective universe as a manifestation of this single consciousness. The withdrawal from the world is not the conclusive end of the spiritual quest. There is a return to the world accompanied by a persistent refusal to take the world as it confronts us as final. The world has to be redeemed and it can be redeemed because it has its source in God and final refuge m God.

There are many passages where the world of duality is suggested to be only seeming.\textsuperscript{4} The existence of duality is not admitted to be absolutely real. In the passage of the \textit{Chāndogya Upaniṣad} regarding the modifications of the three fundamental constituents of being, fire, water and food, it is said that just as all that is made of clay, copper or iron is only a modification, a verbal expression, a simple name, the reality being clay, copper or iron, even so all things can be reduced to three

\textsuperscript{1} See also IV 3.31
primary forms of reality. It is suggested that all things are reducible to reality, being mere modifications. All this is to be understood as meaning that the Absolute stands above becoming and passing away which it transcends.

In the *Maitri Upanisad*, the Absolute is compared to a spark, which, made to revolve, creates apparently a fiery circle, an idea expanded by Gaudapāda in his *Kārīka* on the *Māndūkya Upanisad*. This may suggest that the world is a mere appearance. Even here the intention may well be to contrast the reality of the Absolute with empirical reality without making the latter an illusion.

The assertion that with the knowledge of the Self all is known does not exclude the reality of what is derived from the Self. When the *Aitareya Upanisad* asserts that the universe is founded in consciousness and guided by it, it assumes the reality of the universe and not merely its apparent existence. To seek the one is not to deny the many. The world of name and form has its roots in *Brahman*, though it does not constitute the nature of *Brahman*.

The world is neither one with *Brahman* nor wholly other than *Brahman*. The world of fact cannot be apart from the world of being. From one being no other being is born. It exists only in another form, *samsārāntarcana*.

Mayā in this view states the fact that *Brahman* without losing his integrity is the basis of the world. Though devoid of all specifications, *Brahman* is the root cause of the universe.

‘If a thing cannot subsist apart from something else, the latter is the essence of that thing.’ The cause is logically prior to the effect. Questions of temporal beginning and growth are subordinate to this relation of ground and consequent. The world does not carry its own meaning. To regard it as final and ultimate is an act of ignorance. So long as the erroneous view...

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1 *BU* II 4 5, 7, 9 *CU* VI 1 2 *MU* I 1 3
2 *ato rāna-rūpe saṁvāsthe brahmanāvādātāvāt, na brahma tad ātmātan* Ś on *TU* II 6 1
3 Ś on *CU* VI 2 2 *pratirāyasya jagato brahma-kūryatvāl tad-ananyatvān ca S B II 1 20
4 *yāt kauśādāra-yātāto'pi jagato mūlam* Ś on *Katha* II 3 12
5 Ś on *BU* II 4 7 *atāl saṃdhāt prājā lāryotpateh kūrava sadbhāvah* Ś on *BU* I 2 1
of the independence of the world does not disappear, our highest
good will not be realised

The world is the creation of God, the active Lord. The finite
is the self-limitation of the infinite. No finite can exist in and
by itself. It exists by the infinite. If we seek the dynamic aspect
we are inclined to repudiate the experience of pure conscious-
ness. It is not a question of either pure consciousness or dynamic
consciousness. These are the different statuses of the one
Reality. They are present simultaneously in the universal
awareness.

The dependence of the world on God is explained in different
ways. In the Chandogya Upanisad, Brahman is defined as
tatātātātā as that (tāt) which gives rise to (jā), absorbs (lī) and
sustains (an) the world. 1 The Brhad-āraṇyaka Upanisad argues
that satyam consists of three syllables, sa, ti, yam, the first and
the last being real and the second unreal, madhyato anytam. The
fleeting is enclosed on both sides by an eternity which is real. 2 The
world comes from Brahman and returns to Brahman. Whatever
exists owes its being to Brahman. 3 The different metaphors
are used to indicate how the universe rises from its central root,
how the emanation takes place while the Brahman remains
ever-complete, undiminished. 4 ‘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.’ 5 Again, ‘As from a

1 III 14
2 V 1 1 Bede tells of the Anglo-Saxon Council summoned to decide
on the question of the acceptance of the Christian faith in 627. One of the
dukes compared the life of man on earth with the flight of a sparrow
through a banquet hall in winter, ‘a good fire in the midst, whilst the
storms of rain and snow prevail abroad, the sparrow, I say, flying in at
one door, and immediately out at another, whilst he is within, is safe
from the wintry storm, but after a short space of fair weather, he
immediately vanishes out of your sight, into the dark winter from which
he had emerged. So this life of man appears for a short space, but of what
went before, or what is to follow we are utterly ignorant.’ Bede the
see BG III 28
3 See T U III, B U III 8
4 Cp. Plotinus. ‘Imagine a spring which has no commencement,
giving itself to all the rivers, never exhausted by what they take, ever
tranquilly its full self.’ III 8 9 Enneads
5 M U I. 1 7
blazing fire sparks of like form issue forth by the thousands even so, many kinds of beings issue forth from the Immutable and they return thither too ¹ The many are parts of Brahma even as waves are parts of the sea All the possibilities of the world are affirmed in the first being, God The whole universe before its manifestation was there The antecedent of the manifested universe is the non-manifested universe, i e God God does not create the world but becomes it Creation is expression It is not a making of something out of nothing It is not making so much as becoming It is the self-projection of the Supreme Everything exists in the secret abode of the Supreme ² The primary reality contains within itself the source of its own motion and change

The Svetāsvatara Upanisad mentions the different views of creation held at the time of its composition, that it is due to time, to nature, to necessity, to chance, to the elements, to the Person or the combination of these It repudiates all these views and traces the world to the power of the Supreme ³

The Svetāsvatara Upanisad describes God as māyā, the wonder-working powerful Being, who creates the world by His

¹ II 11

² In the Rg Veda there are suggestions that the Impersonable is the basis of the world and that a personal Lord Brahmans-pati (X 72 2), Viśva-karman (literally the All-maker), Purusa (X 90), Hrvana-garbha (X 121 1) produces the world The Upanisads refer to the early cosmological speculations, but these are not their real interest

³ Gaudapāda mentions different theories of creation Some look upon creation as the manifestation of the superhuman power of God, viśhūt, others look upon it as of the same nature as dream and illusion, svapna-māyā-avarūpā, others trace it to the will of God veçā-mārām prabhōh srstiḥ Still others look upon kāla or time as the source, some look upon creation as intended for the enjoyment of God (bhoga), still others attribute it to mere sport (krīdā), but Gaudapāda’s own view is that creation is the expression of the nature of the Supreme, ‘for what desire is possible for Him whose desire is always fulfilled?’

devasyaisa svabhāv’yan āpta-kumasya kā śphā Kārikā I 6–9

The world is the revelation of God’s nature To the question, why does perfect being instead of remaining eternally concentrated in itself suffer the accident of manifesting this world, the answer is that manifesting is of the very nature of God We need not seek a cause or a motive or a purpose for that which is, in its nature, eternally self-existent and free The sole object of the dance of Śiva is the dance itself
Introduction

83

powers.¹ Here māyā is used in the sense in which the Rg Veda employs it, the divine art or power by which the divinity makes a likeness of the eternal prototypes or ideas inherent in his nature Indra is declared to have assumed many shapes by his māyā.² Māyā is the power of Īśvara from which the world arises. He has made this world, 'formed man out of the dust of the ground and breathed into him a living soul.' All the works of the world are wrought by Him. Every existence contained in time is ontologically present in creative eternity. The Supreme is both transcendent and immanent. It is the one, breathing breathless, tād ekam, anīdā avālam. It is the manifest and the unmanifest, vyakta-vyaktāḥ, the silent and the articulate, sabdāsabdaḥ. It is the real and the unreal, sad-asat.³

While the world is treated as an appearance in regard to pure being, which is indivisible and immutable, it is the creation of Īśvara who has the power of manifestation. Māyā is that which measures out, moulds forms in the formless. God has control

¹ III 10 This power or Śakti is contained in the Supreme as oil in oilseeds

śvechayā parā saktīḥ śiva-lattuvakatāṁ galā

The power is Śakti or Māyā. We speak in inadequate ways when we speak of Śakti as Māyā. Narada tells Rāma in the Devī Bhāgavata, that this power is eternal, primeval, and everlasting

śrūṇa rāma sadā nityā śaktir ādyā sanātani.

Nothing is able to stir without its aid:

tasyāḥ saktih uṁā ko'pi spandītaṁ na ḍhamaḥ bhavet.

When we distinguish the creation, preservation and dissolution in the form of Brahmā, Viṣṇu and Śiva, their power is also this Śakti:

visnoḥ pālana-saktis sā

Kārtiḥ saktih pūtura māma

rudraśya nāsa-saktis sā

The energy of everyone is a part of the divine sakti. The Supreme with its power created the creator Brahmā, pūruṣam saṁśrṣya brahmādāṁ

In regard to Rāma and Sitā, Sitā becomes Śakti. In the Śīlā U. she is said to be mūla-prakṛti

sitā bhagavat jīveśa mūla-prakṛti-saṁjñītā.

In the Devī U. Durgā's name is accounted for. 'Beyond whom there is none she is called Durgā. Because she saves from crisis therefore she is called Durgā.'

yasyāḥ parataram nāsti, saṣā durgā praḥkṛtītā
durgāḥ saṁjñāyate yasmād devī durgēti kathyate.

³ VI 47 18; see B U II 5 19.
of māyā, he is not subject to it. If God were subject to māyā, he would not be infinite supreme existence. Any being compelled to manifest itself is not free. Isvara has in Him the power of manifestation, non-manifestation and other-manifestation, kartum, a-kartum, anyathā-kartum. Brahman is logically prior to Isvara who has the power of manifestation, and takes Him over into His transcendental being when He is not manifesting His nature.

This dual nature of the Supreme provides the basis for the reality of personality in God and man, and so for authentic religious experience. This world, far from being unreal, is intimately connected with the Divine Reality. This complex evolving universe is a progressive manifestation of the powers of the Supreme Spirit from matter to spiritual freedom, from anna to ānanda. The purpose of the cosmic evolution is to reveal the spirit underlying it. God lives, feels and suffers in every one of us, and in course of time His attributes, knowledge, beauty and love will be revealed in each of us.

When the Katha Upanisad says that the Supreme Lord experiences the results of deeds, if it suggests that we are the images and likenesses of God, and when we experience the results of our deeds, He does also. There is an intimate connection between God and the world of souls.

Deussen holds that the idealistic monism of Yājñavalkya is the main teaching of the Upanisads and the other doctrines of theism, and cosmogonism are deviations from it caused by the inability of man to remain on the heights of pure speculative thought. The view which regards the universe as actually real, the Ātman as the universe which we know, and the theistic developments are said to be departures from the exalted idealism of Yājñavalkya. It is not necessary to look upon the theism emphasised in the Katha and the Svetāsvatara Upanisads.

1 I 31
2 Cp. Angelus Silesius ‘I know that without me God cannot live an instant.’
Eckhart ‘God needs me as much as I need Him.’
Lady Julian ‘We are God’s bliss, for in us He enjoyeth without end.’

When Pascal states that Jesus Christ will be in agony till the end of the world, he means that there is a side to God, the temporal, where He suffers in every innocent man who is persecuted and tortured.
as a declension from the pure monistic idealism. It is in the
direct line of development of Upanisad thought

The Absolute is not a metaphysical abstraction or a void
of silence. It is the absolute of this relative world of manifestation. What is subject to change and growth in the world of
becoming reaches its fulfilment in the world of the Absolute. The Beyond is not an annulling or a cancellation of the world
of becoming, but its transfiguration. The Absolute is the life of
this life, the truth of this truth.

If the world were altogether unreal, we cannot progress from
the unreal to the Real. If a passage is possible from the empirical
to the Real, the Real is to be found in the empirical also. The
ignorance of the mind and the senses, and the apparent futilities
of human life are the material for the self-expression of that
Being, for its unfolding. *Brahman* accepts world existence. The
Ultimate Reality sustains the play of the world and dwells in it.

That is why we are able to measure the distance of the things
of the world from the Absolute and evaluate their grades of
being. There is nothing in this world which is not lit up by
God. Even the material objects which lack the intelligence to
discover the nature of the divine ground of their being are the
emanations of the creative energy of God, and they are able to
reveal to the discerning eye the divine within their material
frames. What is not possible for inanimate and non-rational
beings is open to the rational human being. He can attain to
knowledge of the divine ground of his being. He is not coerced
into it, but has to attain it by the exercise of his choice. The
unchangeableness of the Supreme does not mean that the
universe is a perfectly articulated mechanism in which every-
thing is given from the beginning. The world is real as based
on *Brahman*; it is unreal by itself.

Cosmic existence partakes of the character of the real and the

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1 Cp. St. Bernard, "God, who, in His simple substance, is all everywhere
equally, nevertheless, in efficacy, is in rational creatures in another way
than in irrational, and in good rational creatures in another way
than in the bad. He is in irrational creatures in such a way as not to
be comprehended by them, by all rational ones, however, he can be
comprehended through knowledge, but only by the good is he to be
comprehended also through love."
The Principal Upanisads

unreal. It is aspiring to become completely real. The Chāndogya Upanisad rejects the view that the world was originally a-sat or non-being, and from it all existence was produced. It affirms 'In the beginning this world was just being, one only without a second.'

The Supreme is described as a kavī, a poet, an artist, a maker or creator, not a mere imitator. Even as art reveals man's wealth of life, so does the world reveal the immensity of God's life. The Brahma Sūtra refers to the creation of the world as an act of līlā, play, the joy of the poet, eternally young.

If immutability is the criterion of reality, then the world of manifestation has no claim to reality. Change is the pervading feature of the world. Changing things imply non-existence at the beginning and non-existence at the end. They are not constantly present. Mortality is imprinted on all beings who are subject to birth, decay, dissolution and death. This very planet will decline and dissolve. While change is the mark of the relative world, this changing world reaches its fulfilment in the Absolute. What is incomplete in the relative world of becoming is completed in the absolute world of being.

Māyā is also used for prakṛti, the objective principle which the personal God uses for creation. All nature, even in the lowest, is in ceaseless movement, aspiring to the next higher stage, of which it is itself an image or lower manifestation. Prakṛti, not-self, matter all but cast out from the sphere of being, is tending feebly to get back to the self, receives form and is thus linked up with Absolute Being. Even matter is Brahman. Even Prakṛti by itself is more a demand of thought than a fact of existence. Even the lowest existence has received the impress of the Creative Self. It is not utter non-existence. Abso-

1. Cp Vākyā-sudhā
   astī bhūtā pṛyān rūpam nāma cety anśa-pañcakām
   ādyam trayam brahma-rūpam jagad-rūpam aito dvayaṃ

2. VI 2 1

3. VI 2 2 sad-āspadam sarvam sarvatra Ś
   ādāv ante ca yan nāsti varāmāne ātī tai tathā Gauḍāpādā Kārtti

4. Milarepa, the Tibetan mystic says 'All worldly pursuits end in dispersion, buildings in destruction, meetings in separation, births in death.'

5. annam brahmaśvyajanāti T U. III
lute non-being is non-existent. It is impossible in a world which flows freely from the bounty of being Prakṛti is called non-being. It is not strictly correct. This description indicates its distance from being. It is the ultimate possibility on the side of descent from the Divine, almost non-being, but not utter non-being.

While Prakṛti is said to be the māyā of God, its forms seem to us individual souls to be external to us. It is the source of our ignorance of its real nature.

While the world is created by the power of māyā ofĪśvara, the individual soul is bound down by māyā in the sense of anavyā or ignorance. The manifestation of Primordial Being is also a concealment of His original nature. The self-luminous moves about clothed in the splendours of the cosmic light which are not His real nature. We must tear the cosmic veil and get behind the golden brightness which Savitṛ has diffused. The Upanisad says ‘Two birds, inseparable friends cling to the same tree. One of them eats the sweet fruit, the other looks on without eating. On the same tree man sits, grieving, immersed, bewildered by his own impotence (an-īśa)’. But when he sees the other lord (īśa), contented and knows his glory, then his grief passes away. We mistake the multiplicity for ultimate reality. If we overlook the unity, we are lost in ignorance.

When we get to the concept of prakṛti we are in the realm of Hiranya-garbha. The similes employed by the Upanisads, salt and water, fire and sparks, spider and thread, flute and sound assume the existence of an element different from being. Into the original stillness of prakṛti, Hiranya-garbha or Brahmā sends sound, nāda-brahma. By his ecstatic dance the world evolves. This is the meaning of the symbol of Nāda-rāga. His dance is not an illusion. It is a timeless fact of the Divine Reality. The forms are manifestations of the Real, not arbitrary inventions out of nothing. Form, rūpa, is the revelation of the formless a-rūpa. Nāma, name, is not the word by which we describe the object, but it is the power or the character of reality which the form of a thing embodies. The Infinite is nameless for it includes all names. The emphasis right through is on the dependence of

1 S.U. IV 6 and 7.
The Principal Upanisads

the world on Brahman The relative rests in the Absolute There can be no echo without a noise The world is not self-explanatory, it is not the cause of itself It is an effect The Īśa Upanisad indicates that the basic reality is the One, and the derivative and dependent reality is the many ¹ When the Kena Upanisad says that Brahman is the mind of mind, the life of life, it does not assert the unreality of mind and life, but affirms the inferiority, the incompleteness of our present existence All that we find in the world is an imperfect representation, a divided expression of what is eternally in the Absolute Being

The world depends on Brahman, and not Brahman on the world ‘God is the dwelling-place of the universe, but the universe is not the dwelling-place of God’ is a well-known Rabbinc dictum The world of experience with its three states of waking, dream and deep sleep is based on the subject-object relation This duality is the principle of all manifestation The objects are perceived in both dream and waking and the distinction of seer and seen is present in both The world of manifestation is dependent on the Absolute Spirit which transcends the distinction between the subject and the object is logically prior to the manifested world ² The world is a process of becoming, it is not being

The Upanisads make it clear that the waking state and the dream state are quite distinct The objects of the dream state are illusory, not so those of waking experience ‘There are no chariots in that state (of dreaming), no horses, no roads He himself creates chariots, horses, roads ³ Imaginary objects exist only during the time we imagine them, kalpana-kāla, but factual objects exist not only when we perceive them but also when we do not perceive them, bāhyāś ca dvaya-kālāh ⁴ The spatio-temporal order is a fact, not a state of mind or a phase of consciousness

Avidyā is mentioned in the Upanisads as the source of delusion The Katha Upanisad speaks of people living in ignorance and thinking themselves wise, who move about wandering in search of reality, like blind men following the

¹ ⁴ and ⁵ ² See Gaudāpāda Kārikā on Mā U II ⁴ and ⁵ ³ B U IV ³ ⁹ and ¹⁰. ⁴ Ś on Māndūkya Kārikā II ¹⁴
blind. If they had lodged themselves in \textit{vidyā}, wisdom, instead of \textit{avidyā}, ignorance, they would easily have seen the truth. The \textit{Chāndogya Upanisad} distinguishes between \textit{vidyā} or knowledge which is power and \textit{avidyā} or ignorance which is impotence. While \textit{māyā} is more cosmic in significance, \textit{avidyā} is more subjective. We are subject to \textit{avidyā} when we look upon the multiplicity of objects and egos as final and fundamental. Such a view falsifies the truth. It is the illusion of ignorance. The world of multiplicity is out there, and has its place, but if we look upon it as a self-existing cosmos, we are making an error. While the world process reveals certain possibilities of the Real, it also conceals the full nature of the Real. \textit{Avidyā} breeds selfishness and becomes a knot in the heart which we should untie before we can get possession of the Self in the recesses of our heart. The \textit{Praśna Upanisad} tells us that we cannot reach the world of \textit{Brahman} unless we have shaken off the crookedness in us, the falsehood (\textit{anṛtam}) in us, the illusion (\textit{māyā}) in us.

The world has the tendency to delude us into thinking that it is all, that it is self-dependent, and this delusiv e character of the world is also designated \textit{māyā} in the sense of \textit{avidyā}. When we are asked to overcome \textit{māyā}, it is an injunction to avoid worldliness. Let us not put our trust in the things of this world. \textit{Māyā} is concerned not with the existence of the world but with its meaning, not with the factuality of the world but with the way in which we look upon it.

There are passages in the \textit{Upaniṣads} which make out that the world is an appearance, \textit{vācārambhayaṁ \textit{vikāro}
\textit{nāmadheyam}}, while Reality is pure being. There are others which grant reality to the world, though they maintain that it has no reality apart from \textit{Brahman}. \textit{Śaṅkara} tells us that the former is the true teaching of the \textit{Upaniṣads}, while the latter view is put forward only tentatively as a first step in the teaching to be later.

\begin{itemize}
\item \textit{Katha} I 2. 4. 5
\item \textit{M.U. II. 1. 10}
\end{itemize}
The reality conceded to the world is not ultimate. It is only empirical.

If we keep in mind the fourfold character of the Supreme, we shall avoid confusion in regard to the status of the world. If we concentrate attention on Brahman, the Absolute, we feel that the world is not independent of Brahman but rests in Brahman. The relationship between the two cannot be logically articulated. If we turn to the personal Ishvara, we know that the world is the creation of Brahman and not its organic expression. The power of creation is called mâyā. If we turn to the world process which is a perpetual becoming, it is a mixture of being and non-being, sat and asat, the divine principle and prakṛti Hiranya-garbha and his world are both subject to time, and should be distinguished from the eternal. But the temporal becoming is by no means false.

As to why the Supreme has this fourfold character, why it is what it is, we can only accept it as the given reality. It is the ultimate irrationality in the sense that no logical derivation of the given is possible. It is apprehended by us in spiritual consciousness, and accounts for the nature of experience in all its aspects. It is the only philosophical explanation that is possible or necessary.

XIV

THE INDIVIDUAL SELF

Jīva is literally, 'that which breathes,' from jīv 'to breathe.' It referred originally to the biological aspect of man’s nature which goes on throughout life, in waking, dream and sleep. It is called purusa in the sense of puri-saya or 'that which dwells in the citadel of the heart.' This means that the biological serves the ends of another, the soul or psyche. It is this soul which reaps the fruits of deeds and survives the death of the physical body. It is the bhoktr, the enjoyer, kārtr, the doer. It is the vyāhāna-maya ātmā. The jīva consists of a material body, the

1 See Praśna IV 9 Katha I 3 4
principle of breath (prāṇa), regulating the unconscious activities of the individual, and the principle of conscious activities (manas) which uses the five sensory organs (indriyas) of sight, hearing, touch, smell and taste and the five organs of action, viz speech, hands, feet, excretory and generative organs. All these are organised by vijnāna or buddhi. The basis of the individuality of the ego is vijnāna or intelligence which draws round itself mind, life and body.\footnote{Cp 'He who knows more and more clearly the self obtains fuller being. In plants and trees sap only is seen, in animals consciousness. The self is more and more clear in man for he is most endowed with intelligence. He knows to-morrow, he knows the world and what is not the world. By the mortal he desires the immortal, being thus endowed as for animals, hunger and thirst comprise their knowledge. But this man is the sea, he is above all the world. Whatever he reaches he desires to go beyond it.' \textit{Aitareya Aranyaka II} 1 3} The ego belongs to the relative world, is a stream of experience, a fluent mass of life, a centre round which our experiences of sense and mind gather. At the back of this whole structure is the Universal Consciousness, Ātman, which is our true being.

The human individual is a complex of five elements, anna, prāṇa, manas, vijnāna and ānanda. The Highest Spirit which is the ground of all being, with which man's whole being should get united at the end of his journey, does not contribute to his self-sense. Life and matter are organised into the gross physical body, sthūla-śarīra, mind and life into the subtle body, sūksma-śarīra, intelligence into the causal body, kāraṇa-śarīra and Ātman, the Universal Self is the supreme being sustaining the others. The ego is the manifestation of the Universal Self using memory and moral being which are changing formations. Purusa is sometimes used for the Ātman which is higher than buddhi. Buddhi belongs to the objective hierarchy of being. Purusa is the subjective light of consciousness that is reflected in all beings.

The natural sciences, physics and chemistry, anatomy and physiology, psychology and sociology treat man as an object of inquiry. They show that man is a link in the chain of living beings, one among many. He has a body and a mind which belong to him, but his self is not derived from any of these, though it is at the root of them all. All empirical causalities and
biological processes of development apply to his outer being, but not to his self. The physical, the biological, the psychological and the logical aspects are aspects of his nature, his kośas, as the Taittirīya Upanisad calls them. There are great possibilities of empirical investigation, but man is more than what he knows about himself.

The ego is a unity of body, life, mind and intelligence. It is not a mere flux, as some early Buddhists and Hindus thought. Intelligence which is the unifying principle gives us the ego-consciousness. Memory is one factor which helps to preserve the continuity of the ego which is also influenced by a number of factors which are not present to our memory and are hardly grasped by our surface consciousness. The sub-conscious plays a great part in it. The nature of the ego depends on the principle of organisation and the experience to be organised. As we have an enormous variety of experiences with which we can identify ourselves, an infinite number of objects which we can pursue, fame, career, possessions or power, we have an infinite number of individuals marked out by their past and present experiences, their education and environment. What we are depends on what we have been. The ego is a changing formation on the background of the Eternal Being, the centre round which our mental and vital activities are organised. The ego is perpetually changing, moving up and down, up towards union with the divine godhead or down to the fiendish extremes of selfishness, stupidity and sensuality. The self-transcending capacity of the jīva is the proof that it is not the limited entity it takes itself to be.

The hierarchies of existence and value correspond. The order of phenomena which has the lowest degree of reality in the existential scale has the lowest degree of value in the ethical or spiritual scale. The human individual is higher than the animal, plant or mineral.

What is the relation of the Universal Self to the individual selves? Different views are held on the matter. Śaṅkara believes that the Universal Self is identical with the individual self. The individual self is eternally one with and also different from the Universal Self, says Rāmānuja.
Introduction 93

eternally different from the Universal Self according to Madhva.1

When the soul is said to be an amśa or fragment of the Divine mind, it is to indicate that it is subsequent to the Divine mind, as a recipient of the Divine idea. The souls therefore serve as matter for the Divine Forms. This is the truth indicated in the Sāmkhya theory of the multiplicity of selves. Though the self is one in all, in the manifested world, there is an amśa, fragment, part or ray of the self which presides over the movements of our personal lives through the ages. This persistent divine form is the real individuality which governs the mutations of our being. This is not the limited ego, but the Infinite Spirit reflecting itself in our personal experience. We are not a mere flux of body, life and mind thrown on the screen of a Pure Spirit which does not affect us in any way. Behind this flux there is the stable power of our being through which the Infinite Spirit manifests itself. The Divine has many modes of manifestation, and at many levels, and the fulfilment of the purposes of these modes constitutes the supreme scope of the eternal kingdom. In the world of manifestation the ground of created being is God’s idea of it, which, because it is divine, is more real than the creature itself. The soul, therefore, represents an idea of the divine mind, and the different souls are the members of the Supreme. The soul draws its idea of perfection from the Divine Creator who has given it existence. The soul’s substantial existence derives from the Divine mind, and its perfection consists in the vision of the Divine mind, in its effectuating the divine pattern for it in its consciousness and character.

There does not seem to be any suggestion that the individual egos are unreal. They all exist only through the Self and have no reality apart from It. The insistence on the unity of the Supreme Self as the constitutive reality of the world and of the individual souls does not negate the empirical reality of the

1 Commenting on the sūtra, amśo nānā-vaśadeśād anyathā caḥ: (the individual spirit is a part of the Lord inasmuch as it is not taught that they are different and also the contrary), Ś. indicates that ‘the individual and the Lord, are related as sparks to fire, jīva tīvarasyāṁ to bhavāṁ arhāt, yathāgner vishkunāt, in which the heat is the same (notwithstanding that the sparks are distinguishable from fire)’ and concludes that ‘from these two doctrines of difference and non-difference the meaning of participation, amśatva, follows.’ S.B II. 3 43
latter The plurality of individual souls is admitted by the Upaniṣads The individuals do not resolve themselves in the Universal Absolute so long as the world of manifestation is functioning The released individuals know themselves as the Self and not as the psycho-physical vehicles which are animated by the Self and so are incarnations of the Self These vehicles are causally determined and are subject to change

The individual is, in a sense, created by God after His own image and in His own likeness, but he has his creaturely form We do not know our own possibilities The individual ego is subject to avādyā or ignorance when it believes itself to be separate and different from all other egos The result of this separatist ego-sense, ahamkāra, is failure to enter into harmony and unity with the universe This failure expresses itself in physical suffering and mental discord Selfish desire is the badge of subjection or bondage When the individual shakes off this avādyā, he becomes free from all selfishness, possesses all and enjoys all

The unity of the Self does not make the distinctions of the individual souls irrelevant There is no mixing up of the fruits of action, as the different individual selves are kept distinct by their association with buddhi 2 Our lives become meaningful in so far as they partake of the divine logos The logos is seen in close connection with the logical or rational element in us The Divine Reason is immanent in our reason The ego's possession of intelligence gives it the capacity for moral choice It may either turn to the Indwelling Spirit or pursue the separate interests of the ego It may open itself to the Self or shut itself away from It One leads to light and life, the other to darkness and death We have the seeds of both in us We may live a life controlled by flesh and blood and earth-born intellect or we may lay ourselves open to God and let Him work in us As we choose the one or the other, we are led to death or immortality 3 When

1 Cp Boethius 'In other living creatures, ignorance of self is nature, in man it is vice'  
2 buddhi-bhedena bhoktr-bhedät Š S B II 3 49  
3 Cp M B

amrītam caiva mṛtyuḥ ca dvayaṃ dehe pratīṣṭhatam
mṛtyuḥ āpadyate mohāt, satyenāpadyate amrītam

'In each human body the two principles of immortality and death are
we forget our true nature and lose ourselves in the things of the world, we have evil and suffering

Alienation from our true nature is hell, and union with it is heaven. There is a perpetual strain in human life, an effort to reach from the arbitrary into an ideal state of existence. When we divinise our nature, our body, mind and spirit work flawlessly together and attain a rhythm which is rare in life.

Without the individual there is neither bondage nor liberation. The Eternal in His transcendent form as Brahman or cosmic being as Isvara does not arrive at immortality. It is the individual who is subject to ignorance and who rises to self-knowledge. The self-expression of the Supreme through the individuals will continue until it is completed. The Divine possesses always its unity, and Its aim in the cosmic process is to possess it in an infinite experience through many conscious selves. So long as we are subject to ignorance, we stand away from God and are immersed in our limited egos. When we rise to self-knowledge, we are taken up into the Divine Being and become aware of the Infinite, Universal Consciousness in which we live.

XV

INTUITION AND INTELLECT.

VIDYĀ (KNOWLEDGE) AND AVIDYĀ (IGNORANCE)

If buddhi, vyāhāra, intelligence, has its being turned towards the Universal Self it develops intuition or true knowledge, Wisdom. But ordinarily, intelligence is engaged in discursive reasoning and reaches a knowledge which is, at best, imperfect, through the processes of doubt, logic and skilful demonstration. It reflects on the data supplied by manas or the sense-mind with its knowledge rooted in sensations and appetites. At the intellectual level we grope with an external vision of things, where objects are extrinsically opposed to one another. We are besieged by error and incapacity. Integral knowledge possesses its object truly and securely. Nothing is external to it. Nothing is other than itself. Nothing is divided or in conflict within its

established. By the pursuit of delusion we reach death, by the pursuit of truth we attain immortality.
all-comprehensive self-awareness. It is the means of knowledge and knowledge itself.

Intuitive knowing is immediate as distinct from the discursive and mediate knowledge. It is more immediate than sensory intuition, for it overcomes the distinction between the knower and the known which subsists in sense-intuition. It is the perfect knowledge, while all other knowledge is incomplete and imperfect in so far as it does not bring about an identification between subject and object. All other knowledge is indirect and has only symbolic or representative value. The only generally effective knowledge is that which penetrates into the very nature of things. But in lower forms of knowledge this penetration of the subject into the object is limited and partial. Scientific understanding assumes that an object can be known only if it is broken up into its simpler constituents. If anything organic is handled in this manner, its significance is lost. By employing intuitive consciousness we know the object with less distortion and more actuality. We get close to perceiving the thing as it is.

Knowledge presupposes unity or oneness of thought and being, a unity that transcends the differentiation of subject and object. Such knowledge is revealed in man's very existence. It is unveiled rather than acquired. Knowledge is concealed in ignorance and when the latter is removed the former manifests itself. What we are, that we behold, and what we behold, that we are. Our thought, our life and our being are uplifted in simplicity and we are made one with truth. Though we cannot understand or describe, we taste and we possess. We become new. When the beatific vision of Absolute Being has

1. Eckhart says 'God in the fullness of His Godhead dwells eternally in His image (the soul itself)' Rudolf Otto Mysticism East and West (1932). p. 12

2. Cf Plotinus 'And one that shall know this vision— with what passion of love shall he not be seized, with what pang of desire, what longing to be molten into one with this, what wondering delight! If he that has never seen this Being must hunger for it as for all his welfare, he that has known must love and reverence It as the very Beauty, he will be flooded with awe and gladness stricken by a salutary terror, he loves with a veritable love, with sharp desire, all other loves than thus he must despise, and disdain all that once seemed fair.' Enneads E T MacKenna Vol I (1917). p 86
once dawned on the dazzled beholder, the savour of the phenomenal is gone for it is seen to be steeped in the noumenal.

The report which the mind and the senses give, so long as they are unenlightened by the spirit in us, is a misleading report. Yet that report is the basis from which we have to proceed. What the world and the individual seem to be are a distortion of what they really are, and yet through that distortion we arrive at the reality. Even as the conclusions of common sense are corrected by those of scientific understanding, the conclusions of the latter require to be corrected by the light of the spirit in us. The abstractions of the intellect require to be converted into the actuality of spiritual experience and the concrete vision of the soul.

If the real is misconceived as an object of knowledge, it cannot be known. Empirical objects may be known by outer observation or inner introspection. But the self cannot divide itself into the knower and the known. Logical reasoning is incapable of comprehending the living unity of God and man, the absolute and the relative. Logical incapacity is not evidence of actual impossibility. Reality unites what discursive reason is incapable of holding together. Every atom of life is a witness to the oneness and duality of God and the world. Being can never be objectified or externalised. It is co-inherent and co-existent in man. It is unknowable because we identify existence with objectivity. This is true, to a limited extent, of purely external things like tables and chairs. They are not to be reduced to sensations or concepts arising in the knowing mind. But spiritual reality is not revealed in the way in which objects of the natural world or principles of logic are apprehended. Yājñavalkya tells us that the self is its own light when the sun has set, when the moon has set, when the fire is put out, ātmavāsya jyotir bhavati. It is our deepest being behind the vestures of body, life, mind and intellect. Objectivity is not the criterion of reality, but the criterion is reality itself revealed in our very being. We ask for a criterion of knowledge on the assumption of a duality between the knowing subject and the known object. If the object appears alien and impenetrable,

\[ \text{IV. 3. 2-6.} \]
then the question of knowing it becomes a problem. But no object can be set in opposition to the spirit and so the question of criterion does not arise True knowledge is an integral creative activity of the spirit which does not know anything external at all. For it everything is its own life. Here there is identity, possession, absorption of the object at the deepest level. Truth in spiritual life is neither the reflection nor the expression of any other reality. It is reality itself. Those who know the truth become the truth brahma-vid brahmaiva bhavati. It is not a question of having an idea or a perception of the real. It is just the revelation of the real. It is the illumination of being and of life itself. It is satyam, jñānam. Knowledge and being are the same thing, inseparable aspects of a single reality, being no longer even distinguishable in that sphere where all is without duality.

Where there is duality, there one sees another, hears another. We have objective knowledge. While vijnāna deals with the world of duality, ānanda implies the fundamental identity of subject and object, non-duality. Objectification is estrangement. The objective world is the 'fallen' world, disintegrated and enslaved, in which the subject is alienated from the object of knowledge. It is the world of disruption, disunion, alienation. In the 'fallen' condition, man's mind is never free from the compulsion exercised by objective realities. We struggle to overcome disunion, estrangement, to become superior to the objective world with its laws and determinations.

We cannot, however, become aware of the true life in its unity and multiplicity, in its absoluteness and relativity, if we do not free ourselves from the world of divided and isolated objects. In the objective world where estrangement and limitations prevail, there are impenetrable entities, but in the knowledge where we have fullness and boundlessness of life nothing is external, but all is known from within. Intellect moves from object to object. Unable to comprehend them all it retains their multiplicity. Intellectual knowledge is a scattered, broken movement of the one undivided infinite life which is all-possessing and ever satisfied. Intuitive knowing is un-

\[ \text{BU. II. 4. 14} \]
imprisoned by the divisions of space, successions of time or sequences of cause and effect. Our intellectual picture is a shadow cast by the integral knowledge which possesses the object truly and securely.

Reality is a fact, and facts are apprehended by intuition, whether perceptual or non-perceptual. The divine primordial reality is not a fact of the empirical world, and yet as the central spiritual fact we must have a direct apprehension of it. Our logical knowledge can give us indirect approximation to it but not a direct grasp of it. The seers of the Upanishads not only have deep vision but are able to translate their visions into intelligible and persuasive speech. They can do so only through hints and images, suggestions and symbols, for they are not susceptible of adequate expression.

The Upanishads distinguish between *a-parā vidyā*, lower knowledge and *parā vidyā* or higher wisdom. While the former gives us knowledge of the Vedas and the sciences, the latter helps us to gain the knowledge of the Imperishable. The first principle disguises itself. In the *Brhad-āraṇyaka Upanisad*, the self is seen as the reality of reality. The reality of the world is the empirical; the true reality is the atman, the self which the empirical reality conceals. A distinction is made between the knower of texts and the knower of the self in the *Chāndogya Upanisad*. Svetaketu cannot understand the question of

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1. Cp John Smith, the Platonist. Jeune and barren speculations may unfold the platures of Truth's garment but they cannot discover her lovely face.

2. William Law writes 'To find or know God in reality by any outward proofs, or by anything but by God Himself made manifest and self-evident in you, will never be your case either here or hereafter.' For neither God, nor heaven, nor hell, nor the devil, nor the flesh, can be any otherwise knowable in you or by you, but by their own existence and manifestation in you. And all pretended knowledge of any of these things, beyond and without this self-evident sensibility of their birth within you, is only such knowledge of them as the blind man hath of the light that hath never entered into him.'

3. M.U I 18 4-5.

4. Mere book knowledge is of no use.

5. RV. X 6 3, II. 1 20, II. 4 7-9. 5 VII. 1 2-3.
The Principal Upanisads

rebirth, despite much Vedic learning. The *Taittiriya Upamāṣad* reduces the knowledge of the Vedas to an inferior position by assigning it to *mano-maya* (mind-made) self which has to be surmounted before final truth is attained. The self is perceived, according to the *Katha Upamāṣad*, not by logical reason but by spiritual contemplation, *ādhyātmī-yoga*. The real is not attained by force of intellect or by much learning but is revealed to the aspirant whose will is at rest in Him. We realise God by the clarity of illumination, *jñāna-prasādena*.

The *Brhad-āraṇyaka Upamāṣad* teaches that, while those who put their trust in the intellect cannot attain to a knowledge of Brahman, yet there is an apprehension of His being by those who are childlike. *Bālya* includes humility, receptivity or teachableness and an earnest search. The writer asks us to give up the pride of learning, *pāndstya*. A self-denial which includes our intellectual pride and power is demanded. Purity of intellect is different from congestion of it. To attain purity of vision, we require a childlike nature which we can get by tranquillising the senses, simplifying the heart and cleaning the mind.

It is through quietening the strivings of the will and the empirical intellect that the conditions are realised for the revelation of the Supreme in the individual soul. 'Therefore having become calm, subdued, quiet, patiently enduring and collected, one sees the Self just in the self.'

Even as we have an intellectual discipline for the theoretical understanding of the world, we have a moral and spiritual discipline for the direct apprehension of truth. Even as we cannot understand the art of swimming by talking about it and can learn it only by getting into the water and practising swimming, so also no amount of theoretical knowledge can serve as a substitute for the practice of the life of spirit. We can know God only by becoming godlike. To become godlike is to become aware of the light in us, by returning consciously to the divine centre within us, where we have always been without our knowing it. Detachment (*vairāgya*) is the essential
means for the attainment of wisdom (jñāna). Only the pure in heart can see God.

We must cultivate a religious disposition. God is revealed only to those who believe that He is. When in doubt, later tradition asks us to give the benefit of the doubt to the theist. For if there is no God, there is no harm in believing in Him; if there is, the atheist would suffer. Faith, as trust in the universe, in its reliability, in its essential soundness and decency, is the starting-point of spiritual development.

Spiritual inclination is essential for the pursuit of spiritual life. In the Brhad-āranyaka Upaniṣad, Yājñavalkya offers to divide all his earthly possessions between his two wives, Kātyāyani and Maitreyi. The latter asks whether the whole world filled with wealth can give her life eternal. Yājñavalkya says: 'No, your life will be just like that of people who have plenty of things, but there is no hope of life eternal through wealth.' Maitreyi spurns the riches of the world remarking, 'What shall I do with that which will not make me immortal?' Yājñavalkya recognises the spiritual fitness of his wife and teaches her the highest wisdom.

Ethical preparation is insisted on. If we do not abstain from wrong-doing, if we are not composed in our minds, we cannot attain to spiritual wisdom. Our moral being must be purged of all evil. The Śvetāśvatara Upaniṣad tells us that we should cleanse our natures to reach the goal, since even a mirror can reflect an image properly only if it is cleansed of its impurities. We must renounce selfish desire, surrender material possessions, become bereft of egotism. The path is 'sharp as the edge of a razor and hard to cross, difficult to tread.'

A teacher who has attained the goal may help the aspiring soul? Truth has not only to be demonstrated but also communicated. It is relatively easy to demonstrate a truth, but it can be communicated only by one who has thought, willed and
felt the truth. Only a teacher can give it with its concrete quality. He that has a teacher knows, ācāryavān puruso veda. Only he must be a proper teacher who embodies truth and tradition. Only those who have the flame in them can stir the fire in others.

The individual should develop the habit of introversion, of abstracting from the outside world and looking within himself. By a process of abstraction we get behind knowing, feeling and willing to the essential Self, the God within. We must silence our speech, mind and will. We cannot hear the voice of the still spirit in us, so long as we are lost in vain talk, mental rambling and empty desires. The mind must strip away its outer sheaths in complete detachment, return to its inward quiet and fix its attention on the essential Self which is the ground and reality of the whole universe. The Mundaka Upaniṣad brings out the need for concentrated attention and undistracted effort. An ordered, disciplined training of all our powers, a change of mind, heart and will is demanded.

Several forms of meditation are advised. Symbols (pratika) are used as supports for meditation. We are free to use the symbols which are most in conformity with our personal tendencies. Meditation on the pranava is suggested in the Māndūkya Upaniṣad.

It is said that the Self cannot be realised except by those whom the Self chooses. Self-realisation is possible through the grace of the Divine. God-vision is the fruit of strenuous effort and Divine grace. Only the Spirit in us can raise us to the spiritual status. The Real, which is the basis of this manifold world of things and minds, can be apprehended directly and immediately only by those who fulfil certain conditions and submit to the leadings of the spirit. We do not so much hold the idea of the Real as the idea holds us. We are possessed by it.

Vidyā and avidyā are two ways of apprehending Reality.

1 C U VI 14 2 III 1 8 Kāṭha I 2 23 M U III 2 3
2 Cp St. Bernard: ‘Grace is necessary to salvation, free will equally so, but grace in order to give salvation, free will in order to receive it. Therefore we should not attribute part of the good work to grace and part to free will, it is performed in its entirety by the common and inseparable action of both, entirely by grace, entirely by free will, but springing from the first in the second.’
Introduction

Both are forms of relative knowledge and belong to the manifested universe. Knowledge formulated logically is not equivalent to a direct and immediate apprehension of the Real. Whatever words we use, whatever concepts we employ, fall short of reality. The \textit{anubhava} is beyond all manifestation and is complete in itself. \textit{Vidyā} stresses the harmony and interconnections of elements which make up the world; \textit{avidyā} the separateness, mutual independence and strife. \textit{Vidyā} helps us to appreciate intellectually the intelligible ideas about the nature of the Divine ground and the nature of the direct experience of it in relation to other experiences. It indicates the means by which we can attain \textit{Brahman}. Such a system of theological doctrine points out that there is nothing intrinsically self-contradictory about the postulate of religion, viz. the divine reality, and that it is also empirically verifiable if only we are willing to submit to a discipline. The theological knowledge or \textit{vidyā} is different from the experience or \textit{anubhava} of it. The experience is recorded as a pure and direct intellectual intuition in \textit{śrūtī}. When we reflect on the experiences or their records and reduce them to a rational order we have \textit{smṛtī}. While the first is the domain of metaphysical principles, the second applies these principles to individual and social conduct. \textit{Vidyā} is nearer the truth than \textit{avidyā}.

But \textit{vidyā} is also understood as \textit{jñāna} which is of the essential nature of the Divine Reality. It is then eternal wisdom which is not the knowledge possessed by any individual. It is the wisdom hidden beneath the sheaths of ignorance. It is one with the Supreme Self, which is self-evident and needs no proof, \textit{svadhyāsiddha}, self-valid certainty.

Though intuitive wisdom is different from knowledge of the senses or anything we can achieve by logical reflection, it is not to be confused with occultism, obscurantism, or extravagant emotion. It is not magical insight or heavenly vision, or special revelation obtained through supernatural powers. What we

\footnote{When Al Ghazzālī or, two centuries later, Thomas Aquinas refused to proceed with the consideration of truths about God, when once they attained direct apprehension of the Divine Reality, they refer to this inadequacy of verbal or logical expressions.}
attained by vision, empirical or trans-empirical, belongs to the objective world. It is a distinction within the objective world, between the physical and the super-physical, between what we reach by the five senses and a sixth sense. Wisdom is pure reason, capacity for fundamental truth. It is the possession of the soul or it is the soul that penetrates into its own ground and depth and becomes essential being. It springs from necessity when it meditates on itself. This wisdom is eternal, universal and necessary for Śāṅkara. It cannot be destroyed though it may be obscured.

All the same, the tradition of thought has been strong in the Upaniṣads. We lead up to experience through intellectual knowledge. For those who are incapable of integral insight, perception and inference are the only available means. Even men of experience do not contradict rational thought, though they go beyond it.

XVI

ETHICS

The Upaniṣads insist on the importance of ethical life. They repudiate the doctrine of the self-sufficiency of the ego and emphasise the practice of moral virtues. Man is responsible for his acts. Evil is the free act of the individual who uses his freedom for his own exaltation. It is fundamentally the choice which affirms the finite, independent self, its lordship and acquisitiveness against the universal will. Evil is the result of our alienation from the Real. If we do not break with evil, we cannot attain freedom.

1. *Opitipuddya* 'For those who cannot see, the reason which is not in contradiction with the Vedas and the scriptures is the eye.'

utra-padya śakas-cal var a-pabyalum I 137

2. *MU III 2 1 BU IV 1 23*

3. Commentary on *Katka I 2 2-3*, Rāmānuja writes, 'This verse teaches that meditation which should become more perfect day by day, cannot be accomplished without the devotee having broken with all evil.'

R. B. IV 1 13

'The Vedas do not purify the ethically unworthy.'

Śr. Itiva. ra purante: śādāh *Yasīṣṭha-Dharma-Śūstā* VI 3
Man is of the divine race, but he has in him the element of non-being, which exposes him to evil. As a spiritual being he can burst the revolving circle of nature and become a citizen of another world in unity with Absolute Being who is his creative source. Man is the mediator between God and nature and has to complete the work of creation by the incarnation of wisdom. He must illumine what is dark and strengthen what is weak in him. His entire being should labour to become one with the Divine. Our fallen nature, sunk in sin, is felt as contrary to the Real and yet as existent. The self feels itself to be in contradiction to all that is supremely real. There is the pain of discord between the existent and the Real. In moral life the self feels itself divided against itself. And yet the struggle itself is impossible unless we look upon the desire for the divine and the consciousness of rebellion as belonging to the same self. The felt contradiction is possible only through the reality which is above the discord. The antithesis between what we wish to be and what we are is implicitly their unity. The divine consciousness and will must become our consciousness and will. This means that our actual self must cease to be a private self; we must give up our particular will, die to our ego, by surrendering its whole nature, its consciousness and character to the Divine.¹

The freedom of the human individual is assumed, though the limitations of karma are mentioned ‘He fetters himself by himself, as a bird by its nest.’² The freedom of the individual increases to the extent to which he identifies himself with the Absolute in him, the antar-yāmin. If we leave the world after having known the true self, then our life in all worlds is the life of freedom.

Some theistic Upanishads say that the inner power, the Divine, caused the man whom He will lead on high from these worlds to do good works and He causes the man whom He will lead downwards to do evil works.³ In theism the stress is on Divine providence. In the Śvetāsvatara Upanisad, the Self is the overseer of all actions, who apportions to each person his qualities, who executes justice, who restrains the evil, allots

¹ amurāgād urāgah. ² Mantra III. 2 ³ KU. III. 8
good fortune and brings to maturity the actions of the individual souls.

The general impression that the Upaniṣads require world-denial is not quite correct. They insist on a spirit of detachment, vārāgya, which is not indifference to the world. It is not abandonment of objects but non-attachment to them. We do not raise ourselves above the world by contempt for the world. It is the spirit of equanimity which is insisted on. To be tranquil is to envy no man, to have no possessions that another can take from us, to fear none. When the Hindu thinkers ask us to adopt samnyāsa or relinquishment of home and possessions, to accept the three great renunciations, consecrated in the three vows, evangelical counsels of poverty, obedience and chastity, they point to self-denial as the root of spiritual life.

Spirit of renunciation does not mean neglect of social duties. Samnyāsa does not mean that we owe no duties to the world. We free ourselves only from ritualistic duties. Rare fruits ripen on the soil of detachment. There is a popular verse which makes out that one should give up attachment, but if one is not capable of it, let him cultivate attachment, only it should be attachment to all.

We should release ourselves from selfish likes and dislikes. The Divine cannot use our mind and body so long as we wish to use them for our own ends.

Detachment is opposed to attachment, not to enjoyment.

1 VI 11, 12, 4, V 5ff
2 When Ernest Renan described St. Francis as 'the one perfect Christian' it was felt to be an exaggeration. Hardly anyone else in the Christian world comes so close to the ideal set forth in the Gospels. 'He that renounceth not everything that he hath, he cannot be my disciple.' We feel that these demands are excessive and even fantastic. We excuse ourselves by saying that Jesus did not mean all that he is reported to have said or that his words were not of general application. We make compromises, while St. Francis did not allow any compromises.
3 tyaktavyo mama-kārah, tyāktim yadi śakyate nāsan
   kartavyo mama-kārah hitnī sarvaśra kartavyah
4 Cp St. John of the Cross. 'The soul that is attached to anything, however much good there may be in it, will not arrive at the liberty of divine union. For whether it be a strong wire or a slender and delicate thread that holds the bird, it matters not, if it really holds it fast, for until the cord be broken the bird cannot fly. So the soul, held by the bonds of human affections, however slight they may be, cannot, while they last, make its way to God.'
Introduction

Enjoy through renunciation is the advice of the Isā Upanisad. Good and evil do not depend on the acts one does or does not, but on the frame of mind one has. The good man is he who concurs with the divine purpose, and the bad man is he who resists it. If one's mind is good, one's acts will be good. Our attempt should be not so much external conformity as inward cleansing. From goodness of being good will and good works flow. When the soul is at peace, the greatest sorrows are borne lightly. Life becomes more natural and confident. Changes in outer conditions do not disturb. We let our life flow of itself as the sea heaves or the flower blooms.

Work by itself does not give us liberation. It cleanses the mind, purifies the heart and produces the illumination which is the immediate condition of salvation. Śāṅkara argues that the knowledge of Brahman, as it relates to an existent being, cannot be contingent on what a person does or does not.

Contemplation is the way to cleanse one's mind and heart. It means rest, suspension of mental activity, withdrawal into the interior solitude in which the soul is absorbed in the fruitful silence of God. We cannot stop there; we must overflow with a love that communicates what it knows to others. Saints with abundant power and tireless energy work for the transfiguring of men and the changing of the course of secular history. Different methods are suited for different temperaments, and they are all permitted.

1 Eckhart tells us 'It is permissible to take life's blessings with both hands, provided thou dost know thyself prepared in the opposite event to leave them just as gladly.'
2 Cp Eckhart 'Men should not think so much of what they ought to do, as of what they ought to be. Think not to lay the foundation of thy holiness upon doing, but rather upon being. For works do not sanctify us, but we should sanctify the works. Whoever is not great in his essential being will achieve nothing by works, whatever he may do.'
Rudolf Otto Mysticism East and West, p 126
3 a-puruṣa-tantraviś brahma-vijñānasya
4 See D G V 5. Vasistha says

āsādhyāḥ kasyaciḥ yogah kasyaciḥ jñāna-māscayah
uḥham vṛtāra mārgau duṣau jagāda paramesvarah

To some yoga is impossible, to others the ascertainment of truth. Viewing thus God has revealed two paths.

Cp St Thomas Aquinas 'A thing may belong to the contemplative life in two ways essentially or as a predisposition. The moral virtues
The ethical virtues we are called upon to adopt are mentioned in several passages. Life is compared to a sacrifice where the fee shall be asceticism, liberality, integrity, non-injury to life and truthfulness. The Taittiriya Upanisad gives a list of students' duties. He should not be negligent of truth, virtue, welfare, prosperity, study and teaching. He should perform only those acts which are irreproachable. In case of doubt concerning any act of conduct, the student should follow the practice of those Brāhmanas who are competent to judge, apt, devoted, not harsh lovers of virtue. In one passage all the virtues are brought together under the three Āśā's which are heard in the voice of the thunder, namely, dama, or self-restraint, dāna or self-sacrifice, and dayā or compassion. Prajā-pātī conveys it to the three classes of his creation, gods (deva), men (manusya) and demons (asura). Śaṃkara makes out that gods have desires (kāma), men suffer from greed, and belong to the contemplative life as a predisposition. For the act of contemplation, in which the contemplative life essentially consists, is hindered both by the impetuosity of the passions and by the outward disturbances. Now the moral virtues curb the impetuosity of the passions and quell the disturbance of outward occupations. Hence moral virtues belong to the contemplative life as a predisposition. St Thomas taught there were three vocations, that to the active life, that to the contemplative and a third to the combination of both and the last is superior to the other two. There are statements to the effect that the contemplative life in itself by its very nature is superior to the active life. Vita contemplativa, he remarks, simpliciter est melior quam activa for the contemplative life directly and immediately occupies itself with the love of God than which there is no act more perfect or more meritorious. The contemplative life establishes man in the very heart of all spiritual secularity. When St Thomas admits that the active life can be more perfect in certain circumstances, he qualifies it a great deal (i) Action will only be more perfect than the joy and rest of contemplation, if it is undertaken as the result of an over flow of love for God in order to fulfil His will (ii) It is not to be continuous but only an answer to a temporary emergency. (iii) It is purely for God's glory, it does not disappear from contemplation. It is an added obligation and we but return as soon as we can to the fruitful silence of recollection that delights our souls to the Divine Union.

1 C I 17
2 B U V 2

In 40.25 Saṃskṛta vartam ātmāram āthaṁ the Lord says that anyone who does not care for the people who are in need of care and simply takes to the worship of God is not worshiped.
Introduction

lobha) and demons from anger (krodha). By the practice of the
three injunctions we free ourselves from the sway of craving,
greed and anger. When the Buddha asks us to put out in our
hearts the monstrous fires of infatuation, greed and resent-
ment, he is emphasising the three virtues enjoined by the
Upansads.

Dama is self-control. We should reduce our wants and be pre-
pared to suffer in the interests of truth. Austerity, chastity,
solitude and silence are the ways to attain self-control.

Tapas is severe self-discipline undertaken for spiritual ends.
It is exercised with reference to the natural desires of the body
and the distractions of the outer world. It consists of exercises
of an inward kind, prayers offered in the heart, self-analysis and
out acts like fasting, self-mortification, sexual abstinence or
voluntary poverty. Strength is developed by a resisting force.
The power gained by resisting one temptation helps us in over-
coming the next. To evade discipline is to empty life of its
significance. Nothing is more tranquil than to be unshaken by
the troublous motions of the flesh. Renunciation, nyāsa, is
superior to tapas or austerity or asceticism. The latter is a means
to the former. It is not to be made into an end in itself.

1 'The wise man overcomes anger through mind-control, lust through
the renunciation of desire. He can attain mastery over sleep by develop-
ing the quality of satī ina Through steadfastness of the organ of generation and the stomach With (the help of) the eyes he
should protect the hands and the feet. Through (the power of) mind
he should protect the eyes and the ears and through conduct he should
protect mind and speech. Through constant vigilance he should shed fear
and through the service of the wise, he should overcome pride.'

krodham ādharma jayati, hāmam samkalpa-varjanat
satī-sunsevanād dhiro mārām uchetātum arhati
dheyyā śāgadaram rakṣet, pān-pādam ca caḥaḥ
bhrasṭaḥ śrotram ca maṇasā, mano vācam ca karmanā,
a-pramādād bhayam jahyāt, dambhām śrāvyāpasevanāt

Bṛihma Pṛūśā 235 40–42.

Cp Confucius 'With only coarse rice as meal and only plain water
as drink, and only my arm as pillow, I still find joy in the midst of these
conditions. Wealth and honour acquired contrary to righteousness are
to me like the passing cloud.' Lun yu Pt VIII Ch XV See F T. Cheng
Chin Moulded by Confucius (1947), p 92

2 'Do the frogs, fish and others who live from their birth to death in
the waters of the Ganges, do they become yogis?'

ājanma-maranāntam ca gangādi-ratmi-sthuḥ
mahābhāra-matsya-pramukhāḥ yognān ī bhavanti hum?
The Principal Upanisads

life includes moral uprightness though many minds feel only the need for mechanical ritual.

Brahmacarya is not sex-destruction. There is no gulf between flesh and spirit, but only between the fallen and the transfigured flesh. Ancient Indian thinkers were of the opinion that the seed within man and woman is intended for the purpose of creating a body by which another soul may come into physical embodiment. When thus controlled, brahmacarya helps creative work of every description. When the seed is wasted in sex excesses, the body becomes weak and crippled, the face lined, the eyes dull, hearing impaired and the brain inactive. If brahmacarya is practised, the physical body remains youthful and beautiful, the brain keen and alert, the whole physical expression becomes the image and likeness of the Divine.

Mauna or silence is advised as leading the soul forward to contemplation. By the discipline of silence we curb the excesses which flow from the tongue, heresy, backbiting, flattery. We cannot listen to the voice of God when our minds are dissipated, given to restless activity and are filled externally and internally with noise. Progress in silence is progress to the realisation of spirit. When silence descends on the soul, its activities are joined to the silent creative power of God.

Dāna enjoins gifts. It is negatively freedom from greed and positively assistance to those in need. 'There is no hope of immortality by wealth.' Possessiveness is condemned. The

1 Cp Isaiah 'The tillage of righteousness is silence.' 'In silence and in hope shall be 3 our strength.'

2 'While all things were in quiet silence and the night was in the midst of her course the Word leapt down from heaven.'

3 B U H 4 2 Cp Jalāl-Uddin Rūmī.

Once the noble Ibrahim, as he sat on his throne, Heard a clamour and noise of cries on the roof, Also heavy footsteps on the roof of his palace He said to himself, 'Whose heavy feet are these?' He shouted from the window, 'Who goes there?' The guards, filled with confusion, bowed their heads, saying, 'It is we going the rounds in search.' He said, 'What seek ye?' They said 'Our camels.' He said, 'Whoever searched for camels on a house-top?' They said, 'We follow thy example, Who seekest union with God, while sitting on a throne.'
Tattvīya Upanisad regulates the art of giving. One should give with faith, one should not give without faith, one should give liberally, with modesty, with fear, with sympathy.

Dayā is karunā, compassion. We should try to be at peace with all, abhor all cruelty and ill-will. Enmity means misunderstanding. A forgiving attitude frees the individual. We should grudge none, forgive all. So long as we remember an injustice, we have not forgiven either the person or the action. If only we know that there is more suffering than wickedness in the world, we would be kindly. It is by compassion, which shrinks from no sacrifice, that we can overcome the ravages of selfishness. We must be patient God himself is unimaginably patient.

Tolerance, long suffering, patience are the fruits of spirit.

The ethical individual is required to become like a child. The perfect man is a divine child, accepting the divine play, without fear or reserve, care or grief, in utter purity. A child is not entangled with things that seem important to grown-ups, whose occupations are mainly paltry and whose professions petrified. A child’s wise incomprehension is linked with living and is more than defensiveness or disdain. We cannot return to childhood. We have to gain the state which is unconstucted by temporal purpose, but purposeful, a state in which time and eternity coincide.

When it is said that the Upaniṣads adopt a spiritual view of life, it does not mean that they despise body, life and mind. The latter are the conditions or instruments for the life of spurt in man They are not ends in themselves, but are means

1 I xi 2
2 Devi Bhāgavata says:
There is no virtue like compassion and no vice like the use of violence.
dayā-samaṁ nāsti punyam, pāpaṁ kiṁśa-samaṁ na hi.
3 'The Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving the guilty transgression and sin.' Exodus XXXIV. 6. 7. ‘The long suffering of our Lord is salvation.’ 2 Peter III. 15
4 'For Heraclitus. 'The Kingdom is of the child.' 'Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.' Jesus. For Mencius: 'A great man is one who has not lost the child's heart.' Nietzsche says: 'The child is innocence and oblivion, a new beginning, a play, a self-rolling wheel, a primal motion, an holy yea-saying.' Thus Spake Zarathustra I. 2.
or opportunities for the expression of the Universal Spirit in us
Spirit and life are not to be separated

The ritualistic practices are reinterpreted. They are to
prepare the mind for spiritual realisation, to spur it on to
pierce the veil of the finite and to seek deliverance in identifica-
tion with the Supreme Reality. If rites are performed without
the knowledge of their meaning, they are not only useless but
dangerous. The presumptuous performer may have his head
cut off. He who knows a particular rite and he who knows it
not both perform a rite, but when performed with knowledge
the act becomes more effective. Meditation on the meaning of
the sacrifice sometimes took the place of the actual sacrifice.

'Suppose,' Janaka asks Yājñavalkya, 'you had no milk or rice
or barley to perform the fire-sacrifice, agnihotra, with what would
you sacrifice?' 'With the fruits of trees and whatever herbs there
were.' 'If there were none?' 'Then with water.' 'If there were no
water?' 'Then, indeed, there would be nothing here, yet, this
would be offered, the truth in faith.' When the heart is fully
persuaded, there is little sense of sacrifice. Sacrificial life
becomes a natural manifestation of the new spirit. Self-conscious
sacrifice, with its burden of self-righteousness and expectation
of reward, is not of much use.

The caste divisions are mentioned in some of the Upanisads.
They did not, however, harden into a rigid social system. In
the Chāndogya Upanisad five learned Brāhmans who approach
Uddālaka Ārumi for instruction in regard to Vaiśvānara Ātman
are taken by him to King Āsvapati Kaikēya, who gives them
instruction after first demonstrating the imperfections of their
views. Ajātaśatru of Kāśī teaches Gārgya Bāläki the nature of
Brahman, after pointing out the defects of the twelve views

1. CU V 24.1  2. CU I 8, I 10-11  3. CU I 1-10
4. Śatapatha Brāhmaṇa XI 3 1
5. Yahweh says (Amos V 21) 'I hate, I despise your feast days, and
I will not dwell in your solemn assemblies. Though ye offer me burnt
offerings and your meat offerings, I will not accept them, neither will I
regard the peace offerings of your fat beasts. Take thou away from me
the noise of thy songs, for I will not hear the melody of thy viols.'
Again Yahweh speaks (Hosea VI 6) 'For I desired mercy, and not
sacrifice, and the knowledge of God more than burnt offerings.'
6. BU I 4 15
which Gārgya Bālāki sets forth. Ajātaśatru observes that it is not usual for a Brāhmana to approach a Kṣatriya for instruction. The doctrine of rebirth is taught by Pravāhana Jaivali to Ārunī with the remark that the Brāhmaṇas had never before had this knowledge. Among the students of the Upaniṣads is Satyakāma, of unknown origin, whose mother Jabalā could not tell who his father was.

The four āśramas or stages of life are recognised. While the usual rule is that one has to pass through successive stages of life, exceptions are permitted. Jabāla Upaniṣad asks us to renounce whenever we feel a call to it. Besides, even in a householder's stage one can attain spiritual freedom.

XVII

KARMA AND REBIRTH

Until we negate the ego and get fixed in the Divine Ground we are bound to the endless procession of events called samsāra. The principle which governs this world of becoming is called karma. There are moral and spiritual laws as well as physical

1 See also KU I, where the teacher is the King Citra Gāngyāyani.
2 C U IV 4
3 In the Bhāgavata Purāṇa it is said that a house is no prison for one who has controlled his senses, delights in spirit and is eager for knowledge

jñitendriyas āmarato budhasya
gṛhāśramah kim tu harasya avadyam

Abhinavagupta says that ārthas and śvetas hold that he who has right knowledge attains salvation in all stages of life and quotes, 'He that worships God, has established himself in the knowledge of truth, attends devotedly to his quest, performs rites, offers gifts, he is liberated though a householder'.

lañcana-jñāṇāṃ sarvesv āsramesu muktvr uśmāresu ārthis ca yathoktām
dvārācana-vaśas taittīra-gītānasūnaḥ-śīho'ṇāhyah
śrāddham kṛtva dadād dvayam gṛhastho' pāt hū mucyate

4 Cp. Boethius' Consolations of Philosophy. 'The temporal world seems to emulate in part that which it cannot fully obtain or express, taim itself to whatever presence there is in this exiguous and fleeting moment, a presence which, since it carries a certain image of that abiding presence, gives to whatever may partake of it the quality of seeming to have been. But because it could not stay, it undertook an infinite journey of time; and so it came to pass that, by going, it continued that life, whose plenitude it could not comprehend by staying.'
The Principal Upamsads

laws. If we neglect the laws of health, we injure our health, if we neglect the laws of morality, we wreck our higher life. Any rational conception of the universe, any spiritual conception of God requires us to recognize the utter and unquestionable supremacy of law in shaping our conduct and character.

The law of Karma is not external to the individual. The judge is not without but within. The law by which virtue brings its triumph and ill-doing its retribution is the unfolding of the law of our being. The world order is a reflection of the Divine Mind. The Vedic gods were regarded as the maintainers of the order, *ṛta* of the world. They were the guardians of *ṛta* God, for the *Svetāśvatara Upamāṇa*, is the ordainer of *karma*, *karmādhyaṃjāśakā*, God is law as well as love. His love is through law. The working of *karma* is wholly dispassionate, just, neither cruel nor merciful. Though we cannot escape from the workings of this principle, there is hope, for if man is what he has made himself, he may make himself what he will. Even the soul in the lowest condition need not abandon all hope. If we miss the right path, we are not doomed to an eternity of suffering. There are other existences by which we can grow into the knowledge of the Infinite Spirit with the complete assurance that we will ultimately arrive there. If there is a fundamental difference between Christianity and Hinduism, it is said that it consists in this, that while the Hindu to whatever school he belongs believes in a succession of lives, the Christian believes that 'it is appointed to men once to die, but after this the judgment.'

1 Cp. the words of a fine fragment of the lost *Melanippe* of Euripides
   Dream you that men's misdeeds fly up to Heaven
   And then some hand inscribes the record of them
   Upon God's tablets, and God, reading them,
   Deals the world justice? Nay, the vault of Heaven
   Could not find room to write the crimes of earth,
   Nor God himself avail to punish them
   Justice is *here on earth*, had ye but eyes

2 Cp. St. Paul 'Behold therefore the goodness and severity of God'
   Romans XI. 22

Belief in rebirth has persisted, at any rate, from the time of the Upanisads. It is a natural development from the views of the Vedas and the Brāhmaṇas and receives articulate expression in the Upanisads. After mentioning the dispersal of the members of the human body at death—the eye of man goes to the sun, the breath to the wind, speech to fire, the mind to the moon, the ear to the quarters of heaven, the body to the earth, the soul to the ether, the hair to the plants and trees, the blood and seed to the waters—Yājñavalkya is asked as to what remains of the individual. He takes the questioner apart, discusses with him in secret about the nature of work. In truth, a man becomes good by good works and evil by evil works.

Our lives incarnate our characters. The future of the soul is not finally determined by what it has felt, thought and done in this one earthly life. The soul has chances of acquiring merit and advancing to life eternal. Until the union with the timeless Reality is attained, there will be some form of life or other, which will give scope to the individual soul to acquire enlightenment and attain life eternal. Even as non-being is only an abstract lower limit of the existential order, absolute evil is also such a lower limit. Non-being, if it existed in itself diametrically opposed to being, would be completely destroyed. Such non-being is non-existent. Therefore as every existent thing has the form of the Divine, it has also the promise of good.

The Upanisads give us detailed descriptions of the manner in which a man dies and is born again. The transition is illustrated by certain examples. As a grasshopper, when it has come to the end of a blade of grass, finds another place of support, and then draws itself towards it, similarly this self, after reaching the end of this body, finds another place of support and then draws himself towards it. As a goldsmith, after taking a piece of gold, gives it another, newer and more beautiful shape, similarly does this self, after having thrown off this body, and dispelled ignorance, take another, newer and more beautiful form, whether it be of the manes, or demigods or gods or of

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1 See R.V X 16 3 Šatapatha Brāhmaṇa I. 5 3 4, X 3 3 8
2 B U III 2 13
3 See B U. IV. 3 37-38, IV 4 1-5 and 9 7. See Katha I 1 5-6.
Prajā-pati or Brahmā or of any other beings. These passages bring out several aspects of the theory of rebirth. The soul finds out its future body before it leaves the present one. The soul is creative in the sense that it creates a body. At every change of body, the soul takes a newer form. The state of each existence of the soul is conditioned and determined by its knowledge (vyāyā), its conduct (karma). In the previous existence, From the Brhad-āranyaka Upanisad, it appears that all the organs accompany the departing soul, which enters into the samjna and becomes possessed of knowledge and consciousness, vyāna. The results of learning and conduct cling to the soul.

The ignorant, the unenlightened go after death to sunless demonic regions. The good are said to go up to regions which are sorrowless, through the air, sun, and moon. The Chandogya Upanisad speaks of two ways open to mortals, the bright and the dark, the way of the gods and the way of the fathers. Those who practise penance and faith enter the path of light, and they never return to the cycle of human existence. Those who are only ethical, performing works of public utility, travel by the path of smoke, dwell in the world of the fathers till the time comes for them to fall down, then they are born again according to their deserts. The descriptions may be fictitious, but the principle of the ascent and the descent of the soul is what the Upanisads insist on. Beautiful characters attain covetable births and ugly ones miserable births. Heaven and hell belong to the world of time.

1 BU IV. 4 3-5 'As a man puts on new clothes in this world, throwing away those which he formerly wore, even so the soul of man puts on new bodies which are in accordance with its acts in a former life.' Visnu Smyt's XX 50 See BG II 13, 22
2 BU IV 4 2
3 IV 4 3
4 Cp with this the Buddhist view that the migrating soul consists of vyāna and the other four skandhas of vedanā, feeling, samjna, perception, samskara or dispositions and rūpa or corporeal form.
5 Isa 3 Katha I 3 BU IV 4 11
6 BU V. 10 1
7 See RV X 19 1 BG VIII 24-26
8 CU IV 15 5-6 There are minor variations in the accounts of CU and BU and KU.
9 CU V 10 1-6
10 CU V 10 7 KU I 2.
Rebirth is the lot of man until he obtains true knowledge. By virtuous acts he furthers his evolution. The reward of goodness is to grow in goodness. The reward of growing in purity of heart is to gain a clearer vision of reality. Knowledge of Reality leads to salvation.

It is sometimes suggested that the soul before undergoing rebirth experiences reward or punishment for its deeds in appropriate places. The original Vedic belief of reward in heaven or punishment gets mixed up with the doctrine of rebirth. ¹

The soul is said to be a very minute entity residing in the cavity of the heart and resembling in every respect, except size, the visible man.

XVIII

LIFE ETERNAL

The fact that the individual consciousness has for its essential reality the Universal Self implies the possibility that every human being can rend the veil of separateness and gain recognition of his true nature and oneness with all beings. The Upanisads develop this character of life eternal.

In the Rg Veda, what is aimed at is length of days on earth and life in the world of heaven in the company of gods. In the Brāhmaṇas, the performers of various rites are promised the reward of community of being, companionship and fellowship with the gods. ² When the Absolute Brahman was recognised, the gods became intermediaries through whose influence the end of unity with the Absolute is obtained. When Brahman and Ātman are identified, the highest goal is declared to be unity with the Self. Deliverance is different from existence in svarga or paradise. The latter is a part of the manifested world. The soul may live there for ages and yet return to earth, a heir to its deeds. Deliverance, on the other hand, is a state of permanent union with the Highest Self. Life in paradise is a prolongation.

¹BU VI. 2 C. U. V. 3-10
²Sātapatha Brāhmaṇa II. 6 4 8; XI. 4. 4. 1. 21, VI 1 2.3
of self-centred life, while life eternal is liberation from it. While the former is time extended, the latter is time transcended.

Enlightenment does not mean a departure in space to a new abode. Arrival and departure have no meaning in the context of liberation. The passages where the soul is said to go by the veins to the rays of the sun and to the sun, or from the moon through the worlds of fire, wind, Varuṇa, Indra and Prajā-pati, to Brahman speak of the soul on the pathway to perfection. The Čāndogya Upanisad states that the soul of the emancipated, at death, goes out by the hundred and first vein through the crown of the head, fire, wind and sun to Brahman.

He who knows Brahman becomes Brahman. Perfection is a state of mind, not contingent on change of time or place. It is an experience of the present, not a prophecy of the future. Temporal distinctions do not apply to it, but if any temporal terms are to be used, they will be words like 'now,' 'presently,' 'When all desires that dwell in the human heart are cast away, then a mortal becomes immortal and (even) here he attaineth to Brahman.' Freedom is not a future state on whose coming we wait in expectation. It is life in the spirit, in God who is the foundation and power of life.

1 Kaṭha III 11.8
2 K.U. I. 2.
4 B.U. IV. 4 9 M.U. III 2 9
5 Kaṭha VI. 14.
6 The Christian scriptures say that 'the Kingdom of God is among you.' It lives and moves secretly here and now as the hidden ground overcoming Satan and the world.

Cp moksasya ra hi tā̄ vāsō 'sti tā grāṁrātvaran. eva tā
afā̄k-a-yādaya-grante-rāsō n.ōksa hiti śūrāk
Śīla-gītā XIII 32.

Freedom is not in a particular place nor has one to go to some other village in order to obtain it; the destruction of the knot of ignorance round our hearts is known as freedom.

M.B. also tells us that the knower of Brahman has neither movement nor departure.

sarva-bhūtātma-bh. hasya samyag-bhūtām pasyātah
de. ēpi mārge māhy ant a-padasya a-padaṣiṇāḥ

'He who has attained the state of the self of all beings, who has attained the perfect vision of all beings—about the path of such a person the gods themselves are perplexed, seeking to discover the place of one who has no place at all.'

Kaṭha VI. 14. Cp Kabir:

O Friend, hope for Him whilst you live, understand whilst you live, for in life deliverance abides.
Is moksa or liberation life with the Supreme Person whom we love and worship in this life? Is it personal immortality with absolute likeness to God in the world of Brahmā? Is it an impersonal absorption in the Divine Transcendent? All these views are to be found in the Upanisads. There are four aspects of release distinguished as sāmītya or intimacy with the divine, sārūpya or sādharmya, similarity of nature with the divine, reflecting his glory, sālokya or conscious coexistence with the divine in the same world and sāyujya or communion with the divine bordering on identity.

There are certain general characteristics of the state of moksa or freedom. It is conceived as freedom from subjection to time. As birth and death are the symbols of time, life eternal or moksa is liberation from births and deaths. It is the fourth state of consciousness beyond the three worlds, what the Bhagavad-gītā calls paramam brahma or brahma-nirvāṇa. It is freedom from subjection to the law of karma. The deeds, good or bad, of the released cease to have any effect on him. Even as a horse shakes its mane, the liberated soul shakes off his sin, even as the moon comes out entire after having suffered.

If your bonds be not broken, whilst living, what hope of deliverance in death?

It is but an empty dream that the soul shall have union with Him because it has passed from the body.

If He is found now, He is found then,
If not, we do but go to dwell in the city of Death.

E T by Rabindranath Tagore

'What then is our course, what the manner of our flight (to the Fatherland whence we have come?)' asks Plotinus and answers. 'This is not a journey for the feet, the feet bring us only from land to land, nor need you think of coach or ship to carry you away, all this order of things you must set aside and refuse to see, you must close the eyes and call instead upon another vision which is to be waked within you, a vision, the birthright of all, which few turn to use.' Enneads I 6 8

1 CU III 20 2
2 MU III 1 3, III 2 6–8
3 Praśna VI 5
4 Atharva Veda X 8 44

5 In Buddhist texts it is nirvāna dhātu beyond the three worlds. In the Atharva Veda IV 14 3, the fourth sphere is svār, the light beyond the triad of prthvī, antariksa and dveṣu. The Brāhmaṇas are concerned only with the sphere of the gods. On the matter of the fourth transcendent sphere they sometimes adopt an agnostic attitude.

anadhva vaś yad viśmān lokān ati caudhram asti vā na vā Satapatha Brāhmaṇa I 2 1 12, 4 21
6 BU IV 4 22
an eclipse from Rāhu, so does the liberated individual free himself from mortal bondage.1 His works consume themselves like a reed stalk in the fire.2 As water does not stop on the lotus leaf, works do not cling to him.3 Works have a meaning only for a self-centred individual. Liberation is the destruction of bondage, which is the product of ignorance.4 Ignorance is destroyed by knowledge and not by works.5 Freedom is not a created entity; it is the result of recognition.

Knowledge takes us to the place where desire is at rest, a-kāma, where all desires are fulfilled, āpta-kāma, where the self is the only desire, ātmā-kāma.6 He who knows himself to be all can have no desire. When the Supreme is seen, the knots of the heart are cut asunder, the doubts of the intellect are dispelled and the effects of our actions are destroyed.7 There can be no sorrow or pain or fear when there is no other. The freed soul is like a blind man who has gained his sight, a sick man made whole. He cannot have any doubt for he is full and abiding knowledge. He attains the highest bliss for which a feeble analogy is married happiness. He can attain any world he may seek.8

The law of Karma prevails in the world of samsāra, where our deeds lead us to higher or lower stations in the world of time. If we obtain knowledge of the eternal reality, Brahman or Atman, deeds have no power over us. The state of life eternal is said to be beyond good and evil. The knower of the self ceases to be stained by action.9 He goes beyond the ethical, though rooted in it,10 anyatra dharmā, anyatradharmā. The

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1 C U VIII 24 3 2 C U IV 14 3 3 bandhana-nāsa eva hi mokṣah na kāryabhūtah Ś on B U III 3 1 5 mokṣa no karṇa-sādhyāḥ avidyāstamayatvat Ā on B U III 3 1 6 Śatapatha Brāhmaṇa X 5 4 15 B U III 4 2, IV 4 12 7 M U II 2 8 8 M U III 1 10 9 Tautrīṣa Brāhmaṇa III. 12 9 8. 10 Katha, II 14; see also C U, VIII 4 1, M U III 1 3; K U 1 4. 

Cp The Buddha Majjhima Nikāya I 135 ‘If you understand the parable of the raft, you must discard dharma, and adharma’ John III 9 ‘Whoever is born of God, cannot sin’. Galatians V. 18 ‘If you are led by the Spirit, you are not under the law.’

Eckhart ‘There neither vice nor virtue ever entered in.’ Dr W R Inge, writing on Christian Mystics, pointed out that the illumination of
Introduction

path of virtue and vice is a means, not an end. The end is beyond the law of injunction and prohibition of good and evil. Our activities, being inspired by the divine cannot be wrong; 'Nous is never wrong,' says Aristotle. The life of a free spirit is not bound by any formulas. It breaks its bonds and finds its own way to a development of its own which could never have been charted in advance. The liberated spirit conforms spontaneously to the ethical rules. 'To one who has knowledge of the self, non-hatred and other virtues come off naturally without any effort.' Every religion sets before us the goal of liberation, which has a sense of exaltation, a sense of freedom and victory over the world, over evil and death.

When we are delivered in life, our condition is that of the jivan-mukta, who is freed from the bonds of conditioned existence. His appearance continues without much outer change. His embodied state does not affect the being whom it clothes, as he has complete control over the bodily frame and knows its externality. Though tossed in the welter he retains his vision. While jivan-mukti is deliverance during life, videha-mukti is

the mystic, has 'strictly speaking no moral side, for morality, in the ordinary sense, is left behind. As the anonymous French mystic who wrote The Mirror of Simple Souls puts it 'Virtues, I take leave of you. Henceforth I shall be more free and more at peace. Once I was your servant, now I am delivered from your thraldom'... What he means is that in the higher stage morality has become autonomous and spontaneous. God's service has become perfect freedom.' Church Family Newspaper July 6, 1923

1 In Mayhima-Nshāya (II. 22 ff) it is said that arrival (patipanna) involves a destruction without residue of good and bad conduct (kusala and akusala stha). It is an eradication of all ethical values. In the parable of the raft (Mayhima I. 135, 260 and Sutta Nipāta 21) the distinction of right and wrong, the exercise of the discriminatory consciousness are of no more use to one who has crossed to the other shore than a boat would be to one who has reached shore. These values are for crossing over, not for possession, nītharanatthāya, na gahanathāya. St Augustine points out that one should 'no longer use the law as means of arrival when one has arrived.' De Spir et Litt. 16.

2 De Anima III 10 433 A

3 upādattāma-prabodhayā tu avestivādāyo guṇaḥ.
   ayatanatī bhavanty asya na tu sādhana-rūpināḥ

Śrīśvaracārya's Nāṣkarnyā-sudhī IV 69.

4 As the slough of a snake might he on an ant-hill dead and cast away, even so does his body he. Being venly bodiless, he becomes immortal, says the Upaniṣad.
deliverance after death, when out of bodily form. In either case the soul is freed from conditioned existence.

There is the suggestion about *krama-mukti* or gradual release. When the release is only partial and temporary, the individual soul descends again into the egoistic life and the higher consciousness is withdrawn from him. The memory of that experience, however, will work its way, until the impurities are removed.

The different emphases we find in the *Upāṇisads*, in regard to the state of freedom, can be understood if we bear in mind the integral or fourfold character of *Brahman*. In some passages oneness with *Brahman* is stressed, in others communion with the Supreme Person and in still others devotion to the Cosmic Spirit and participation in the work of the world. Union with God may take many forms. When the outer self is hushed, the deeper layers of consciousness are released into activity, the self may enter into the silence of the Absolute *Brahman* or into communion with the Eternal Person or be transported into the beatific embrace of the Cosmic Spirit. The soul may pass through various realms of spirit, bathing in their light and feeding on their bliss.

Yājñavalkya centres his attention on oneness with the Absolute *Brahman*, a state where there is no desire, there is no passion, not even any consciousness, *pretya samyāna nāsti*.

When honey is prepared by the collection of various juices, the latter cannot discriminate from which trees they were drawn, even so when the souls are merged in the Real, they cannot discriminate from which bodies they come. The self rises above the distinction of subject and object which characterises all empirical consciousness. It is altogether time-transcending. This is impersonal immortality where the soul achieves absoluteness, unconditioned being. It is illumined consciousness.

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1 *B U II 4 12, IV 5 13*  
2 *C U VI 6 10 B U IV 3 21*  
3 Cp *Viveka-cudāmanī*, ascribed to Ś. It also occurs in Gaudapāda's *Kārikā*, on *Mā U*

```plaintext
na nīrodho na cūptavr na baddho na ca sūdhakaḥ  
nā mumuksur na vaśi muktā ity estā paramārthastā
dahśatā
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There is no destruction, nor is there origination. There is no one bound nor is there one practising discipline. There is no seeker of freedom nor is there the freed. Such is the highest state.
and not oblivion of consciousness. It is not a void of immobile peace where all is lost and everything is extinct. This is only one aspect of deliverance.

There is also the account where the self becomes one with the Supreme Person. He who knows 'I am Brahman,' becomes the universe. Even the gods cannot prevent him from becoming the universe for he is its soul. Man has potential universality which he actualises in the state of liberation. We are one with the indeterminate pure science in essence and with the personal Lord in the liberty of cosmic manifestation. Out of the peace and poise of Brahman arises the free activity of the liberated individual. Essential unity with God is unity with one another through God. In the sense of heightened awareness we do not forget the world, which seems strangely of one piece. We are lifted out of provincialism into perspective, as we become aware of something vaster, profounder, more ultimate than the world.

‘When the mind returns to its natural abode there is neither the path nor anyone who traverses it.’

\[ \text{cātite tu vai parārthena yānanti no ca yāttāna} \]

Nirvāṇa is defined as the absence of the distinction of knower and knowable, grāhya-grāhaka-rahṛtata. Negative descriptions of nirvāṇa abound in Mādhyamaka-Vṛti.

\[ \text{aprahīnam asamprāptam anuccchinnam asāsvatam} \]

\[ \text{anuvadham anupannam etat nirvāṇam ucyate} \]

XXV

Cp Buddhatvam,

\[ \text{na bhāvo nāpi cābhāvo buddhatvam tena kathyate} \]

\[ \text{tasmañ buddha-tathā-praśne avyakṛtamayo mañah} \]

Mahāyāna Sutraśālamśāra. See also 22 and 26.

na śuddhā nāśuddhā buddhatā naḥkāta na bahūtā

See also

\[ \text{yasmin sarvam idam ātām jagat sthāvara jangamam} \]

\[ \text{tasmin eva layam yāti budbuddāḥ sāgare yathā. II} \]

All this universe, movable and immovable is interwoven in him. They all merge in him like bubbles in the sea. Cālākā U 17.

“To be refunded into Brahman as an earthen vessel is refunded into its own causal substance, i.e., clay, means nothing else but complete annihilation.” R B I 3 21

\[ \text{BU I 4 10} \]

Cp Plotinus. ‘We see all things, not in process of becoming, but in being and see themselves in the other. Each being contains in itself the whole intelligible world. Therefore All is everywhere. Each is there All, and All is each. Man, as he now is, has ceased to be the All. But when he ceases to be an individual, he raises himself again and penetrates the whole world.’
Rule over oneself, svārājya, becomes rule over the world, sāmrājya. Salvation is sarvātma-bhāva.

When the mind assumes the form of the Supreme through the power of meditation we have samprajñāta-samādhi, when the individual is aware that his consciousness has assumed the nature of Brahman. But when all consciousness of external objects in the waking state due to the functioning of the senses, of internal objects in the dream state due to the functioning of mind, or of the unmanifested in the state of dreamless sleep is absent, we have a-samprajñāta-samādhi. While in the former our awareness is of God, in the latter it is of the Absolute.

There are passages which suggest that the released self retains its own form freed from the imperfections of the empirical ego and untouched by worldly pleasure and pain. Yet other passages affirm the presence of such qualities. They cannot therefore be incompatible with pure intelligence. Such is the view of Bādarāyana. The liberated self’s desires are fulfilled by its mere will. The self is spoken of as sinless and one with the highest Person. Non-separation or ambhāga from Brahman is

Referring to the desire of Eckhart to be the one, undivided, eternal, imperishable Godhead which is wholly being, wholly spirit, wholly joy, Rudolf Otto observes, ‘This differs fundamentally and essentially from the simpler Christian conception of salvation to which it must always seem an extravagance, a Titanic pride and a transgression of the impossible limitations of the creature, a Faustian urge as we call it to-day.’ Mysticism East and West, p 181.

1 'This (universe) is myself who am all this, identity with all is his highest state, the self’s own natural, supreme state'

2 aham evedam sarvaśniti manyate so yah sarvātma-bhāvah, so'syāmanah paramo lokah, parama ātma-bhāvah svābhāvakah SB on BU IV 3 20 sarvatah nam evāsyā rūpam IV 3 21 yai svarūpam pūrnatvam paramātma-bhāvam V 1 1

3 brahmāhāra-manam-vidvāpravāho'hamkṛtim unā samprajñāta-samādhis syād dhyānābhyaśa-prakāratah Muktikā U II 53

4 prabhā-tīṣṇyam manah-tīṣṇyam buddhi-tīṣṇyam caitāmakaṁ alad-vyāpyati-rūpo'śau samādhir mām-bhāvitat

5 C U III 14 1, see also VII 1 5, VII 2 2, VII 3 1

6 Though endowed with divine qualities Audulomi contends that the nature of the liberated self is pure intelligence and it cannot have the qualities which are dependent on limiting adjuncts BS IV 4 6, upādhi-sambandhahānavāt iṣṭām na caityanyavat svātātavam-sambhavah SB IV 4-6

7 BS IV 4 7
Introduction

suggested in many passages. Non-separation is not absolute identity. The liberated self has no other overlord, anyādvityapatih. There are passages where the self is said to possess adjuncts, which make for individuality and others where these are denied. Bādarāyana reconciles the two views by affirming that the assumption or non-assumption of individual form is entirely a matter of option for the released soul. It can, if it so chooses, enter into many bodies created by its own will even as the flame of a lamp can convert itself into several flames.

In the Aitareya Áranyaka it is said that Vāmadeva ascended from this world and attained immortality in yonder world of heaven. The Kausitakā Upanisad gives us an account of the world of Brahmā with the Aparājita palace, the tree Ilyā, the Sālaiya city and the sea Ara. The passages of the Upanisads which make out that the reward of enlightenment is heaven in one form or another have in mind co-residence with Brahmā or Hiranya-garbha. The Brahma Sūtra discusses the question whether those who go by the path of the gods reach the world of Hiranya-garbha Brahmā or become one with Īśvara. Bādara holds that they reach the world of Hiranya-garbha, for only to his world is going possible. Śaṅkara says, 'The created Brahmā has a specific locality and so can be the goal of a journey but not the Supreme Brahman who is present everywhere and is the inner self of the travelling individual selves.' When we reach brahma-loka, we continue to function there until the end of the process, when along with Brahmā, we enter the Supreme Brahman. Śaṅkara thinks that all this refers to gradual
release, *krama-nukti*. Jaimini holds that the liberated souls enter the highest *Brahman*. Badarayana is of the view that those who meditate on symbols go to the world of the symbols and not to the world of Brahmā.

Even as we have the fourfold nature of the Supreme, the liberated individual has different aspects of utter peace, pure energy, devotion to the Cosmic Spirit and participation in the world. He looks at the world and is lost in it, as it is a perpetual striving to raise itself above itself.

When we refer to Absolute *Brahman*, we emphasise the illumined quiescence, the non-objective consciousness in which there is a total extinction of sorrow and evil, the pure bliss infinitely surpassing all human joys, far exceeding the power of man to conceive. This very insight makes the self one with the Supreme and all existences. Only we are no more bound to them in a false relation in our transfigured consciousness where our egoistic individuality is absent, we are not divided from others but feel one with them. Our real self is no more the individual, mental being, but is one with the Self behind the mental forms of all other selves. Our body, life, mind are no more binding, but become the transparent vehicle of our divine consciousness. When that end is reached we are a true becoming of the Divine, a free movement of the Universal Spirit. Our body, life and mind, we feel, are one with the cosmic body, life and mind. Our spirit fills the whole world. By knowing the eternal we understand the true nature of God, the world and the individual.

Spiritual wisdom (*vidyā*) does not abolish the world, but removes our ignorance (*avidyā*) of it. When we rise to our true being, the selfish ego falls away from us and the true integral

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1 S B IV 3.11  
2 B S IV 3.12-14  
3 Communing in this sort through earth and heaven  
With every form of creature, as it looked  
Towards the Uncreated with a countenance  
Of adoration, with an eye of love

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4 *Cp* Traherne: 'You never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens and crowned with the stars, and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are everyone sole heirs as well as you.'
Inhodude

127

self takes possession of us. We continue to live and act in the world, though with a different outlook. The world also continues, though it is no more alien to us. To live permanently in this new consciousness is to live in eternity.

Possessing the immortality of non-birth, the redeemed self still assumes, by free volition an individual form in the manifested world. Birth is a becoming of the Supreme in the cosmic being. This becoming is not inconsistent with Being. It becomes a means and not an obstacle to the enjoyment of life eternal. To be released from the chain of birth and death is not to flee from the world of becoming. Bondage does not consist in the assumption of birth or individuality, but in the persistence of the ignorant sense of the separate, selfish ego. It is not the embodiment that creates the bondage but the frame of mind. To the free spirit, life has no terrors. He wishes to conquer life for God. He uses the world as the mould and condition for the manifestation of his spiritual freedom. He may assume birth for the purpose of helping the world.

There will be individualisation without an ego-sense. The play of the individual consciousness can take many forms, assume many aspects and poises. All through, however, he lives in the truth of the cosmic play without delusion, released from ego, in full control of the manifested being.

The individual soul is eternal. It endures throughout the cosmic process. It commences at birth as the inheritor of the previous person and survives physical death in an altered form. For the self that has realised perfection the body ceases to be a burden. He lives in the flesh but not after the flesh.

The individual is an aspect of the Transcendent in the universe and when liberated from all limitations, he acts with his centre in the Supreme. The inner peace is manifested in the joyous freedom of outer activity. He will be at work in the world though he cannot wish to do any evil. He can do any action, for he does it disinterestedly. The desires of those whose thoughts are fixed on the Supreme do not bind. The freed soul

1 lakṣāṇa evakho hetuṣe janma-karmanah Kāṭkāsa. Raghu-vaṃśa X 31. ‘God so loved the world that he gave’ John III 16

2 1ṣa 2

3 na māyā āvesita-dhyāyā kāmaḥ kāmāya kālpate.
The Principal Upamāṇas

does not aim at the improvement of humanity, but his life itself is a service. His renunciation has become the natural consequence of his wisdom. The Chāndogya Upanisad distinguishes desires that bind from the desires that liberate, and speaks of the Supreme Self as desiring and purposing truth.

Samkara argues that the co-existence of karma or work, involving, as it does, the distinction of doer and the thing done, with the knowledge of the identity of the individual self with the Supreme, which negatives all such distinctions, is inconceivable. It is only self-centred action that becomes impossible. The liberated individual becomes active in God. God is born in us, i.e., becomes active in us, when all powers of the soul, which hitherto have been bound and imprisoned, become liberated and set free. 'For we are his offspring.' God becomes the centre of the free man's life so that love is radiated and good works spring forth spontaneously. He is as unconscious of the power of his life as life itself, which springs, blossoms and puts forth its life's work in a free outpouring with no reflection on the why or the wherefore. He lives out of his own depths, and life wells up out of itself. In a sense, he is not the doer. He has become one with the Universal Self, possessed by the Transcendent, he is udāsīna or unattached. The Universal Self has taken sovereign possession of the individual soul. When the individual soul ascends into the silence it becomes vast, tranquil, actionless. It observes the actions of prakṛti without taking part in them. There is no personal factor, and therefore there is no bondage.

Those who have attained life eternal live and wander about

1 satyak-āmāh, satya-amkalpaḥ VIII 1 5 6 'This is life eternal, that they might know thee, the only true God.' Richard of St. Victor says 'The soul utterly puts off itself (i.e. its self-centred desires) and puts on divine love, and being conformed to that beauty which it has beheld, it utterly passes into that other glory.'

2 Introduction to Kena

3 'I do nothing of myself' (John VIII 18). 'Not what I will but what thou wilt' (Mark XIV 36) Boehme said 'Thou shalt do nothing but forsake thy own will, viz. that which thou callest "I" or "thyselv." 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.' Discourse between Two Souls
in the world, to all appearance, like ordinary mortals. They wear no special signs. Only their activities are centred in the highest being and are completely under their control, which is not so for those who live in the world of samsāra. They are tolerant, sympathetic and respectful to the unliberated who are struggling with unsatisfied minds to diminish the evil and imperfection in the world. These are helped by the seers who accept the conventions with the idea of refining them. They live and suffer and rejoice and die as other mortals do, but they have no doubt in their minds, no fear in their hearts. For the liberated soul, samsāra and mokṣa or nirvāna as the Buddhists call it, time and eternity, the phenomenal and the real, are one. Though the liberated soul lives in the world of becoming, he lives with his consciousness centred in the Divine ground of all being. As a matter of fact, his consciousness, because it is centred in God, is intensified, and so his life in the world is more vital. Holy calm, supreme self-mastery and righteous action characterise the lives of saints. They become a light, a power of the Truth to which they have struggled and attained, and help the development of others. They will be engaged in the work of the world, sustained by their rare vision, until the struggle with evil and imperfection is altogether overcome and the world is restored to spirit. Whether after liberation one takes an active interest in the world or renounces it is a matter of temperament. Yājñavalkya chooses to retire to the forest, while Janaka rules a state. Whatever they do, they help those like us who are lost in the world of sorrow and suffering. Though embodiment or disembodiment makes no difference to the liberated souls, as they are filled with compassion, they take up the burden of the world. According to Viveka-cudamani, ‘Themselves having crossed over, they remain out of compassion for men and in

1 Āryadeva in his Citta-viśuddha-prakarana says that the great souls who have won the fierce battle of life attempt to save others

mahā-saṅgaḥ mahā-pāyakā sankha-buddhār atāntātvaḥ

juva dūṣṭāra-samgraham āsyataḥ aparān api

2 For Kabir the true saint is one ‘who requireth thee not to close the doors, to hold the breath, and to renounce the world. . . who teacheth thee to be still amidst all these activities’
order to help them also to make the crossing \(^{1}\) Until all people are redeemed, the liberated work in the world assuming individual forms which are the vestures of spiritual life Spirit and material existence, ānanda and anna, are the highest and lowest rungs of a continuous series There is a link between the two Even as the eternal Divine is able to hold the whole universe within itself while remaining pure spirit, the soul that is one with the Eternal possesses the same poise, with reference to the individual setting It is no more ignorantly immersed in the mutable creation It exists consciously in its true being while using the psycho-physical apparatus, which it does not any more mistake for its true being While the liberated retain the consciousness of the transcending, self-existent, timeless, they identify their being with the Infinite God in whom all existences dwell

Again and again, the Upanisads stress that we should see all existences in the Self and the Self in all existences Even as the Supreme is all these existences, we also should acquire the right relation to the world Perfect fulfilment of our individuality means the perfect fulfilment of our relations with the world and the other individuals We are called upon to overcome not only our separate egoistic existence but also our life in a paradise of self-absorbed bliss The perfected soul cannot look with indifference on the sufferings of the imperfect, for they are also his own self He would work to lift them into freedom It is not now a function of altruism but is the life divine, the integral way He will work until all beings in the manifested world are fulfilled The liberated individuals are released from their individuality at the close of creation

*Brahma-loka* is the widest possible integration of cosmic experience, the farthest limit of manifested being Brahmā is the soul that ensouls this great dwelling He is the true life of every being He endures during the whole period of the cosmos Beyond it there is nothing in the manifested world It is not

\(^{1}\) According to Vyāsa’s *Yoga Bhāṣya* (1 24), God is permanently associated with śuddhāntah-karana, If God who is the eternally free can have an inner organ, the freed men can also have it

*Cp Chuang Tzu* 'The sages of old first got Tao for themselves, then got it for others'
Introduction

The eternal beyond the empirical. It is the farthest limit of manifestation. When the world receives its consummation, when it is delivered from time to eternity, then there is the flight of the alone to the Alone. The plan of God for the world, which was before creation is carried out, for He is the beginning and the end of the world. The Cosmic Lord has his exteriorised existence and his interior life. When he turns outward the cosmos is evolved, when he turns his attention inward, the cosmos retreats into latency and the manifested world terminates. When the world is redeemed, the Supreme Lord becomes the Absolute One, alone, and knows nothing else.

In the Brahma-loha the liberated individuals present to each other as one. They are manifold in the cosmic process. Their consciousness of the Supreme which is lodged in the buddha is one and not divided among the bodily forms. This identical consciousness is associated with different bodies. This manifoldness does not take away from the unity of the divine being. Until the final return of the whole universe into the Absolute, until the purpose of God before the creation is carried out, the individuals, freed from bondage to matter, will retain their distinctiveness without being sundered by boundaries. When the two poles of being are reconciled, when all individuals rise above the plane of quality, with its ego sense, struggling aspiration and imperfect love, the world lapses into the Absolute.

XIX

RELIGION

The Upanisads use the inherited forms of religious worship as means for the realisation of the Supreme. The Vedic mantras are addressed to various powers, symbolic of important aspects, of the Supreme Reality. They teach the religion of śraddhā.

1 Cp. The Cosmic Christ speaking through Jesus, 'I am the Alpha and the Omega, the first and the last, for what was first comes at last and the last is the first.'

2 In another place I have said that the universe is not an illusion utterly devoid of reality but the working out of a possibility of the Divine which is infinite possibility. This world of ours is not the only possibility and other possibilities will unfold themselves when this is worked out. An Idealist View of Life, Fourth Impression, 1951, p. 343.
faith and *upāsana*, worship The Brāhmaṇas deal with rites, and by their performance we are said to gain our ends. Both these methods are taken up by the Upanisads and reinterpreted. While the Upanisads recognise that deliverance is the supreme end of life, they are aware that many are not ready for the supreme sacrifice, the dying to their ego. They need some preparation for it. They ask for emotional satisfactions, and for their sake devotional and ritualistic practices are tolerated. They are not useless, for they lead us on by the upward path by directing our minds and hearts to the reality of the Eternal Being and gradually take us out of ourselves into the true religion of the spirit. Till the goal is reached, the law of Karma works, and we get the rewards for our worship and piety according to the intensity of our faith and devotion.

The different forms of śraddhā or faith, *upāsana* or worship, and practices of yoga are treated as means to the supreme end of self-knowledge or ātma-darśana, which is at once a union with the one transcendent Being beyond all the worlds and a union with all beings in the world.

Again and again the Upanisads speak of the God who is hidden, *nīhitam guhāyam* God is not easily comprehended. There is a certain element of reserve in God as distinct from His revelation. The reserve is there because man has to put forth effort to know the Divine. God does not wish to relieve us of our responsibility. As His purpose is the development of free human personalities, He does not disclose himself to us easily and openly. He remains shrouded in mystery, and yields only when our total self yearns for God.

1 A second century Christian apologist said 'Among us you will find uneducated persons and artisans and old women, who, if they are unable in words to prove the benefit of our doctrine, yet by their deeds exhibit the benefit arising from their persuasion of its truth, they do not rehearse speeches but exhibit good works, when struck they do not strike again, when robbed they do not go to law, they give to those that ask of them, and love their neighbours as themselves.' Quoted in *Cambridge Review* February 14, 1948, p. 348.

2 'O Rāma, the Supreme is pleased with him who is ever endowed with non-violence, truthfulness, compassion and kindness to all creatures.'

*aṁśā satya-vacanam dayā bhūtesu amugrahah,*  
*yasyaśām sadā rāma, tasya tasyaḥ keśavah*  
*Visnu-dharmottara* I 58
Three stages are mentioned as preparatory to God-vision (brahma-sāksātkāra), śravaṇa or hearing, manana or reflection, and manidhyāsana or contemplation. The first step is to learn what has been thought and said about the subject from teachers. We should listen to them with śraddhā or faith. Faith is an act of will, a yearning of the heart rather than an intellectual disposition. It is faith in the existence of the beyond, āstikya-buddh as Śāmkara calls it. We should have faith in the integrity of the seers whose selflessness has enabled them to know the nature of Ultimate Reality by direct acquaintance. The propositions they have formulated from out of their personal experience give us knowledge by description, as we do not yet have direct vision of the truth. Yet the knowledge we acquire by hearsay or report is not unverifiable. The truth of the Vedic propositions can be verified by us, if we are prepared to fulfil the necessary conditions.

In the second stage of manana or reflection we attempt to form clear ideas by the logical processes of inference, analogy, etc. So long as faith is firm, the need for philosophy is not felt. With the decline of faith, the spirit of inquiry increases. Unquestioning belief in the inherent power of knowledge underlies the whole intellectual fabric of the Upamāṇas. The truth of the Vedic propositions can, however, be inferred by us by logical processes. Hearing of the scriptures is not devoid of intellectual content. He who hears understands up to a point. But when he reflects on what he hears, he adds to faith a knowledge which increases faith. There is great insistence on the need for logical inquiry. Without it faith will degenerate into credulity. Without the material supplied by faith, logical reason may become mere speculation. While the scriptures declare the truth by enunciation, philosophy establishes it by argument.

Śāmkara says, 'When the two, scripture and reasoning, Wisdom cannot be attained by any means other than inquiry.

Vasistha says, 'The word even of a child, if it is reasonable, should be accepted. All else should be rejected even if it be said by the Creator.'
The Principal Upanisads
demonstrate the unity of the self it is seen clearly as a bael fruit in the palm of one's hand. There are many for whom the Supreme is not an immediately experienced fact, nor are they willing to accept its validity on the authority of the scriptures. For them logical arguments are necessary.

The distinction between śruti, what is heard, and smṛti, what is remembered, between direct experience and traditional interpretation, is based on the distinction between sravāna and manāna. The deposit of experience is not the same as the conclusions of theology. The primary data are the śruti; they are experiential, the formulated conclusions are secondary interpretations. The one represents the evidence, the other records a doctrine. When there is a dispute between the two we get back to the evidence. It is always open to review the evidence afresh. The doctrinal statements are conditioned by the historical situations in which they are produced. We must be able to get behind the propositions to the events they describe, stand in the tension between the data and the interpretations, if we are to understand the significance of the doctrines. The defect of all scholasticism, Indian or European, is that it tends to regard itself as a cold, bloodless logic which moves from one position to another with a remorseless rigour. Life is the master of thought and not thought of life.

Logical knowledge acquired by a study of the scriptures and reflection on their teaching is only indirect knowledge. It is not a direct grasp of reality. Thought must pass into realisation. The ideas of the Upanisads should be imaginatively and inwardly apprehended. They should be allowed to sink deep and simmer before they are re-created in life. Nidānāhyāsana is the process by which intellectual consciousness is transformed into a vital one. We give up the pride of learning and concentrate on the truth. Faith becomes

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1. āgamopāpatī hyāṁmakatvā-prakāśanāya pravrite śaktulah karatala-gata-śivasvam viva darśayāstum Ś on BU III 1 1.

2. vihāya sarva-sāstrān yat satyam tad upāsyatām Uttara Gītā

Even if we study the Vedic texts and all the scriptures we cannot know the truth of reality if we are the victims of intellectual pride.

adhitīya caturu vedān sarva-sāstrānāya anekāsaṁ brahma-lativām na jānanti daropāhata-cetasah.

Muktihā U II 65
Introduction

reality in us by the steady concentration of mind on the real.

Nidānāsana or contemplation is different from upāsana or worship. Worship is an aid to contemplation, though it is not itself contemplation. In worship there is the distinction between the worshipping self and the worshipped object, but in contemplation this distinction is held in suspense. There is a stillness, a calm, in which the soul lays itself open to the Divine Intellect, becomes like a calm sea without a ripple on its surface.

Meditation is not argument. It is just holding oneself steadily in front of the truth. The whole energy of the mind is centred on the object to the exclusion of all else. We let the full flavour of the idea meditated on expand in the mind. Even upāsana is defined as the continued flow of an identical current of thought.

It is also of the nature of meditation. We can practise meditation in any direction, place or time in which we can concentrate our mind. Here the process of abstraction, isolating the self from the objective, is employed. Concentration is the condition of prayer. More than condition, it is itself prayer. In prayer we must dismiss all distracting ideas, disturbing influences and retire within oneself. We are asked to retire to a field or a forest where the world and its noise are out of sight and far away, where the sun and the sky, the earth and the water all speak the same language, reminding the seeker that he is here to develop like the things that grow all around him.

In all the three stages, a teacher may be found useful. Only...
those who act in the right way are the ācāryas. Śamkarānanda distinguishes three kinds of disciples. He who understands what is taught along with the proof, when he hears only once, is the good pupil, he who understands it only after hearing many times and after giving himself and his teacher much trouble is the bad pupil. He who understands what the teacher says but cannot control his own mind, he is the middling. The last are to be led to firm conviction by various means.

The truth can be taught only up to a point. It has to be assimilated by personal effort, by self-discipline. Yoga is a term that signifies the method of concentration by which we attain to unity with the Eternal. The practice of yoga is mentioned in the Upanisads. In the Katha we are asked to suppress speech and mind, merge the latter in the knowledge self, that in the great self, that in the tranquil self, the Absolute. The highest stage is attained when the five senses, mind and intellect are at rest. The Svetāsvatara Upanisad gives detailed directions on

1. svayam ācārate yaḥ tu ācāryas saḥ bhūdhīyate
   This noble ensample to his sheep he yaf
   That first he wroghte, and afterwards he taughte.

The Bhāgavata says, 'The seeker of the highest truth and supreme good should seek guidance from a teacher who has mastered the Vedic texts and realised the self.

   tasmād gurum prapadyeta jñānāśuḥ śreyā uttānam
   śābde pāre ca mīnādām brahmāṇy upāśānādvyayam

   XI 3 21

2. yah sakṛd-uktam sopapattikam grhnāti sa uttāmah, yas tu anekāśa ucyāmaṇām āhānaṃ gurum ca samkhiloṣya grhnāt sa mandaḥ, yas tu gurūktam grhnān suva-cittatm na-vāktah sa madhyamaḥ, sa tu gurunoktasya vānṛsya va nāpaḍesena citta-dhārayam uṣṇḥvair vaidhikair uṇāyair metayah On K U II 1

3. jñānam yogāṇakam viddhī: Know that knowledge has yoga for its essence.

4. aikyam jñātmanor āhur yogam yoga-viśāradāh Devī Bhāgavata
   Cp. with this the Confucian fasting of the heart. 'May I ask,' said Yen Hū, 'in what consists the fasting of the heart?'

Cultivate unity,' replied Confucius. 'You do, your hearing, not with your ears, but with your mind, not with your mind, but with your very soul. But let the hearing stop with the ears. Let the working of the mind stop with itself. Then the soul will be a negative existence, passively responsive to externals. In such a negative existence, only Tao can abide. And that negative state is the fasting of the heart.'

'Then,' said Yen Hū, 'the reason I could not get the use of this method is my own individuality. If I could get the use of it, my individuality.
the practice of yoga. When the awakening takes place scripture ceases to be authoritative, šruter apy abhāvah prabodhe.

In the Vedas we have vivid belief in powerful gods who are not mere abstractions. Adoration of personal gods, along with a sense of dependence on and trust in them, which is a marked tendency in the religion of the Veda, becomes prominent in the Kaṭha and the Śvetāśvatara Upaniṣads. The Kaṭha Upanisad makes out that saving knowledge is not a matter of learning but is revealed to the fortunate man by the highest Reality itself. Even the doctrine of predestination is suggested.

Unfortunately different aspects have been exclusively emphasised so as to give rise to the impression that the Upaniṣads do not give us any single coherent view. It is suggested that in the Upaniṣads the true doctrine is that the Real, the thing-in-itself, is empty of content and all positive views are deviations from it caused by the inability of man to remain at the high level of abstract thought, postulated by the distinction between the thing-in-itself and the appearance and the natural tendency to apply empirical categories to the thing-in-itself. The absolutistic and theistic views of the Upaniṣads are not exclusive of each other. Śaṅkara and Rāmānuja emphasise different aspects of the teaching of the Upaniṣads.

Upāsana or worship is the basis of the doctrine of bhakti or devotion. As Brahman is not described in the early Upaniṣads in sufficiently personal terms, the later ones like the Kaṭha and the Śvetāśvatara look upon the Supreme as personal God who bestows grace. Devotion to the personal God is recommended as a means for attaining spiritual enlightenment.

wished would have gone. Is this what you mean by the negative state?’

‘Exactly so,’ replied the Master.

1 See also Matri VI. 18–27. Appaya Diksita in his Yoga Darpana asks us to concentrate on the self-shining self between the two brows, listen to the text ‘That art thou,’ conceive oneself as absorbed in it and practice meditation

pratyag ātmānam ālokya bhruvō mādhye svayam-prabham
śrutā tat-tvam-āsity aksyaṃ matvāsmiti tad abhyāset

2 S B IV 13
3 S on B U. VI. 1.
4 S U. VI. 21 and 23 Images, pilgrimages, ceremonies are all accessories to devotion.

The Bhāgavata asks us to love the Supreme with all our being. ‘Lord
The Upaniṣads give us different modes of devotional exercises, by which we are trained to fix our minds on a single object. Gradually we get prepared for the contemplation of absolute truth.

The prevalent theistic creeds were assimilated to the teaching of the Upaniṣads. The later sects of Upaniṣads identify the Supreme with Viṣṇu, Śiva or Śakti, which are regarded as different phases of the One Reality. The Supreme is conceived as a person in relation to persons, and symbols taken from social life, lord, father, judge are employed. Sometimes dynamic symbols like the power of life, the spirit of truth, the glowing fire that penetrates and pervades are used.

Symbols belong to an order of reality different from that of the Reality which they symbolise. They are used to make the truth intelligible, to make the unhearable audible. They are meant to be used as tangible supports for contemplation. They help us to reach awareness of the symbolised reality. Some of these symbols employed by religions are common. Fire and light are usually adopted to signify the Ultimate Reality. It means that the minds of people are formed similarly and experiences of people do not differ much from one part of the world to another. Even conceptions about the origin and nature of the world often agree, though they arise quite independently. The images are all framed to mediate between the Supreme Absolute and the finite intelligence. The individual is free to select for worship any form of the Supreme. This freedom of choice 1ṣṭa-devatārādhana means that the different forms are all

may our speech be engaged in recounting your qualities, our ears in hearing your stories, our hands in doing service for you, our mind in the remembrance of your feet, our head in bowing to the world which is your dwelling-place and our eyes in gazing at the saints who are your living images on earth

vānī guṇānukathane ītāvanau kathāyām
hasanau ca karmasū manas āun a pādayor nah
smṛtyām śiras āvavu mārga-āgat-pranīm
vṛṣṭhī satām dārsane śuc bhava-tanumām

1 Rābī'ā, a woman mystic of the 8th century, says 'Oh my Lord, if I worship Thee from fear of Hell, burn me in hell, and if I worship Thee from hope of paradise, exclude me thence, but if I worship Thee for Thine own sake, then withhold not from me Thine eternal beauty.'
Introduction

The acceptance of one form does not mean the rejection of others. The Supreme is to be comprehended only by a supreme effort of consciousness. This knowledge cannot be expressed at the level of thought except through symbols. The symbols are not entirely subjective. The relativity of the symbols does not destroy either our capacity to discover the truth or our faith in the existence of objective reality. It is true that different objects appear differently from different points of view, but the validity of the different points of view need not be denied. Statements about reality are definitions of the relationship between those making them and the reality which they are describing. Symbols have a meaning, and this meaning is objective and shared. The bearers of the meaning may be psychological states, separate existences, not even identical in their qualitative content, but meanings can be studied and understood.

The Upanisads do not speak to us of limited dogmas. The life of spirit is wider than any particular religious formulation. Religion deals with man's seeking for the eternal, the sources of truth and joy, and particular formulations are but approximations to the Unutterable. Our minds are not detached from the circumstances of time and place. Full truth can be known only by a mind of transcendent rationality. The conception and expression by men of the reality which is universal, can only be partial according to the diversities of race and character. As the Upanisads lay stress on spiritual experience and psychological discipline, they do not insist on any one set of dogmas, rites or codes. They are also aware that we may touch different aspects of the spiritual experience when we attempt to define it. We may use any symbols and methods which help to bring about a change of consciousness, a new birth.

The one Supreme who dwells in us is conceived externally. The vulgar look for their gods in water, men of wider knowledge

1 Gândhî included from Guru Govind Singh's writings the following in his public prayers:

\[ \text{īśvara allā tere nāma} \]
\[ \text{mandirā maśīya tere dhāma} \]
\[ \text{sbhko san-mats de bhagavān} \]

O God, Īśvara and Allāh are Thy names, temples and mosques are Thy places of abode. Grant to all right understanding (of this).
The Principal Upânisads

ledge in celestial bodies, the ignorant in (images made of) wood or stone but the wise see the Supreme in their own self. 1 'The yogins see the Supreme in the self, not in the images. The images are conceived for the sake of contemplation by the ignorant.' 2 The soul of man is the home of God. God is in every one of us ready to help us though we generally ignore Him. 3 Whatever be the form we start with, we grow to the worship of the one Universal Spirit immanent in all. 4 The worship of the determinate form is recommended as a preparation for the apprehension of non-determined Reality. 5

1 * apsu devā manusyaṁ, devā devā maniśuṁ
bālāṁ kāśtha-losthassu bhākāsas amāṁ devātā
2 svam atmām paśyangā pratimāsu na yoginah
ayānāṁ bhūvanāṁtvāya pratimāh parihaṁśtāh

Darsānapamisad, see also Śrava-dharmottara

The Bhāgavata says that 'fire is the god of the twice-born, the (innermost) heart is the god of the wise, the image of the ignorant, for the wise God is everywhere

agnirdevo dvijānāṁ, hrīṁ āvino maniśuṁ
pratimāsu alpa-buddhināṁ, jñānāṁ sarvāṁ harāṁ

1 'Though really companion and co-dweller, man does not understand the friendship of Him who dwells within the same body.'

na yasya sakhyam puruṣo'vasti sakhyuh
sakā vasāna sarvasaṁtah ātme'smin.

Bhāgavata

Pingalā, the public woman, got disgusted with her life and said, 'Casting aside this eternal lover who is near (in my own heart), is my beloved, gives me joy, gives me wealth, I foolishly seek another (from outside), who does not fulfil my desires, who gives me only sorrow, fear and blind infatuation and is petty'.

santam santiṁ ramanāṁ rati-pradam viśta-pradam nityam
imām viśāya
a-kāmaddam duḥkha-bhayāṁ-dosha-moha-pradam tucchām aham
bhaje'jñā

Bhāgavata XI 8 31

She resolved

'He is the friend, most beloved Lord and one's own self to all embodied beings. I shall earn Him by offering myself to Him and play with Him as Goddess Lakṣmi does

suhr̥ preṣhatamo nātha, ātmā cāyaṁ sarīrāṁ
tam ukihīyāṁmanavāham rame'nena yatha ramā

Bhāgavata XI 8 35

4 yasmin sarvāṁ, yathā sarvāṁ, yah sarvāṁ, sarvaṁ ca yah
In whom is everything, from whom is everything, who is everything, who is everywhere

5 Cp. Kaṭṭhāra I 1 20

niṝ-uteśasam param brahma sāksāt hartum antavāh
ye mandās te'nuḥampyante sa-uteṣa-niṝpanaṁ
Introduction

141

tells us that the true devotee becomes a fulfilled being, immortal and content. Even the released perform image worship by way of sport. There is a danger that the emotions of awe and reverence are likely to be treated as ends in themselves. They prepare for spirituality. Devotion ultimately leads to the knowledge of one’s essential nature. For Rāmānuja bhakti is a type of knowledge.

Spiritual training begins with the external, with word and gesture in order to produce the answering spiritual content, but we should not stop at any stage short of life in God.

There are those who regard the forms they worship as final, though the Upamāṇḍs make out that the Real has aspects of both.

Commenting on Brahma Sūtra III 3 59, Ś argues that each one is at liberty to choose the form of worship according to his liking and perform it. The direct union with the object of meditation is the result of each of these meditations:

1 yā labhavā punāmiddhāh bhavati, āmṛto bhavati, trīpto bhavati

2 mukta api hilaya igrāhādham kṛtvā bhajante Ś

3 Gopikās become one with the Supreme by fixing their minds on Him, by singing His songs, by doing His deeds tān-dānād tād-ālāpāh tād-vinciṣṭāh tād-ātmāṅkāh.

There is utter abandonment to God or praṇāti pāti-sūtanvaya bhāir-bāndhavān at ivaṁgya te'nty acyutāgātāh.

The glory of meditation on the name of God is mentioned after the whole Bhāgavata is related to Parīkṣit:

patīstāt khallaltāh ārtīh ksūtuvaṁvaśo bruvan haraye nāma iva uccair mucyate sarva-pākaḥ.

4 su-a-rājāṁusuṁdham bhaktr iva abhādiyate āma-tattvānusandhānam bhaktr iva apare jaguh In Bhākti-mārtāṇḍa, bhakti is defined as that form of love in which when the lovers are together they are afraid of being separated and when they are not together they have a painful longing for union:

a-dṛste darśanotkāntā, drste viślesa-bhirutā nāḍrṣtena na dṛṣṭena bhavatā labhyate sukham

5 dhṛtvānvinśvā.

6 utama brahma-sad-bhāvo, dhyāna-bhāvas tu madhyamanāḥ stūtr japo 'dhamo bhāvo, bahih-pūjā adhamādhamāh

Mahātmavāna Tantra XIV 122.

The highest form of worship is the realisation of the Supreme in all, the meditation of the Supreme is the middling state, prayers to and praises of him with the silent repetition of his name is the lowest and external worship is the lowest of all. Again:

bāla-kṛīḍanavat sarvam rūpa-nāmādi-kalpanam

ibid XIV. 117.

All the imagined names and forms are as playthings for the children.
tranquil transcendence and cosmic universality. The advocates of bhakti look upon the worship of the personal God as the highest bliss, though those who regard the Absolute as superpersonal declare that it is somewhat lower than the highest, that those who do not get beyond the stage of the worship of the Personal God, enter, on death, into a heavenly state of existence. This survival in the worlds of the blessed belongs to the process of time or samsāra. It is not emancipation from time or timeless union with reality.

Any form of worship which falls short of complete self-surrendering will not take us to the umtive life. Faith, devotion, surrender are the means to it. Each individual has to achieve insight by his own effort after long and persistent practice. When the veil of intellectual knowledge, of avidyā, is swept aside, a flood of light breaks upon the awakened soul and a vision of the Universal Self is achieved. This self is present, real and concrete even as a physical object is present to the physical eye. The Supreme is not so much an immanent God as an experienced God, felt as an inward principle of power and new being in life. 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 opera-

1 Cp Vedānta Deśika
   O Lord, if Thou art gracious, if I am (always)
   by Thy side, if there is in me pure devotion
   to Thee, if I am in the company of those who are Thy
   servants, then this samsāra is itself salvation
   tvam cet prasīdat tavāṃsm samāpataś cet
   tvayy asit bhaktir anagāḥī kari-sāṇa-nātha
   samsāyat yadi ca dāsayanas tvādīyah
   samsāra eṣa bhagavan apāvarga eva

2 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 II. 12–13

The seventeenth-century Platonist, Norris, writes: 'The solitary and contemplative man sits as safe in his retirement as one of Homer's heroes in a cloud, and has this only trouble from the follies and extravagances of men, that he pities them. I think it advisable for every man that has sense and thoughts enough to be his own companion (for certainly there is more required to qualify a man for his own company than for other men's), to be as frequent in his retirements as he can, and to communicate as little with the world as is consistent with the duty of doing good, and the discharge of the common offices of humanity.'
tion 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. After the vision the light may fade, darkness may afflict the soul, but the soul can never lose altogether what it has once seen. Our effort thereafter shall be to renew the experience, make it the constant centre of all our activities until the completely real is completely known.

There are references to visions and auditions which sometimes accompany the soul's ascent to God. They are really an embarrassment to the aspiring soul. They distract its attention and sometimes tempt it to remain on the wayside without pressing forward to the goal. These visions and auditions are not an essential part of the religious intuition. These are symbols on the natural and historical plane of the mysteries of spiritual life. All objects in the natural world are reflections of the happenings in the spiritual world. The events of the life of spirit are reflected symbolically in the world of space, time and matter.

The paradoxes of mystical language are resolved when they are taken over into vital consciousness. The mystery-filled figures of the Upanisads are abstractions to those who look upon them from outside. The Upanisads speak to us of different forms of genuine religious experience. Whether it is contemplation of the Absolute, or meditation on the Supreme Person or worship of the Cosmic Spirit, or absorption in the world of nature, they are all genuine forms, as they aim at the same ultimate conclusion of self-transcendence. Man must be surpassed. There are different regions in the realm of spirit in which the consciousness of man freed from the finitude of self and enlarged finds fulfilment.

In other religions, too, we have these varieties of mystic experience. There are some who wish to establish contact with God regarded strictly as a person, and live a life in ever complete accord with the divine will and at long last reach the most intimate union with God. There are others who wish to go beyond union to unity, a state of consciousness which is above subject-object relationship. Naturally the Upanisads do
not adopt an attitude of dogmatism. This attitude of acceptance of all forms of worship has been a persistent character of India’s religious life. The word of God is not bound by languages in which it is spoken. It is the one voice that is heard in all religions.

We are heirs of a richer heritage than most of us are aware of. The life of the people of spirit, from the beginning until now, has a great deal to offer us. If we cut ourselves away from the rich treasury of wisdom about man’s aspirations on this earth which is available to us from our own past, or if we are satisfied

St Paul’s remarkable words that all nations ‘seek the Lord if haply they might feel after him and find him, though he be not far from everyone of us’ (Acts of the Apostles XVII 27) indicate the right attitude.

Eckhart ‘He who seeks God under settled forms lays hold of the form, while missing the good concealed in it.’

‘The Supreme is pleased with him who listens to all discourses on dharmas, who worships all gods, who is free from jealousy and has subdued anger.

_srnute sarva-dharmāṁ ca sarvān devān namasyah_
_anasūyur jīta-krodhaṁ tasya tasyaṁ hēsavah_

_Visnu-dharmottara I 58_

_Cp the popular verse_

At heart a Śākta, outwardly a Śaiva
and in gatherings a Vaisnava

_antah śākto bahīḥ savo, sabhū-madhyo ca vāsnavah_

As we use these symbols, we find that some are more adequate than others.

Uddhava said (Pāñcava Gītā 17)

_vāsudēvam paṁtyajya yo’nyam devam upāsate_
_istō jāhnavi-īrī kūpam vāñchaiti durbhāgah_

That unfortunate one, who, rejecting Vāsudeva, worships another god is like a thirst person searching for a well on the bank of the Ganges.

Bardosa writes of Krishnadeva Rāya of Vijayanagar empire ‘The King allows such freedom that any man may come and go and live according to his own creed without suffering any annoyance and without enquiring whether he is a Christian, Jew, Moor or Hindu.’ _An Advanced History of India_ by R C Majumdar, H C Ray, Chaudhuri and K Datta (1946), p. 379

_Cp Virgil’s passionate outburst ‘Blessed is he who has won to the heart of the universe, he is beyond good and evil. But that is too much for ordinary humanity to attain; it is a very good second best to know the gods of the country, to live the life of the country.’ Georgics II 490 ff_

‘If any born in barbarous nations, do what heath in him, God will reveal to him that which is necessary to salvation either by inspiration or by sending him a teacher.’ St. Thomas Aquinas _2 Sent Dist_ 28 q, 1, a4, ad 4
Introduction

with our own inadequate tradition and fail to seek for ourselves the gifts of other traditions, we will gravely misconceive the spirit of religion Loyalty to our particular tradition means not only concord with the past but also freedom from the past. The living past should serve as a great inspiration and support for the future. Tradition is not a rigid, hidebound framework which cripples the life of spirit and requires us to revert to a period that is now past and beyond recall. It is not a memory of the past but a constant abiding of the living Spirit. It is a living stream of spiritual life.
The Brhad-āranyaka-Upanisad which is generally recognised to be the most important of the Upaniṣads forms part of the Satapatha Brāhmaṇa. It consists of three Kāndas or sections, the Madhu Kānda which expounds the teaching of the basic identity of the individual and the Universal Self, the Yājñavalkya or the Muni Kānda which provides a philosophical justification of the teaching and the Khila Kānda, which deals with certain modes of worship and meditation, upāsana, answering roughly to the three stages of religious life, śravaṇa, hearing the upadeśa or the teaching, manana, logical reflection, upapatti and śraddhyāsana or contemplative meditation. Of the two recensions of the Satapatha Brāhmaṇa, the Kānva and the Mādhyandina, Śaṅkara follows the former, and the text adopted here is the same.
THE WORLD AS A SACRIFICIAL HORSE

Aum usā vā aśvasya medhyasya śvah, sūryas caksuh, vātāh śrānah, vyālām agnir varśvānarah, sanwaisara āṁśāśvasya medhyasya, dyauh ṭṛṣṭham, antarikham udaram, prthuvi pājasam, aśishā pārśve, avāntaradiśah pārśvah, riavōṅgām, māsās cārdhamāśaḥ ca parvām, ahorātrāṁ pratisthāḥ, naksar-ātrān̄yasthāṁ, nabho māṁsāṁ; ivadhyah svahatāḥ, sindhavo guṇāḥ, yahc ca klośmaṇaḥ ca parvātāḥ, osadhayaḥ ca vanaspatayaḥ ca lomām udyan pūrvārdaḥah, muñlocaḥ jaghandṛdhaḥ, yaḥ vīrmhate tad udyotate, yad vādhamuṇte tat stanayati, yan mehati tad vartat, vāg evāśya vāk.

Aum, the dawn, verily, is the head of the sacrificial horse, the sun the eye, the wind the breath, the open mouth the Varśvānara fire; the year is the body of the sacrificial horse, the sky is the back, the atmosphere is the belly, the earth the hoof, the quarters the sides, the intermediate quarters the ribs, the seasons the limbs, the months and the half-months the joints, days and nights the feet, the stars the bones, the clouds the flesh; the food in the stomach is the sand, the rivers are the blood-vessels, the liver and the lungs are the mountains, the herbs and the trees are the hair. The rising (sun) is the forepart, when he yawns then it lightens, when he shakes himself, it thunders, when he urinates then it rains; voice, indeed, is his voice.

The first chapter of the Upanisad is the third chapter of the Āranyaka

aśvamedha In this sacrifice a horse is let loose and a guard of three hundred follows his track. If any one hinders the horses' progress, the guard will have to fight. When the horse completes a victorious circuit of the earth and returns to the capital, he is offered as a sacrifice and the king who performs the sacrifice assumes the title of sovereign, emperor.

The horse sacrifice described at length in Satapatha Brāhmaṇa (XIII, r-5) is given here a cosmic interpretation. It is used as a vehicle of religious truth.

The idea of sacrifice as a means to account for creation goes back to the Purusa Sūkta of the RV (X. 90 129), where from each
of the members of the primeval person, Purusa, some part of the
world is made

aśvasya medhyasya of the sacrificial horse, medhärhasya Ś
vyālām open mouth, vyālām mukham Ś
āūmā body, sātrām cūmā Ś
pājasyam hoof, pādāsyam, pādāsana-sihānam Ś See M U II i 4
The earth is his footing. The supra-physical can be reached only when
we have a firm hold of the physical. The thinkers of the Upanisads
reach their conclusions by a study of the sensible fact, of the concrete
realities of the physical world

parvāni joints, sandhayaḥ Ś
nabhā clouds, nabhashā meghāḥ
āvadhāyam half-digested food in the stomach, udarasthām ardhā-
jīrnam aśanam Ś
gudāḥ blood-vessels, nādyah Ś
vyṛmbhate yawns gātrāni unāmayati, vikṣipta ti Ś vyṛmbhanam
mukha-udāranaṁ

dhānante shakes, gātrāṇi kampayati Ś
mehati urinates, mātrām karoh Ś

2 ahar vā aśvam pujastān mahimā navaĵyata lasya pūrve
samudre yonih, rātrir evam paścān mahimā navaĵyata, tasyāpāre
samudre yonih, etan vā aśvam mahimānāv abhitah saṁbhūvatuh
hayo bhūtvā devān avahat, vājī gandharvān, arvāśīrān, aśva
manusyān, saṁudra evāsyā bandhuh, saṁudro yonih

The day, verily, arose for the horse as the vessel called
mahimā appeared in front (of the horse) Its source is in the
eastern sea. The night, verily, arose for the horse as the vessel
called mahimā appeared behind (the horse) Its source is in the
western sea. These two vessels, verily, arose on the two sides of
the horse as the two sacrificial vessels. Becoming a steed he
carried the gods, as a stallion the Gandharvas, as a runner the
demons, as a horse men. The sea, indeed, is his relative, the sea
is his source

At the horse sacrifice, aśvam-medha, two vessels are placed one in
front of and the other behind the horse, made of gold and silver, to
hold the sacrificial libations. They are here interpreted cosmically as
the eastern (Bay of Bengal) and the western (the Arabian sea)
mahimā greatness, mahāthvam Ś

The two vessels are made of gold and silver. The gold vessel is
the day because both are bright, dēpti-sāmānyāl, the silver vessel is
the night, both the words rājata and rātri begin with the same
syllable rā. Silver and night may have a common nature if the night
is a moonlit one, candrikā-dhavalatva-sāmyāt
Second Brähmana

CREATION OF THE WORLD

1. There was nothing whatsoever here in the beginning. By death indeed was this covered, or by hunger, for hunger is death. He created the mind, thinking ‘let me have a self’ (mind) Then he moved about, worshipping. From him, thus worshipping, water was produced ‘Verily,’ he thought, ‘while I was worshipping water appeared, therefore water is called arka (fire).’ Water surely comes to one who thus knows the reason why water is called arka (fire).’

All this was non-being covered by death who is Hiranya-garbha. By his thought the universe is produced.

Death is Hiranya-garbha. It is the matter with which he interacts.

It is tamas or darkness which is represented as his body cp Subhāṣīṇī...

He thought, ‘let me have a self,’ i.e. let me develop a world of conscious and unconscious objects.

2. Āpo vā arkaḥ tad yad āpāṃ saraḥ āsīt, tat samahanyata, sā prihavy akhavat, tasyām aśrāmyat tasya śrāntasya taptasya tejasu mṛvartalāṃgha.

2. Water, verily, is arka. That which was the froth of the water became solidified; that became the earth. On it he rested. From him thus rested and heated (from the practice of austerity) his essence of brightness came forth (as) fire.
After the production of the earth Prajñ-pati rested sarvoh lokah kāryam kṛtvā śrāmyats, praṇapateś ca tām mahat kāryam yat pṛthvīsargah Ś

tējō-rasah essence of brightness, tejas-sāra-bhūlaḥ R.

3 sa tṛdāṁmānam vyakuruta, ādityam tṛtīyam, vāyum tṛtīyam, sa esa prāṇas tṛdāṁ vihaṁ. tasya prācī dīk śrvah, asau cāsau ca arvau, athā asa prācī dīk pucchaṁ, asau cāsau ca sakthyaṁ, daksīnā cōdīcī ca pārśve, dyauṁ pṛththaṁ, antarikaṁ udarauṁ, yam urah, sa eṣo'pṣu pratiṣṭhitaṁ, yatra kva caṁt tad eva pratiṣṭhātay ovam vidvān

3 He divided himself threefold (fire is one-third), the sun one-third and the air one-third He also is life divided threefold, the eastern direction is his head and his arms are that and that (the left and the right sides) Likewise the western direction is his tail and his two hip-bones are that and that The southern and the northern directions are his sides The sky is the back, the atmosphere the belly This (earth) is the chest. Thus he stands firm in the waters He who knows this stands firm wherever he goes

pratiṣṭhātay stands firm, or obtains a resting-place, sītimit labhate Ś

4 so'kāmayata, dvitiyo ma ātmā jāyetaṁ, sa manasā vācam mithunam samabhavaṁ āsanāyā mṛtyuh, tad yad reta āsīt, sa samvatsaro 'bhavat, na ha ṛtara ītah samvatsara āsa tam etāvantam kālam abhūbhah yāvān samvatsaraṁ, tam etāvalah, kālaśya prastād asṛjata, tam jālam abhūyādādāt sa bhān akarot savva vāg abhavat

4 He desired, let a second self (body or form) be born of me He, hunger or death, brought about the union of speech by mind What was the seed there became the year. Previous to that there was no year He reared him for as long as a year and after that time he sent him forth. When he was born he (Death) opened his mouth (to devour him) He (the babe) cried, bhān That, indeed, became speech

Life is the result of previous knowledge and conduct reto biyam jñānā-karma-rūpam janmāntara-kṛtam Ś

5 sa arksata yad vā imam abhumamsye, kaniśyo'nam kāryaṁ in sa tayā vācā tenāmanedam sarvam asṛjata yad idam kum ca, roc yaṉūṁsi saṁmān chandaṁsi yaṉūṁ praṇah paśūn sa yad yad evāsṛjata, tat tad attum adhṛiyata, sarvam vā attin tad
aditram, sarvasyaasyattā bhavati, sarvam asānyam bhavati, ya evam etad aditram veda

5 He thought, 'If I kill him I shall make very little food.' With that speech, with that self he brought forth all this whatsoever exists here, (the hymns of) the Rg Veda, (the formulas of) the Yajur Veda and (the chants of) the Sāma Veda, the metres, the sacrifices, men and cattle. Whatever he brought forth that he resolved to eat. Verily, because he eats everything, therefore the aditi-nature of Aditi (i.e. Aditi is so called) He who knows thus the aditi-nature of Aditi becomes an eater of everything here, and everything becomes food for him.

aksata thought, acnītayat R

In the previous passage, it is said that Death brought forth, by the union of speech and mind, year &c., here it is said that he again brought forth Vedas &c. Ś explains that while the previous union was of an unmanifested character, avyakta, the present one is manifested, bāhya.

Ś quotes RV (I 59 10) 'Aditi is the sky, Aditi is the atmosphere, Aditi is the mother, she is the father.'

6 so kāmayata, bhūyasā yajñena bhūyo yāyeyetvā so śrāmyat, sa tapātāpyata Īasya śrāntasya taṁtasya yaśo vīryam udākramat prānā vac yaśo vīryam, tat prānesuṭkrāntesu sarīram śvaytun adhrīyata, īasya sārīra eva māna āśī

6 He desired 'let me sacrifice again with a greater sacrifice.' He rested himself, he practised austerity. While he was thus rested and heated, fame and vigour went forth. The vital breaths, verily, are fame and vigour. So when the vital breaths departed, his body began to swell, but the mind was set on the body.

bhīyah again, punar api Ś explains that Prajā-pātī had performed a horse sacrifice in his previous life and those thoughts were in his mind now

sa tapātāpyata. He practised austerity tapas is literally 'burning,' It is the glow caused by the concentration of mental energy. Through tapas all creation effected The ardour of mind, restrained and concentrated, has power over things (See R.V X 190) Slowly it is extended to cover the practice of austerities To make ourselves pure metal we have to pass through fierce fires. We cannot be made anew unless we first become ashes God strips us of everything that we possess that we may draw near to him.

7. so kāmayata, medhyam ma idam syāt, ātmanvya anena syām
He desired, let this (body) of mine be fit for sacrifice and let me have a self (body) through this. Thereupon it became a horse, because it swelled, it has become fit for sacrifice (he thought). Therefore the horse-sacrifice came to be known as aśva-medha. He who knows it thus, verily, knows the aśva-medha. Letting it remain free, he reflected; and at the end of a year he offered it to himself (sacrificed him for himself). He gave up the (other) animals to the divinities. Therefore (men, priests) offer to Prajā-pati: the sanctified (horse) dedicated to all the gods. Verily, that (sun) which gives forth heat is the horse-sacrifice. His body is the year. This (earthly) fire is the arka and these worlds are his bodies. So these are two, the sacrificial fire (arka) and the horse-sacrifice. Yet again they are one divinity, even death. He (who knows this) overcomes repeated death, death cannot get hold of him, death becomes his body, and he becomes one with these divinities.

Third Brāhmaṇa

THE SUPERIORITY OF BREATH AMONG THE BODILY FUNCTIONS

1. aśva medhaḥ prajāpatiḥ, devaṁ cāsuras ca. tatād, hāni asa eva deval, jyā, asa asvāḥ, aśva lokasa asparāhāna, te la deva śicāḥ, hāriśurān 5 ajīta udgitāhenāt, asāyati.

1. There were two classes of the descendants of Prajā-pati,
the gods and the demons. Of these, the gods were the younger and the demons the elder ones. They were struggling with each other for (the mastery of) these worlds. The gods said, come, let us overcome the demons at the sacrifice through the udgīthā.

avyāk two classes, āvāć-prabhārāḥ.

The gods and the demons refer to the organs, speech and the rest. They are inclined to sacred or worldly objects, to good or evil, then become divine or demonic. śāstra-janita-jñāna-karma-bhāvātāh dyotatri devā bhavantā, ta eva svābhāvika-praśyaksānumāna-janita-
drṣta-prayojana-karma-jñāna-bhāvātā asurāh Ś They become gods when they shine under the influence of thoughts and actions as taught by the scriptures. These very organs become demons when they are influenced by their natural thoughts and actions based (only) on perception and inference and directed to visible (secular) ends. It is a distinction of life, not of beings Ś also says that the gods were less numerous and less strong than the demons asparādhanta struggled with each other, vied with each other paraspara-vyagisām krtavantah.

Cp Plato's Sophist, where a stranger from southern Italy who has studied the Eleatic logic of Parmenides likens the philosophy of his own and earlier times to the mythical battle of the gods and the giants. ‘What we shall see is something like a battle of gods and giants going on between them over their quarrel about reality. One party is trying to drag everything down to earth, out of heaven and the unseen, literally grasping rocks and trees in their hands, for they lay hold upon every stock and stone and strenuously affirm that real existence belongs only to that which can be handled and offers resistance to the touch. They define reality as the same thing as body, and as soon as one of the opposite party asserts that anything without a body is real, they are utterly contemptuous and will not listen to another word. Accordingly their adversaries are very wary in defining their position somewhere in the heights of the unseen, maintaining with all their force that true reality consists in certain intelligible and bodiless forms. In the clash of argument they shatter and pulverize those bodies which their opponents wield, and what those others allege to be true reality they call, not real being, but a sort of moving process of becoming. On this issue an interminable battle is always going on between the two camps.'

ET by F M Cornford. See his Plato's Theory of Knowledge (1935). The dispute between idealists and materialists is still with us.

See C U VIII 7-r2

2 te ha vācām utuḥ, tvam na uḍgāya śtv, tathāt tebhyo vāg uḍgāyat yo vāc bhogas tam devebhya agāyat, yat kalyānam.
vadati tad ātmame, te vidūr, anena var na udgātrātyasya nītī tam abhīdrutya pāpmanāvādhyan, sa yah sa pāpma yad evaṃ apratrūpaṃ vadati sa eva sa pāpma

2 They said to speech, chant (the udgītha) for us, 'So be it,' said speech and chanted for them Whatever enjoyment there is in speech, it secured for the gods by chanting that it spoke well was for itself The demons knew, verily, by this chanter, they will overcome us They rushed upon it and pierced it with evil That evil which consists in speaking what is improper, that is that evil

3 atha ha prānam ācchah, tvam na udgāya tv, tathā tābhyath prāna udgāyat yah prāne bhogas tam devebhya āgāyat, yat kalyānam netraḥ tad ātmame, te vidūr anena var na udgātrātyaśanti tam abhīdrutya pāpmanāvādhyan, sa yah sa pāpma yad evaṃ apratrūpaṃ ṇetraḥ sa eva sa pāpma.

3 Then they said to the life-breath, chant (the udgītha) for us 'So be it,' said the life-breath and chanted for them Whatever enjoyment there is in the life-breath, it secured for the gods by chanting, that it smelt well was for itself The demons knew, 'verily, by this chanter, they will overcome us' They rushed upon it and pierced it with evil That evil which consists in smelling what is improper, that is that evil

prānam life-breath, here used for ghrānam, the organ of smelling, the nose

4 atha ha caṅṣurācchah, tvam na udgāya tv, tathā tābhyath caṅṣur udgāyat ya caṅṣuṛ bhogas tam devebhya āgāyat, yat kalyānam pāśyati tad ātmame, te vidūr anena var na udgātrātyaśanti tam abhīdrutya pāpmanāvādhyan, sa yah sa pāpma yad evaṃ apratrūpaṃ pāśyati, sa eva sa pāpma

4 Then they said to the eye Chant (the udgītha) for us 'So be it,' said the eye and chanted for them Whatever enjoyment there is in the eye it secured for the gods by chanting, that it saw well was for itself The demons knew, 'verily, by this chanter they will overcome us' They rushed upon it and pierced it with evil That evil which consists in seeing what is improper, that is that evil

5 atha ha śrotarācchah, tvam na udgāya tv, tathā tābhyath śrotarā udgāyat yaḥ śrotre bhogas tam devebhya āgāyat, yat kalyānam śrōṇi tad ātmame, te vidūr anena var na udgātrātya-
1. Then they said to the ear: Chant (the udgīha) for us. ‘So be it,’ said the ear and chanted for them. Whatever enjoyment there is in the ear, it secured for the gods by chanting; that it heard well was for itself. The demons knew, ‘verily, by this chanter, they will overcome us.’ They rushed upon it and pierced it with evil. That evil which consists in hearing what is improper, that is that evil.

6. Then they said to the mind: Chant (the udgīha) for us. ‘So be it,’ said the mind and chanted for them. Whatever enjoyment there is in the mind, it secured for the gods by chanting, that it thought well was for itself. The demons knew, ‘verily, by this chanter, they will overcome us.’ They rushed upon it and pierced it with evil. That evil which consists in thinking what is improper, that is that evil. Likewise they also affected these (other) divinities with evil, they pierced them with evil.

All these organs were found to be incapable of chanting the udgīha as they had contracted evil on account of their attachment to doing well (seeing well, hearing well or thinking well), for themselves kalyāna-visaya-viśeṣātma-sambandha-saṅga-hetuh. Ś.

7. Then they said to the vital breath in the mouth: ‘Chant (the udgīha) for us.’ ‘So be it,’ said this breath and chanted for them. They (the demons) knew, ‘verily, by this chanter, they will overcome us.’ They rushed upon him and desired to pierce him with evil. But as a clod of earth would be scattered by striking against a rock, even so they were scattered in all
directions and perished. Therefore the gods became (increased) and the demons were crushed. He who knows this becomes his true self and the enemy who hates him is crushed.

**Avintam** desired to pierce him, *vedhanam karuṇam iva stavanātah.* Ś.

8. *te hocuh, kva nu so'bhūd yo na sīham asaktetai, ayam āṣye'ntar iva, so'yāṣya āṅgiraśaḥ, āṅgānāṁ hi rasāḥ*  
8. Then they said, what, pray, has become of him who struck to us then? Here he is within the mouth. He (the vital breath) is called *Ayāṣya Āṅgiraśa (rasa)* for he is the essence, of the limbs (anga, members of the body).

9. *sā vā ēṣā devatā ċūr nāma, ċūrām hy āṣyā mṛtyuh, ċūrām ha vā āṣmān mṛtyur bhavatī ya evam veda*  
9. That divinity, verily, is ċūr by name, because death is far (ċūra) from it. From him who knows this, death is far off.

10. *sā vā ēṣā devatātāśaṁ devatānaṁ pāṃānāṁ mṛtyum āpahatyā, yatrasāṁ disāṁ antāḥ, tad āngyaśāṅcakāra, tad āṣam pāṃanāṁ vinyadadhā, tasmān na āṇam ċyāl, nāntam ċyāl, net pāṃānāṁ mṛtyum anuvāyāṇīti*  
10. That divinity, verily, after having struck off the evil of these divinities, even death, made this go to where the end of the quarters is. There he set down their evils. Therefore one should not go to people (of that region), one should not go to the end (of the quarters), lest he meet there with evil, with death.

11. *sā vā ēṣā devatātāśaṁ devatānaṁ pāṃānāṁ mṛtyum āpahatyā athānā mṛtyum aṭyaḥvahat.*  
11. That divinity, verily, having struck off the evil, the death, of those divinities, next carried them beyond death.

**Atha:** next, *tad-anantaram*  

12. *sa vas vācam eva prāthamāṁ aṭyaḥvahat, sā yaḍā mṛtyum aṭyaḥvucyata, so'gīruḥ abhavat, so'yāṁ agmiḥ pareṇā mṛtyum aṭikrānto ċāpyate*  
12. Verily, it earned speech across first. When that (speech) was freed from death it became fire. Thus fire, when it crosses beyond death, shines forth.

13. *atha ċāraṇam aṭyaḥvahat, sa yaḍā mṛtyum aṭyaḥvucyata, sa vāṣyur abhavat so'yāṁ vāyuh pareṇā mṛtyum aṭikrāntaḥ ċāpyate*
13 Then it carried across (the organ of) smell. When that was freed from death, it became air. This air, when it crosses beyond death, blows

prāṇa ghrāṇaḥ. Ś

14. atha caksur atyavat, tad yadā mṛtyum atyamucyata, sa ādityo'bhavat, sośaño ādityah pareṇa mṛtyum atiḥkrāntas ītpati.

14 Then it carried across the eye. When that was freed from death, it became the sun. This sun, when it crosses beyond death, blows

15. atha śrotam atyavat, tad yadā mṛtyum atyamucyata, tā disābhavan, tā smā diṣah pareṇa mṛtyum atiḥkrāntāḥ

15 Then it carried across the ear. When that was freed from death, it became the quarters. These quarters have crossed beyond death.

16 atha mano'tyavat, tad yadā mṛtyum atyamucyata, sa candramā abhavaḥ, sośau candraḥ pareṇa mṛtyum atiḥkrānto bhāti, evam ha vā enam esā devatā mṛtyum atiḥvahati, ya evaṁ veda.

16. Then it carried across the mind. When that was freed from death, it became the moon. That moon, when it crosses beyond death, shines. Thus, verily, that divinity carries beyond death him who knows this

Cp Śatapatha Brāhmaṇa X 5 2 20. One becomes what one meditates on tām yatāḥ yathopāsate, tād eva bhavah

17 athātmame'nādyam āgāyat, yadd hi kīm cānann adyate, anenaśva tad adyate, tāḥ prāitiṣṭhāthah.

17 Then it (the breath) chanted food for itself (obtained food by chanting). For whatever food is eaten is eaten by him alone. In it (breath) is established.

ādyam: eatable, adanārham, bhaksanārham. R. anenaśva by him alone, by the vital breath alone. Ś refers to the meaning of the word anā as vital breath, anā iti prāṇasyākhyā prasūdākā

18 te devā abhivān, etāvad vā idam sarvām yaḥ annam, tad ātmana āgāsīḥ, anna nośminn anna ābhajasveti, te vai mā bhasamuvāsatēḥ; tathēti. tam samantām parānvāṁśanta, tasmād yad adannaṁnam atī, tenaiśō śṛpyantī; evam ha vā enam svā abhisuṁśanti, bhartā svānāṁ śresthāḥ, pṛta etā bhavati
annādo’dhṛpatih, ya evam veda, ya u havamnam svasu prātspatr bhubhūsati, na havālam bhāryebhyo bhavati, atha ya evastam amībhavati, yo varītam anu bhāryān bhubhūsati, sa havālam bhāryebhyo bhavati

18 These divinities said, ‘Verily, just this much is whatever food there is and that you have obtained for yourself by chanting. Now let us have a share in this food.’ He said, ‘then sit around, facing me (or enter into me) ‘So be it.’ They sat around (entered into) him on all sides. Therefore, whatever food one eats by this breath, they are satisfied by it. So do his relations come to him who knows this, he becomes the supporter of his people, their chief, their foremost leader, an eater of food and their lord. Whoever among his people desires to be the equal of him who has this knowledge, he is not able to support his own dependents. But whoever follows him and whoever, following him, desires to support his dependents, he, indeed, will be able to support his dependents.

desires to be the equal or rival pratikūlo bhubhūsati, praitspardhi bhavantum icchati Ś
desires to support bhubhūsati, bhattum icchati Ś

19 so’yasya ángirasah, angānāṃ hi rasah, prāno vā angānāṃ rasah, prāno hi vā angānāṃ rasah, tasmād yasmāt hasmāc cāngāt prāna utkṛśmati, tad eva tat susyati, esa hi vā angānāṃ rasah

19 He is (called) Ayasya Ángirasa for he is the essence of the limbs. Verily, life-breath is the essence of the limbs, yes, life-breath is the essence of the limbs. Therefore, from whatever limb life-breath departs, that, indeed, dries up, for, it is, verily, the essence of the limbs.

csa u eva brhaspatih, vāg var brhatī tasyā esa ṭatih, tasmād u brhaspatih

20 And this is also Brhaspati. The brhatī is speech and this is its lord. Therefore this is Brhaspati.

brhatī The metre with 36 syllables used in the R V. Here it is used for the R V itself

csa u eva brahmanas-ṭatih, vāg var brahma, tasyā esa ṭatih, tasmād u brahmanas-ṭatih

21 And this is also Brahmanas-ṭatī. Speech is Brahman, and this is its lord. Therefore, this is Brahmanas-ṭatī.

Brahman refers to the Yajur Veda
A EULOGY OF THE CHANT ON BREATH

22 esa u eva sāma, vāg var sāma, esa sā cāmaśceti, tat sāmnaḥ sāmatvam; yad veva samah plusinā, samo mañekena, samo nāgena, sama ebhas tribhuv lobhaḥ, samo'lena sarvena, tasmād veva sāma, aśnite sāmnaḥ sāyuyam salokātāṅ, ya evam etat sāma veda

22 And this is also the Śāma Veda; speech, verily, is the chant. It is sā (she) and ama (he). That is why sāman is called sāman or because he is equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, nay, equal to this universe, therefore indeed is it the Śāma Veda. He who knows this Śāma Veda to be such, attains union with it or lives in the same world with it.

See C U V 2 6 sā is speech, and ama is vital breath.

23. esa u vā udgīthah, ṭrāno vā ut, ṭrānena hādaṁ sarvam uitabāham, vāg eva gīthā, uc ca gīthā cetti, sa udgīthah

23 And this is also the udgīthah. The vital breath, verily, is ut, for by vital breath is this whole (world) upheld. Song, verily, is speech. This is udgīthah, for it is ut and gīthā.

24. tadāhāpu brahmaddattas cakītaneyo rājānam bhaksayann uvāca, ayam tyasya rāgā mūrdhānam uṃpālayatāḥ, yad ito'yāsya āṅgraso'nyenodagāyad iti, vācā ca hy eva sa ṭrānena codagāyad iti

24 As to this also, Brahmadatta Cakītaneya, while drinking King (Soma) said. Let this King strike off this man's (my) head (if I say) that Ayāsya Āṅgrasa chanted the udgīthah with any other means than this (vital breath and speech), for, said he, only with speech and with vital breath did he chant the udgīthah.

Cakītaneya the great grandson of Cakītāna rājānam yajñē somam Ś

25 tasya hātasya sāmno yah svāṁ veda, bhavatī hāṣya svam; tasya var svara eva svam, tasmād ārātvyyam karsyan vācī svaram iccheta, tayā vācā svara-sampānnyārātvyyam kuryāḥ; tasmād yajñē svaram antam didāksanta eva, aito yasya svāṁ bhavati; bhavatī hāṣya svam, ya evam etat sāmnaḥ, svāṁ veda.

25 He who knows the wealth of that Sāman has that
Wealth. Its wealth, indeed, is tone. Therefore, one who is about to perform the duties of a Rtvuj priest desires to have a rich tone in his voice. Being possessed of such a voice, he performs the duties of a Rtvuj priest. Therefore, people desire to see at a sacrifice a priest with a good voice, as one who has wealth. He who knows the wealth of Sāman to be such attains wealth.

26. tasya hātasya sāmmo yah suvarnam veda, bhava hāsyā suvarnam, tasya vai svara eva suvarnam, bhava hāsyā suvarnam, ya evam etat sānnah suvarnam veda

26. He who knows what is the gold (correct sound) of this Sāman obtains gold. The tone, verily, is its gold. He who thus knows the gold of that Sāman obtains gold.

suvarna- correct sound or gold su, varna

27. tasya hātasya sāmmo yah pratiṣṭhām veda, prāti ha tisṭhati, tasya vai viṇa eva pratiṣṭhā, vāci hi khalv esa etat prāṇah pratiṣṭhito gīyate anna ity u haka āhuh

27. He who knows the support of this Sāman is, indeed, supported. Speech, verily, is its support, for, when supported on such, the vital breath chants. But some say it is (supported) on food (body).

28. athātah pavamānānām evābhārohoḥ, sa vai khalu prastotā sāma prastuatuḥ, sa yatra prastuyāt, tād etāṁ jāpet 'asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtām gamaya' iti, sa yad āha, asato mā sad gamaya iti, mṛtyor vā asat, sad amṛtām, mṛtyor māmṛtām gamaya, amṛtām mā kuru ity evaśad āha, tamaso mā jyotir gamaya iti, mṛtyor vā tamāḥ, jyotir amṛtām, mṛtyor mā amṛtām gamaya, amṛtām kuru ity evaśad āha, mṛtyor māmṛtām gamaya iti, nātra tirohitaṃ vāstū. aha yānītarāṃ stotrāṇi, tesi āśmane'nādiyam āgāyet; tasmād u tesi varam vrṇīta, yam kāman kāmayeta, tam, sa esa evaṁ-viś udgātātmane vā yajamānāya vā yam kāman kāmayate, tam āgāyati; taddhāntal loka-jīva eva, na havā lokyatāyā āśāsti, ya evam etat sāma veda

28. Now next the repetition only of the purificatory hymns, verily, the Prastotr priest recites the chant and while he recites it, let the sacrificer recite these (three yajus verses) ‘from the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality.’ When he says ‘from the unreal lead me to the real,’ the unreal, verily, is death, the real is immortality. ‘From death lead me to immortality’, ‘make me immortal,’ that is what he says ‘From darkness lead...
me to light’, darkness, verily, is death, the light is immortality. From death lead me to immortality, make me immortal, that is what he says ‘From death lead me to immortality,’ there is nothing here that is hidden (or obscure and so requires explanation) Now whatever other verses (there are) in the hymns of praise, in them one should secure food by chanting And therefore in them he should choose a boon whatever desire he may desire That udgātr priest who knows this, whatever desire he desires, either for himself or for the sacrificer, that he obtains by chanting This, indeed is (called) world-conquering He who thus knows this chant, for him there is no fear of his being without a world.

abhyaśroha ascension It is so called because the performer reaches the divinity he worships

Fourth Brāhmaṇa

THE CREATION OF THE WORLD FROM THE SELF

1. In the beginning this (world) was only the self, in the shape of a person Looking around he saw nothing else than the self He first said, ‘I am’ Therefore arose the name of I Therefore, even to this day when one is addressed he says first ‘This is I’ and then speaks whatever other name he may have Because before all this, he burnt all evils, therefore he is a person He who knows this, verily, burns up him who wishes to be before him

2. aham derived from the root as ‘to be’ means the existence of I anuvāksya the person who sees and creates himself (sṛṣṭvā), in the very act of seeing enters into the creation (anuprāvīśat), into all things, beings and selves
2 He was afraid Therefore one who is alone is afraid. Thus one then thought to himself, 'since there is nothing else than myself, of what am I afraid?' Thereupon his fear, verily, passed away, for, of what should he have been afraid? Assuredly it is from a second that fear arises.

3 sa vai navā remē, tasmād ekāhī na ramate, sa dvitiyam arcchat, sa hatāvān āsa yathā śrī-śrūmāṁsau sampariṣvaktau, sa imam evātānām avedhāpātayat, tatāh paṭīś ca paṇī cābhavatām, tasmād idam arāha-brgālam eva svah, iti ha smāha yājñavalkyāḥ, tasmād ayaṃ ākāsah strīyā pūryata cava tām samabhavat, tato manusyā ajāyanta.

3 He, verily, had no delight Therefore he who is alone has no delight. He desired a second. He became as large as a woman and a man in close embrace He caused that self to fall into two parts. From that arose husband and wife. There-fore, as Yājñavalkya used to say, this (body) is one half of oneself, like one of the two halves of a split pea. Therefore this space is filled by a wife. He became united with her. From that human beings were produced.

samabhavat became united, maṁcbaṁ upagatavān Ś

Hrānya-garbha or Prajā-pati divided himself into two. Both are his elements. The two are not separate and the theory is not one of final dualism. Cp Visnu Purāṇa

śata-rūpām ca tām nāktaṁ tapo-nṛdhyā-ḥaṁmaśāṁ svayaṁbhava movur devah paṁitve jagrhe paṁbuḥ

Because the woman was born of Virāj, she is said to be his daughter also Prajā-patīr manvākhyā śaṭa-rūpākhyāṁ ātmano duṁtaram paṁnītvena kalpiṁtām Ś.

The original being, atman or self looks around and sees nothing else but himself. When he realises his loneliness, he has two feelings, one of fear and the other of a desire for companionship. His fear is dispelled when he realises that there is nothing else of which he has to be afraid. His desire for companionship is satisfied by his dividing himself into two parts which are then called husband and wife.

Compare this with Plato's myth of the androgynous man in Symposium 189c.

From the union of the two, the race of human beings is produced. A series of transformations of the original human pair into animal forms is mentioned in the next passage.

4 saḥ heyam īksāṁ caṅkere, katham na māṁmaṇa eva janaṁtiva samabhavati, hanta iro'sāṁiti, sa gaur abhavati, rsāha ṛdas tām sam evābhavat, tato gavo' jāyanta, vādavetārābhavati, aśva-vṛṣa
I 4 6

Brhad-áranyaka Upanisad

She thought, ‘How can he unite with me after having produced me from himself?’ Well, let me hide myself. She became a cow, the other became a bull and was united with her and from that cows were born. The one became a mare, the other a stallion. The one became a she-ass, the other a he-ass and was united with her; and from that one-hoofed animals were born. The one became a she-goat, the other a he-goat, the one became a ewe, the other became a ram and was united with her and from that goats and sheep were born. Thus, indeed, he produced everything whatever exists in pairs, down to the ants.

So’vet, aham vāva srtr asmi, aham hiidam sarvam asrksiti; tatah srtr abhavat, srstyaṁ hāsyatasyām bhavati; ya evaṁ veda. 5

He knew, I indeed am this creation for I produced all this. Therefore he became the creation. He who knows this as such comes to be in that creation of his

He who knows this becomes himself a creator like Prajā-pati, etasmin jagati sa prajāpatvāt srasā bhavati.

In the next verse we have the creation of the gods, Agni, Fire, and Soma, Moon.

6. athety abhyamanthih, sa mukhāc ca yonier hastābhyaṁ cāgnum asrjata, tasmād etad ubhayam alomākam antarataḥ, alomākā hi yonir antaraṁ, tad yaṁ idam āhur amum yaga, amum yage yekākam devam, etasyaṁ sa vṣrṣṭhā, esa u hy eva sarve devāḥ. atha yat kvān cedam ārām, tad retaso asrjata, tad u somah. etāvād vā idam sarvam annaṁ caivaṁnādaś ca, soma evānām, agnir annādāḥ satsa brahmaṇo’tsṛṣṭhā, yac cchreyas devān asrjata atha yan maryaṁ sam annān asrjata, tasmād aṭṣṛṣṭhā aṭṣṛṣṭyāṁ hāsyatasyāṁ bhavati; ya evaṁ veda.

Then he rubbed back and forth and produced fire from its source, the mouth and the hands. Both these (mouth and the hands) are hairless on the inside for the source is hairless on the inside. When they (the people) say ‘sacrifice to him,’ ‘sacrifice to the other one,’ all this is his creation indeed and he himself is all the gods. And now whatever is moist, that he produced from semen, and that is Soma. This whole (world) is just food and the eater of food. Soma is food and fire is the eater of
food. This is the highest creation of Brahmana, namely, that he created the gods who are superior to him. He, although mortal himself, created the immortals. Therefore it is the highest creation. Verily, he who knows this becomes (a creator) in this highest creation.

soma moon, the lord of medicinal plants osadhipati. Cp. Deuteronomy XXXIII 14. 'The precious fruits brought forth by the sun and the precious things put forth by the moon'.

Ś refers to two views of Hiranya-garbha, that he is the transcendent Brahman and that he is the transmigrating 'self,' para eva. Hiranya-garbha uly eke, sansārīty apare ś. Ś accounts for it by the difference of the presence and absence of limitations, upādha-vaśāt samsārītvam, paramārthah asvato'samsāry eva.

7. taddāhedam tarhy avyākriam āsīt, tan nāma-rūpābhyaṁ eva vyākriyata, asau nāma, ayaṁ idam rūpa iva, tad idam āpy etarhi nāma-rūpābhyaṁ eva vyākriyate, asau nāma, ayaṁ idam rūpa iva sa eṣa tva pravesta ānakhāgrobhyah yathā, kṣurah kṣurādhaṁ vahitaḥ syāt, viśvam-bhāro vā viśvam-bhāra-kulaye, tam na paśyanti a-krisno hi saḥ, prānanu eva prāno nāma bhavaḥ, vadaṁ vāk, paśyāmā caksuḥ, śrṇvan śrōtram, manvāno manah, iṁy asyaśāṁ karmā-nāmāny eva sa yo'ṁ ekākhaṁ upāste, na sa veda, akrīsno hy eso'ṁ ekaśkena bhavaḥ, ātmety evopāśīta, atra hi ete sarva ekam bhavantu tad etat padanītyām asya sarvasya yad ayaṁ ātmā, anena hy etat sarvam veda yathā ha vai padanānu-vindet evam kīrtim ślokam vandate ya evam veda.

7. At that time this (universe) was undifferentiated. It became differentiated by name and form (so that it is said) he has such a name, such a shape. Therefore even today this (universe) is differentiated by name and shape (so that it is said) he has such a name, such a shape. He (the self) entered in here even to the tips of the nails, as a razor is (hidden) in the razor-case, or as fire in the fire-source. Him they see not for (as seen) he is incomplete, when breathing he is called the vital force, when speaking voice, when seeing the eye, when hearing the ear, when thinking the mind. These are merely the names of his acts. He who meditates on one or another of them (aspects) he does not know for he is incomplete, with one or another of these (characteristics) The self is to be meditated upon for in it all these become one. This self is the foot-trace of all this,
for by it one knows all this, just as one can find again by foot-
prints (what was lost) He who knows this finds fame and praise

nāma-rūpa name and shape which together make the individual. The nāma is not the name but the idea, the archetype, the essential character, and the rūpa is the existential context, the visible embodiment of the idea. In every object there are these two elements, the principle which is grasped by the intellect and the envelope which is apprehended by the senses. While nāma is the inner power, rūpa is its sensible manifestation. If we take the world as a whole, we have the one nāma or all-consciousness informing the one rūpa, the concrete universe. The different nāma-rūpas are the differentiated conditions of the one nāma, the world consciousness. While the world form is mūrta, its soul is a-mūrta. The former is shaped corporeal, sa-śāram, the latter is incorporeal a-śāram. B U II 3, C U VIII 12, in B U III 2 12, the part that does not leave the individual soul at death is nāma, which is not accessible to the senses. ṛkāśa is nāma, and in the human individual the space in the heart hrday-ākāśa is the domain of nāma, the principle of consciousness as a razor in a razor case. He is hidden in all things as a razor in its case or as fire in wood. The ignorant do not know him who is hidden behind all names and forms. See R V I. 164. 5

vīśvam-bhara He who sustains the world Vaisvānara vīśvam bhārati vaiśvānarāgna-rūpenah vīśvam-bharah. R

karma-nāmāṁ names of his acts These are functional names which conceal his undivided nature. We must realise the self not in its several aspects but as these are unified in the self

aksīṇah incomplete, a-pārma-svarūpah R Sense or intellectual knowledge which does not involve the functioning of the whole self is incomplete knowledge Wholeness is integral insight.

We trace out lost cattle by following their footsteps, so will we find everything if we know the Self.

8 tad etat preyah putrāt, preyo vittāt, preyo nyasmāt sarvaṃsmāt, antalaram, yad ayam ātmā sa yo'nyam ātmānaḥ prīyaṃ bruvaṇam bṛiyāt, prīyaṃ rotyātā, īśvaro ha tathāva svat ātmānām eva prīyaṃ upāśita, sa ya ātmānām eva prīyaṃ upāste na hāasya prīyaṃ pramāṇyakam bhavati

8 That self is dearer than a son, is dearer than wealth, is dearer than everything else and is innermost. If one were to say to a person who speaks of anything else than the Self as dear, he will lose what he holds dear, he would very likely do so. One should meditate on the Self alone as dear. He who
meditates on the self alone as dear, what he holds dear, verily, will not perish

Apisads

9 tad åhuh, yad brahma-vidyaya sarvam bhavisyanto manusyä manyante, kim u tad brahmäet, yasmät tat sarvam abhavat iti

9 They say, since men think that, by the knowledge of Brahman, they become all, what, pray, was it that Brahman knew by which he became all?

10 brahma vā idam agra āsīt, tad ātmānām evāvct, aham brahmāsmiś tasmāt tat sarvam abhavat, tad yo yo devānām pratyabudhyata, sa eva tad abhavat, tathā rśnām, tathā manus-ṣyānām taddhātatt paśyant rsir vāma-devaḥ praihpede,aham manir abhavam sūryaḥ cē, tad idam ahr etarhi ya evam veda, aham brahmāsmiś sa idam sarvam bhavati, tasya ha na devās ca nābhūtyā īśate, ātmā hy esām sa bhavati atha yo anyām devatām upāste, anyo'sau anyo' ham asmiś, na sa veda, yathā paśur, evam sa devānām, yathā ha vai bahavah paśavo manusyam bhūnyuh, evam ekahāh puśuro devān bhunakti, ekasmun eva paśāv ādiyamānē'priyam bhavati, kim u bahusu' tasmād esām tan na priyam yad etan manusyā vidyuh

10 Brahman, indeed, was thus in the beginning It knew itself only as 'I am Brahman.' Therefore it became all. Whoever among the gods became awakened to this, he, indeed, became that It is the same in the case of seers, same in the case of men Seeing this, indeed, the seer Vāma-deva knew, 'I was Manu and the Sun too.' This is so even now. Whoever knows thus, 'I am Brahman,' becomes this all. Even the gods cannot prevent his becoming thus, for he becomes their self. So whoever worships another divinity (than his self) thinking that he is one and (Brahman) another, he knows not. He is like an animal to the gods. As many animals serve a man so does each man serve the gods. Even if one animal is taken away, it causes displeasure, what should one say of many (animals)? Therefore it is not pleasing to those (gods) that men should know thus

See RV IV 26 1 Vāma-deva is the seer of the fourth book of the RV Being is self-knowledge

pratyabudhyata became awakened Cp Buddhist bodhi samboḍhi, Kena 12

The gods are not pleased that men should know the ultimate
truth, for then they would know the subordinate place the gods hold and give up making them offerings

I.11 brahma vá idam agra áśīt, ekam eva; tad ekam san na vyabhavat: tac chreyo rūpam atyasrayata ksatram, yāny etām devātā kṣatrāṁ, māro varunah sōmo rudraḥ pārjanyo yamo mṛtyur īśāna iti: tasmāt kṣatrāt param nāsti, tasmāt brāhmaṇah kṣatriyam adhastād upāste rājasūye, kṣatra eva tad yaśo dadhāti, saśā kṣatrasya yonir yad brāhma tasmād yady api rājā paramātām gacchati, brahmaivāntata upaniśrayati svām yonim ya u enaḥ īnastī, svām sa yonim rcchati, sa pāpīyān bhavah, yathā śreyāmsam himsītvā

I.12 Verily, in the beginning thus (world) was Brahmā, one only. That, being one, did not flourish. He created further an excellent form, the Kṣatra power, even those who are Kṣatras (rulers) among the gods, Indra, Varuna, Soma (Moon), Rudra, Pārjanya, Yama, Mṛtyu (Death), Īśāna. Therefore there is nothing higher than Kṣatra Therefore at the Rājasūya sacrifice the Brāhmaṇa sits below the Kṣatriya. On Kṣatrāhood alone does he confer this honour. But the Brāhmaṇa is nevertheless the source of the Kṣatra. Therefore, even if the king attains supremacy at the end of it, he resorts to the Brāhmaṇa as his source. Therefore he who injures the Brāhmaṇa strikes at his own source. He becomes more evil as he injures one who is superior

ekam eva: one only

At the beginning there was only one caste or class, the Brāhmaṇa. differentiations were not, nāsti-kṣatrādhi-bhedah. Ś.
kṣatra power or dominion, used to designate the princely or the military class
rāja-sūya: the ceremonial anointing of a King.

I.12. sa navva vyabhavat sa viśam asṛjata, yāny etāṁ devājālam ganaśa ākhyāyante, vasavo rudā ādityā viśvedevā marutaṁ

I.12. Yet he did not flourish. He created the viś (the commonalty), these classes of gods who are designated in groups. the Vasus, Rudras, Ādityas, Viśvedevās and Maruts

The Brāhmaṇa represents knowledge, the Kṣatriya temporal power. They are not enough. We require a class for increasing production and acquiring wealth
I3 sa navā vyabhavat, sa śaudram varnam asṛjata pūsanam, 
vyam vai pūsā, vyam hideṃ sarvam pūyati yad idam kim ca

I3 He did not still flourish. He created the Sudra order, as Pūsan Verily, this (earth) is Pūsan (the nourisher), for she nourishes everything that is

Society requires, in addition to wisdom, power, and wealth, service and work. Wisdom conceives the order, power sanctions and enforces it, wealth and production provide the means for carrying out the order, and work carries out. These are the different functions essential for a normal well-ordered society. These distinctions are found among both gods and men.

I4 sa navā vyabhavat tāc chreyo-rūpam atyasṛjata dharmam 
tad etat ksatrasya ksatram yad dharmah, tasmād dharmād param
nāsti ato abākhyān balāyāmsam āsamsate dharmena, yathā
rājā evam yo vai sa dharmah satyam vai tat tasmāt satyam
vadantam āhuh, dharmam vadatīti, dharmam vā vadantam, 
satyam vadatīti etad hy evatad ubhayam bhavati

I4 Yet he did not flourish. He created further an excellent form, justice. This is the power of the Ksatriya class, viz. justice. Therefore there is nothing higher than justice. So a weak man hopes (to defeat) a strong man by means of justice as one does through a king Verily, that which is justice is truth. Therefore they say of a man who speaks the truth, he speaks justice or of a man who speaks justice that he speaks the truth. Verily, both these are the same.

dharma law or justice is that which constrains the unruly wills and affections of people.

Even kings are subordinate to dharma, to the rule of law. Law or justice is not arbitrary. It is the embodiment of truth. 'That which is known and that which is practised are justice.' Jñāyamānānān ca tadbhavati. S

hopes to defeat jayun āśamsate R

From early times kings are said to act out the truth, satyam kṛupānāh RV × 109 6, or take hold of the truth satyam grhṇānāh Atharva Veda V × 17 10, satya and dharma, truth and justice are organically related.

I5 tad etad brahma ksatram vit śuḍraḥ tad agnīnaiva devesu 
brahmābhavat, brahmānā manusyesu, ksatryena ksatryah, 
vaṣyena vaṣyāḥ, śudrāna śuḍraḥ, tasmād agnāv eva devesu 
lokam icchante, brahmāne manusyesu, etākhyām hi rūpābhyaṃ 
brahmābhavat atha yo ha vā āsmai lokāt svam lokam adṛṣtvā
prats, sa enam avidito na bhunakti, yathā vedo vānanīktaṁ anyad
vā karmākrtaṁ yad iva vā āpy aneṇamvid mahat-punyaṁ karma
karoḥ, taddhāsyaṁtataḥ ksīyata eva, ātmānam eva lokam upāśita, sa
ya ātmānam eva lokam upāste, na hāsyā karma ksīyate, asmādd
hy eva ātmano yad yat kāmayaṁtat tat tat svayate.

15 So these (four orders were created) the Brāhmaṇa, the
Kṣatriya, the Vaiśya and the Śūdra Among the gods that
Brahmā existed as Fire, among men as Brāhmaṇa, as a Kṣatriya
by means of the (divine) Kṣatriya, as a Vaiśya by means of the
(divine) Vaiśya, as a Śūdra by means of the (divine) Śūdra.
Therefore people desire a place among the gods through fire
only, and among men as the Brāhmaṇa, for by these two forms
(pre-eminent) Brahmā existed If anyone, however, departs
from this world without seeing (knowing) his own world, it
being unknown, does not protect him, as the Vedas unrecited
or as a deed not done do not (protect him) Even if one performs
a great and holy work, but without knowing this, that work
of his is exhausted in the end One should meditate only on
the Self as his (true) world. The work of him who meditates on
the Self alone as his world is not exhausted for, out of that very
Self he creates whatsoever he desires.

See C U VIII 2
Ś quotes Manu II 87 that a Brāhmaṇa is one who is friendly to all,
to justify the aspiration of human beings to attain to the order of
Brāhmaṇahood sarvesu būtesu abhaya-pradah Ā
A Brāhmaṇa grants freedom from fear to all beings
"It is a common saying in mediaeval writers that society consists
of those who work, those who guard, and those who pray. It is
worth while to note in passing that these writers mean by the workers
those who work on the land, and that the classification omits
entirely the merchant and the dweller in the towns" Legacy of the
Middle Ages, 1926, p 11, C. G. Crump.

16 atha ayam vā ātmā sarvasēm bhūtānām lokaḥ sa ya jyotir
yad yajate, tena devānām lokaḥ; atha yad anuvrūte, tena rṣīnām;
atha yat pitr<y>bhyaḥ pṛṇātī yat prajām vicchate, tena pitr<nām; atha
yantar manusyaṁ vāsayaṁ, yad evaṁśaṁ daśatī, tena manu-
syānām, atha yat pāśūbhyaḥ trṇodakam vinatī, tena pāśunām,
yad asya gṛhesu śvāpādā vṛtyāmsyā apṛṇāḥ kābhyaḥ ṛṣaśivaṁ,, tena
teṣām lokaḥ yathā ha va svāya lokāyāṁśīṁm tucchī, evam havanam
vade (sarvadā) sarvān bhūtān ārisnam  dhvamsvc. tad vā etad
vādām māṁsaṁstām
16 Now thus self, verily, is the world of all beings. In so far
as he makes offerings and sacrifices, he becomes the world of the gods. In so far as he learns (the Vedas), he becomes the world of the seers. In so far as he offers libations to the fathers and desires offspring, he becomes the world of the fathers. In so far as he gives shelter and food to men, he becomes the world of men. In so far as he gives grass and water to the animals, he becomes the world of animals. In so far as beasts and birds, even to the ants find a living in his houses, he becomes their world. Verily, as one wishes non-injury for his own world, so all beings wish non-injury for him who has this knowledge. This, indeed, is known and well investigated.

lokah world, object or enjoyment, loko hi nāma prām-bhoga-sthāna-viśeṣah R
anubrūte learns the Vedas, svādhyāyam ādhiṭte Ś

The interdependence of man and the world including deities, seers, fathers, animals, is brought out. The same idea is elaborated in the theory of the five great sacrifices, paṇca-mahāyajñāḥ, bhūta-yajñā, manusya-yajñā, dvi-yajñā, and brahma-yajñā for animals, men, manes, gods and seers. invēstigātād vicārīlam Ś
arisṭam non-injury risṭam nāsah, arisṭam, anāsah R

17 ātmavेदam agra āsīt, eka eva, so'kāmayata, jayā me syāt
atha praṣāyeyā, aha vītām me syād, aha karma kurvīyeti etāvān
var kāmaḥ nechamā ca na ato bhūyo vīnētā tasmād āpy ētaryē
ekāti kāmayate, jayā me syāt, atha praṣāyeyā, aha vītām me syād
aha karma kurvīyeti sa yāvād āpy ēlaṃ ēkāhām na
prāpnoti, a-krīsna eva tāvān manvate tasyo kṛṣṇatā mana
evāsya atmā, vaga jayā, prānāh praṣā, caksur māṇusam vītām,
caksūsa hī tād vīnate, śrōtram dāvam, śrōtāna hī tāc chrīnot
ātmavāyśa karma, ātmanā hī karma karoḥ sa esa pāṇktī yājñāḥ,
pāṅktih pāsun, pāṅktah pūrasah, pāṅktēm vādām sarvam yād vādām
him ca tād vādām sarvam āpnoti, ya evam veda

17 In the beginning this (world) was just the self, one only
He desired, 'would that I had a wife, then I may have offspring'
Would that I had wealth, then I would perform rites.' This
much indeed is the (range of) desire. Even if one wishes, one
cannot get more than this. Therefore, to this day, a man who
is single desires, 'would that I had a wife, then I may have
offspring. Would that I had wealth, then I would perform
rites.' So long as he does not obtain each one of these, he thinks
himself to be incomplete. Now his completeness (is as follows),
mind truly is his self, speech his wife, breath is his offspring, the eye is his human wealth, for he finds it with the eye, the ear his divine wealth, for he hears it with his ear. The body, indeed, is his work, for with his body he performs work. So this sacrifice is fivefold, fivefold is the animal, fivefold is the person, fivefold is all this world, whatever there is. He who knows this as such obtains all this.

The ignorant man thinks that he is incomplete without wife, children and possessions.

*a-kṛtsnah* incomplete, *a-sampūrṇah*. Ś.

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**Fifth Brāhmaṇa**

**PRAJĀ-PATI’S PRODUCTION OF THE WORLD AS FOOD FOR HIMSELF**

1. When the Father (of creation) produced by knowledge and austerity seven kinds of food, one of his (foods) was common to all beings, two he assigned to the gods, three he made for himself, one he gave to the animals. In it everything rests, whatsoever breathes and what does not. Why then do they not decline when they are being eaten all the time? He who knows this imperishableness, he eats food with his mouth. He goes to the gods, he lives on strength. Thus the verses.

*medhayā* by knowledge, *prajñāyā*

*tapasā* by austerity or the performance of rules, *karmanā, jiñāna-karmāṇi eva hi medhā-tapas-sābbā-vācyé Ś*

2. ‘yat saṁpaññāṁ me dhayā taṁsā janayat piṇā, ekaṁ asya saṁbhāram, dve devān abhājaya; trīṇy āmane' kuruta, paśubhya ekaṁ pṛāyacchat. tasmin sarvam pratiṣṭhitam, yac ca prāmāṇyavi ca na kasmā tām na ksīyante adyamānāṁ sarvādam? yo vaitāṁ aksitīm veda, so'nām atti pratikena; sa devān apigacchati, sa āryam uṭpajjvah. ti ślokāḥ
hutam ca prahutam ca, tasmād devebhyo yuhvati ca pra ca yuhvati, 
ātho āhuh, dārṣṭāpūrnamāsāv iti, tasmān nesṭi-vājukah syāt, 
‘paśubhya ekam prāyacchat’ iti tat payah, payo hy evāgre 
manusyaś ca paśavaś copāśvantu tasmāt kumāram jātam 
ghrami vac vāgre prātīlehayanti, stanam vānudhāpayanti atā 
vatsam jātam āhuh, ‘atnāda’ iti, ‘tasmin sarvam pratishtum yac 
ca prānti yac ca na’ iti, payast hidam sarvam pratishtam, yac 
ca prānti yac ca na tad yad idam āhuh samvatsaram pāyasā 
yuhvād apā punarmṛtyum jayatūn, na tathā vidyāt yad ahar 
eva yuhoti, tad ahaḥ punarmṛtyum apajayaty evam udvān, 
sarvam hi devebhyo ‘mādyam prayacchat’ kasmā tām na 
ksīyante adyamānāṁ sarvadā ‘isti, prūso vā ākṣīth, sa hidam 
annam punah punar ānayate ‘yo vā tām aksītam veda’ iti, prūso 
vā ākṣīth, sa hidam annam āhūyā āhūyā ānayate karnabhiḥ, 
yaddhatan na kuryāt kṣīyeta ha ‘so’nnaṁ aśi prātiṣhena’ iti, 
mukham prātiṣkam, mukhenety etata devaṁ apṛgacchats, sa 
ūrjan upajīvati ‘isti praśamsā’

2. ‘When the Father produced by knowledge and austerity 
seven kinds of food’ means that the Father produced them by 
knowledge and austerity ‘One of his foods was common to all 
beings’ means that the food of his which is eaten is that which 
is common to all He who worships (eats) that (common food) 
is not freed from evil for, verily, that (food) is mixed ‘Two he 
assigned to the gods’ means they are the fire sacrifice (huta) and 
the offering Therefore one sacrifices and offers to the gods 
But they also say that they are the new-moon and the full-
moon sacrifices Therefore one should not offer sacrifice for 
material ends ‘One who gave to the animals’ ‘that is milk’ for, 
at first, men and animals live on milk alone Therefore they 
make a newborn babe first lick clarified butter or put it to 
the breast, likewise they speak of a newborn calf as one that 
does not eat grass ‘In it everything rests whatsoever breathes 
and what does not’ means that on milk everything rests what-
soever breathes and what does not This is said that by making 
offerings with milk for a year one conquers further death. 
One should not think so For he who knows this conquers 
进一步 death the very day he makes the offering, for he offers 
all his food to the gods ‘Why then do they not decline when 
they are being eaten all the time,’ means verily, the person 
is imperishable, for he produces this food again and again ‘He 
who knows this imperishableness’ means that the Person is 
imperishable, for he produces this food as his work by his con-
continuous meditation. Should he not do this, his food would be exhausted. ‘He eats food with his mouth.’ The pratiṣṭha is the mouth, he eats it with his mouth.’ He goes to the gods; he lives on strength; this is praise.

§ makes out that desire is possible only when we are ignorant of the truth of things. When we realise the truth, there can be no desire. brahma-vidyā-visaye ca sarvaikatvāt kāmānuṣṭapateḥ.

The eater is the subject which is constant, imperishable: the food eaten is the object, it is changing.

mukham mouth, pre-eminence, mukhyatvam, prādhānyam

R makes out that the Supreme Person produces food for the needs of creatures paramātma praty aham annāni punah punah prāṇi-karmānusāreṇa janayati.

3. ‘trīṇy ātmane kuruta’ iti, mano vāsam prāyam, tāny ātmane ‘kuruta’ anyatra manā abhīvam nādaścanyatra manā abhīvam nāśraunam’ iti, manasā hy eva paśyati, manasā śṛṇoti, kāmāḥ samkalpo vicitrītyā, śraddhāḥ śraddhāḥ, ākṛtiḥ adhyātiḥ kṛitrā dhīr bhūryā ity etat sarvam mana eva. tasmād api śṛṇāta upaśrṣṭo manasā vijñānāḥ; yāḥ kaś ca śabdo, vāg eva sā; esa hi antam āyatā, esa hi na prāṇa ‘pāṇo vyāna uddānāḥ samāno’na ity etat sarvāni śṛṇa eva etam mayaḥ vāyam ātmā, vāṅ-mayaḥ, mano-mayaḥ, prāṇa-mayaḥ.

3 ‘Three he made for himself.’ Mind, speech, breath, these he made for himself ‘(They say) my mind was elsewhere, I did not see it, my mind was elsewhere, I did not hear.’ It is with the mind, truly, that one sees. It is with the mind that one hears. Desire, determination, doubt, faith, lack of faith, steadfastness, lack of steadfastness, shame, intellection, fear, all this is truly mind. Therefore even if one is touched on his back, he discerns it with the mind. Whatever sound there is, it is just speech. Verily, it serves to determine an end (object), but is not itself (determined or revealed). The in-breath, the out-breath, the diffused breath, the middle-breath, all that breathes is breath only. Verily, the self consists of speech, mind and breath.

See Maitri VI. 30.

Mere presentation is not enough for perception. Mind must be attentive. We often say that we did not see it or hear it because we were absent-minded. It is through the mind that we see and hear.

samanalpa: determination, determining the nature of a thing presented to us, whether it is white or blue, etc. pratyupasthitavā-isayā-
According to Amara, it is a mental act, manasam karma

Prāna is the general term for breath, in or out

Apāna is the downward breath, Vyāna is the bond of union of the two. It is the breath which sustains life when there is neither expiration nor inspiration. Samāna is common to both expiration and inspiration. Udāna leads the soul in deep sleep to the central Reality or conducts the soul from the body on death.

Speech reveals things but is not revealed by others of the same class.

4 trayo lokā eta eva, vāg eva vāyañī lokah, mano'ntariksa lokah, prāno' sau lokah

4 These same are the three worlds. Speech is this world (the earth), Mind is the atmospheric world (the sky), Breath is that world (heaven).

5 trayo vedā eta eva, vāg eva rāgvedah, mano yajur vedah, prānah sāma vedah

5 These same are the three Vedas. Speech, verily, is the Rg Veda. Mind is the Yajur Veda. Breath is the Sāma Veda.

6 devāḥ pitaro manusyā eta eva, vāg eva devāh, manah pitarāḥ, prāno manusyāḥ

6 These same are the gods, manes and men. Speech, verily, is the gods. Mind is the manes. Breath is the men.

7 pītā mātā praṣā eta eva, mana eva pītā, vān mātā, prānah praṣā

7 These same are father, mother and offspring. Mind, verily, is the father. Speech is the mother. Breath is the offspring.

8 viṣṇālam viṣṇāsyam avyātām eva, yat kim ca viṣṇātam, vācas tad rūpam, vāgg hi viṣṇātā, vāg enam tad bhūtvāvati

8 These same are what is known, what is to be known and what is unknown. Whatever is known is a form of speech, for speech is the knower. For speech by becoming that (which is known) protects him (the knower).

9 yat kim ca viṣṇāsyam, manasas tad rūpam, mano hi viṣṇāsyam, mana enam tad bhūtvāvati

9 Whatever is to be known is a form of mind for mind is to be known. For mind by becoming that protects him.

The mind protects him by becoming that which is to be known.
10. Whatever is unknown is a form of breath for breath is what is unknown. For breath by becoming that protects him.

11. Of this speech, the earth is the body. Its light-form is this (terrestrial) fire. As far as speech extends, so far extends the earth, so far (extends) this fire.

12. Now of this mind, heaven is the body. Its light-form is that sun. As far as the mind extends, so far extends the heaven, so far (extends) that sun. These two (the fire and the sun) entered into union and from that was born breath. He is Indra (the supreme lord). He is without a rival. Verily, a second person is a rival. He who knows this has no rival.

Indra (the supreme lord), paramesvarah Ś

13. Next, of this breath, water is the body. Its light-form is that moon. As far as the breath extends so far extends water and so far (extends) that moon. These are all alike, all endless. Verily, he who meditates on them as finite, wins a finite world. But he who meditates on them as infinite wins an infinite world.

SELF IDENTIFIED WITH THE SIXTEENFOLD PRAJÄ-PATI

14. Sa eṣa saṃvatsaraḥ praṇā-patih, saḍaśa-kalah; tasya rātraya eva pañcadaśa-kalah, dhruvavāsya saḍaśi kalā sa rātribhur eva ca pūryate, apa ca kṣiyate, saṁnāvāsyām rātram etayā saḍasyā kalayā sarvam idam praṇabhṛd anupraviṣṇya, tataḥ prātar jāyate. ātasmā etām rātram praṇa-bhṛtah praṇam na vicchindayād api kr̥katā sasya, etasyā eva devatāyā ṣaṃpraviṣṇa.
14 That Prajā-pañcakśi is the year and has sixteen parts. His nights, indeed, have fifteen parts, the fixed point his sixteenth part. He is increased and diminished by his nights alone. Having on the new-moon night entered with that sixteenth part into everything here that has breath, he is born thence in the (following) morning. Therefore on that night let no one cut off the breath of any breathing things, not even of a lizard, in honour of that divinity apaṭyāt in honour of, pujaṛtham Ś

15 Yo vā sa samvatsaraḥ prajāpatih sodāsa-kalāḥ, ayaṁ eva sa vṛṣṭam eva pañcādāsa-kalāḥ, ātmāvāsyā hasta kalāḥ, sa vittenavā ca pūrṇāt aṣṭa caksīyate. tad etan nabhyan yad ayaṁ ātmā, pradvīdhi vṛṣṭam tasmād yaḥ aprī sārvayānām jīyate, ātmāna ca jīvate, pradhunāgād ity evātih.

15 Verily, the person here who knows this is himself that Prajā-pañcakśi with the sixteen parts who is the year. His wealth is the fifteen parts, the sixteenth part is his self. In wealth alone is one increased and diminished. That which is the self is a hub, wealth a felly. Therefore even if one loses everything but he himself lives, people say that he has lost only his felly (which can be restored again).

Wealth is compared to the spokes of a wheel. It is something external. If one loses wealth he loses only his outer trappings. He can regain wealth. It is the distinction between being and having, to use Gabriel Marcel’s words.

The superscription at Delphi, ‘Know thyself’ is, according to Plutarch, an injunction addressed by God to all who approach him. *Moralia* 384 D ṇ In *Aliciades* I 130 E ṇ Socrates says that he who orders ‘Know thyself’ bids us ‘Know the soul,’ and he who knows only what is of the body ‘knows the things that are his but not himself.’

THE THREE WORLDS AND THE MEANS OF WINNING THEM

16 aṭhā tāyaḥ vāva lokāḥ, manusya-lokāḥ, pitr-lokāḥ deva-lokāḥ iti so vṛṣṭam manusya-lokāḥ putrenaśva jayyataḥ, nānyena karanā karanā pitr-lokāḥ, vāṁyā deva-lokāḥ, deva-lokāḥ vā lokānām śresthaḥ tasmād vāṁyā praśamsanti.

16 Now, there are, verily, three worlds, the world of men, the world of the fathers, and the world of the gods. This world
I 5 17  Brhad-āraṇyaka Upanisad 179

of men is to be obtained through the son alone, not by any other work, the world of the fathers by works (rites), the world of the gods by knowledge. The world of gods is, verily, the best of worlds. Therefore they praise knowledge.

vidyā knowledge, vidyā-sabdasya brahma-vidyā-paratvam R.

FATHER'S BENEDICATION AND TRANSMISSION OF CHARGE

17 athātah sampratīth yadā praisyan manyate, aha putram āka, tvam brahma tvam yajñah, tvam loka iti. sa putrah praty āha, ahām brahma, ahām yajñah, ahām loka iti. yad vai kim cāmukłam, tasya sarvasya brahmy ekaṭā ye vai he ca yajñah, tesām sarvesām yajñā iti ekaṭā; ye vai he ca lokāh, tesām sarvesām loka ity ekaṭā, etāvad vā ēdam sarvam, etanāma sarvāṁ sann ayam ito’bhunagad iti, tasmāt putram anuśīlam lokyam āhuḥ tasmād enam anuśāsat, sa yādavam vā ēsmāl lokāt prati. ahan bhūr eva prāṇāṁ sahā putram āvśāt sa yady anena kim ud aksnayā kriam bhavati, tasmād enam sarvāṁ putro muñcati. tasmāt putro nāna sa putrenavāṃśām loke pratīthāt, avahanam ete dāvāḥ prāṇā anvātā āvīṣantu.

17 Now therefore the transmission. When a man thinks that he is about to depart, he says to his son, ‘you are Brahman, you are the sacrifice and you are the world.’ The son answers, ‘I am Brahman, I am the sacrifice, I am the world.’ Verily, whatever has been learnt, all that taken as one is knowledge (Brahman) Verily, whatever sacrifices have been made, all those, taken as one are the world. All this is indeed, this much. Being thus the all, let him (the son) preserve me from (the ties of) this world, thus, (the father thinks). Therefore they call a son who is instructed ‘world-procuring’ and therefore they instruct him. When one who knows this departs from this world he enters into his son together with his breaths. Whatever wrong has been done by him, his son frees him from it all, therefore he is called a son. By his son a father stands firm in this world. Then into him enter those divine immortal breaths.

See KU. II 15

sampratīth transmission. It is so called because the father in this manner transmits his own duties to his son. putre hi svāṁa-vyāpāra-sampradānam karoty anena prakārena pīlāt S putra from ā pur, ‘to fill,’ and tra ‘to deliver,’ a deliverer who fills the
holes left by the father *yah putuḥ chaḍram pūraytva ṭrāyati* Ś
Others derive it from *put* 'a hell,' and ṭrā, 'to save.' See Manu IX 138

In the RV a son is called *rnacyuta*, one who removes debts. See Taittirīya Samhitā VI 3 10 5

18 ṭṛhitṛya camnam aṅgeś ca dāvi vāg āvīṣati, sā vai dāvi vāg, yayā yad yad eva vadaḥ, tad tad bhavati.
18 From the earth and from the fire the divine speech enters him. Verily, that is the divine speech by which whatever one says comes to be (is fulfilled)

His speech becomes infallible and irresistible *amoghā prātbaddhā asya vāg bhavati* Ś.

19 dīvaś camnam ādityaḥ ca dāvam mana āvīṣati, tad vai dāvam mana yenānany eva bhavat, atho na socrat
19 From the heaven and the sun the divine mind enters him. Verily, that is the divine mind by which one becomes only joyful and sorrows not

He sorrows not because he is not connected with the sources of grief. *sokāni-nimuttāsanyogā* Ś

20 adbhyaś camnam candramasas ca dāvah ṭrāna āvīṣati sa vai dāvah ṭrāno, yah samcaramś cāsamcaramś ca na nyathate, ato na risyat; sa evam-vit sarvesām bhūtānām ātmā bhavati yathaisa devatā, evam sah yathatāṃ devatām sarvāṃ bhūtānī avanti, evam havam-udham sarvāṃ bhūtānī avanti yaḥ u kim cemāḥ prajāḥ śocantā, anarvasāṃ tad bhavati, punyam evamum gacchāt na ha vai devān āyam gacchati
20 From water and the moon the divine breath enters him. Verily, that is the divine breath, whether moving or not moving, is not perturbed nor injured. He who knows this becomes the self of all beings. As is this divinity (Hiranya-garbha), so is he. As all beings regard that divinity, so do all beings regard him who knows this. Whatever sufferings creatures may undergo, these remain with them. But only merit goes to him. No evil ever goes to the gods

Individuals suffer because one causes suffering to another, but in the Universal Spirit where all individuals are one, the sufferings of the individuals do not affect the whole
21. **THE UNFAILING BREATH**

21. athāto vratā-māmāinsā. prajā-patir ha karmāṇi saṣrje, tām srstām anyo’nyenāśpārdhanta. vādasyāmy evāham iti vāg dadhre, draksyāmy aham iti caksuh; śrosyāmy aham iti śrottram; evam anyāmi karmāṇi yathā karma, tām mṛtyuḥ śramo bhūtvā uṇpayeme, tāny ā́ḥṇot; tāny ā́ptvā mṛtyur avārundha; tasmāt śrāmyaty eva vāk, śrāmyatī caksuh, śrāmyati śrotam. athemam eva nāḥṇot yo’yam madhyamah prāṇah. tām jñātum dadhrire. ayaṁ vai nāḥ śreṣtho yah samcaramś cāsamcaramś ca na vyathate, aho na risyat, haṁśasyaṁa sarve rūpam asāṁeti: ta elasyatva sarve rūpam abhavam, tasmād eta etānākhyāyante prāṇāḥ iti. tena ha vāva tat kulam ācaksate, yasmān kule bhavati ya evāṁ veda ya u haṁvam vādā śpārdhate, anuśusyati, anuśusya haṁvānitaḥ mṛṇyate, iti adhyātmam.

21. Now next a consideration of the observances Prajā-pati produced the active senses. They, when they were produced, quarrelled with one another. Speech resolved ‘I will go on speaking.’ The eye ‘I will go on seeing.’ The ear ‘I will go on hearing.’ And thus the other organs, each according to its function Death, having become weariness, laid hold of them. It took possession of them; having taken possession of them, death held them back from their work. Therefore speech becomes weary (gets tired), the eye becomes weary, the ear becomes weary. But death did not take possession of him who was the middle breath. They (the senses) sought to know him and said, ‘This is, verily, the greatest among us, since (it) whether moving or not moving, is not perturbed, is not injured, let us all assume his form’ of him indeed they became a form. Therefore they are called after him ‘breath.’ In whatever family there is a man who knows thus they call that family after him. And whoever strives with one who knows this shrivels away and after shrivelling dies in the end. This, with reference to the self.

*vratā* observance, meditative worship, *upāsana* Ś.  
karmāṇi active senses, instruments of activity.  
dadhre resolved, *dhrāvān* R
THE UNFALLING AIR

22 athādhuḍawatam ivaḥsyāmy evāham ity agnir ādahre, tapasyāmy aham ity āśtyah, bhāsyāmy aham iti candramāh, evam anyā devatā yathā-devatam, sa yathāsām prānānām madhyamah prānah, evam etāsām devatānām vāyuḥ nimlocanti hy anyā devatāḥ, na vāyuḥ saṁnastamītā devatā yad vāyuḥ

22 Now with reference to the gods Fire resolved 'I will go on burning' The sun 'I will go on warming' The moon 'I will go on shining' So said the other gods each according to his divine function As breath holds the central position among the vital breaths, so does air among these divinities, for other divinities have their decline but not air Air is the divinity that never sets (never goes to rest)

23 athaisa ślokō bhavati
   yataś cedeta śurya
  astam yatra ca gacchatā
   iti prānād va esa udetaḥ, prāneśtām eti,
   tam devāś ca kṛvita dharmām
  sa evādyā sa u śvah

23 On this there is this verse 'From whom the sun rises and whom it sets, in truth from breath it rises and in breath it sets Him the divinities made the law, he only is today and he tomorrow also (Whatever the divinities observed then they observe till today.)' Verily, what those (functions) undertook of old, even that they accomplish today Therefore let a man perform one observance only He should breathe in and breathe out wishing, 'Let not the evil of death get me' And when he performs it, let him try to complete it Thereby he wins complete union with that divinity and residence in the same world with him.
Three-Fold Character of the World

1. trayam vā ēdam, nāma rūpam karma, tesām nāmnām vāg itty etad esām uktam, ato hi sarvāni nāmnāy uttiṣṭhanti, etad esām sāma, etadd hi sarvānā mabhūh samam, etad esām brahma, etadd hi sarvānā nāmnāh bibharti.

Venly, this (world) is a triad of name, shape and work. Of these as regards names, speech is the source, for from it all names arise. It is their common feature for it is common to all names. It is their Brahma, for it sustains all names.

It distinguishes the world of name, shape, work as non-self from Brahma the self, nātmā yat sāksād aparoksād brahma. Vāk speech, sound in general, śabda-sāṁmānyam Ś. sama common samatvāt sama sāṁmānyam Ś.

2. atha rūpānām ca kṣur ēty etad esām uktam, ato hi sarvān rūpāny uttiṣṭhanti, etad esām sāma, etadd hi sarvān rūpāh samam, etad esām brahma, etadd hi sarvān rūpām bibharti

Now, of shapes eye is the source, for from it all shapes arise. It is their common feature for it is common to all shapes. It is their Brahma, for it sustains all shapes.

3. atha karmanām ātmyaḥ etad esām uktam, ato hi sarvān karmānāy uttiṣṭhanti, etad esām sāma, etadd hi sarvān karmābhūh samam, etad esām brahma, etadd hi sarvān karmān bibharti. tad etad trayam sad ēkam ayam ātmā, ātmā ēkāh samā etad trayam. tad etad āmrtām satyena channam, ṭrāno vā āmrtam, nāma-rūpe satyam, tābhyām ayam prānaś channah

Now of works, the body is the source for from it all works arise. It is their common feature for it is common to all works. It is their Brahma, for it sustains all works. These three together are one, this self; the self, though one, is this triad. This is the immortal veiled by the real Breath, venly, is the immortal, name and shape are the real. By them this breath is veiled.
Chapter II
First Brähmana

Progressive Definition of Brahman

1. Drpta-balaki hrnucano gārgya āsa, sa hovāca ajātaśatruṁ kāṣyam, brahma te bravāniī, sa hovāca ajātaśatruḥ, sahasram etasyāṁ vāci dadmaḥ janakah, janaka iti vaj janā dhāvantiḥ.

2. There lived formerly Drpta-balaki of the Gārgya clan, who was an expositor He said to Ajātaśatru of Kāśi, 'I will tell you about Brahman' Ajātaśatru said, 'I give you a thousand (cows) for this proposal' People, indeed, rush, saying Janaka, Janaka.

See K U. IV

In this dialogue Drpta-balaki, though a Brähmana, represents the imperfect knowledge of Brahman, while Ajātaśatru, though a Ksatrya, represents advanced knowledge of Brahman While Drpta-balaki worships Brahman as the sun, the moon, etc, as limited, Ajātaśatru knows Brahman as the self.

Kāśi Kāśi is one of the seven sacred places reputed to confer final emancipation

ayodhyā māthurā māyā kāśi kātci avamūkha

purūravaṁ cava sapatīṁ mokṣa-dāyikōh.

anucānaḥ expositor, anuvacana-samarthah, vakta Ś Being exceedingly vain, Gārgya accosted Ajātaśatru with boastful speech In accepting his kind proposal Ajātaśatru offers a reward of a thousand cows

Janaka was a well-known learned king Ajātaśatru feels that he has also some of his qualities.

2. sa hovāca gārgyāh, ya cvāsāṁ aditye puruṣah, etam cvāham brahmopāsa iti sa hovāca ajātaśatruḥ, mā mātīsmin samva-

dīśhāḥ atīśhāḥ sarvesāṁ bhūtānāṁ mūrdhā rājey vā aham etam

tpaḥa iti, sa ya etam vpaśe, atīśhāḥ sarvesāṁ bhūtānāṁ mūrdhā rājā

dhavati.

2 Gārgya said. 'The person who is yonder in the sun, on him, indeed, do I meditate as Brahman' Ajātaśatru said, 'Please do not talk to me about him. I meditate on him as all-surpassing, as the head and king of all beings He who meditates on him as such becomes all-surpassing, the head and king of all beings'
3. sa hovaca garga yah; ya evasau candre purushah, etam evaham brahmopasa iti. sa hovaca ajata satruh, ma maitasmin samvadisthah. bhavan pandra vasa somo rajeti va aham etam upasa iti. sa ya etam evam upaste, ahar ahar ha sutah prasuto bhavati, nasya namh ksyate.

4. Gargya said: 'The person who is yonder in the moon, on him, indeed, do I meditate as Brahman.' Ajatasatru said: 'Please do not talk to me about him. I meditate on him as the great white-robed king Soma. He who meditates on him as such, for him soma is poured out (in the principal) and poured forth (in the subsidiary sacrifices) every day. His food does not get short.'

Soma is the name for the moon and the juice from the creeper which is used in the sacrifices. yajna sadhama bhuta somaraja sabdita lata mksa R pandara vaisah white-robed The white rays of the moon flood the earth R quotes Vyasa rya, pandaraiv amsubhir jagac chada katvat pandara vasa stvam

5. sa hovaca garga yah, ya evayam akase purushah, etam evaham brahmopasa iti. sa hovaca ajata satruh, ma maitasmin samvadisthah, purnam apravartiti va aham etam upasa iti, sa ya etam evam upaste, puryate pragay paubhah nasyamsal lokat prajod vartate.

5 Gargya said: 'The person who is here in the ether, on him indeed, do I meditate as Brahman.' Ajatasatru said: 'Please do not speak to me about him. I meditate on him, verily, as the
full and the unmoving He who meditates on him as such is filled with offspring and cattle, and his offspring does not depart from this world.'

The continuity of his line is preserved in this world

6. sa hovāca gārgyaḥ, ya evāyam váyau purusah, etam evāham brahmopāsā iti sa hovāca ajātasatruh, mā maitasmin sanvadisthāḥ, indro varkunthoparājyā senets vā aham etam upāsa iti, sa ya etam evam upāste, jīṣṇur hāparāṁśyur bhavaty anyatasstyā-jāyī.

6 Gārgya said 'The person who is here in air, on him, indeed, do I meditate as Brahmā' Ajātasatru said 'Please do not talk to me about him, I meditate on him, verily, as the lord, as the irresistible and as the unvanquished army He who meditates on him as such becomes, indeed, victorious, unconquerable, and a conqueror of enemies.'

7. sa hovāca gārgyaḥ, ya evāyam agnau purusah, etam evāham brahmopāsā iti sa hovāca ajātasatruh, mā maitasmin samvadisthāḥ, visāsahīr iti vā aham etam upāsa iti, sa ya etam evam upāste visāsahīr ha bhavati, visāsahīr hāṣya prajā bhavati.

7 Gārgya said 'The person who is here in fire, on him, indeed, do I meditate as Brahmā' Ajātasatru said 'Please do not talk to me about him I meditate on him, verily, as the forbearing He who meditates on him as such becomes, indeed, forbearing and his offspring, too, becomes forbearing'.

visāsahī forbearing, marsaytā paresām Ś

8. sa hovāca gārgyaḥ, ya evāyam apsu purusah, etam evāham brahmopāsā iti sa hovāca ajātasatruh, mā maitasmin samvadisthāḥ, pratrūpa iti vā aham etam upāsa iti, sa ya etam evam upāste, pratrūpam havavam upagacchati, na-pratrūpam, atho pratrūpośmāy jāyate

8 Gārgya said 'The person, who is here in water, on him, indeed, do I meditate as Brahmā' Ajātasatru said 'Please do not talk to me about him I meditate on him, verily, as the likeness He who meditates on him as such, to him comes what is like (him), not what is unlike (him), also from him is born what is like (him)'

pratrūpah likeness, reflection, pratibimbah

9. sa hovāca gārgyaḥ, ya evāyam ādārṣe purusah, etam evāham brahmopāsā iti sa hovāca ajātasatruh, mā maitasmin sanva-
disthāh rocīsnur it vā aham etam upāsa it. sa ya etam evam upāste rocīsnur ha bhavati, rocīsnur hāsyā praJayā bhavati, ato yah saṃvācaḥḥaḥ, sarvāṁḥ tān atvrocate

9 Gārgya said. The person who is here in a mirror, on him, indeed, do Imeditate as Brahman.' Ajātašatrū said. ‘Please do not talk to me about him. I meditate on him, verily, as the shining one. He who meditates on him as such becomes shining indeed. His offspring, too, becomes shining. He also outshines all those with whom he comes in contact.’

rociṣnunh shining, dīpti-svabhāvaḥ Ś

10. sa hovāca gārgyaḥ, ya evāyaṃ yantam pāscāt śabdō'niśeṣaḥ; etam evāham brahmopāsa it. sa hovāca ajātašatrūḥ, mā maitasmin samvādisthāḥ, asur it vā aham etam upāsa it, sa ya etam evam upāste, sarvāṁ hāvāsmiḥ loka āyur eti, navamām prāṇā kālāt prānu jahān.

10 Gārgya said. ‘The sound here which follows one as he walks, on that, indeed, do I meditate as Brahman.’ Ajātašatrū said. ‘Please do not talk to me about that. I meditate on him, verily, as life. He who meditates on him as such attains a full term of life in this world. Breath does not depart from him before (the completion of) his time.’

11. sa hovāca gārgyaḥ, ya evāyaṃ dīkṣu-purusah, etam evāham brahmopāsa it. sa hovāca ajātašatrūḥ, mā maitasmin saṃvādisthāḥ, dviṭīyo'napaṃga it vā aham etam upāsa it, sa ya etam evam upāste, dviṭīyāyaṃ ha bhavati, nasmād gaṇaśa chāyāte

11 Gārgya said. ‘The person who is here in the quarters (of heaven) on him, indeed, do I meditate as Brahman.’ Ajātašatrū said. ‘Please do not talk to me about him. I meditate on him, verily, as the second who never leaves us. He who meditates on him as such becomes possessed of a second. His company is not cut off from him.’

His friends do not desert him. He is never lonely

12. sa hovāca gārgyaḥ, ya evāyaṃ chāyāmayaḥ purusah, etam evāham brahmopāsa it. sa hovāca ajātašatrūḥ, mā maitasmin samvādisthāḥ, mṛtyur iti vā aham etam upāsa it, sa ya etam evam upāste, sarvāṁ hāvāsmiḥ loka āyur eti, navamām prāṇā kālān mṛtyur āgaccaḥāt

12 Gārgya said. ‘The person here who consists of shadow, on him, indeed, do I meditate as Brahman.’ Ajātašatrū said:
'Please do not talk to me about him. I meditate on him, verily, as death He who meditates on him as such attains a full term of life in this world Death does not come to him before (the completion of) his time'

13 sa hovaca gārgyaḥ, ya evāyam ātmam puruṣah, etam evāham brahmopāsa iti sa hovaca ajātaśatrūḥ, mā mañjasmin samvādāthāḥ, ātmavīti vā aham etam upāsa iti, sa ya etam evam upāste, ātmavī ha bhavati atmanvinī hāsyā praśā bhavati sa ha 'usnīṁ āsa gārgyaḥ

13 Gārgya said 'The person here who is in the self, on him, indeed, do I meditate as Brahmā' Ajātaśatrū said 'Please do not talk to me about him I meditate on him, verily, as self-possessed He who meditates on him as such he becomes self-possessed His offspring becomes self-possessed' Gārgya became silent

Self-possession is the quality of those who are cultivated ātmapavitvam vaśyātmakatvam ā

14 sa hovaca ajātaśatrūḥ, etāvan na iti, etāvad-dhīti, naitāvatā viñātam bhavatīti. sa hovaca gārgyaḥ upa tvāyānīti

14 Ajātaśatrū said 'Is that all?' 'That is all' (said Gārgya). (Ajātaśatrū said) 'With that much only it is not known' Gārgya said, 'Let me come to you as a pupil'

15 sa hovaca ajātaśatrūḥ, pratilomam cāt tad yad brāhmaṇaḥ kṣatrīyam upēyat, brahma me vakṣyatīti, vy esa tvāyānāpayasyāṁśītī; tam ānāv adayotasthaḥ tu ha āpuruṣaṁ suśtam āyagmachār, tu etair nāmadhār āmantrayām cakre, bhran pāndara-vāsaḥ soma rājann iti sa nattasthaḥ, tam pānṁā peśam bodhayām cakāra, sa hattasthaḥ

15 Ajātaśatrū said 'Verily, it is contrary to usual practice that a Brāhmaṇa should approach a Ksatrya, thinking that he will teach me Brahmā However, I shall make you know him clearly' Taking him by the hand he rose The two together came to a person who was asleep They addressed him with these names Great, White-robed, Radiant, Soma The man did not get up He woke him by rubbing him with his hand He then got up

pratilomam contrary to usual practice, viparītaṁ Ś

16 sa hovaca ajātaśatrūḥ, yatrasa etat suptōbhūt, ya esa vyānamamayaḥ puruṣaḥ, kvaṁ sa tabābhūt, kuta etad āgād iti tad u ha na mene gārgyaḥ.
16. Ajātāsatru said 'When this person who consists of intelligence fell asleep thus, where was it and whence did it come back?' And thus also Gārgya did not know.

The fact that a man recovers his consciousness after deep sleep means that it was present even in sleep, though we are not conscious of it. In deep sleep the self perceives nothing whatever and is of the nature of inactive consciousness.

17. Ajatasatru said 'When this being fell asleep thus, then the person who consists of intelligence, having by his intelligence taken to himself the intelligence of these breaths (sense organs) rests in the space within the heart. When the person takes in these (senses), he is said to be asleep. When the breath is restrained, speech is restrained, the eye is restrained, the mind is restrained.

ākāśa: space Ś identifies it with the Supreme Self ākāśa-sabdena para eva sva ātmocaya
prāna: breath Ś means by it nose, prāna uta ghrāṇendryam.

When the organs are restrained, the self rests in its own self: tasmaṁ upasamāhresu vāgādiṣu kruyā-kāraka-phalātmātābhāvat svātmastha evāṁ bhavaity avagamyate Ś kāraṇāvastha svaśaṁrāka paramām manavāḥ aṉiṣṭa uta svātpī sābdārīho bhupretah R

18. sa yatraitaya svāpṇāyaśacaryati, te hasya lokāḥ: tad uta va mahārāgo bhavati, uta va maḥā-brāhmaṇaḥ, uta va uccāvacam अगच्छति: sa yadā maḥārāgo, jānapadān ghrītvā suv janapade yathā-kāmam parvarteto, evami evasi uta prānāṁ ghrītvā suv śarīre yathā-kāmam parvartate

18. 'When he moves about in dream these are his worlds. Then he becomes as it were a great king, a great Brāhmaṇa as it were. He enters, as it were, states, high and low. Even as a great king, taking his people, moves about in his country as he pleases, so also here, this one, taking his breaths (senses), moves about in his own body as he pleases.

19. atha yadā susūpto bhavati, yadā na kasya cana veda, ītā nāma nādyo dvā-saptatih sahasrām hrdayāti pūritatam abhīpratisthante, tābhīḥ āpryonvasṛpya pūritatī sete, sa yathā
Again, when one falls sound asleep, when he knows nothing whatsoever, having come through the seventy-two thousand channels called hitā which extend from the heart to the pericardium, he rests in the pericardium verily, as a youth or a great king or a great Brahma might rest when he has reached the summit of bliss, so does he then rest.

Round the heart are the veins 72,000 in number. These are of five colours uniting with the rays of the sun similarly coloured. The sun and the heart are said to be connected with each other in deep sleep the soul glides into the veins and through them it becomes one with the heart. At death the soul is said to pass out by the veins and the rays of the sun which the wise find open to them while they are closed to the ignorant. See also IV 2 3, IV 3 20 C U VIII 6 1, M U I 2 11. There is another suggestion that only one vein leads to the sun out of 101, the vein in question leading to the head. This refers to the suture, the brahma-randhra (A U I 3 12) through which in the process of creation Brahman is said to enter the body as spirit. The two versions of 72,000 and 101 are mixed up in later accounts.

mahā-brāhmaṇaḥ great Brahma, anavarata-brāhmaṇanda-parabrahma-vit R

As a spider moves along the thread, as small sparks come forth from the fire, even so from this Self come forth all breaths, all worlds, all divinities, all beings. Its secret meaning is the truth of truth. Vital breaths are the truth and their truth is It (Self).

See Matri U p VI 32

satyasya satyam the truth of truth. The world is not to be repudiated as false. It is true, but it is true only derivatively. It is sustained by the Ultimate Truth.

Second Brahma

BREATH EMBODIED IN A PERSON

yo ha vai śīṣum sa-ādhānam sa-praty-ādhānam sasthānaṁ sa-ādānam veda, sapta ha āvisato bhrātryān avarunaādiḥ ayaṁ
The babe is the subtle body (hīṃgātman) which has entered the body in five ways.

madhyamah in the middle, śārīra-madhy-avaritī āyam, paśca-ṛṭur yathā prānah. R

Seven hostile kinsmen are said to be the seven organs, the eyes, ears, nostrils and mouth. They are said to be hostile, because they hinder the perception of the inner self. See Kātha. IV. 1. By these man becomes attached to the world

dāna rope, pāśa

Even as a calf is bound by the rope, the subtle body is supported by food, yathā vaṣṭaḥ paśena baddho vattisthate, evam annena pāśena baddho hi prāno vattisthate. Food binds the subtle to the gross body, sthūla-śārīra

2. The seven imperishable ones stand near him (to serve). Thus, there are these red streaks in the eye and by them Rudra is united with him. Then there is the water in the eye, by it Parjanya (is united with him). There is the pupil of the eye, by it Āditya (the sun is united with him). By the black (of the eye), fire (is united with him), by the white (of the eye), Indra (is united with him), by the lower eyelash earth is united with him, by the upper eyelash the heaven (is united with him). He who knows this, his food does not diminish

The seven imperishable ones are so called because they produce imperishableness by supplying food for the subtle body.

3. tad esa śloko bhavaḥ:

aruvag-bilas camasa urdho-budhnāḥ,
tasmin yaśo nihitaṁ visva-rūpam:
tasyāsata rṣayah sapta-tīre,
vāg astami brahmaṇā samvidāna iti.
On this there is the following verse ‘There is a bowl with its mouth below and bottom up In it is placed the glory of manifold forms On its rim sit seven seers, and speech as the eighth communicates with Brahman’ What is called ‘the bowl with its mouth below and bottom up’ is the head, for it is the bowl with its mouth below and bottom up ‘In it is placed the glory of manifold forms’, breaths, verily, are where the glory of manifold forms is placed thus he says breaths ‘On its rim sit seven seers,’ verily, the breaths are the seers, thus he says breaths ‘Speech as the eighth communicates with Brahman’ for speech as an eighth communicates with Brahman visva-rūpam, manifold forms, nānā-rūpam.

These two (ears) here are Gotama and Bharadvāja This is Gotama, and this is Bharadvāja These two (eyes) here are Viśvāmitra and Jamadagni This is Viśvāmitra, this is Jamadagni These two (nostrils) here are Vasistha and Kaśyapa This is Vasistha, this is Kaśyapa The tongue is Atri, for by the tongue food is eaten Verily, eating is the same as the name Atri He who knows this becomes the eater of everything everything becomes his food.

Third Brāhmaṇa

THE TWO FORMS OF REALITY

Verily, there are two forms of Brahman, the formed and
the formless, the mortal and the immortal, the unmoving and the moving, the actual (existent) and the true (being).

See Mātrī VI 3

2. This is the formed Brahman, whatever is different from the air and the atmosphere. This is mortal. This is unmoving. This is the yonder sun which gives forth warmth, for that is the essence of the actual.

3. Now the formless is the air and the atmosphere. This is immortal, this is the moving and this is the true. The essence of this unformed, this immortal, this moving, this true is this person who is in the region of the sun for he is the essence (of true). This, with reference to the divinities.

4. Now with reference to the self; just this is the formed, what is different from the breath and from the space which is within the self. This is mortal, this is unmoving, this is actual (existent). The essence of this formed, this mortal, this unmoving, this actual is the eye, for it is the essence of the actual.

5. Now the formless is the breath and the space which is within the self. This is immortal, this is moving, this is the true. The essence of this unformed, immortal, moving, true is this person who is in the right eye, for he is the essence of the true.

6. This is the formed Brahman, whatever is different from the air and the atmosphere. This is mortal. This is unmoving. This is the yonder sun which gives forth warmth, for that is the essence of the actual.
The Principal Upanisads

yathā pāndu-āvīkam, yathādṛkaṁ, yathāgnyarciḥ, yathā pūndarīkam, yathā sańkṛ-vidyāttam, sańkṛ-vidyāttavāhā vā asya śrīr bhavati, ya evam veda athāta ādesah na tīr na tīr, na hy eāsmād tīr, na tīy anyat param asī, atha nāma-dheyaṁ satyasya satyam tīr prāṇā vai satyam, tesaṁ esa satyam

6 The form of this person is like a saffron-coloured robe, like white wool, like the Indra-gopa insect, like a flame of fire, like a white lotus, like a sudden flash of lightning. He who knows it thus attains splendour like a sudden flash of lightning. Now therefore there is the teaching, not this, not this for there is nothing higher than this, that he is not this. Now the designation for him is the truth of truth. Verily, the vital breath is truth, and He is the truth of that

See also III 9 26, IV 2 4, IV 4 22, IV 5 15

like a sudden flash of lightning enlightenment is said to be instantaneous. Truth flashes suddenly like lightning not thus, not thus.

Mātrceta speaks of the Buddha thus ‘Only you yourself can know yourself who are beyond measure, beyond number, beyond thought, beyond comparison.’

aprāmeyaṁ asaṁkhyeyam acsmiyam asvealrṇanam
svayam evātmānātmānaṁ tvam eva jñātmuk arhasi

151 D R Shackleton Bailey’s ed (1951), pp 148, 180

In the Republic, there is the impersonal form of the good and in the Timaeus there is the self-moving spirit fit to receive the name of God. This section of the Upanisad suggests that the two cannot be left unreconciled but are to be treated as two forms of one Reality.

The Fourth Gospel insists that God ‘works’ in the world, but he works through the Logos who is himself God though not the God-head. Plotinus though he believes in heaven as the rich intelligible or spiritual world in which our individuality is preserved, affirms that on certain rare occasions the human soul may transcend even the realm of spirit, and enter into communion with the one, ‘beyond existence,’ of whom nothing positive can be affirmed. While there is a realm which consists in the duality of subject and object, which is perceived by the intelligence to be coextensive and reciprocally necessary, there is an absolute unity from which all dualities proceed, which is itself above duality. The pseudo-Dionysius called God ‘The absolute No-thing which is above all existence’ and declares that ‘no monad or triad can express the all-transcending hiddenness of the all-transcending superessentially superexisting superdeity.’

Scotus Erigena says ‘God because of his excellence may rightly be called Nothing,’ Hooker says wisely ‘Dangerous it were for the feeble bram of man to wade far into the doings of the Most
High, whom although to know be life and joy to make mention of his name, yet our soundest knowledge is to know that we know him not as indeed he is our safest eloquence concerning him is our silence.' Many sysystems of thought distinguish between the absolutely transcendent Godhead 'who dwelleth in the light which no man can approach unto' and the Creator God. In this famous passage, the Upanisad speaks to us of the Absolute transcendent non-empirical Godhead. This is S’s view.

Rāmānuja, however, thinks that since there can be no object without qualities, this passage negates only some attributes and not all of them. For Rāmānuja, knowledge is possible only of a determined or qualified object. He argues that the passage does not mean that Brahma has no qualities at all, but only that there are no evil qualities in Brahma.

**Fourth Brāhmaṇa**

**THE CONVERSATION OF YĀJÑAVALKYA AND MAITREYĪ ON THE ABSOLUTE SELF**

1. **Maitreyī,** *iti hovācā yājñavalkyaḥ,* ud yāsyantī vā are 'ham asmāt sīhānād asmi; hanta, te 'nayā kātyāanyāntam karavānītī.

1. ‘Maitreyī,’ said Yājñavalkya, ‘verily, I am about to go forth from this state (of householder) Look, let me make a final settlement between you and that Kātyāyani.’

See IV 5

*sīhānād* from the state 1 e the stage in his life Yājñavalkya wishes to renounce the stage of the householder, grhastha and enter that of the anchorite, vānaprastha

2. *sa hovācā maitreyī,* yan nu ma vyam, bhagoh, sarvā prthvī vitena pūrṇā syāt, katham tenāmṛtā syām tu na, tu hovācā yājñavalkyaḥ yathavopakaranavatām jīvītaṁ, tathawo te jīvītaṁ syād anrītavasya tu nāśāstvā mītenī.

2. Then said Maitreyī: ‘If, indeed, Venerable Sir, this whole earth filled with wealth were mine, would I be immortal through that?’ ‘No,’ said Yājñavalkya: ‘Like the life of the rich even so is your hope through wealth’

3. *sa hovācā maitreyī,* yenāhāṁ nāmṛtā syām, kha aham tena kuryām, yad eva bhagavān veda tad eva me brūhītā.

3. Then Maitreyī said, ‘What should I do with that by which...’
I do not become immortal? Tell me that, indeed, Venerable Sir, of what you know (of the way to immortality).

Venerable Sir Bharata says that gods, sages, monks and saints are to be called bhagavan
deviś ca munayaś caiva lvingah sādhavās ca ye
bhagavanam itu te vācyāḥ sarvāh stri-pumi-nāpumisakāh
the way to immortality kevalam amṛtavā-sā̄dānām Ś

4 sa hovāca yāñavalkyaḥ, prīyā bata are nāh satī prīyam bhāsāse, ehi, āssva, vyākhyāsyāmi te, vyācakṣānasya tu me nidhīyāsasva itu

4 Then Yajñavalkya said 'Ah, dear, you have been dear (even before), and you (now) speak dear words Come, sit down, I will explain to you Even as I am explaining reflect (on what I say)'

prīyā dear You are dear because you wish to learn of that truth which is nearest my heart
bata bādeśy anukampiyāha It shows tenderness
reflect vākyāny arthato mṛtyyuenā dhyāyām itccheti Ś
Those who recite the Vedas without understanding their meaning are compared by Sāyana to lifeless pillars which bear the weight of the roof
sthānur ayam bhāra-hāraḥ kīlābhūḥ, adhitya vedanānaṃ vāyānāt ity yo’rtham

Cp what Kṛṣṇa says to Arjuna in the Uttarā-gītā
ya hā kharāś candana-bhāra-vāhī bhārasya vēti na tu saurabhāsya
tathā hi vēpiḥ śruti-śāstera-pūrah, pūnānaḥ hinaḥpaśubhināḥ samānah
Just as a donkey bearing the weight of sandal-wood knows its weight but not its fragrance, so also is a Brahmāna who knows the texts of the Vedas and scriptures but not their significance
There is another version of this verse.

yathā kharāś candana-bhāra-vāhī bhārasya vēti na tu candanasya,
lathava śāstrei bhrāhmya adhitya, sāram na jānan kharavad vahet sah
It is said that some people are clever only at expounding, while others have the ability to practise what they learn The hand carries the food to the mouth but only the tongue knows the flavours
vyākhyātum eva kacit kusalāḥ, śāstram prayoktum alam anye upanāmayaḥ karo’mnam rasāṃ tu jihvāvā jānātī

5 sa hovāca na vā are pātyuh kāmāya pāthṛ prīyo bhavati,
ātmanas tu kāmāya pāthṛ prīyo bhavati, na vā are jāyāya kāmāya
jāyā prīyā bhavati, ātmanas tu kāmāya jāyā prīyā bhavati, na vā are pūtṛnām kāmāya pūtṛḥ prīyā bhavanti, ātmanas tu
kāmāya pūtṛḥ prīyā bhavanti, na vā are vītasya kāmāyā vītāṃ prīyam bhavati, ātmanas tu kāmāya vītāṃ prīyam bhavati, na vā are brahmaṇāḥ kāmāya brahma prīyam bhavati, ātmanas tu
Then he said: 'Verily, not for the sake of the husband is the husband dear but a husband is dear for the sake of the Self. Verily, not for the sake of the wife is the wife dear but a wife is dear for the sake of the Self. Verily, not for the sake of the sons are the sons dear but the sons are dear for the sake of the Self. Verily, not for the sake of wealth is wealth dear but wealth is dear for the sake of the Self. Verily, not for the sake of Brahminhood is Brahminhood dear but Brahminhood is dear for the sake of the Self. Verily, not for the sake of kṣatriya-hood is kṣatriya-hood dear but kṣatriya-hood is dear for the sake of the Self. Verily, not for the sake of the worlds are the worlds dear but the worlds are dear for the sake of the Self. Verily, not for the sake of the gods are the gods dear but the gods are dear for the sake of the Self. Verily, not for the sake of the beings are the beings dear but the beings are dear for the sake of the Self. Verily, not for the sake of all is all dear but all is dear for the sake of the Self. Verily, O Maitreyi, it is the Self that should be seen, heard of, reflected on and meditated upon. Verily, by the seeing of, by the hearing of, by the thinking of, by the understanding of the Self, all this is known.

All objects of the world, earthly possessions, romantic delights, provide opportunities for the realization of the Self. The Sruti, the text, is the basis for intellectual development; manana is a means subordinate and necessary to true knowledge; mādaḥyaāsana is the opposite of thoughtless diffusion. It prepares for integral purity.

Contemplation is not mere philosophic thought. It is a higher
stage of spiritual consciousness. It secures the direct conviction of
the reality. While a teacher can help, personal effort alone can take
us to the goal of realisation.

The Jaina and the Buddhist systems also recognise the three
stages of religious development. The three jewels of the Jains, 
ratna-traya, are right belief, right knowledge and right conduct.
Mātrceta says in Śalāpaṅcaśaṅka (90):

āgmanasyarthā-cintāyā dhāvanopāsanasya ca 
kāla-traya-udhāgo'stī nānyatra tava śāsanāt

Nowhere except in your teaching is there the threefold division of
time into hearing the Scriptures, reflection on their meaning and the
practise of meditation.

6. "The Brāhmaṇa ignores one who knows him as different
from the Self. The Kṣatriya ignores one who knows him as
different from the Self. The worlds ignore one who knows them
as different from the Self. The gods ignore one who knows them
as different from the Self. The beings ignore one who knows
them as different from the Self. All ignores one who knows
it as different from the Self. This Brāhmaṇa, this
Kṣatriya, these worlds, these gods, these beings and thus all are
this Self.

The various particular notes are not heard apart from the whole,
but they are heard in the total sound.

7. sa yathā dundubher hanyamānasya na bāhyān śabdān 
śaknuyād grahanāya, dundubeś tu grahanena Dundubhy-āghā-
tasya vā śabdō grhītāh

7. "As when a drum is beaten, one is not able to grasp the
external sounds, but by grasping the drum or the beater of the
drum the sound is grasped.

āghātasya vā or the beater of the drum tadāhanā-purusasya

8. sa yathā śankhasya dhmāyamānasya na bāhyān śabdān
II 4 ii.  

**Brhad-āraṇyaka Upaniṣad**

8 ‘As when a conch is blown, one is not able to grasp its external sounds, but by grasping the conch or the blower of the conch the sound is grasped.

9 sa yathā viṇāyai vādyamānāyai na bāhyān śabdān śaktuyād grahāṇa, viṇāyai tu grahaṇena viṇā-vādasya va śabdā grahitah.

9 ‘As when a vīnā (lute) is played, one is not able to grasp its external sounds, but by grasping the vīnā or the player of the vīnā the sound is grasped.

10 sa yathā vādha-ādhtaṁ abhyāhitāṁ ṗṛthag dhūmā viṇiś-caranti, evam va ar'eṣya mahato bhūtasya nihśvasati, etad yad rguḍo yajurvedo sāmade ṛharvāṅgrasa itihāsāḥ purāṇam udā upaṃśadāḥślokaḥ sūtrāṁ añuvākyānāṁ vyākhyānāṁ: asya vaitāṁ sarūṁ nihśvasatāṁ.

10 ‘As from a lighted fire laid with damp fuel, various (clouds of) smoke issue forth, even so, my dear, the Rg Veda, the Yajur Veda, the Sāma Veda, Ātharvāṅgrasa, history, ancient lore, sciences, Upaniṣads, verses, aphorisms, explanations and commentaries. From this, indeed, are all these breathed forth.

See *Maitri* VI 32

All knowledge and all wisdom are the breath of the eternal Brahman. mahād bhūlam the great reality. It is great because it is greater than everything else and is the source of all else.

breathing: As a man breathes without effort, so all these come out of the Supreme without effort: yathā aprayaṭnenāva prurṣa-niśvāso bhavati S añuvākyānāṁ explanations, bhāṣyā-vyākhyānāṁ vyākhyānāṁ: commentaries, bhāṣyā-rūpāni.

II sa yathā sarvāsāṁ aṭām samudrā ekāyanam, evaṁ sarveṣāṁ sparśānāṁ tvag ekāyanam, evaṁ sarveṣāṁ gandhānāṁ nāṣike ekāyanam, evaṁ sarveṣāṁ rasānāṁ jīhā ekāyanam, evaṁ sarveṣāṁ rūpānāṁ caṣṭukā ekāyanam, evaṁ sarveṣāṁ śabdānāṁ śrotam ekāyanam, evaṁ sarveṣāṁ saṁkalpānāṁ māna ekāyanam, evaṁ sarveṣāṁ vidyānāṁ hydrām ekāyanam, evaṁ sarveṣāṁ karmanāṁ hastāv ekāyanam, evaṁ sarveṣāṁ ānandānāṁ upastha ekāyanam, evaṁ sarveṣāṁ visargānāṁ ṛṇațv ekāyanam, evaṁ sarveṣāṁ adhānāṁ pādaṇa ekāyanam, evaṁ sarveṣāṁ vedānāṁ vāg ekāyanam.

II ‘As the ocean is the one goal (uniting place) of all waters, as the skin is the one goal of all kinds of touch, as the nostrils
are the one goal of all smells, as the tongue is the one goal of all tastes, as the eye is the one goal of all forms, as the ear is the one goal of all sounds, as the mind is the one goal of all determinations, as the heart is the one goal of all forms of knowledge, as the hands are the one goal of all acts, as the organ of generation is the one goal of all kinds of enjoyment, as the excretory organ is the one goal of all evacuations, as the feet are the one goal of all movements, as speech is the one goal of all Vedas.

12. sa yathā samīdhava-khyā uḍake pṛastā uḍakam evānunivṛityeta, na hāsyā udgāhanāyeva syāt, yato yatas tu ādāditā lavyam eva, evaṁ vā ara uḍām mahād bhītām avāntam apāraṁ vijnāna-ghana eva; ete bhītābhyaḥ samuṭṭhyāya, tān evānunvinaśyaṁ, na pretya samyānāsti, iti are bravīmi, iti hovāca yājñavalkyaḥ

12. 'As a lump of salt thrown in water becomes dissolved in water and there would not be any of it to seize forth as it were, but wherever one may take it it is salty indeed, so, verily, this great being, infinite, limitless, consists of nothing but knowledge. Arising from out of these elements one vanishes away into them When he has departed there is no more knowledge. This is what I say, my dear' so said Yājñavalkya.

samīdhava salt, sindhor vikārah samīdhavan, sindhu śabdenodakam abhidhiyate, syandātam sindhim uḍakam ś, samyānā’ detailed knowledge, viśesa-samyānā ś

13. sā hovāca maṭreyi, atrava mā bhagavān amūmuhat, na pretya samyānāstīti sa hovāca, na va are’ham moham bravīmi, alam vā ara uḍām vijnānāya.

13. Then said Maitreyi: 'In this, indeed, you have bewildered me, Venerable Sir, by saying that, "when he has departed there is no more knowledge."' Then Yājñavalkya said: 'Certainly I am not saying anything bewildering. This is enough for knowledge (or understanding)'

The confusion is due to the seeming contradiction that the Self is pure intelligence, and, again, when one has departed there is no more knowledge. The same fire cannot be both hot and cold. So points out that Brahmā, the pure intelligence, remains unchanged, that it does not pass out with the destruction of the elements, but the individual existence due to avidyā is overcome. katham vijnāna-ghana eva, katham vā na pretya samyānāstīti, na vy usna śitaś cāgnur evaiko bhavati . . . sa ātman sarvasya jagadik paramārthāno bhūta-nāsāna na vināśī, vināśī tv avidyā-kaṭa-khyābhāvah ś
The goal seems to be like the state of dreamless sleep a state of utter annihilation Mātreyī protests against such a bewildering prospect.

14. yatra hi dvaitam va bhavati, tad itara itaram jñehrati, tad itara itaram āśyati, tad itara itaram śrotri, tad itara itaram abhīvadati, tad itara itaram manute, tad itara itaram vijnānāt yatra tu asya sarvam atmanvābhūtī, tat kena kāṁ jñehrī, tat kena kāṁ āśyet, tat kena kāṁ śrotri, tat kena kāṁ abhīvadet, tat kena kāṁ manute, tat kena kāṁ vijnānīyāt  yenedam sarvam vijnānāt, tam kena vijnānīyāt, vijnātāram are kena vijnānīyād iti.

14. 'For where there is duality as it were, there one smells another, there one sees another, there one hears another, there one speaks to another, there one thinks of another, there one understands another. Where, verily, everything has become the Self, then by what and whom should one smell, then by what and whom should one see, then by what and whom should one hear, then by what and to whom should one speak, then by what and on whom should one think, then by what and whom should one understand? By what should one know that by which all this is known? By what, my dear, should one know the knower?'

See CU VII 24 1 The reference here is to the Absolute Brahman. Whatever is known is an object As the Self is the subject, it cannot be known.

This section indicates that the later subjection of women and their exclusion from Vedic studies do not have the support of the Upanisads

Fifth Brāhmaṇa

THE COSMIC AND THE INDIVIDUAL

1. yam īrthvī sarvesām bhūtānām mādhū, asyai īrthvai sarvāṁ bhūtāṁ mādhū; yaś cāyam asyāṁ īrthvāṁ tṣomayoṁ

mātmayāṁ purusā, yaś cāyam adhyātmanāṁ śārikas tṣomayoṁ

mātmayāṁ purusā, ayam eva sa yo‘yam ātmā, idam aṁrtaṁ,

idam brahma, idam sarvam.

1. This earth is (like) honey for all creatures, and all creatures are (like) honey for this earth. This shining, immortal person who is in this earth and with reference to oneself, this shining, immortal person who is in the body, he, indeed, is just this self. This is immortal, this is Brahman, this is all.
The earth and all living beings are mutually dependent, even as bees and honey are. The bees make the honey and the honey supports the bees. *parasparam upakāryopakāraka-bhāve phahtam aha.*

Brahman is the self in each, in the earth and in the individual.

2 āpah sarvesām bhūtānāṃ madhu, āsām āpāṁ sarvāṁ bhūtāṁ madhu, yaś cāyam āsva āpsu tejomayo’nmṛtamayah āhpurusah, yas cāyam adhyātman ratasas tejomayo’ mṛtamayah āhpurusah, ayam eva sa yo’ yam ātmā, idam amṛtam, idam brahma, idam sarvam.

2 This water is (like) honey for all beings, and all beings are (like) honey for this water. This shining, immortal person who is in this water and with reference to oneself, this shining, immortal person existing as the seed (in the body), he is, indeed, just this self, this is immortal, this is *Brahman,* this is all.

In the body it exists, specially in the seed. *adhyātman ratasy āpāṁ viśesato vashānam Š retaso jala-vikāratvāt.*

3 ayam agnih, sarveśām bhūtānāṁ madhu, asyāgneḥ sarvāṁ bhūtāṁ madhu, yaś cāyam asmnāna agnau tejomayo ’nmṛtamayah āhpurusah, yas cāyam adhyātman vān-mayas tejomayo ’mṛtamayah āhpurusah, ayam eva sa yo’ yam ātmā, idam amṛtam, idam brahma, idam sarvam.

3 This fire is (like) honey to all beings, and all beings are (like) honey for this fire. This shining, immortal person who is in this fire and with reference to oneself, this shining, immortal person who is made of speech, he is just this self, this is immortal, this is *Brahman,* this is all.

4 ayam vāyuḥ sarvesām bhūtānāṁ madhu, asya vāyoh sarvāṁ bhūtāṁ madhu, yaś cāyam asmnā vāyau tejomayo ’nmṛtamayah āhpurusah, yas cāyam adhyātman prānas tejomayo ’mṛtamayah āhpurusah, ayam eva sa yo’ yam ātmā, idam amṛtam, idam brahma, idam sarvam.

4 This air is (like) honey to all beings, and all beings are (like) honey for this air. This shining, immortal person who is in this air and with reference to oneself this shining, immortal person who is breath (in the body), he is just this Self, this is immortal, this is *Brahman,* this is all.

See I 5 11

5 ayam ādityayah sarvesām bhūtānāṁ madhu, asyādityasya sarvāṁ bhūtāṁ madhu, yaś cāyam asmnā āditye tejomayo ’nmṛtamayah āhpurusah, yas cāyam adhyātman cāksuṣas tejomayo’
5. This sun is (like) honey for all beings and all beings, are (like) honey for this sun. This shining, immortal person who is in this sun and with reference to oneself, this shining, immortal person who is in the eye, he is just this Self, this is immortal, this is Brahmā, this is all.

6. mā diśaḥ sarvesām bhūtānāṃ madhu; āsāṃ diśāṃ sarvān bhūtāṃ madhu; yaś cāyam āsu āksu tejomayo 'mṛtamayah purosah, yaś cāyam adhyātmaṁ śrotraḥ prābhṛṣtrukas tejomayo' mṛtamayah purosah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam.

6. These quarters are (like) honey to all beings, and all beings are (like) honey for these quarters. This shining, immortal person who is in these quarters and with reference to oneself, this shining, immortal person who is in the ear and the time of hearing, he is just this Self, this is immortal, this is Brahmā, this is all.

7. ayam candraḥ sarvesām bhūtānāṃ madhu, asya candrasya sarvān bhūtān madhu; yaś cāyam asmiṁś candre tejomayo' mṛtamayah purosah, yaś cāyam adhyātmaṁ manasas tejomayo' mṛtamayah purosah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam.

7. This moon is like (honey) to all beings, and all beings are (like) honey for this moon. This shining, immortal person who is in this moon and with reference to oneself, this shining, immortal person who is in the mind, he is just this Self, this is immortal, this is Brahmā, this is all.

8. ayam vidyut sarvesām bhūtānāṃ madhu, asyai vidyutāḥ sarvān bhūtān madhu, yaś cāyam asyāṁ vidyutā tejomayo' mṛtamayah purosah, yaś cāyam adhyātmaṁ tayāsas tejomayo' mṛtamayah purosah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam.

8. This lightning is (like) honey to all beings, and all beings are (like) honey for this lightning. This shining, immortal person who is in this lightning and with reference to this self, this shining, immortal person who is in the light, he is just this Self, this is immortal, this is Brahmā, this is all.
9 ayam stanaytnuh sarvesām bhūtānām madhu, asya stanaytnoh sarvān bhūtān madhu, yaś cāyam asmin stanaytnau tejomayo 'mrtamayah puīrasah, yaś cāyam adhyātamām śābdah savarās tejomayo 'mrtamayah puīrasah, ayam eva sa yo'īyam ātmā, idam amṛtam, idam brahma, idam sarvam

9 This cloud is (like) honey to all beings, and all beings are (like) honey for this cloud. This shining, immortal person who is in this cloud and with reference to one self, this shining, immortal person who is in the sound and in tone, he is just this Self, this is immortal, this is Brahman, this is all.

stanaytnu cloud, parjanya or thunder megha-garjanam R sound śabhā bhāvah śābdah S tone svare viśesato bhavatiti savarā S.

10 ayam ākāśah sarvesām bhūtānām madhu; asya ākāśasya sarvām bhūtām madhu, yaś cāyam asmin ākāśe tejomayo' mrtamayah, puīrasah, yaś cāyam adhyātamam ṛdayākāśah tejomayo' mrtamayah puīrasah, ayam eva sa yo'īyam ātmā, idam amṛtam, idam brahma, idam sarvam

10 This space is (like) honey for all beings and all beings are (like) honey for this space. This shining, immortal person who is in this space and with reference to one self, this shining, immortal person who is in the space in the heart, he is just this Self, this is immortal, this is Brahman, this is all.

11 ayam dharmaḥ sarvesām bhūtānām madhu, asya dharmasya sarvām bhūtām madhu, yaś cāyam asmin dharma tejomayo' mrtamayah puīrasah, yaś cāyam adhyātamam dhārmas tejomayo' mrtamayah puīrasah, ayam eva sa yo'īyam ātmā, idam amṛtam, idam brahma, idam sarvam

11 This law is (like) honey for all beings and all beings are (like) honey for this law. This shining, immortal person who is in this law and with reference to one self, this shining, immortal person who exists as lawabidingness, he is just this Self, this is immortal, this is Brahman, this is all.

This law though law is not directly perceived, it is described by the word ‘this,’ as though it were directly perceived, because the effects produced by it are directly perceived. ayam ity apratyakṣoḥ bhī dharmaḥ kāryena tat-prayuktena prayaksena, vyapādiṣyate, ayam dharma iti prayaksatī S. The self and dharma or righteousness are regarded as equivalent. Cp ‘Live you (svāratha) having self as light and refuge and none other, having dharma as light and refuge and none other’ Dīgha Nikāya II 100. The end of the way is to
become what we are, to become Brahman or the Buddha. The arhats are said to become one with Brahman, brahma-bhūta.

12. idam satyam sarvesām bhūtānām madhu; asya satyasya sarvāṁ bhūtāṁ madhu, yaś cāyam asmin satye tejomayo' mrtamayah ātmasah, yaś cāyam adhyātmanā satyas tejomayo' mrtamayah ātmasah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam.

12. This truth is (like) honey for all beings, and all beings are (like) honey for this truth. This shining, immortal person who is in this truth and with reference to oneself, this shining, immortal person who exists as truthfulness, he is just this Self, this is immortal, this is Brahma, this is all.

13. idam māṇusam sarvesām bhūtānām madhu; asya māṇusasya sarvāṁ bhūtāṁ madhu, yaś cāyam asmin māṇuse tejomayo' mrtamayah ātmasah, yaś cāyam adhyātmanā māṇusas tejomayo' mrtamayah ātmasah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam.

13. This mankind is (like) honey for all beings, and all beings are like honey for this mankind. This shining, immortal person who is in this mankind and with reference to oneself, this shining, immortal person who exists as a human being, he is just this self, this is immortal, this is Brahma, this is all.

14. ayo ātmā sarvesām bhūtānām madhu; asyātmanah sarvāṁ bhūtāṁ madhu, yaś cāyam asmin ātmāṁ tejomayo' mrtamayah ātmasah, yaś cāyam ātmā tejomayo' mrtamayah ātmasah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam.

14. This self is (like) honey for all beings and all beings are (like) honey for this self. This shining, immortal person who is in this self and the shining, immortal person who is in this (individual) self, he is just this Self, this is immortal, this is Brahma, this is all.

The cosmic self and the individual self are referred to.

15. sa va ayo ātmā sarvesāṁ bhūtānāṁ adhipatih; sarvesāṁ bhūtānāṁ rājā; taḥ yathā ratha-nābhau ca ratha-nemau cārāḥ sarve samarptāh, evam evāśmin ātmāṁ sarvāṁ bhūtāṁ sarve devāḥ sarve lokāḥ sarve prānāḥ sarva eta ātmanāḥ samarptāh.

15. This self, verily, is the lord of all beings, the king of all beings. As all the spokes are held together in the hub and felly of a wheel, just so, in this self, all beings, all gods, all worlds, all breathing creatures, all these selves are held together.
MADHU-VIDYA  THE HONEY DOCTRINE

16. \( \text{idam var tan madhu dadhyann ātharvano 'śvabhām uvāca tad etad rṣih paśyann avocat'} \)
\( \text{tad vām narā sanaye damsā ugram} \)
\( \text{āvis kroṇam, tanyatur na vrśim} \)
\( \text{dadhyan ha yān madhu ātharvano vām} \)
\( \text{āśvasya śīśnā pra yad īm uvāca iti} \)

16. This, verily, is the honey which Dadhyan, versed in the Atharva Veda, declared unto the two Āsvins Seeing this the seer said 'O Āsvins in human form, I make known that terrible deed of yours which you did out of greed, even as thunder (makes known) the coming ram, even the honey which Dadhyan, versed in the Atharva Veda, declared to you through the head of a horse.'

See RV I 116 12 Satapatha Brāhmaṇa XIV I 1 and 4

The two Āsvins desired instruction from Dadhyan, but he was unwilling to impart it as Indra had threatened Dadhyan that he would cut off his head, if he taught this madhu-vidyā, honey doctrine to any one else. So the Āsvins took off Dadhyan's head and substituted for it a horse's head. Dadhyan declared the honey doctrine Indra carried out his threat, and the Āsvins restored to Dadhyan his own head. This story illustrates the extreme difficulty which even the gods had to secure the knowledge originally possessed by Indra Āsvins in human form, narākāraṇa āsvināu Ś sanaye out of greed, lābha-yā labha-lubdho hi loke'pi krūram karmā-\( \text{carati} \) Ś

17. \( \text{idam var tan madhu dadhyan ātharvano 'śvabhām uvāca} \)
\( \text{tad etad rṣih paśyann avocat} \)
\( \text{ātharvanāyāśtvānā dadhiće} \)
\( \text{āśvam śirah praty avayatan} \)
\( \text{sa vām madhu pra vocad rtāyan,} \)
\( \text{tvāstram yad ādārāv api hakṣyam vām iti} \)

17. This, verily, is the honey which Dadhyan, versed in the Atharva Veda, declared unto the two Āsvins. Seeing this, the seer said, 'O Āsvins, you set a horse's head on Dadhyan, versed in the Atharva Veda, ye terrible ones to keep his promise he declared to you the honey of Tvastri which is your secret.'

See RV I 117 22

Keeping one's solemn promise is more important than the life itself, jīvitaḥ api hi satya-dharma-paripālanaṃ gurutareti Ś
kaśyam secret, gopyam, rahasyam paramātma-sambandhi yad uṣṇānam

śivasrām of Tvāṣṭṛ, the sun. tvāṣṭā ādiyāḥ tasya sambandhi Ś

The head of yajña or sacrifice became the sun; to restore the head the rite called pravargya was started, yajña śiras chāmam tvāṣṭā-
bhavaḥ, tat pratisandhānārtham pravargyaṁ karma Ś

18 idam vai tan madhu dadhyānāṁ āṭharvano 'śvibhyām uvāca, tad etad rṣih paṣyann avocat:

puraś cakre dvipadah, puraś cakre ćatuspadah
purah sa paksi bhūtvā purah puruṣa āvisat iti.

sa vā ayam puruṣah sarvāsu pūrṣu pūrṣāyaḥ, namena kim ca nānāyān, namena kim ca nāsāhūram.

18 This, venly, is the honey which Dadhyaṅ, versed in the Atharva Veda, declared unto the two Āśvins. Seeing thus the seer said 'He made bodies with two feet and bodies with four feet Having first become a bird, he the person entered the bodies ' This, venly, is the person dwelling in all bodies There is nothing that is not covered by him, nothing that is not pervaded by him

puraḥ bodies, pūrāṁ, śarīrāṁ Ś
pāksi bird, subtle body, līṅga-śarīram

Cp pūra-samjñē śārīresmaṁ śayanaḥ puruṣo harīḥ, quoted by R. There is nothing which is not filled by the Supreme, inside or outside

sa eva nāma-rūpātmāntar-bahv-bhāvena kārya-kāraṇa-rūpena vyavasthitah Ś

Cp 'This city (pūr) is these worlds, the person (puruṣa) is the spirit (yo'yaṁ pāvate, vēyu), who because he inhabits (śete) this city is called the citizen (puruṣa sa) ' Satapatha Brāhmaṇa XIII. 6. 2. 1.

See also Atharva Veda X 2 30, where 'he who knoweth Brahma's city, whence the Person (purusa) is so called, him neither sight nor the breath of life desert ere old age' Philo says 'As for lordship, God is the only citizen ' Cher 121

19 idam vai tan madhu dadhyānāṁ āṭharvano' śvibhyām uvāca, tad etad rṣih paṣyann avocat:

rūpam rūpam pratirūpo babhūva,

tad asya rūpam pratiprakṣāntāya;

nārd moyābhih pūru-rūpā iyate.

yuktā hy asya harayah satā daśa iti.

ayam vai harayah, ayam vai daśa ca sahasrāni, bahūṁ cānanantāṁ ca, tad etad brahmāpīrvaṁ, anaparam, anantarām, abāhyam ayam ātmā brahma sarvānubhūh, śy anuśāsananam.
19 This, verily, is the honey which Dadhyan, versed in the Atharva Veda, declared unto the two Aśvins Seeing this the seer said 'He transformed himself in accordance with each form This form of him was meant for making him known Indra (the Lord) goes about in many forms by his māyās (magical powers), for to him are yoked steeds, hundreds and ten He, verily, is the steeds He, verily, is tens and thousands, many and countless This Brahman is without an earlier and without a later, without an inside, without an outside This Brahman is the self, the all-perceiving This is the teaching.'

See RV. VI 47 18 pratīcakṣanāyā for making him known Creation is for the manifestation of the glory of god indrah lord, paramātma māyābhīḥ pranābhih Ś By his wisdom he manifests himself san.kalpa-rūpa-pūjānāh R The Lord reveals himself through many forms by his māyā, to reveal his thoughts Indra assumes one form after another, makes round himself wonderful appearances. Sāyana says, yad rūpaṃ kānayāte tad rūpātmakā bhavati nānā-vidhāṇi sarirān nirmitte harayah steeds, sense-organs, mādiyām

Sixth Brāhmaṇa

THE LINE OF TEACHERS AND PUPILS

1 atha vanīśaḥ, pautimāsyo gaupavanah, pautimāsyāḥ, pautyāḥ, pautimāsyo gaupavanāḥ, gaupavanah kauśikāḥ, kauśikah kaundinyāḥ, kaundinyāḥ śānḍilyāḥ, śānḍilyah kauśikāc ca gautamāc ca, gautavah —

1 Now the line of tradition (of teachers). Pautimāsya (received the teaching) from Gaupana, Gaupavana from (another) Pautimāsya (This) Pautimāsya from (another) Gaupavana (This) Gaupavana from Kauśika, Kauśika from Kaundinya, Kaundinya from Śānḍilya, Śānḍilya from Kauśika and Gautama Gautama —

2 ātma-rūt., ātma-welṣah śānḍilyāc ca ānabhimlātāc ca, ārībhimlātā brahmlātāl, ānabhimlātā ānabhimlātāt, ānabhimlātāt naḥ mātṛ sindhu prācīnavyābyām, prācīna- śrīś ca bārīṣaryāḥ, bārīṣarya bhūradyāt, bhūradyāja
II. 6. 3.

Brhad-āranyakā Upaniṣad

bhāradvājac ca gautamāc ca, gautamo bhāradvājac, bhāradvājah pārāsaryāt, pārāsaryo bayavāpāyanāt, bayavāpāyanah, kauśik-kāyaneḥ, kauśik-kāyaniḥ.

2. From Āgniveṣya. Āgniveṣya from Śāndilya and Anabhi-māta, Anabhimātā from (another) Anabhimāta. Anabhimātā from (still another) Anabhimātā (This) Anabhimātā from Gautama Gautama from Saitava and Prācīnayogya, Saitava and Prācīnayogya from Pārāśarya, Pārāśarya from Bhāradvāja. Bhāradvāja from Bhāradvāja and Gautama, Gautama from (another) Bhāradvāja, Bhāradvāja from Pārāśarya, Pārāśarya from Bayavāpāyana, Baijavāpāyana from Kauśikāyani, Kauśikāyani.—

3. Ghrtakausvāka, Ghrtakausvākā pārāsaryāyanāt, pārāsaryāyanah pārāsaryāt, pārāsaryo jātukarnyāt, jātukarnyā āsurā-
vājac ca yāśāc ca, āsurāyanās trāvāneḥ, trāvāntr aupajandhana-
neḥ, aupajandhanir āsureḥ, āsurī bhāradvājāt, bhāradvāja ātreyaṭ, ātreya mānteḥ, māntv gautamat, gautamo gautamāt, gautamo vātsyāt, vātsyā śāndilyāt, śāndilyā kauśoryāt kāpyāt, kauśoryā kāpyāh kumārahārīt, kumārahārīto gālavāt, gālavo vidarbhi-kaunānyāt, vidarbhi-kaunānyo vatsanāpāto bābhravat, vatsanāpād bābhrahaḥ pathah saubharat, pathah saubharpūjāyād āngarasā, ayāsya āngirasā ābhūtes tvāstraṭ, ābhūtes tvāstro viśvarūpāḥ tvāstraṭ, viśvarūpas tvāstro 'svabhayaṃ, aṣṭānau dādhica āṭharvanāt, dādhiṃ āṭharnāno 'ṭharvano davyāt, atharva davyā uṣṭhyā prādhvanāṃ, uṣṭhyā prādhvanāṃ prādhvam-
ṣaḥ, prādhvanāṃ ekarseḥ, ekarsir viprakriteḥ, viprakīr
tyaśeḥ, yavāḥ sanāroḥ, sanārūḥ sanātaṇāḥ, sanātanaḥ sanagāt, sanagāḥ paramesṭhīḥḥaḥ, paramesṭhī brahmanaḥ, brahma svaya-
ṃbhūḥ, brahmāṇe namah

3 From Ghrtakausvāka, Ghrtakausvāka from Pārāsaryāyana, Pārāsaryāyana from Pārāsaryā, Pārāsaryā from Jātukarnyā. Jātukarnyā from Āsurāyana and Yāska. Āsurāyana from Trañārī Trāvānī from Aupajandhanī Aupajandhanī from Āsur. Āsurī from Bhāradvāja. Bhāradvāja from Ātreya. Ātreya from Mānti Mānti from Gautama Gautama from Vātsya Vātsya from Śāndilya. Śāndilya from Kaśorya Kaśya Kaśorya Kaśya from Kumārahārīta Kumārahārīta from Gālava Gālava from Vidarbhikauṇḍiṇya. Vidarbhikauṇḍiṇya from Vatsanāpāt Bābhrava Vatsanāpāt Bābhrava from Pathah Saubharat. Pathi Saubhara from Ayāsya Āngirasa, Ayāsya Āngirasā from Abhuti Tvāṣṭra, Abhūti Tvāṣṭra from
Visvarūpa Tvāstra Visvarūpa Tvāstra from the two Aśvins
The two Aśvins from Dadhyāṅc Ātharvana Dadhyāṅc Ātharvana from Atharvan Daiva Atharvan Daiva from Mrtyu Prādhvamsana Mrtyu Prādhvamsana from Prādhvamsana Prādhvamsana from Ekarṣi Ekarsi from Vipracitti Vipracitti from Vyasti Vyasti from Sanāru Sanāru from Sanātana, Sanātana from Sanaga Sanaga from Paramesthin Paramesthin from Brahmā. Brahmā is self-born Salutation to Brahmā.

Paramesthin is Virāj Brahmā is Hiranya-garbha

The tradition of the Veda is traced to the Supreme. It is expressed or formulated by individuals but they are not its authors. The tradition belongs to the supra-individual order and is said to be apauruseya or non-personal. It is timeless though its apprehension is possible at any time.
SACRIFICIAL WORSHIP AND ITS REWARDS

1. Janaka king of the Videhas (performed) a sacrifice at which many presents (were) offered to the priests Brahmanas of the Kuru and the Pancala tribes were gathered together there. In this Janaka of the Videhas arose a desire to know which of these Brahmanas was the most learned in scripture. He enclosed (in a pen) a thousand cows. To the horns (of each cow) were fastened ten coms (of gold).

Though this states the same doctrine as the previous madhuvāyā, Ś makes out that while the previous section depended on scripture, āgama-pradhānam, the present one is based on reasoning, upapatti-pradhānam. When the two, scripture and reasoning, demonstrate the unity of the Self, it is seen clearly as a bael fruit in the palm of one’s hand āgamo-papatiḥ hy āmakaśatva-prakāśanāya pravṛtta śaknumah kara-tala-gata-bītum iva darśayātum. Ś

2. tān hovāca. brāhmanā bhagavantah, yo vo brahmisthah, sa etā gā udajatām iti te ha brāhmanā na dādhruvāh aha ha yājñavalkyaḥ svam eva brahmacāryam uvāca: etāḥ, saumya, udāya, sāmaśrava iti tā hōdācakāra, te ha brāhmanās cakruḍātāh: kathām na no brahmisthā brahmacārya iti te ha janakasya vadhēsya hūmāvalo babhūva: sa ha namā prapaccha, tvam na khalu nah, yājñavalkya, brahmisthāḥ 'sītī sa hovāca nama vayam brahmisthāya kūmnāh, gokāmā eva vayam sma iti. tam ha tata eva prastuṁ ādhyā hotaśvalah

2. He said to them 'Venerable Brahmapas, let him of you who is the wisest Brahmana among you, take away these cows.' Those Brahmanas did not dare (to take the cows). Then Yājñavalkya said to his pupil ‘Sāmaśravas, my dear, drive them away.’ He drove them away. The Brahmanas were enraged (and said) 'How can he declare himself to be the wisest Brahmana among us?' Now, there was Āśvala, the hotr priest of Janaka
of Videha. He asked him, 'Yājñavalkya, are you, indeed, the wisest Brahmaṇa among us?' He replied, 'We bow to the wisest Brahmaṇa but we just wish to have these cows.' Therefore, Āsvāla, the hotr priest, decided to question him.

Yājñavalkya is a teacher of the Yajur Veda but his pupil chants the Sāman which is the Rg Veda set to music, and the Atharva Veda is subsidiary to the other three. So Yājñavalkya is learned in all the four vedas.

3. Yājñavalkya, iti hovāca. yad idam sarvam nṛtyanāptam, sarvaṁ nṛtyunābhitābham, kena yajamāno nṛtyor āpitā atimucya tāt: hotrā tvijnā, agunā, vācā: vāg vai yājñasya hotā, tad yeyāṁ vāk so' yam agnih, sa hotā, sā nuktīḥ, sātimuktiḥ

3. 'Yājñavalkya,' said he, 'since everything here is pervaded by death, since everything is overcome by death, by what means does the sacrificer free himself from the reach of death?' (Yājñavalkya said) 'By the hotr priest, by fire, by speech. Verily, speech is the hotr of sacrifice. That which is this speech is this fire. This (fire) is hotr. This is freedom, this is complete freedom.'

āṇīa: pervaded, vyāṭam Ś.
abhiṇāma: overcome, swayed, vaśiktām Ś
By the knowledge of the identity of the sacrificer, the fire and the ritual speech one gets beyond death.

4. Yājñavalkya, iti hovāca. yad idam sarvam ahorātrābhīyāṁ āṇīa, sarvam ahorātrābhīyāṁ abhīpānnaṁ, kena yajamāno 'ahorātrayor āṇīa atimucya tāt: adhvaryunā tvojitā, cākṣuṣā, ādityena, caksuṣa vai yājñasya adhvaryuḥ, tad yad idam caksuḥ, so' sāv ādityaḥ; so' adhvaryuḥ, sā nuktih sātimuktiḥ.

4. 'Yājñavalkya,' said he, 'since everything here is pervaded by day and night, since everything is overcome by day and night, by what means does the sacrificer free himself from the reach of day and night?' 'By the adhvaryu priest, by the eye, by the sun. Verily, the eye is the adhvaryu of the sacrifice. That which is his eye is the yonder sun. This is the adhvaryu. This is freedom. This is complete freedom.'

Day and night are symbolic of time, which is the source of all change: viparītām kalah. Ś

Yajnavalkya, said he, ‘since everything here is overtaken by the bright and dark fortnights, by what means does the sacrificer free himself from the reach of the bright and the dark fortnights?’ ‘By the udgātṛ priest, by the air, by the breath. Verily, the breath is the udgātṛ priest of the sacrifice. That which is this breath is the air. This is the udgātṛ priest. This is freedom. This is complete freedom.’

6. Yajñavalkya, iti hovāca, yad idam antarikṣam anāraṁbhamiva kenakramena yajamānaḥ svargam lokam ākramata iti brahmāṇaḥ rtaḥ, manasā, candreṇa, mano vai yajñasya brahmā, tad yad idam manah, so' sau candraḥ, sa brahmā, sa muktih, sātmuktiḥ ity atmokṣāḥ, atha sampadāḥ.

6. ‘Yaśñavalkya,’ said he, ‘since the sky is, as it were, without a support, by what means of ascent does a sacrificer reach the heavenly world?’ By the Brahma priest, by the mind, by the moon Verily, mind is the Brahma of the sacrifice. That which is this mind is the yonder moon This is the Brahman. This is freedom. This is complete freedom This is concerning freedom; and now the achievements.

sampadāḥ: achievements of results acquired, phala-prāptih

7. yajñavalkya, iti hovāca, katibhir ayam adya ṛgbihir hūtāṁśmin yajña karsyatiḥ tṣṛbhur iti katamās tās tisra iti. puro’mvākyā ca yāya ca sāsyava trīyā’ kīm tābhir āyatāḥ? yat kīm cēdam prānāḥkṣāḥ iti.

7 ‘Yaśñavalkya,’ said he, ‘how many (kinds of) ṛg. verses will the hotṛ priest use today in this sacrifice?’ ‘Three.’ ‘Which are these three?’ ‘The introductory verse, the verse accompanying the sacrifice and the benedictory as the third.’ ‘What does one win by these?’ ‘Whatever that is here that has breath’

8. yajñavalkya, iti hovāca, katy ayam adyaḥdvaryuḥ asmin yajña āhuḥḥv kṣayitāḥ: tisra iti: katamās tās tisra iti: yā ṛhuḥ uyāvalants, yā huḥ atmedante, yā huḥ adhiserate: kīm tābhir āyatāḥ? yā huḥ uyāvalants deva-lokam eva tābhur āyatā, dīpyata va hi deva-lokāḥ; yā huḥ atmedante, pitr-lokam eva tābhur āyatā,
The three kinds of oblations are said to be wood and clarified butter, flesh, milk and soma juice. The first flares up, the second makes a hissing noise, the third sinks down into the earth. Those who are in the world of the fathers cry to be delivered out of it. Atmedante make a great noise, ativa sabdam kurvanti.

Through mind we meditate and it is said to be infinite on account of its modifications.
are these three with reference to the self? ‘The introductory hymn is the inbreath, the hymn accompanying the sacrifice is the outbreath The benedictory hymn is the diffused breath.’ ‘What does one win by these?’ ‘By the introductory hymn one wins the world of the earth, by the accompanying hymn the world of the atmosphere, by the benedictory hymn one wins the world of heaven.’ Thereupon the Holy priest Āśvala kept silent

uñarāma kept silent, tuṣnīm babhūva. R.

Second Brāhmaṇa

THE MAN IN BONDAGE AND HIS FUTURE AT DEATH

1. atha havana jāratkārava ārtabha-gaḥ papraccha. yājñavalkya iti hovāca, kati grahaḥ kety atigrahā iti. astau grahaḥ aśtāv atigrahā iti ye te' sta' grahaḥ, aśtāv atigrahāḥ, katame ta iti.

Then Jāratkārava Ārtabhāga questioned him, ‘Yājñavalkya,’ said he, ‘how many perceivers are there, how many over-perceivers?’ ‘Eight perceivers Eight over-perceivers.’ ‘Those eight perceivers and eight over-perceivers, which are they?’

The grahas are the organs of perception, graspers or apprehenders and the atigrahas are the objects of perception

2. āraṇa vai grahaḥ, so ‘pānenātigrāheṇa grhītaḥ, āpānena hi gandhān upgrāhati
2. The nose is the organ of perception. It is seized (controlled) by the outbreath as an over-perceiver, for by the outbreath one smells an odour.

prāna iti ghrānam ucyate Ś.

3. vāg vai grahaḥ, sa nāmnātigrāheṇa grhītaḥ, vācā hi nāmāṇy abhvaḍati
3. ‘Speech, venly, is the organ of perception. It is seized by name as an over-perceiver, for by speech one utters names.

4. jihvā vai grahaḥ, sa rasenātigrāheṇa grhītaḥ, jīhvāyaḥ hi rasān vijnānāti
4. ‘The tongue, venly, is the organ of perception. It is seized by taste as an over-perceiver, for by tongue one knows tastes.
The Principal Upanisads

5. "The eye, verily, is the organ of perception. It is seized by form as an over-perceiver, for by the eye one sees forms.

6. "The ear, verily, is the organ of perception. It is seized by sound as an over-perceiver, for by the ear one hears sounds.

7. "The mind, verily, is the organ of perception. It is seized by desire as an over-perceiver, for through the mind one desires desires.

8. "The hands, verily, are the organ of perception. They are seized by action as an over-perceiver, for by the hands one performs actions.

9. "The skin, verily, is the organ of perception. It is seized by touch as an over-perceiver, for by the skin one feels touch. These are the eight organs of perception, and the eight over-perceivers.

10. "Yajñavalkya, said he, since everything here is food for death, what, pray, is that divinity for whom death is food? ‘Fire, verily, is death. It is the food of water. He (who knows this) overcomes further death.

Everything is the food of death as everything is born and is imperilled by and is subject to death sarvam jayate upadyate mṛtyunā grastam  

11. "Yajñavalkya, said he, when such a person (a liberated
The liberated man, when his bondage is destroyed, does not go anywhere. V блага-насё мухтася на квацид гаманам.

Yajñavalkya, Hi ho! When such a person dies, what is it that does not leave him? The name. Every shape you see has its archetype in the placeless world and if the shape perished, no matter, since its original is everlasting.

What remains is name, nāma. It is the name which does not perish at death. The Buddhist doctrine that the element which is reborn is nāma-rūpa, nāma and shape. 

'Sage) dies, do the vital breaths move up from him or do they not?' 'No,' replied Yajñavalkya. 'They are gathered together in him. He (the body) swells up, he is inflated and thus inflated the dead man (body) lies.'

The speech of this dead person enters into fire, the breath into air, the eye into the sun, the mind into the moon, hearing into the quarters, the self into the ether, the hairs of the body into the herbs, the hairs on the head into the trees and the blood and the semen are deposited in water, what then becomes of this person? Årtabhāga, my dear, take my hand. We two alone shall know of this, this is not for us two to speak of in public.' The two went away and deliberated. What they said was karman and what they praised was karman. Verily one becomes good by good action, bad by bad action. Therefore, Årtabhāga of the line of Jārātkāru kept silent.
ätman self, ether in the heart, hrdayākāśam Ś
lohitam blood, lohito roho roktaḥ, Amara-kośa I 5 15

What then becomes of this person? What is the support by which he again takes birth? The results of action, Karma, produce rebirth.

This view finds a parallel in the Buddhist doctrine, that while, at death, the different parts of the individual are scattered to their different sources, karma remains to cause a new existence. See also RV X 16 3

The questioner who obtained the knowledge of the limits of the earth from a gandharva asks Yānjavalkya about the descendants of Pariksit. The writer believes in the fact of possession. Patañcalā's daughter was possessed by a gandharva, an aerial spirit, and so served as a medium. She was asked about the actual extent of the world and the place where the sons of Pariksit were.

Modern para-psychology is investigating phenomena of possession and mediumship, as these cannot be explained on principles of psychology which are generally recognised.

\[ sa hovāca, uvāca vai sah agacchan vai te tad yatrāśva-medha-yājino gacchantītī kva vai aśva-medha-yājino gacchantītī. \]
Yajñavalkya said, 'He (the gandharva) evidently told (you) that they went where those who perform horse-sacrifices go.'

'And where do the performers of the horse sacrifices go?'

Thirty-two times the space covered by the sun's chariot in a day makes this world Around it covering twice the area is the earth Around it covering twice the area is the ocean. Now there is just that much interspace as large as the edge of a razor or the wing of a mosquito. Indra, having become a bird, delivered them to the air. Air, placing them in itself led them to the place where the performers of the horse sacrifice were. Thus did he (the gandharva) praise the air. Therefore, air is the separate individuals and air is the totality of all individuals. He who knows it as such, conquers further death.' After that Bhujya Lāhyāyani kept silent.

Fourth Brāhmaṇa

THE THEORETICAL UNKNOWABILITY OF BRAHMAN

Then Usasta Cākryāna asked him. 'Yajñavalkya,' said he, 'explain to me the Brahman that is immediately present and directly perceived, who is the self in all things?' 'Thus is your self That is within all things.' 'Which is within all things,
Yājñavalkya? ‘He who breathes in with your breathing in is the self of yours which is in all things He who breathes out with your breathing out is the self of yours which is in all things He who breathes about with your breathing about is the self of yours which is in all things He who breathes up with your breathing up is the self of yours which is in all things He is your self which is in all things’

2. sa hovāca usastas cākrāyanah yatha vibṛīyād, asau gauh, asāv aśva iti, evam evaṃda vyāpādīslam bhavati, yad eva sāksād aparokṣād brahma ya ātmā sarvāntaraḥ tām me vyācaksya ti esa ta ātmā sarvāntaraḥ katamah yājñavalkya, sarvāntaraḥ na āstro drastaśam paśyey, na śruti śiśātmā śrūtyāḥ, na māter manātām maṇvihāḥ, na vyāśāt vyāśātāram vyāśīyāḥ, esa ta ātmā sarvāntaraḥ, aito’nyad ātātām tato ha uṣastas cākrāyana uparāṇa

2. Usasta Cākrāyana said ‘This has been explained by you as one might say “This is a cow,” “this is a horse.” Explain to me the Brahman that is immediately present and directly perceived, that is the self in all things’ ‘This is your self that is within all things’ ‘Which is within all things, Yājñavalkya?’ ‘You cannot see the seer of seeing, you cannot hear the hearer of hearing, you cannot think the thinker of thinking, you cannot understand the understander of understanding He is your self which is in all things Everything else is of evil’ Thereupon Uṣasta Cākrāyana kept silent

ārtaṁ everything else perishes

Fifth Brāhmaṇa

RENUNCIATION, THE WAY TO KNOW BRAHMAN

1. atha hainam kaholah kauṣītakayah papraccha yājñavalkya, iti hovāca, yad eva sāksād aparokṣād brahma ya ātmā sarvāntaraḥ, tām me vyācaksya iti esa ta ātmā sarvāntaraḥ katamah, yājñavalkya, sarvāntaraḥ yo’śanāyā-śrūpāse śokam mohah jārān mrtīyaṁ abetya itam vai taṁ ātmānam vidvā, brāhmaṇaṁ putraśanāyāś ca vīttaśanāyāś ca lokasānāyāś ca vijnāthāya, aha bhuksacaryam caranta ya hy eva putraśanā śa vīttaśanā ya vīttaśanā śa lokasānā, ubhe hy ete esame eva bhavataḥ;
tasmād brahmānaḥ, pāṇḍitīyaṁ nīrvidya bālīyena tisthāset, bālīyam ca pāṇḍitīyaṁ ca nīrvidya, atha munih; amaunauḥ ca maunam ca nīrvidya, atha brahmānaḥ sa brahmānaḥ kena syat. yena syāt tena tāya eva ato'nyad ārtam tato ha kaholā kauśitakeya uparavāna

1 Now Kahola Kauśitakeya asked him, ‘Yājñavalkya,’ said he, ‘explain to me the Brahman that is immediately present and directly perceived, that is the self in all things’ ‘This is your self which is in all things.’ ‘Which is within all things, Yājñavalkya,’ ‘It is that which transcends hunger and thirst, sorrow and delusion, old age and death The Brāhmaṇas, having known that self, having overcome the desire for sons, the desire for wealth, the desire for worlds, live the life of mendicants That which is the desire for sons is the desire for wealth; that which is the desire for wealth is the desire for the worlds for both these are but desires Therefore let a Brāhmaṇa, after he has done with learning, desire to live as a child When he has done (both) with the state of childhood and with learning, then he becomes silent meditator Having done with (both) the non-meditative and the meditative states, then he becomes a Brāhmaṇa (a knower of Brahman).’ ‘How does the Brāhmaṇa behave?’ ‘Howsoever he may behave, he is such indeed Everything else is of evil.’ Thereupon Kahola Kauśitakeya kept silent

hunger asītum icchā aśanāyā Ś.
thirst pātum icchā ṁraṣā Ś
sorrow desire, ūkha th kāmah Ś Desire or hankering after desirable objects is the cause of sorrow

delusion mistake or confusion arising from wrong perception

viparīta-pratyaya-prabhava'vveko bhramah ā ś esānā desire kāmaḥ All desires are of one type, since they are directed towards results, and all means are adopted towards that end sarvāḥ phalārtha-prayuktā eva hi sarvam sādhanam upādāte ā ś

The knowers embrace the life of a monk and wander as mendicants They give up even the signs of a monk’s life prescribed by the scriptures, which are sometimes merely the means of livelihood for those who have taken to that life paramahamsa-pārvarjyaṁ pratipadya bhiksā-caryam caranti, bhiksāraṁ caroḥanam, bhiksācaryam caranti tyaktva śāstraṁ upādhatu kālam kevalam āśrama-śātra-sarvāṇāṁ jiva-sādhanam pārvarjya-avyayakam. Ś

nīrvidya having done with, having known all about śāskaraṁ viatvā Ś

bālīya; state of the child Deussen and Gough adopt this inter-
pretation. Immediacy and lack of reflection as in a child give us the experience of the real. See Subāla U. 13

It is not a question of remaining as children, but becoming as children. It involves the sacrifice of intellectual conceit, a 'sacrificium intellectus.' We must be able to acquire navētē. It is what Lao Tzu calls 'returning to the root.' St. Paul says 'Thou art beside thyself, much learning doth make thee mad.' Acts xxvi. 24. Cp. 'St. Francis once said that a great scholar when he joined the Order, ought in some sort to resign even his learning, in order that, having stripped himself of such a possession he might offer himself to the arms of the Crucified.' A. G. Little, Franciscan Papers, Lists and Documents (1943), p. 55.

Certain things are hidden from the learned and revealed to the babes. 'In this hour Jesus rejoiced, saying, I thank Thee, Heavenly Father because Thou hast hidden these things from the wise and prudent and revealed them unto babes.' 'Except ye become like little children, ye shall not see the Kingdom of God.' To become like little children is not easy. It takes much effort to acquire the grace and meekness of the child-like, to measure our littleness against the greatness of the Supreme.

bālya strength which is the total elimination of the perception of objects of self-knowledge jñāna-bala-bhāva. This view is different from what is stated above.

Mauna is abstinence from speech. It is regarded as helpful for meditation. We must turn away from the world of noise into the inward stillness, the interior silence to become aware of the reality which transcends time and space. Cp. Kierkegaard. 'The present condition of the world is diseased. If I were a doctor and was asked for my advice, I should answer, Create silence, bring men to silence—the word of God cannot be heard in the world today. And if it is blazoned forth with all the panoply of noise so that it can be heard even in the midst of all other noise, then it is no longer the word of God. Therefore, create silence.'

The true knower of Brahman devotes himself exclusively to the contemplation of the self and shuns all other thoughts as distractions.

Sixth Brāhma

BRAHMA, THE WORLD GROUND

1 atha hriyam gārgī vācaḥ nāvī papracchā, yājñavalkya, tiho'vā, yad idam saśvam āpsv olam ca pralām ca, kasmin nu 11 put: ā'jya ca prātāṃ celi vāyau, gārgī, ti kasmin nu khalu tiyur, olam ca prātāṃ celi anārāka-lokesu, gārgī, ti. kasmin
Then Gārgī Vācaknavī asked him 'Yājñavalkya,' said she, 'since all this here is woven, like warp and woof, in water, on what, pray, is water woven, like warp and woof?' 'On air, O Gārgī' 'On what, then is air woven, like warp and woof?' 'On the worlds of the sky, O Gārgī' 'On what then, pray, are the worlds of the sky woven, like warp and woof?' 'On the worlds of the gandharvas, O Gārgī' 'On what then, pray, are the worlds of the gandharvas woven, like warp and woof?' 'On the worlds of the sun, O Gārgī' 'On what then, pray, are the worlds of the sun woven, like warp and woof?' 'On the worlds of the moon, O Gārgī' 'On what then, pray, are the worlds of the moon woven, like warp and woof?' 'On the worlds of the stars, O Gārgī' 'On what then, pray, are the worlds of the stars woven, like warp and woof?' 'On the worlds of the gods, O Gārgī' 'On what then, pray, are the worlds of the gods woven, like warp and woof?' 'On the worlds of Indra, O Gārgī' 'On what then, pray, are the worlds of Indra woven, like warp and woof?' 'On the worlds of Prajā-patī, O Gārgī' 'On what then, pray, are the worlds of Prajā-patī woven, like warp and woof?' 'On the worlds of Brahmā, O Gārgī' 'On what then, pray, are the worlds of Brahmā woven, like warp and woof?'

He (Yājñavalkya) said, 'Gārgī, do not question too much lest your head fall off. Verily, you are questioning too much about a divinity about which we are not to ask too much. Do not, O Gārgī, question too much.' Thereupon Gārgī Vācaknavī kept silent.

The basis of this whole universe is said to be brahma-loka.
AIR, THE PRINCIPLE OF THE WORLD THE INNER CONTROLLER

I. Then Uddalaka Ārunī asked him, 'Yājñavalkya,' said he, 'we lived in the house of Patañcalā Kapya among the Madras, studying the scriptures on the sacrifices. He had a wife who was possessed by a gandharva. We asked him, 'Who are you?' He said, 'I am Kabandha Ātharvana.' He said to Patañcalā Kapya and those who studied the scriptures on the sacrifices, 'Do you know, O Kapya, that thread by which this world, the other world and all beings are held together?' Patañcalā Kapya said, 'I do not know it, Venerable Sir.' He said to Patañcalā Kapya and those who studied the scriptures on the sacrifices, 'Do you know, Kapya, that inner controller from within who controls this world and the next and all things?' Patañcalā Kapya said, 'I do not know it, Venerable Sir.' He said to Patañcalā Kapya and those who studied the scriptures on the sacrifices, 'He who knows that thread, O Kapya,
and that inner controller, indeed knows Brahman, he knows the worlds, he knows the gods, he knows the Vedas, he knows beings, he knows the self, he knows everything." Thus he explained it to them. I know it. If you, Yājñavalkya, do not know that thread, that inner controller and still take away the cows that belong only to the knowers of Brahman, your head will fall off. 'I know, O Gautama, that thread and that inner controller.' Anyone might say, "I know, I know." Tell us what you know.

Here is a description of the world spirit, brahma-lokānām antara-tānam sūtram. § It is that which binds together all beings from the highest to the lowest, brahmād-stamba-paryantām samgrahitām, § All things are strung like a garland with a thread. Reference here is to the sūtrātman. Cp. Maṭrī I 4 Satāśloki 12, 55 Man is a bead strung on the thread of the conscious self, and just as wooden puppets are worked by strings, so the world is operated by the sūtrātman, the thread spirit.

2 sa hovāca vāyur vai, Gautama, tat sūtram; vāyunā vai, Gautama, sūtrenāyam ca lokah paraś ca lokah sarvāṇi ca bhūtāni samgrahitām bhavanti, tasmād vai, Gautama, purusam prētam āhuh vyasramśisaśyāngānāṁ; vāyunā hū, Gautama, sūtrena samgrahitām bhavantī evam etai, yājñavalkya, antaryāmīnam brihiṁ.

2 He said, 'Air, verily, O Gautama, is that thread. By air, verily, O Gautama, as by a thread this world, the other world and all beings are held together. Therefore, verily, O Gautama, they say of a person who dies that his limbs have been loosened, for they are held together, O Gautama, by air as by a thread. 'Quite so, Yājñavalkya, describe the inner controller.'

3 yah prthivyāṁ tisṭhan prthivyā antaraḥ, yam prthivī na veda, yasya prthivi śarīram, yah prthivin antaro yamayati, esa ta ātmāntaryāmy anyam.

3 (Yājñavalkya said,) 'He who dwells in the earth, yet is within the earth, whom the earth does not know, whose body the earth is, who controls the earth from within, he is your self, the inner controller, the immortal.'

'He was in the world and the world was made by him and the world knew him not.'—St. John 110

antarāḥ within; sometimes 'different from'.
4 yo'psu tisthann, adbhyo'ntarah, yam āpō na viduh, yasyāpah śāriram, yo'po'ntaro yamayati, esa ta ātmāntāryāmy anṛtah
   4 ‘He who dwells in the water, yet is within the water, whom the water does not know, whose body the water is, who controls the water from within, he is your self, the inner controller, the immortal’

5 yo'gnau tisthann, agner antarah, yam agnir na veda, yasyāgniḥ śāriram, yo'gnim antaro yamayati, esa ta ātmāntāryāmy anṛtah
   5 ‘He who dwells in the fire, yet is within the fire, whom the fire does not know, whose body the fire is, who controls the fire from within, he is your self, the inner controller, the immortal’

6 yo'ntarikṣe tisthann antarikṣād antarah yam antarikṣam na veda, yasyāntarikṣam śāriram, yo'ntarikṣam antaro yamayati, esa ta ātmāntāryāmy anṛtah
   6 ‘He who dwells in the sky, yet is within the sky, whom the sky does not know, whose body the sky is, who controls the sky from within, he is your self, the inner controller, the immortal’

7 yo vāyaṃ tisthann vāyor antarah, yam vāyur na veda, yasya vāyāṃ śāriram, yo vāyum antaro yamayati, esa ta ātmāntāryāmy anṛtah
   7 ‘He who dwells in the air, yet is within the air, whom the air does not know, whose body the air is, who controls the air from within, he is your self, the inner controller, the immortal’

8 yo divi tisthann divo'ntarah, yam dyaur na veda, yasya dyaur śāriram, yo dvam antaro yamayati, esa ta ātmāntāryāmy anṛtah
   8 ‘He who dwells in the heaven, yet is within the heaven, whom the heaven does not know, whose body the heaven is, who controls the heaven from within, he is your self, the inner controller, the immortal’

9 ya āditye tisthann ādityād antarah, yam ādityo na veda, yasyādityāḥ śāriram, ya ādityam antaro yamayati, esa ta ātmāntāryāmy anṛtah
   9 ‘He who dwells in the sun, yet is within the sun, whom the sun does not know, whose body the sun is, who controls the sun from within, he is your self, the inner controller, the immortal’
It is not the 'sun whom all men see' but that 'whom we know with the mind' Atharva Veda X 8 14. It is the 'light of lights' RV I, 113 1, B G XII 17. 'Whose body is seen by all, whose soul by none' Plato Laws 898 D 'That was the true light of the world' John I. 4, I 9, IX 5. See C U I 6 6, which speaks of an effulgent person in the solar regions who is free from evil

10. 'He who dwells in the quarters (of space), yet is within the quarters, whom the quarters do not know, whose body the quarters are, who controls the quarters from within, he is your self, the inner controller, the immortal.'

11. 'He who dwells in the moon and the stars, yet is within the moon and the stars, whom the moon and the stars do not know, whose body the moon and the stars are, who controls the moon and the stars from within, he is your self, the inner controller, the immortal.'

12. 'He who dwells in the ether, yet is within the ether, whom the ether does not know, whose body the ether is, who controls the ether from within, he is your self, the inner controller, the immortal.'

13. 'He who dwells in the darkness, yet is within the darkness, whom the darkness does not know, whose body the darkness is, who controls the darkness from within, he is your self, the inner controller, the immortal.'

14. 'He who dwells in the light, yet is within the light, whom the light does not know, whose body the light is, who controls
the light from within, he is your self, the inner controller, the immortal. Thus far with reference to the divinities. Now with reference to beings.'

adhibhūtam pertaining to the different grades of beings from Brahmā down to a clump of grass. brahmād-stambh-ḥaryanteśu antaryāmi-darsanam Ś

15 yaḥ sarvesu bhūteṣu tīṣṭhan, sarvebhyaḥ bhūtebhyaḥo'ntarah, yam sarvāni bhūtāni na viduḥ, yasya sarvāni bhūtāni śarīram, yaḥ sarvāni bhūtāni antaro yamayati, esa ta ātmāntaryāmy āmrtaḥ ity adhibhūtam; athādhyātmam.

15. ‘He who dwells in all beings, yet is within all beings, whom no beings know, whose body is all beings, who controls all beings from within, he is your self, the inner controller, the immortal. Thus far with reference to the beings. Now with reference to the self.’

16 yaḥ prāṇe tīṣṭhan prāṇāntarah, yam prāṇo na veda, yasya prāṇaḥ śarīram, yaḥ prānāntarāntaro yamayati, esa ta ātmāntaryāmy āmrtaḥ.

16. ‘He who dwells in the breath, yet is within the breath, whom the breath does not know, whose body the breath is, who controls the breath from within, he is your self, the inner controller, the immortal.’

prāṇa. breath Ś means by it the nose prāṇa-vāyu-sahīte ghrāne

17 yo vāci tīṣṭhan vāco'ntarah, yam vāṁ na veda, yasya vāk śarīram, yo vācam antaro yamayati, esa ta ātmāntaryāmy āmrtaḥ

17. ‘He who dwells in (the organ of) speech, yet is within speech, whom speech does not know, whose body speech is, who controls speech from within, he is your self, the inner controller, the immortal.’

18 yas caksusu tīṣṭham caksuso'ntarah, yam caksur na veda, yasya caksuḥ śarīram, yas caksur antaro yamayati, esa ta ātmāntaryāmy āmrtaḥ.

18. ‘He who dwells in the eye, yet is within the eye, whom the eye does not know, whose body the eye is, who controls the eye from within, he is your self, the inner controller, the immortal.’

19 yah śrotrā tīṣṭhan śrotrāntarah, yaṁ śrotam na veda, yasya śrotraṁ śarīram, yaḥ śrotam antaro yamayati, esa ta ātmāntaryāmy āmrtaḥ.
19. 'He who dwells in the ear, yet is within the ear, whom the ear does not know, whose body the ear is, who controls the ear from within, he is your self, the inner controller, the immortal.'

20. *Yo manasi tisthan manaso'ntarah, yam mano na veda, yasya manah śārīram, yo mano'ntaro yamayati, esa ta ātmāntaryāmy amrtah.*

20. 'He who dwells in the mind, yet is within the mind, whom the mind does not know, whose body the mind is, who controls the mind from within, he is your self, the inner controller, the immortal.'

21. *Yas tvacī tisthams tvaco'ntarah, yam tvaii na veda, yasya tvak śārīram, yas tvacam antaro yamayati, esa ta ātmāntaryāmy amrtah.*

21. 'He who dwells in the skin, yet is within the skin, whom the skin does not know, whose body the skin is, who controls the skin from within, he is your self, the inner controller, the immortal.'

22. *Yo vyājāne tisthan, vyājnānāntarah, yam vyājānam na veda, yasya vyājānam śārīram, yo vyājānam antaro yamayati, esa ta ātmāntaryāmy amrtah.*

22. 'He who dwells in the understanding, yet is within the understanding, whom the understanding does not know, whose body the understanding is, who controls the understanding from within, he is your self, the inner controller, the immortal.'

Ś discusses the text in SB 12 18-20 Both the Kānva and the Mādhyandīna recensions speak of the universal and the individual selves as different from each other, the former being the ruler and the latter the ruled. The Kānva speaks of the embodied self as the understanding and the Mādhyandīna speaks of it as the self: *yo vyājāne tisthan iva kāṇvah, atra vyājāna-sabdena śārīrah ucyaite, ya ātmānānānāntarah, atra ātmā-sabdah śaśirasya vācaakah.*

For Rāmānuja this passage is important as a support for his doctrine of viśistādvata.

Madhva uses this text in support of his theory of the absolute distinction between Brahman and the individual soul.
The Principal Upanisads

23 He who dwells in the semen, is other than the semen, whom the semen does not know, whose body the semen is, who controls the semen from within, that is your self, the inner controller, the immortal He is never seen but is the seer, he is never heard but is the hearer He is never perceived, but is the perceiver He is never thought but is the thinker There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other thinker but he He is your self, the inner controller, the immortal Everything else is of evil After that Uddalaka Ārum kept silent

Everything that is not the self perishes
Though he is free from all the empirical qualities, he still controls them all
Cp S sarva-samsāra-dharma-varjyataḥ sarva-samsārīnāṁ karma-phala-uvbhāga-karta

Eighth Brāhmaṇa

THE UNQUALIFIED BRAHMAN

1 iha ha vācaṁ vāca, brāhmaṇā bhagavatāh, hanta, aham imam dvau praśnaṁ praśyati, taṁ cēne va vā jātu yusmākam imam kaś ca brahmodyam jeteti preccha, gārīṁ

1 Then Vācaknavī said ‘Venerable Brāhmaṇas, I shall ask him two questions If he answers me these, none of you can defeat him in arguments about Brahman’ ‘Ask, Gārgī’

Vācaknavī is also Gārgī but she is not the Gārgī, who is the wife of Yājñavalkya brahmodya discussion about Brahman which often accompanied the sacrifices

2 sā hovāca aham vai tvā, yājñavalkya, yathā kāśyo vā vardeho vā ugra-putrah, uṣṇam dhanur adhīyam krivā, dvau bānavantaḥ sajñaloka-alvādhvaṁ haste krivā upotisthet, evam evāham tvā dvābhyaṁ praśnābhyām upodastham, taṁ me brūhitī preccha, gārgī, vi

2 She said, ‘As a warrior son of the Kāśis or the Videhas might rise up against you, having strung his unstrung bow
and having taken in his hand two pointed foe-piercing arrows, even so, O Yājñavalkya, do I face you with two questions. Answer me these.' 'Ask, Gārgi' (said he)

3 sā hovācā yad ūrāhvaṃ, yājñavalkya, āvah, yad avāk ṭṛihvyāḥ, yad antaraḥ dyāvāḥprthivī ime, yad bhūtaṁ ca bhavac ca bhavisyac cety ācaksate, kasminis tad otaṁ ca protoṁ ceti.

3 She said 'That, O Yājñavalkya, of which they say, it is above the heaven, it is beneath the earth, that which is between these two, the heaven and the earth, that which the people call the past, the present and the future, across what is that woven, like warp and woof?'

avāk below, arvāk.

4 sa hovācā, yad ūrāhvaṃ, gārgi, āvah, yad avāk ṭṛihvyāḥ, yad antaraḥ dyāvāḥprthivī ime, yad bhūtaṁ ca bhavac ca bhavisyac cety ācaksate, ākāše tad otaṁ ca protoṁ ceti.

4 He said 'That which is above the heaven, that which is beneath the earth, that which is between these two, heaven and earth, that which the people call the past, the present and the future, across space is that woven, like warp and woof.'

5 sa hovācā, namas te'stu, yājñavalkya, yo ma etam vyavocah: aparasmai dhārayasveti āpricha, gārgi, iti

5 She said, 'Adoration to you, Yājñavalkya, who have answered this question for me. Prepare yourself for the other

'Ask, Gārgi'

6 sa hovācā, yad ūrāhvaṃ, yājñavalkya, āvah, yad avāk ṭṛihvyāḥ, yad antaraḥ dyāvāḥ-ḥyartivī ime, yad bhūtaṁ ca bhavac ca bhavisyac cety ācaksate: kasminis tad otaṁ ca protoṁ ceti.

6 She said. 'That, O Yājñavalkya, of which they say, it is above the heaven, it is beneath the earth, that which is between these two, the heaven and the earth, that which the people call the past, the present and the future, across what is that woven like warp and woof?'

7 sa hovācā, yad ūrāhvaṃ, gārgi, āvah, yad avāk ṭṛihvyāḥ, yad antaraḥ dyāvāḥprthivī ime, yad bhūtaṁ ca bhavac ca bhavisyac cety ācaksate ākāśa eva tad otaṁ ca protoṁ ceti, kasmin nu khalv ākāśa otaś ca protoś ceti

7 He said: 'That which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which the people call the past, the present and the
future, across space is that woven like warp and woof. Across what is space woven like warp and woof?

It is a difficult question. If Yājñavalkya does not explain it because he thinks it inexplicable, he lays himself open to the charge of non-comprehension, *a-pratīpatti*, if, on the other hand, he attempts to explain what is inexplicable he would be guilty of contradiction, *vi-pratīpatti*.

8 sa hovāca, etad vai tad aksaram, gārī, brāhmaṇa abhvas- dantḥ, asthūlām, ananu, ahrasvam, adīrgham, alohitam, asnēham, acchāyam, ananuḥ, avāyu anākāśam, asangam, arasam, agandham, acaksuskaṁ, aśrōtram, avāk, amanah, aḷęjasham, aprānam, amukham, amālram, anālram, abāhyam, na tad aṣṭānūṁ kaś ca na tad aṣṭānūṁ kaś ca na tad aṣṭānūṁ kaś ca na tad aṣṭānūṁ kaś ca

8 He said 'That, O Gārgi, the knowers of Brahman, call the Imperishable. It is neither gross nor fine, neither short nor long, neither glowing red (like fire) nor adhesive (like water) (It is) neither shadow nor darkness, neither air nor space, unattached, without taste, without smell, without eyes, without ears, without voice, without mind, without radiance, without breath, without a mouth, without measure, having no within and no without. It eats nothing and no one eats it.'

This passage brings out that the Imperishable is neither a substance nor a possessor of attributes. *aksara* It is not the letter but the Supreme Self, *aksaraṃ paramātmā eva, na varnah* S B I 3 10 It is the changeless reality.

9 etasya vā aksarasya praśāsane, gārī, sūrīyaṇāṇ Sarasam saumdhretau tishtahā, etasya vā aksarasya praśāsane, gārī, dyāvā- prthivyau vā dhretau tishtahā, etasya vā aksarasya praśāsane, gārī, nemesā, mūhūrlā, ahorātrany ardhhamāsā, māsā, riavāh, savval- sarā vā vāhrāś tishtāya, etasya vā aksarasya praśāsane, gārī, prācya nyā naḍyaḥ syandante śvetebhayah parvalebhayah, pratīcyo' nyāḥ, yām yām ca āśam anu, etasya vā aksarasya praśāsane, gārī, dadalo mānusyāḥ praśamsantā, yajamāṇām devāḥ, dārvīṁ putaro 'nvāyallāḥ

9 'Verily, at the command of that Imperishable, O Gārgi, the sun and the moon stand in their respective positions. At the command of that Imperishable, O Gārgi, heaven and earth stand in their respective positions. At the command of that Imperishable, O Gārgi, what are called moments, hours, days and nights, half-months, months, seasons, years stand in their respective positions. At the command of that Imperishable, O
Gārgī, some rivers flow to the east from the white (snowy) mountains, others to the west in whatever direction each flows. By the command of that Imperishable, O Gārgī, men praise those who give, the gods (are desirous of) the sacrificer and the fathers are desirous of the dāru offering.

Inferential evidence from the orderliness of the world is here given anumānam pramānam upanyasyaḥ.

The maintenance of the respective positions of heaven and earth is not possible without the guidance of an intelligent transcendent ruler cetanāvantam praśāstāram asamsārṇam antarena naitad yuktam.

Yo vā etad aksaram, gārgī, avidvāśminī loke juhiti, yajate, tapas tapyate, bāhūḥ vasāt-sahasrāny antavaḥ evāsyā tad bhavati; yo vā etad aksaram, gārgī, avidvāśmāl lokāt prātiḥ, sa kṛpanah, atha ya etad aksaram, gārgī, vidvāśmāl lokāt prātiḥ, sa brāhmanah.

'Whosoever, O Gārgī, in this world, without knowing this Imperishable performs sacrifices, worships, performs austerities for a thousand years, his work will have an end; whosoever, O Gārgī, without knowing this Imperishable departs from this world is pitiable. But, O Gārgī, he who knowing the Imperishable departs from this world is a Brāhmaṇa (a knower of Brahman).

Yad ajñānāt saṁśāra-prāptih, yad jñānāc caṁrītva-prāptih.

Tad vā etad aksaram, gārgī, adṛṣṭam draṣṭr, aśnuntam, śroṭr, aṃataḥ mantr, avijnātām viṣṇātr, nānyad ato'sti draṣṭr, nānyad ato' sti śroṭr, nānyad ato' sti mantr, nānyad ato' sti viṣṇātr; etasmān nu khalaḥ aksare, gārgī, āhaśa olaś ca prātaś ca.

Verily, that Imperishable, O Gārgī, is unseen but is the seer, is unheard but is the hearer, unthought but is the thinker, unknown but is the knower. There is no other seer but this, there is no other hearer but this, there is no other thinker but this, there is no other knower but this. By this Imperishable, O Gārgī, is space woven like warp and woof.'

Sa hovāca; brāhmaṇā bhagavantaḥ, tad eva bahu manye-dhvanayād asmān namakshārāna muceydhvam; na vai jātū yusmā-kam smām kaścid brahma-modyañ jeleti. tato ha vācaṁnavy uparāma.

She said 'Venerable Brāhmaṇas, you may think it a great thing if you get off from him though bowing to him. Not one
of you will defeat him in arguments about Brahman. Thereupon (Gārgī) Vācaknāvī kept silent

Ś says that the same Brahman on account of the differences in limiting adjuncts, upādhi-bhedena is called differently tasman nirupādhikasyātmano nirupākhya-tvān nirvīṣe satvād eka tvāc ca neti neti vyapādesā dvahāv, avāyā-kāma-karma-viśīśa-kārya-karana-upādhir ātmā sansārī jīva ucyate, nitya-niraśīśa-yāna-śakty-upādhir ātmāntaryāntiśvara ucyate, sa eva nirupādēkhi kevalah śuddhah svan-svabhāvenāksaram param ucyate

Therefore the unconditioned Self, being beyond speech and mind, undifferentiated and one, is defined as 'not this,' 'not thus,' when it has the limiting adjuncts of the body and the organs, the products of ignorance, desire and work, it is called the individual ego, when the self has the limiting adjunct of eternal knowledge and power, it is called the inner controller, the Supreme Lord. The same self, absolute, alone, pure is called the Imperishable Supreme Self. The self is everywhere assuming different forms. For Ś the differences are all traceable to limiting adjuncts and to nothing else, upādhi-bhedena avasām bhedaḥ, nānyathā

Ninth Brāhmaṇa

MANY GODS AND ONE BRAHMAN

I atha hamam vidgādhah śākalyah āppraccha kath devāh, yājñavalkya, iti sa hatayava nividā pratiśede, yavantō varśava-devasya nividī ucyante, trayaś ca trī ca saīa, trayaś ca trī ca sahasreṇa ucyate, aum iti hovāca, katy eva devāh, yājñavalkya iti trayaś trimśad iti Aum iti hovāca, katy eva devāh, yājñavalkya, iti sad iti aum iti hovāca, katy eva devāh, yājñavalkya, iti trayaś iti aum iti hovāca, katy eva devāh, yājñavalkya, iti aum iti hovāca, katy eva devāh, yājñavalkya, iti ekā iti aum iti hovācā katame te trayaś ca trī ca sahasreṇa

I Then Vidgadhā Śākalya asked him 'How many gods are there, Yājñavalkya?' He answered, in accord with the following nivid (invocation of the gods) 'As many as are mentioned in the nivid of the hymn of praise to the Viśve-devas, namely, three hundred and three, and three thousand and three.' 'Yes,' he said, 'but how many gods are there, Yājñavalkya?' 'Thirty three.' 'Yes,' he said, 'but how many gods are there, Yājñā-
valkya? ‘Six.’ ‘Yes,’ said he, ‘but how many gods are there, Yājñavalkya?’ ‘Three.’ ‘Yes,’ said he, ‘but how many gods are there, Yājñavalkya?’ ‘Two.’ ‘Yes,’ said he, ‘but how many gods are there, Yājñavalkya?’ ‘One and a half.’ ‘Yes,’ said he, ‘but how many gods are there, Yājñavalkya?’ ‘One.’ ‘Yes,’ said he, ‘but which are those three hundred and three and three thousand and three?’

vviôt group of verses giving the number of the gods which are recited in the hymns of praise to the Viśve-devas devatā-samkhya-vā-cakam mantra-pādaṃ kāmicā vāśva-deve sāstre sasyante. ॐ.

2 sa huvāc, mahāmāna evarśām eva, trayas trimśat tu eva devā iti katame te trayas trimśad iti astau wasavah ekādaśa rudrah, avādaśādyāyah, te ekatrimśat śastra prajāpatis ca trayastrimśāh iti.

2 He (Yājñavalkya) said, ‘They are but the manifestations of them, but there are only thirty-three gods.’ ‘Which are these thirty-three?’ The eight Vasus, the eleven Rudras, and the twelve Ādityas, these are thirty-one, Indra and Prajā-pati (make up) thirty-three.

mahāmānaḥ manifestations. nyḥātayāḥ ॐ.

3 katame vasava iti aṃśa ca prthvi ca vāyuḥ ca sāntarikṣam ca cutaṣṭaṣ ca dyauḥ ca candramās ca nakṣatraḥ ca, ca vasavah, etesu hi daṃ sarvān hitam iti, tasmād wasavah iti.

3 ‘Which are the Vasus?’ ‘Fire, the earth, the air, the sky, the sun, the heaven, the moon, the stars, these are the Vasus for in them all this is placed therefore they are called Vasus.’

The Vasus transform themselves into bodies and organs of all beings which serve as the support for their work and its fruition as also into their dwelling-places. They help other beings to live and they themselves live, prāmnām karma-phalā-vayāvahā kārṇa-samghāta-rāpaṇa taṃ vaśāvatva vāparinān anto jagad idāṁ sarvāṁ vasayantā vaṣāntā ca ॐ

Because they help others to live they are called Vasus te yasmād vasayantā, tasmād wasavah iti ॐ.

4 katame rudrā iti daśeṣe puruṣe prāṇāḥ atmaikādaśah; te yaṃśmāt śarīrān mārtīyaḥ utkarṣante, atha rodayantā, tad yad rodayantā, tasmād rudrā iti.

4 ‘Which are the Rudras?’ ‘These ten breaths in a person with the mind as the eleventh. When they depart from this
mortal body, they make us (his relatives) weep. So because they make us weep, therefore they are called Rudras.'

ten breaths the ten sensory and motor organs pāṇa-karmendriyāṃ daśa pūrusasthāni R

5 katama ādityāḥ iti dvādaśa vai māsāḥ samvatsarasasya, etā ādityāh, etc hīdam sarvam ādādānā yanti, te yad idam sarvam ādādānā yanti, tasmā ādityāḥ iti

5 'Which are the Ādityas?' 'Verily, the twelve months of the year, these are Ādityas, for they move carrying along all this. Since they move carrying along all this, therefore they are called Ādityas.'

6 katama indraḥ, katamah Prajāpatir iti, stanayitrnur eva-

6 'Which is Indra? Which is Prajā-pati? 'Indra is the thunder, Prajā-pati is the sacrifice.' 'Which is the thunder?' 'The thunderbolt.' 'Which is the sacrifice?' 'The (sacrificial) animals'

āsanaḥ thunderbolt vajram S

Animals are called sacrifices as the latter depend on animals yajñasyāḥ iti sādhanāṁ pāsavaḥ S.

7. katame śad iti agnī ca prthivi ca vāyuḥ cāntariksam cādityās ca āyauṣ ca, etc śat, etc hīdam sarvam śad iti

7 'Which are the six?' 'Fire, the earth, the air, the sky, the sun and the heaven, these are the six, for the six are all this.'

8 katame te trayo devāh iti ima eva trayo lokāh, esu hīme sarvā devāh iti katamaṁ tān āña devāh iti, annam cauva prānaḥ celi kālanādhyardhā iti yo yam pāvata iti

8 'Which are the three gods?' 'They are, verily, the three worlds, for in them all these gods exist.' 'Which are the two gods?' 'Food and breath.' 'Which is the one and a half?' 'This one here who blows (the air),

The earth and the fire make one god, the sky and the air another, the sun and the heaven a third. pṛthigm vāyuṁ ca, ca, naḥ kālāh, or, or, or, vāyuṁ ca, ca, naḥ kālāh, dvām ādityām ca, ca, naḥ kālāh S.

Out of matter and fire the rest develops, ar vām, cau pṛṇav抗疫 tān devāh iti śat, or, or, or, or, or, or, iti śat S.
9 'Regarding this, some say, since he who blows is like one, how then is he one and a half? (The answer is) because in "him (when he blows) all this grew up' 'Which is the one God?' ‘The Breath. He is *Brahman* They call him *tyat* (that) ’

10 ‘Verily, he who knows that person whose abode is the earth, whose world is the fire, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya ‘Verily, I know that person, who is the ultimate support of every soul, of whom you speak ’ Thus very person who is in the body is he. Tell me, Śākalya, who is his god?’ ‘The immortal,’ said he.

**EIGHT DIFFERENT PERSONS AND THEIR CORRESPONDING DIVINITIES**

10 prthuy eva yasyāyatanam, agnir lokah, mano jyotih, yo vai tam pūrasm vidyāt sarvasyaśīmanah parāyam, sa vai vedāt syāt, yājñavalya veda vā aham tam pūrasm sarvasyaśīmanah parāyam, yam āthha; ya evāyam śārīrah pūrusah, sa esa vadavva śākalya, tasya kā devatā iti amṛtam iti hovāca

11 kāma eva yasyāyatanam, hrdayam lokah, mano jyotih, yo vai tam pūrasm vidyāt sarvasyaśīmanah parāyam, sa vai vedāt syāt, yājñavalya veda vā aham tam pūrasm sarvasyaśīmanah parāyam, yam āthha, ya evāyam kāmamayah pūrusah sa esa vadavva, śākalya, tasya kā devatā iti sṛyayah, iti hovāca.

II. ‘Verily, he who knows that person whose abode is desire, whose world is the heart, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya ‘Verily, I know that person who is the ultimate support of every soul, of whom you speak. Thus very person who is made of desire is he. Tell me, Śākalya, who is his god?’ ‘Women,’ said he.
kāma desire desire for sex pleasures stri-vidyāśāsāh kāmah hrdayam lokah We see through the intellect hrdayena buddhāyā pāśyati Ś
desire for men’s desire is inflamed through them striḥ kāmasya dīptir jāyate Ś

tūpāṇy eva yasyāyatanam, cakṣur lokah, mano jyotih, yo vair tam purusam vidyāt sarvasyātmanah parāyanam, sa vair veditā syāt, yājñavalkya veda vā aham tam purusam sarvasyātmanah parāyanam, yam ātitha ya evāsvāv āditye purusah, sa esah vaddava, śākalya, tasya kā devatā iti satyam iti hovāca

12 'Verily, he who knows that person whose abode is forms, whose world is the eye, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya ' 'Verily, I know that person who is the ultimate support of every soul, of whom you speak This very person who is in the sun is he Tell me, Śākalya, who is his god?' 'Truth,' said he

forms colours like white and black śukla-krṣṇādīṁ Ś

ākāśa eva yasyāyatanam, śrotram lokah, mano jyotih, yo vair tam purusam vidyāt sarvasyātmanah parāyanam, sa vair veditā syāt, yājñavalkya veda vā aham tam purusam sarvasyātmanah parāyanam, yam ātitha, ya evāyam śrāutraḥ prātiśrūḥkhaḥ purusah sa esah vaddava, śākalya, tasya kā devatā iti disah iti hovāca

13 'Verily, he who knows that person, whose abode is space, whose world is the ear, whose light is mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya ' 'Verily, I know that person who is the ultimate support of every soul, of whom you speak This very person who is in hearing and who is in the echo is he Tell me, Śākalya, who is his god?' 'The quarters of space,' said he

prātiśrūtkah pratisṛdhram-vaśistah R

14 tama eva yasyāyatanam, hrdayam lokah, mano jyotih, yo vair tam purusam vidyāt sarvasyātmanah parāyanam, sa vair veditā syāt, yājñavalkya veda vā aham tam purusam sarvasyātmanah, parāyanam, yam ātitha, ya evāyam chāyāmayah purusah sa esah vaddava, śākalya, tasya kā devatā iti mṛtyur iti hovāca

14 'Verily, he who knows that person, whose abode is darkness, whose world is the heart, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a
knower, O Yājñavalkya.' 'Verily, I know that person who is the ultimate support of every soul, of whom you speak. This very person who is made of shadow is he. Tell me, Śākalya, who is his god?' 'Death,' said he.

15 rūpāṇy eva yasyāyatanam, caksur lokah, mano jyotih, yo va tam purusam vidyāt sarvasyātmanah parāyanaṁ, sa va va vedatā syāt, yājñavalkya veda vā aham tam purusam sarvasyātmanah parāyanaṁ, yam āttha. ya evāyam ādarte purusah, sa esah vadaiva, śākalya, tasya hā devata iti, asur iti hovāca.

15 'Verily, he who knows that person, whose abode is forms, whose world is the eye, whose light is the mind, who is the ultimate support of every soul, of whom you speak. This very person who is in the looking-glass is he. Tell me, Śākalya, who is his god?' 'Life,' said he.

16. āpa eva yasyāyatanam, hrdayam lokah, mano jyotih, yo va tam purusam vidyāt sarvasyātmanah parāyanaṁ, sa va va vedatā syāt, yājñavalkya. veda vā aham tam purusam sarvasyātmanah parāyanaṁ, yam āttha ya evāyam aṁsū purusah sa esah vadaiva, śākalya, tasya hā devata iti varuna iti hovāca.

16 'Verily, he who knows that person, whose abode is water, whose world is the heart, whose light is the mind, who is the ultimate support of every soul, of whom you speak. This very person who is in water is he. Tell me, Śākalya, who is his god?' 'Varuna,' said he.

17 reta eva yasyāyatanam, hrdayam lokah, mano jyotih yo va tam purusam vidyāt sarvasyātmanah parāyanaṁ sa va va vedatā syāt, yājñavalkya. veda vā aham tam purusam sarvasyātmanah parāyanaṁ, yam āttha, ya evāyam putramayah purusah sa esah vadaiva, śākalya, tasya hā devata iti āryāpatih iti hovāca.

17 'Verily, he who knows that person, whose abode is semen, whose world is the heart, whose light is the mind, who is the ultimate support of every soul, of whom you speak. This very person who is in semen is he. Tell me, Śākalya, who is his god?'
very person who is made of a son is he. Tell me, Śākalya, who is his god?" 'Prajā-pāta,' said he.

18 Śākalya, iti hovāca yājñavalkyaḥ, tvāṃ suṇā me brāhmanā angārāvaksayānām akratā u iti

18 ‘Śākalya,’ said Yājñavalkya, ‘have these Brāhmanas made you their remover of burning coals?’

‘Have these Vedic scholars thrown you to me to be burnt or consumed by me?’

FIVE DIRECTIONS IN SPACE, THEIR DEITIES AND SUPPORTS

19 yājñavalkya, iti hovāca sākalyaḥ, yad idam kuru-paṃcā- lānām brāhmanān atyavādīḥ, kim brāhma vudvān iti, āśo veda sadevāḥ sapratisṭhā iti yad āśo vetāla sa devāḥ sapratisṭhāḥ

19 ‘Yājñavalkya,’ said Śākalya, ‘What is the Brahman you know, that you have talked down the Brāhmanas of the Kuru-paṃcālas?’ ‘I know the quarters with their deities and supports’ ‘If you know the quarters with their deities and supports,

20 kim-devato’syaṃ prācyām ādīṣy asīti āditya-devata iti sa ādityaḥ kasmin pratisṭhita iti caksusūtī kasmin nu caksuḥ pratisṭhitam iti rūpesv iti caksusū hi rūpāṃ paśyati kasmin nu rūpāṃ pratisṭhitānī ti hrdaye iti hovāca, hrdayena hi rūpāṃ jānāti, hrdaye hi eva rūpāṃ pratisṭhitāṁ bhavanītī evam evaśtat, yājñavalkya

20. ‘What deity have you in this eastern quarter?’ (Yājñavalkya said) ‘the deity sun’ ‘That sun, on what is it supported?’ ‘On the eye’ ‘On what is the eye supported?’ ‘On forms, for one sees forms with the eye’ ‘On what are forms supported?’ ‘On the heart,’ said he (Yājñavalkya), ‘for one knows the forms through the heart, on the heart only are the forms supported’ ‘Even so, Yājñavalkya’

Whatever forms we meditate upon, we become identified with them yam yam devatām upāste shava, tad bhūtas tam tam pratisṭhatyate ś hrdaya heart It refers to the intellect and the mind taken together hrdayam iti buddhi-manast ekikṛtya nirdesah ś

21 kim-devato’syaṃ daksnāyaṁ ādīṣy asīti yama-devata iti sa yamaḥ kasmin pratisṭhita iti yajña iti kasmin nu yajñaḥ
21. 'What deity have you in this southern quarter?' (Yajñavalkya said) 'The deity Yama,' 'That Yama, on what is he supported?' 'On the sacrifice.' 'On what is the sacrifice supported?' 'On the offerings to the priests.' 'And on what are the offerings to the priests supported?' 'On faith, for when one has faith, he gives offerings to the priests. Therefore it is on faith that the offerings to the priests are supported.' 'On what is faith supported?' 'On the heart,' he (Yajñavalkya) said, 'for through the heart one knows faith; verily, on the heart alone is faith supported.' 'Even so, Yajñavalkya.'

faith: faith in the Vedas accompanied by devotion, āstikya-buddhir bhakti-saḥitā Ś.

22. kim-devato' syām pratīcyām ādiśy asiti. varuna-devata iti, sa varunāḥ kasmin pratīsthita iti apśv iti. kasmin nu āpāḥ pratīsthita iti retasīti, kasmin nu retaḥ pratiṣṭhitam iti. hṛdaye iti, hovāca; tasmād api pratiirūpaṁ jālam āhuḥ, hṛdayād iṣya srplah, hṛdayād iṣya mṛritum iti, hṛdaye hi eva retaḥ pratiṣṭhitam bhavatītī evam evaitat, yajñavalkya.

22. 'What deity have you in this western quarter?' 'The deity Varuna.' 'That Varuna, on what is he supported?' 'On water.' 'On what is water supported?' 'On semen.' 'On what is semen supported?' 'On the heart,' he said, 'Therefore they say of a new-born child who resembles (the father) that he seems as if he slipped out of his heart, he is built out of his heart, for on the heart alone is semen supported.' 'Even so, Yajñavalkya.'

Semen is said to be an effect of the heart, for sex desire is a modification of the heart and semen issues when the heart of man is under the influence of sex desire: hṛdayasya kāryaṁ retaḥ, kāmo hṛdayasya uthih, kāmmo hṛdayād reto dhūskandati. Ś

23. kim-devato' syām udācyāṁ ādiśy asiti. soma-devata iti. sa somah kasmin pratīsthita iti. dīksāyāṁ iti. kasmin nu dīksā pratiṣṭhitā iti satya iti. tasmād api dīksētam āhuḥ, satyaṁ vada iti satye hi eva dīksā pratiṣṭhitā iti kasmin nu satyam
The Principal Upanisads

pratisthitam iti hrdaye iti hovāca, hrdayena hi satyam jānāt,
hrdaye hy eva satyam pratisthitam bhavaiti evam evaiva,
yāñavalkya

23 ‘What deity have you in this northern quarter?’ ‘The deity Soma.’ ‘That Soma, on what is he supported?’ ‘On the initiatory rite.’ ‘On what is initiation supported?’ ‘On truth, therefore, they say to one who is initiated, “speak the truth” for on truth alone is the initiation supported.’ ‘On what is truth supported?’ ‘On the heart,’ he (Yāñavalkya) said, ‘for through the heart one knows truth, therefore it is on the heart that the truth is supported.’ ‘Even so, Yāñavalkya.’

24 kim-devato’sydm dhuvdydm disy asiti agm-devata iti
so’gnth kasmm pratisthita iti vāci iti kasmin nu vāk prátiśhitā
iti hrdaya iti kasmin nu hrdayam prátiśhitam iti

24 ‘What deity have you in this fixed quarter (zenith)?’ ‘The deity, fire’ ‘On what is fire supported?’ ‘On speech’ ‘On what is speech supported?’ ‘On the heart’ ‘On what is the heart supported?’

25 ahaliska iti hovāca yāñavalkyah, yatra-ad anyatrasman
manyūsai, yaddhy etad anyatrasmat śyāt, śvāno vairad adyuh
vayāmsi vairad vimathnārann iti

25 ‘You ghost,’ said Yāñavalkya, ‘that you think that it (the heart) would be elsewhere than in ourselves, for if it were anywhere else than in ourselves, the dogs might eat it (the body) or the birds tear it to pieces.’

Cp. Sumsumāra Jātaka

ahaliska ghost, that which disappears by day, aham iṣyate A Madhva means a fool, one who has his knowledge, ahar, in a potential, lka, condition His knowledge is not developed

When the heart leaves the body, the body becomes dead

THE SELF

26. kasmin nu tvam cātmā ca prátiśhitau stha iti prána iti
kasmin nu pránah prátiśhita iti apāna iti kasmin nu apānah
prátiśhita iti. vyāna iti kasmin nu vyānah prátiśhita iti
udāna iti kasmin udānah prátiśhita iti samāna iti sa esa, na
iti na ity ātmā, aghryah, na hi ghrtyate, aśīryah na hi śīryate,
asangah na hi saṣyate, asito na vyathate, na risyati etāny aṣṭān
āyatānām, aslau lokāh, aslau devāh, aṣlau puruṣāh sa yas
tān puruṣān uruhyā prátyulhātyakrānat, tam tuva anupanśadām
purusam prchām, tam cēn me na vavakyasi mūrdhā te vipatisyaṁ tam ha na mene śākalyah, tasya ha mūrdhā vipapāta, api hāsa parmosmo'śthūry apajāraḥ, anyan manyamānāḥ

26 Śākalya said ‘On what are you (your body) and yourself (the heart) supported?’ (Yājñavalkya said) ‘On the prāna (life-breath—umbread).’ ‘On what is prāna supported?’ ‘On the apāna (the outbreath) ’ ‘And on what is the outbreath supported?’ ‘On the vyāna (the diffused or middle breath)’ ‘And on what is the diffused breath supported?’ ‘On the samāna (the equalising breath)’ That self is not thus, not thus It is incomprehensible for it is not comprehended It is indestructible for it is never destroyed It is unattached for it does not attach itself It is unfettered It does not suffer It is not injured These are the eight abodes, the eight worlds, the eight gods, the eight persons He who takes apart and puts together these persons and passes beyond them, that is the person taught in the Upanisads about whom I ask you If you do not explain him to me your head will fall off’ Śākalya did not know him, and his head fell off Indeed robbers took away his bones, thinking they were something else

Brahman is incomprehensible because it goes beyond the attributes of effects sarva-kārya-dharmātītaḥ Ś aśtāḥ unfettered, abaddhah Ś na risyat not destroyed na viṇaśyati Ś parmosnah robbers, taskarāḥ, Ś See Śatapatha Brāhmaṇa XI. 6 3 11

MAN COMPARED TO A TREE

27. atha hovaca, brāhmaṇā bhagavanto, yo vah kāmayate sa mā prchātu, sarve vā mā prchāta, yo vah kāmayate, tam vah prchām, sarvān vah prchāmītī te ha brāhmaṇā na dadhrṣuḥ. 27 Then he (Yājñavalkya) said. ‘Venerable Brāhmaṇas whosoever among you wishes to do so, may question me or you may all question me or I will question him of you who wishes (to be questioned) or I will question all of you’ Those Brāhmaṇas, however, did not dare (to say anything)

28 tan hastāḥ ślokāḥ papraccha

1 yathā vrksa vanaspatik, tathāvā paruso’mrśā
tasya lomāṁ pārṇāṁ, tvag asyoṭpātrāṁ bāhūḥ
2 tvaca evāśya rudhram prasyanti, tvaca utpataḥ,
tasmāt, tad átṛmāḥ praiti, raso vrksād vāhatal
He questioned them with the following verses

1 'As is a mighty tree so, indeed, is a man, his hairs are leaves and his skin is its outer bark
2 'From his skin blood flows forth and sap from the skin (of the tree) Therefore when a man is wounded blood flows as sap from a tree that is struck
3 'His flesh is its inner bark, his nerves are tough like inner fibres. His bones are the wood within and the marrow is made resembling the pith
4. 'A tree when it is felled springs up from its root in a newer form, from what tree does man spring forth when he is cut off by death?
5 'Do not say “from the semen” for that is produced from what is alive (men) A tree springs also from the seed After it is dead it certainly springs again
6. 'If a tree is pulled up with the root, it will not spring again From what root does a mortal spring forth when he is cut off by death?
7 'When born, he is not born (again) for who should create him again? Brahman who is knowledge, bliss is the final goal of him who offers gifts as well as of him who stands firm and knows (Brahman).

See T U I 10, II 1

amsā ŚIndeed, sahyam Ś

From what root does man spring forth when he is cut off by death? See also Job XIV 7-10 A man struck down by death does not come to life from seed, because human seed comes from the living only while trees springing from grain are seen to come to life after the tree is dead.

jīvātāsa what is alive Philo Judaeus says ‘Are not the parents, as it were, concomitant causes only, while Nature is the highest,
elder and true cause of the begetting of children?' Quis rerum

dunnarum heres II5 Cp St Thomas Aquinas, 'The power of
the soul which is in the semen through the spirit enclosed therein
fashions the body.' Summa Theologica III 32 II
dhanah seed, bijam, bijaruto'pi vrko bhavati, na kevalam kanda-ru-
ha eva $ 

aikyasa certainly, saksa R

ishamanasya brahma-samskasya.

tadvidah, brahmavidah. R Brahman is the principle or the root of a
new life both for those who practise works and for those who,
having relinquished works, stand firm in knowledge.
CHAPTER IV
First Brahmāṇa

INADEQUATE DEFINITIONS OF BRAHMAN

1. Janako ha vardēha āsām cakre atha ha yājnāvalkya āvavrāya tam hovāca yājnāvalkya, kum artham acāritḥ, paśūn icchan, anvantān-tī ubhayam eva, samrāḍ ṛtī hovāca

1. Janaka (King) of Videha was seated (to give audience). Then Yajñāvalkya came up. He (Janaka) said to him, 'Yajñāvalkya, for what purpose have you come, wishing for cattle or for subtle questions?' He (Yajñāvalkya) said (in reply) 'for both, Your Majesty'

āsām cakre was seated, āsanam kṛtvān, āsthāyaṁ dattavān ity arihah, dārsanā-kāmabhyo rājā Ś acāritā āgatōṣ Ś anvantān subtle questions, sūkṣmāntān, sūksma-vastu-mrdayāntān prāśnān attāḥ srotum icchaṁ Ś anoh sūksmasya vastunāḥ pratyagātmāder anām niscayān kartum ity arihah R samrāṭ emperor of India, bhāratasya varṣasya rājā Ś hmaṇval-sētu-paryantasyeti yāval Ṛ

2. yat te kaś cuḍ abravāt tat śrṇavāmeti abravān me jītvā saṁkumh, vāg var brahmēti yathā mātrmān pūrtām ācāryāvān brīyāṭ, tathā tāt saṁkumh abravāt vāg var brahmēt, avaḍaḥ hi kim syāt ity abravāt tu te tasyāyatanam prāṇsthām na me 'bravā ṛtā eka-pād vā ētaḥ, samrāṭ, iti sa var no brūh, yājnāvalkya vāg evāyatanam, ākāśaḥ prāṇsthāḥ, prāṇītyena upāsita ha prāṇatā, yājnāvalkya vāg eva, samrāṭ, iti hovāca vācā vā, samrāṭ, bandānuḥ prāṇāyaḥ, rg-vedo yajur-vedah, sāma-vedo' tharvāṅgara, uḍhāsaḥ, purānam, vāyā ṣuṁaprīsaḥ, bhūtāḥ, sūtān smati anuvyākhyānām, vyaṁhyānǎntam hitam āṣtām pūyaṁ, ayam ca lokah, prāṇ ca lokah, sarvām ca bhūtām vācavya, samrāṭ, prāṇāyaṁte, vāg var, samrāṭ, paramam brahma, namam vāg jahān, sarvānī enam bhūtāṁ abhikṣaraṁ, devo bhūtvā devaṁ āpyey, ya evam vādyān eṣād upāste hasty-rsabhaṁ sahasram dadāmi, iti hovāca janako vaidehah sa hovāca yājnāvalkyaṁ, pītā meṁanyata, nāṇāvaṁśyaḥ hareṇa

2. 'Let me hear what any (of your teachers) may have told you.' Jitvan Šailīṁ told me that "speech, verily, is Brahmā". As one who has a mother, father and teacher should say, so
IV. 13

Brhad-āranyaka Upanisad 247

did Sailim say that speech is Brahman, for what can one have who cannot speak? ‘But did he tell you the abode and the support (of the Brahman)?’ ‘He did not tell me.’ ‘This Brahman is only one-footed, Your Majesty.’ ‘Verily, Yājñavalkya, do tell us.’ ‘Its abode is just speech, its support space. One should worship it as intelligence.’ ‘What is the nature of that intelligence, Yājñavalkya?’ ‘Just speech, Your Majesty,’ said he (Yājñavalkya). ‘Verily, by speech, Your Majesty, a friend is recognised by speech alone, Your Majesty.’ ‘This Brahman is only one-footed, Your Majesty,’ Yajñavalkya said, ‘Verily, by speech, Your Majesty, a friend is recognised by speech alone, Your Majesty.’

Janaka (King) of Videha said, ‘I shall give you a thousand cows with a bull as large as an elephant.’ Yājñavalkya said, ‘My father thought that one should not accept gifts without having instructed.’

prajñā intelligence Vāk is Logos, wisdom

Vijñāna is discrimination, thought, excogitation. It is logical knowledge which is a preparation for prajñā or intuitive wisdom. Prajñā is the wisdom that sets free, that shatters the bondage of suffering and desire. It is related to the Greek prognosis, knowledge a priori as distinct from sannyās or knowledge by observation. Cp. the Buddhist Prajñāpāramitā

sannyāsa means for Ś, consciousness of one’s personality. uñesa-vyāna.

See Ś on BU IV. 5 13

abode āyatana nāma śarīram. Ś

support āmartri aps kālesu ya aśrayah Ś
eka-pād one-footed, the instruction is partial only, not complete as one who has a mother, father, teacher. As one who has been taught well at home by his mother, then by his father and then by a teacher without having instructed. śisyam kṛtārtham akṛtvā śisyād āhanam na hareteśi mama pīḍā manyata.

3 yad eva te kaś ca ablavrī tat śravāme. ablavrīn ma nānakā śailbāyanah, prāno vai brahmem yathā mātrman pīṭrmaṇ ācāryavān brūyā, tathā tat śailbāyano’bravrī, prāno vai brahmem, aprānato hi kim syād iti ablavrī tu te tasyāyatanam praṭisṭham. na me’bravrī iti eka-pād vā utat, samṛd, iti. sa vai no brūṁ, yājñavalkya, prāna evāyatanam, ākāsah praṭisṭhā,
The Principal Upamatsads  

4. 7 4

priyam ity enda upastita, kā priyatā, yājñavalkya, prāna eva,
samrād, iti hovaca prānasya vai, samrāt, kāmāyādyāyam yājayah,
aprātyṣghryasya pratigrhānāṁ, api tatra vadhāsankham bhavah,
√yam diśam eti, prāνasyava, samrāt, kāmāya, prāno vai, samrāt,
paramam brahma, namam prāno jahāt, sarvāḥy anam bhūtany
abhisaranti, devo bhūtvā devān apyey, ya evam vādhān etad
upāste. hasty-rsabham sahasram daddmt,

3 'Let me hear whatever any one (of your teachers) may have
told you!' Udanka Saūlbāyana told me that the vital breath,
verily, is Brahman. As one who has a mother, father, teacher
should say, so did that Saūlbāyana say that the vital breath
is Brahman, for what can one have who has not the vital
breath?' 'But did he tell you the abode and the support?'
'He did not tell me.' 'This Brahman is only one-footed, Your
Majesty.' 'Verily, Yājñavalkya, do tell us.' 'Life, verily, is its
abode and space its support. Verily, one should worship
it as the dear.' 'What is the nature of that dearness, Yājñava-
kya?' 'The vital breath itself, Your Majesty,' said he, 'Verily,
out of love for life, Your Majesty, one offers sacrifices for him
for whom one should not offer sacrifices, one accepts gifts from
one from whom they should not be accepted. Out of just
love for life, Your Majesty, there arises fear of being in whatever
direction one goes.' Life is, in truth, Your Majesty, the highest
Brahman. Life does not desert him, who, knowing thus, worships
it as such. All beings approach him. Having become a god, he
goes even to the gods.' Janaka (King) of Videha said, 'I shall
give you a thousand cows with a bull as large as an elephant.'
Yājñavalkya said, 'My father thought that one should not
accept (gifts) without having instructed.'

pratigraha that which is received, a gift
life does not desert him he will live long, divghāyur bhavati R
Let me hear what any one (of your teachers) may have told you. 'Barku Vârsna told me that the eye, verily, is Brahman. As one who has a mother, father, teacher should say, so did that Vârsna say that the eye, verily, is Brahman for what can one have who cannot see? 'But did he tell you the abode and the support?' 'He did not tell me.' 'This Brahman is only one-footed, Your Majesty.' 'Verily, Yâñâvalkya, do tell us.' 'The eye, verily, is its abode and space its support, verily one should worship it as truth.' 'What is the nature of truth, Yâñâvalkya?' 'The eye itself, Your Majesty,' said he (Yâñâvalkya) 'Verily, Your Majesty, when they say to a man who sees with his eyes, "have you seen?" and he answers, "I have seen" that is the truth; verily, Your Majesty, the eye is the highest Brahman. The eye does not desert him, who knowing thus, worships it as such. All beings approach him. Having become a god, he goes even to the gods.' Janaka (King) of Videha said, 'I shall give you a thousand cows with a bull as large as an elephant.' Yâñâvalkya said, 'My father thought that one should not accept (gifts) without having instructed.'

What is seen with the eye is regarded as more authoritative than what is perceived by the other senses, so it is said to be true: yat tu ca ākṣusā ārṣtam tad avyabhicārāt satyam eva bhavati. Ś; ca ākṣusā ārṣtam na vismarah R

5 yad eva te haś cid abraṇī, tat śrñavāmeti. abraṇī me gardhabhānvīto bhāraḍvājaḥ śrōtram vai brahmaṁ yathā mātr-mān ūtprāmaṇān acāryavān brūyāt, tathā tatt bhāraḍvājo'braṇīt. śrōtram vai brahmaṁ, aśrṇvālo hi kim syād iti. abraṇī tu te tasyāyatanam pratiśhām na me'braṇīt iti. eka-pādā vā etat, samrād, iti. sa vai no brūhi, yāñāvalkya. śrōtram evāyatanam, ākāśah pratisthā, ananta āty ena vá upāśita kā anantaṁ, yāñāvalkya, ādiśa eva, samrād, tu hovâca tasmād vai, samrād, aṣ̄i yām kām ca diśāma gacchante, navāsyā anilān gacchante, anilā hādiśa diśo vai, samrāt, śrōtram. śrōtram vai, samrāt, pratham brahma naśnam śrōtram jahāti, sarvāno enam bhūtāni abhik-ṣaranti, devo bhūtvā devān āpyeti, ya evam viśvān etad upāste.
hasty-\textit{rsabham sahasram} \textit{dadāmi in} hovāca \textit{janako} \textit{vaidēkah}, sa hovāca \textit{yājñavalkyaḥ}, \textit{pita} me\textit{\'manyata}, nānana\textit{\'uṣṣya haretei}.

5 'Let me hear what any one (of your teachers) may have told you 'Gardhabhīvipiṭa Bhāradvāja told me that the ear, verily, is \textit{Brahman}. As one who has a mother, father, teacher should say, so did that Bhāradvāja say that the ear, verily, is \textit{Brahman}; for what can one have who cannot hear' 'But did he tell you the abode and the support?' 'He did not tell me 'This \textit{Brahman} is only one-footed, Your Majesty 'Verily, \textit{Yājñavalkya}, do tell us 'The ear verily, is its abode and space its support; verily, one should worship it as the endless 'What is the nature of endlesness, \textit{Yājñavalkya} 'The quarters themselves, Your Majesty,' said he (\textit{Yājñavalkya}). 'Therefore, Your Majesty, to whatever quarter one goes, he does not come to the end of it for the quarters are endless Verily, Your Majesty, the quarters are the ear and the ear, Your Majesty, is the highest \textit{Brahman} The ear does not desert him, who, knowing this, worships it as such All beings approach him Having become a god he goes even to the gods 'Janaka (King) of Videha said, 'I shall give you a thousand cows with a bull as large as an elephant '\textit{Yājñavalkya} said, 'My father thought that one should not accept (gifts) without having instructed'

6. \textit{yat eva kaś ciḍ abraviṭ tat śrnavāmeś abraviṅ me satyakāmo jābālaḥ, mano vaś brahmeś yathā mātrmaṇaḥ piṭrmaṇaḥ ācāryavāṃ brahmeś, tathā taj jābālo-braḥvī, mano vaś brahmeś, amanaśo hi kim syād iti abraviṅ tu te tasyāyatanam prāsthiṃ na me\textit{\'braviṅ ti eka-pāḍ vē etat samrāḍ ti tī sa vai no bruḥ, yājñavalkya mana evāyatanam, ākāśah prāsthiḥ, ānanda tī etad upāśita, kā ānandatā, yājñavalkya mana eva, samrāḍ, ti hovāca, manasaḥ vai, samrāḍ śṛvyam abhāḥśāyaḥ, tasyāṃ pratiśriṃ pūtra jāyate, sa ānandah, mano vaś, samrāḍ, ānandaḥ, mano vaś, samrāḍ, īnnaṃ brahma namam mano jāhāte, sarvāṇaṇaḥ bhūtānabhisvaranti, deva bhūtā devān apyaṭe, ya evam vidvāni etad upāṣte hasty-\textit{rsabham sahasraṃ} \textit{dadāmi}, ti hovāca \textit{janako} \textit{vaidēkah} sa hovāca yājñavalkyah, \textit{pita} me\textit{\'manyata}, nānana\textit{\'uṣṣya haretei}.

6. 'Let me hear what any one (of your teachers) may have told you 'Satyakāma Jābāla told me that the mind, verily, is \textit{Brahman}. As one who has a mother, father and teacher should say, so did that Jābāla say that the mind, verily, is \textit{Brahman}, for what can one have who is without a mind?' 'But did he tell you the abode and the support?' 'He did not
IV I. 7.  Brhad-árañyaka Upanisad  251
tell me.' 'This Brahman is only one-footed, Your Majesty.'
'Verily, Yajñavalkya, do tell us.' 'The mind, verily, is its abode
and the space its support. Verily one should worship it as the
blissful.' 'What is the nature of blissfulness, Yajñavalkya?'
'Just the mind, Your Majesty,' said he. 'Verily, Your Majesty,
by the mind one takes to a woman. A son resembling him is
born of her. He is (the source of) bliss. Verily, mind, Your
Majesty, is the highest Brahman. The mind never deserts him
who knowing thus worships it as such. All beings approach
him. Having become a god, he goes even to the gods.' Janaka
(King) of Videha said, 'I shall give you a thousand cows with
a bull as large as an elephant.' Yajñavalkya said. 'My father
thought that one should not accept (gifts) without having
instructed.'

7. yañ eva kañ cid abravít, tat śrnavāmeti. abravīn me vidagdhaḥ
śākalyah, hrdayam vai brahmēti, yathā mātrmān pīrmān
ācāryavān brīyāt, tathā tat śākalyo'bravīt, hrdayam vai brahmēti,
ahrdayasya hi kim syād iti. abravīt tu te tasyāyatanam prātis-
thaṃ na me'bravīd iti eka-pāḍ vā, etat, samrād, iti sa var no
brūhi, yajñavalkya. hrdayam evāyatanam, ākāśah prātisgha,
sthier ity enad upāśita kā sīhītā, yajñavalkya. hrdayam eva
samrād, iti hovāca, hrdayam vai, samrāt, sarvesam bhūtānām
āyatanam, hrdayam vai, samrāt, sarvesam bhūtānām prātisgha,
hrdaye hy eva, samrāt, sarvām būtām prātisghātām bhavantu.
hrdayam vai, samrāt, paramam brahma. namam hrdayam
jāhāti, sarvāmy enam bhūtāny abhikṣaraṇā, deva bhūtāv devān
āyate, ya evam vidvān etad upāste. hasty rsabham sahasram
dādāmū, iti hovāca janako vairēhā. sa hovāca yajñavalkyaḥ,
piśā me'manyata nānanuśhyā hareteṣī.

7. 'Let me hear what any one (of your teachers) may have
told you.' Vidagdha Śākalya told me that the heart, verily,
is Brahman. As one who has a mother, father, teacher should
say, so did that Šākalya say that the heart, verily, is Brahman
for what can one have who is without a heart?' 'But did he
tell you the abode and the support?' 'He did not tell me.'
'This Brahman is only one-footed, Your Majesty.' 'Verily,
Yajñavalkya, do tell us.' 'The heart, verily, is its abode
and the space its support. One should worship it as the stable.'
'What is the nature of stability, Yajñavalkya?' 'Just the heart,
Your Majesty,' he (Yajñavalkya) said; 'the heart, Your
Majesty, is the abode of all things and the heart, Your Majesty,
is the support of all beings. On the heart, Your Majesty, all beings are supported. The heart, verily, Your Majesty, is the Supreme Brahman. The heart never deserts him who knowing thus, worships it as such. All beings approach him. Having become a god, he goes even to the gods.' Janaka (King) of Videha said, 'I shall give you a thousand cows with a bull as large as an elephant.' Yajñavalkya said, 'My father thought that one should not accept (gifts) without having instructed.'

See III. 9. 24

Second Brāhmaṇa

CONCERNING THE SOUL

Janaka, descending from his lounge and approaching, said 'Salutations to you, Yajñavalkya, please instruct me.' He (Yajñavalkya) said 'As one who wishes to go a long distance, Your Majesty, would secure a chariot or a ship, even so you have a mind well equipped with the teachings of the Upamāsadṛṣṭa. You are likewise honoured and wealthy, you have studied the Vedas and heard the Upamāsads. Where will you go when you are released (from this body) in its afterlife?' (Janaka said) 'Venerable Sir, I do not know where I shall go,' (Yajñavalkya said) 'Then truly I shall tell you that, where you will go.' (Janaka said) 'Tell me, Venerable Sir.'

The theoretical knowledge of the Vedas and the Upamāsads is not enough, for it does not remove fear. We require knowledge of Self or Brahman for salvation. Evam sarva-vibhoot-handhato'pt sam bhaya-mādhyāstha eva paramātmanāna vinā akṛtārtha eva tāvat. Ś.
vā etam indhāṃ santam indra ity ācaksate parokṣenaiva, parokṣa-prāyā uṣa hi devāḥ, pratyakṣa-dvāsah

2. 'Indha by name is this person who is in the right eye. Him, verily, who is that Indha people call Indra, indirectly, for the gods are fond of the indirect, as it were, they dislike the direct (or the evident).

Indha is the self, identified with the physical self.

3. athaitad vāme'ksanī purusa-rūpam, esāsya patni virāt, tayor esa saṁstāvo ya eso'ntar-hṛdaya ākāsah, athaisnayor etad annam ya eso'ntar-hṛdaye lohita-pindah, athaisnayor etat prāvaranam yad etad antar-hṛdaye jālakam iva; athaisnayor esa śrīḥ samcaranī yāsa hṛdayād uśāhvā nādy uccarati. yathā keśaḥ sahasradhā bhūmah evam asyartā hitā nāma nāgyo'ntar-hṛdaye praitihitā bhavanti, etāḥḥār vy etad āśravād āśravati; tasmād esa pravviktāhāratara vavva bhavaty asmāc cārīrād ātmanah

3. Now that which is in the form of a person in the left eye is his wife Virāj. Their place of union is the space within the heart. Their food is the red (of blood) lump in the heart. Their covering is the net-like structure in the heart. Their path for moving is that channel which goes upward from the heart; like a hair divided a thousandfold, so are the channels called hitā which are established within the heart. Through these flows that which flows on. Therefore that (self composed of Indha and Virāj) is, as it were, an eater of finer food than the bodily self.

Indra is Vaisvānara and Virāj or matter is said to be his wife, for it is the object of enjoyment, bhogayatad eva. Ś samstāva place of union, literally the place where they sing praises together, the meeting-place. 

srīḥ path, mārgah Ś

The subtle body is nourished by finer food than the gross: tasmāc cārīrād ātmanah vaisvānaratī taśaśah sūkṣmānṇapacanto bhavati.

In the dream state the self is identified with the subtle body.

4 tasya práciḥ dīk prāṅcaḥ prāṅah, daksinā ṣa ṣa ṣa ṣa ṣa prāṅah, prāciḥ dīk praśyaṅcaḥ prāṅah, uḍicī ṣa ṣa cām prāṅah, ṣa ṣa ṣa prāṅah, prāciḥ dīk prāṅah, uḍicī ṣa ṣa prāṅah, uḍicī ṣa ṣa prāṅah, sarvā dīṣaḥ, sarve prāṅah, sa esa neti nety ātimā agrhyah na hi grhyate; aṣṭaḥ, na hi śrīyate; asaṅgaḥ na hi saṅyate, asto na vyathate; na saṅyate abhayayā va, janaka, praśptosva, tava havaḥ yājñavalkyaḥ, sa havaḥ janako vaidehah, abhayam tvā gacchatāt, yājñavalkya,
yo nah, bhagavan, abhayam vedayase, namas te'stu, ime videhā
ayam aham asmīti

4 'Of him the eastern direction is the eastern breaths, the
southern direction is the southern breaths, the western
direction is the western breaths, the northern direction is the northern
breaths, the upper direction is the upper breaths, the lower
direction is the lower breaths, all the quarters are all the
breaths But the self is not this, not this He is incompre-
hensible for he is never comprehended He is undestructible for
he cannot be destroyed He is unattached for he does not
attach himself He is unfettered, he does not suffer, he is not
injured Verily, Janaka, you have reached (the state of)
fearlessness,' thus said Yājñavalkya Janaka (King) of Videha
said 'May fearlessness come unto you, Yājñavalkya, to you,
Venerable Sir, who make us to know (the state of) fearlessness
Salutations to you Here are the people of Videha, here am I
(at your service)'

See III 9 26
abhayam janma-maranās-nimittā-bhaya-śūnyam Ś

Third Brāhmaṇa

THE LIGHT OF MAN IS THE SELF

I janakam ha vaideham yājñavalkyo jagāma sa mene: na
vadisyā iti aha ha yaj janakaś ca vaideho yājñavalkyaś cāgni- 
hotre samudāte, tasmai ha yājñavalkyo varam dadau sa ha
kāma-praśnam eva uavre, tam hāsmai dadau tam ha samrād
eva pūrvah pārparaccha

I Yājñavalkya came to Janaka (King) of Videha He
thought (to himself) 'I will not talk ' But when (once) Janaka
(King) of Videha and Yājñavalkya discussed together at an
agnihotra ceremony, Yājñavalkya granted the former a boon
He chose to ask any question he wished He granted it to him.
So (now) His Majesty first asked him.

Though Yājñavalkya did not wish to say anything, Janaka
asked him a question, for on a former occasion Yājñavalkya per-
mitted Janaka to ask him any questions he liked See Satapatha
Brāhmaṇa XI 6.2 10

Sometimes sa mene na vadisyā iti is read as sam enena vadisyā
Yājñavalkya came to Janaka intending to speak with him. This is only an ingenious conjecture

2. yājñavalkya, kim-yyotir ayam purusa iti āditya-yyotih, samrāt, iti hovāca, ādityena-vāyam jyotisāste, palyayate, karma kurute, vipalyetīti. evam evastat, yājñavalkya.

2 'What light does a person here have? (What serves as the light for man?)' He has the light of the sun, Your Majesty,' he said, 'for with the sun indeed as the light, one sits, moves about, does one's work and returns.' 'Just so, Yājñavalkya.'

3. astam ita āditye, yājñavalkya, kim-yyotir evāyam purusa iti candrama evāsyā jyotir bhavati, candramasavāyām jyotisāste, palyayate, karma kurute, vipalyetīti evam evastat, yājñavalkya

3 When the sun has set, Yājñavalkya, what light does a person here have?' 'The moon, indeed, is his light, for with the moon indeed as the light, one sits, moves about, does one's work and returns.' 'Just so, Yājñavalkya.'

4. astam ita āditye, yājñavalkya, candramasy astam ite, kim-yyotir evāyam purusa iti. agnir evāsyā jyotir bhavati, agnnavāyām jyotisāste, palyayate, karma kurute, vipalyetīti evam evastat, yājñavalkya

4 When the sun has set, Yājñavalkya, and the moon has set, what light does a person here have? 'The fire, indeed, is his light, for with the fire, indeed as the light, one sits, moves about, does one's work and returns.' 'Just so, Yājñavalkya.'

5 astam ita āditye, yājñavalkya, candramasi astam ite, śānte agnau, kim-yyotir evāyam purusa iti vāg evāsyā jyotir bhavati, vācavāyām jyotisāste, palyayate, karma kurute, vipalyetīti tasmād vas, samrād, apī yām śānti na viniyāyate, atha yātra vāg uccaraṇā, upavātra tatra nyetīti evam evastat, yājñavalkya

5 'When the sun has set, Yājñavalkya, and the moon has set and the fire has gone out, what light does a person here have?' 'Speech, indeed, is his light for with speech, indeed, as the light, one sits, moves about, does one's work and returns. Therefore, Your Majesty, even where one's own hand is not discerned there when speech is uttered one goes towards it.' 'Just so, Yājñavalkya.'

sānti speech, vāg iti śabdāḥ parghyate. Ś.

6. astam ita āditye, yājñavalkya, candramasy astam ite, śānte agnau, śāntāyām vācī, kim-yyotir evāyam purusa iti. ātmavāsyā
6. ‘When the sun has set, Yājñavalkya, and the moon has
set, and the fire has gone out and speech has stopped, what
light does a person here have?’ ‘The self, indeed, is his light,’
said he, ‘for with the self, indeed, as the light, one sits, moves
about, does one’s work and returns.’

This self is present in all the states of waking, dream and sleep.
It is the light different from one’s body and organs and illumines
them though it is itself not illumined by anything else kārya-kara-
na-svāvatva-samghāta-vyatiriktaṁ, kārya-karanāvahāsakaṁ, ādi-
yādā bāhya-jyotirvat svayam anyenānavadhāsyaṁ anaṁ abhūdiyate
jyotih

THE DIFFERENT STATES OF THE SELF

7 katama ātmeti yo’gam vijnānamayaṁ ātmaneṣu, hry
antarjyotish纯净 sa samānah sann ubhau lokāv anusañcaraṁ,
dhyāyatva lelāyatva, sa hi svapno bhūtvā, unam lokam atik-
rāmam, mṛtyo rūpāṁ

7 ‘Which is the self?’ ‘The person here who consists of
knowledge among the senses, the light within the heart. He
remaining the same, wanders along the two worlds seeming to
think, seeming to move about. He on becoming asleep (getting
into dream condition), transcends this world and the forms of
death seemingly think’ he does not really think but only witnesses the acts
of thought seemingly move about Thought and action do not belong to the real
nature of the self. The universal self appears limited on account of
the conjunction of the self, with buddhi or understanding, with its
modifications of desire and aversion, pleasure and pain. In the state
of liberation the connection with understanding terminates yāvad
ayam ātmā samsāri bhavati, tāvad eva asya buddhi-samyogah, na tu
paramārthataḥ, ātmanah samsārtavam buddhi-samyogad āva S B.
II 3 30

who consists of knowledge Ś argues that the self is so called because
we fail to discriminate its association with the limiting adjunct.
buddhi-vijnānopādhi-samparkānnekād vijnānamaya tṛty ucayate
svapno bhūtvā svapnāvastho bhūtvā

8 sa vā ayam puruso jayamānah, śarīram, abhisampaśyamā-
nah pāpabhīḥḥ samsrīyate, sa ukrāman, mṛtyamānah pāpmano
vijnāti
8. 'Verily, this person, when he is born and obtains a body, becomes connected with evils. When he departs, on dying he leaves all evils behind.

evils sources of good and evil, body and the organs: पापमसाम- 

वैधर्माधर्माध्रयाय कृया-करानां। सः सम्यक्याते becomes connected, सर्वक्याते। व्याहूः: leaves behind, परियाजते।

g 9 tasya vā etasya पुरुसायस्य द्वे एवा श्याने भवाताः: दानं तथा परा-लोका-श्यानं तम; संदिह्याम त्रिश्याम स्वाप्ना-श्यानं; तस्मिन संदिह्ये श्याने तिस्यानम्, उद्वे श्याने पश्याति, दानं तथा परालोका- 

श्यानं त्वा यथाग्रामोऽयम परा-लोका-श्याने भवाति; तम अक्रामम् अक्राम्या, उव्हयां पाप्माना अनानदानः क पश्याति, 

sa yatra प्रसवपितः, अस्य लोकस्य सर्ववातो मात्रम् अपादाया, स्वायम् विकात्या, स्वायम् निर्माया, सुवा भासा, सुवा ज्योतिः 

प्रसवपितः; आऽयम् पूरसाह स्वयाम् ज्योतिः भवाति।

9 'Verily, there are just two states of this person (the state of being in) this world and the state of being in the other world. There is an intermediate third state, that of being in sleep (dream). By standing in this intermediate state one sees both those states, of being in this world and of being in the other world. Now whatever the way is to the state of being in the other world, having obtained that way one sees both the evils (of this world) and the joys (of the other world) When he goes to sleep he takes along the material of this all-embracing world, himself tears it apart, himself builds it up; he sleeps (dreams) by his own brightness, by his own light. In that state the person becomes self-illuminated.

संदिह्यम्: इंद्रेण तत्काल्यते, स्वाच्छेन स्वायते, अन्तः एवं अन्तः अहं प्रवन इत्य्यादि। स्त्राज्ञाते व्याहू: व्याहुः, अनुभावित।

sandhyam: intermediate state: literally, the junction, sandhu, of the two 

अक्रमः: the way, that by which one proceeds, support or outfit 

अक्रमते: the manner by which one proceeds.सः हेप्तियान, अक्रमाय अक्रमद्याय, अवस्माथाः। वे अल्पविद्यमना विश्वास्तिः, अवस्माथाः। वे अल्पविद्यमना विश्वास्तिः, अवस्माथाः।

pravapyati: sleeps, dreams, स्वायम् अनुभावित। र।

10. na tatra रथाः, na रथाय-घोषा, na पांथानो भवानि; अथारथाः, रथाय-घोषा, पाताय श्रीतः; na तत्रानन्दाः, मुदाः 

प्रमुदो भवानि, अत्तानन्दाः, मुदाः, प्रमुदाः श्रीतः; na तत्रायेवात्ताः घुष्करिजिया श्रवणियो भवानि; अथावेसाताः, 

घुष्करिजिया स्रवणियी स्मृतये sa hi karti.

10. 'There are no chariots there, nor animals to be yoked to
them, no roads but he creates (projects from himself) chariots, animals to be yoked to them and roads There are no joys there, no pleasures, no delights, but he creates joys, pleasures and delights There are no tanks there, no lotus pools, no rivers, but he creates tanks, lotus-pools and rivers He, indeed, is the agent (maker or creator)

According to Ś the agency attributed to the self is only figurative The light of the self, which is pure intelligence, illumines the body and organs through the internal organ and they perform their functions being illumined by it ya ca ca-nātaka-sūtradhāraḥ sarveśvaraḥ klau la trika kartā
dsāna-prapañca-nātaka-sūtradhāraḥ sarveśvaraḥ klau la trika kartā

According to R, the agent is the Supreme Lord, sakala-prapañca-nātaka-sūtradhāraḥ sarveśvaraḥ klau la trika kartā
tad ete ślokā bhavanti:

svapnena śaṁvam abhiniprakāhyāsuptah suptaṁ abhisākaṣiti; śukram ādaśya punar ati sthānam, hiranmayah puṣuṣa eka-hamsah

On this there are the following verses Having struck down in sleep what belongs to the body, he himself sleepless looks down, on the sleeping (senses) Having taken to himself light he goes again to his place, the golden person, the lonely swan (the one spirit)

While one is in the state of dream, the self makes the body to sleep but the self remains awake and notices the impressions of the deeds, that have been left upon the mind By associating himself with the consciousness of the sense-organs, the self causes the body to awake the golden person the light that is pure intelligence, hiranya-maya iva ca nay atya svabhāvah Ś

Sleep is the indispensable condition of physical health and mental sanity In sound sleep there is a respite from craving and aversions, fears and anxieties In that state the individual is obscurely at one with the divine ground of all being the lonely swan he moves alone in the waking and dream states, in this world and the next eko jāgrat svapnena-lokā-para-lokā-śā chā cātitya eka-hamsah Ś sa hah so'ham 'That I am', hamsa, a swan, the symbol of the spirit of the universe

prāṇena raksam avaram kulāyaṁ bahūṣh kulāyaṁ-amṛtasaṁ caritvā, sa śakte amṛto yatrap kāmam, hiryan-maya puṣuṣa ekha- hamsah
IV. 3 12. Brhad-āranyaka Upaniṣad

12. Guarding his low nest with the vital breath, the immortal moves out of the nest. That immortal one goes wherever he likes, the golden person, the lonely bird.

avaram low, nikrastam, anekāsuras-samghātatvād atyanta-bīhatsam Ś
kulāyam nest, nidam, śarīram Ś
īyate goes, gacchati Ś The eternal self goes wherever he desires

13. svapnānta uccāvacam tyamāno rūpām devah kurute bahūṁ
uteva strībhih saha modāmānāḥ jaksat, utevāpi bhayāni paśyan.

13 'In the state of dream going up and down, the god makes many forms for himself, now as it were enjoying himself in the company of women or laughing or even beholding fearful sights.

svapnānte in the state of dream, svapna-sthāne Ś. in the middle of a dream, svapna-madhya, anta-sabdha madhya-vacanah R.

14. ārāmam asya paśyanti, na tam paśyati kaś cana
iti tam nāyatam bodhayed ity āhuḥ, durbhāsuyam hāsmai
bhavati, yam esa na prātipadyate. aho khalv āhuḥ, jāgaria-deśa
evāsyasah, yām hi eva jāgri paśyati, tām supta iti atrāyam
purusah svayam-jyotir bhavati so'ham bhagavate sahasrām
dādam, ata īrāhvan vimoksāya brūhitu.

14 'Everyone sees his sport but himself no one ever sees Therefore they say that one should not wake him (the sleeping person) suddenly, for it is difficult to cure if he does not get back (rightly to his body) Others, however, say that (the state of sleep) is just his waking state for whatever objects he sees when awake, those too, he sees, when asleep, (not so) for in the dream state the person is self-illuminated ' Janaka said, 'I give you a thousand (cows), Venerable Sir, please instruct me further, for the sake of my liberation.'

himself no one ever sees everyone is aware of the experiences but no one sees the experiencer, regret is expressed that the self so near to us is yet unperceived by us. yac-chakya-darśanam apy
dhāni tam na paśyati, lokam praty anukṛśam darśayat śrutih. Ś.
one should not wake the sleeping person suddenly: this has reference to the popular belief that the self leaves the body in the dream state.

āyatam sleeping, gadha-suptam R.

To disprove the theory of self-illumination it is said that the state of dream is the same as that of waking as we see in dreams what we see in the waking state. This is wrong because in dreams the senses cease to function, so only the light inherent in the self is active in the dream state.
15 sa vā esa etasmin samprassāde ratvā caērivā  
punyam ca pāpam ca, punah pratīnyāyam pratyony ā  
svaapnāyaśva, sa yat tatra kum cit āpasyati ananvāgata;  
bhavati, asango hy ayam purusa iti evam evavat, yājñavāl  
so'hams bhagavate sahasram dadāmu, ata ārdhvaṃ vinnokṣā  
brahit.

15 ‘After having tasted enjoyment in this state of  
sleep, after having roamed about and seen good and evil  
returns again as he came to the place from which he started  
(the place of sleep) to dream Whatever he sees in that state, he  
is not followed (affected) by it for this person is not attached  
(to anything) ’ (Janaka said) ‘Just so, Yājñavalkya, I give you  
a thousand (cows) Venerable Sir, please instruct me further,  
for the sake of my liberation

samprasadā deep sleep, the state of highest serenity, samyak  
pratīnyāyam asmumn iti samprasadān ś The true nature of the self  
remains unaffected

pratīnyāyam—yathāṇyāyam, yathāgatam, u ayah, nyāyah, ayanam  
āyah, na gamanam, punah pūrva-gamana-vasparītyena yad āgamanam,  
sa pratīnyāyak, yathāgatam punar ācchātity arthān ś.

16 sa vā esa etasmin svapne ratvā drṣṭvavā puṇyam  
ca pāpam ca, punah, pratīnyāyam pratyony ādravat buddhān-  
tāyava sa yat tatra kum cit āpasyati, ananvāgatas tena bhavat  
asango hy ayam, purusa iti evam evavat, yājñavalkya so'hams  
bhagavate sahasram dadāmu, ata ārdhvaṃ vinnokṣāyaṃ brahiś.

16 ‘After having tasted enjoyment in this state of dream,  
after having roamed about and seen good and evil, he returns  
again as he came to the place from which he started to the  
state of waking Whatever he sees in that state he is not  
followed (affected) by it for this person is not attached (to  
anything) ’ (Janaka said) ‘Just so, Yājñavalkya, I give you a  
thousand (cows) Venerable Sir, please instruct me further for  
the sake of my liberation

buddhāntāyava the state of waking, pārūṇa-sthānāya ś.

17. sa vā esa etasmin buddhānte ratvā drṣṭvavā puṇyam  
ca pāpam ca, punah pratīnyāyam pratyony ādravati svapnān-  
tāyava

17 ‘After having had enjoyment in this state of waking,  
after having roamed about and seen good and evil, he returns  
again as he came to the place from which he started, the state  
of dream (or that of deep sleep)"
IV. 3. 20.  
Brhad-āranyaka Upanisad  

Ś says that svapnānta may also be interpreted as deep sleep susūpī. The self is unaffected in all the three states of waking, dream and sleep avasthā-trayeḥ, asangatvam anānvaṣeṣatvam cātmanah siddham cet Ā

18 'Even as a large fish moves along both banks of a river, the hither and the further, so also this person moves along both these states, the state of dream (or sleep) and the state of waking.

The self is different from the body and the organs. In the waking state it appears, through ignorance, as connected with attachments and death, in the dream state as connected with desire but free from the forms of death, in the state of deep sleep it is perfectly serene and unattached. The sense of this passage is that the Self is by nature, eternal, free, enlightened and pure. Ś Even as a large fish moves from one bank of a river to another, so does the self move between dreaming and waking.

THE SELF IN DEEP SLEEP

19 'As a falcon or any other (swift) bird having flown around in the sky becomes weary, folds its wings and is borne down to its nest, even so this person hastens to that state (of self) where he desires no desires and sees no dream.

20 'In him, verily, are those channels called hitā, which are as fine as a hair divided a thousandfold and filled with white, blue, yellow, green and red (fluids). Now when (he feels) as if he were being killed, as if he were being overpowered, as if he
were pursued by an elephant, as if he were falling into a well, he thinks (imagines) through ignorance whatever fear he has seen (experienced) in the waking state. But when he thinks that he is a god, as it were, that he is a king, as it were, that I am all this, that is his highest world.

hitā See II 1 19, IV. 2 3 The subtle body is said to be in these channels.

The place where the two selves unite is the heart. They have a path in common. The vein susumnā leads upwards from the heart to the top of the skull. See C U VIII 6 6. When their union takes place, self-consciousness disappears as well as the distinction between the outer and the inner world. The highest reality, the all-consciousness, free from fear and grief is reached.

Dream states are traced to impressions of waking experiences. Ignorance avidyā is not natural to the self, if so it cannot be removed even as heat and light cannot be removed from the sun. na ātma-dharmo'vidyā na hi svabhāvākṣyocchittā ātma-cetā apy upapādyate savitur va uṣṇya-prakāśayoh.

21 tad vā asyaistad aticchando'pahata-pāmābhayam rūpam tad yathā priyayā strīyā samprāśvako na bāhyam kim ca na veda nāntaram, evam evāyaṁ bhūtrieḥ prājñenātmanā samprāśvako na bāhyam kim ca na veda nāntaram tad vā asyaistad apta-kāmam, ātma-kāmam, a-kāmam rūpam śokāntaram.

21 This verily, is his form which is free from craving, free from evils, free from fear. As a man when in the embrace of his beloved wife knows nothing without or within, so the person when in the embrace of the intelligent self knows nothing without or within. That, verily, is his form in which his desire is fulfilled, in which the self is his desire, in which he is without desire, free from any sorrow.

Beyond desires chandāh kāmah atigatah chando yasmat rūpāt tad aticchandam rūpam.

śokāntaram free from any sorrow. soka-varjitaṁ.

The analogy of man and wife is given to show that it is not a state of unconsciousness.

We get on earth to the Kingdom of heaven. In sex intercourse when it is rightly conceived, we have an act of pure delight which is not mere physical satisfaction but a psycho-spiritual communion. The rich deep fulfilment of love between a man and woman is a condition of earthly beatitude so simple, so natural and so real, that it is the happiest of all earthly conditions and many mystics employ this as the symbol of divine communion. The mystic union of the finite and the divine is compared in this passage to the self-
oblivion of earthly lovers where each is the other. It is a fuller identity than the mere sympathetic understanding of two individuals.

In Vaisnava literature the soul pining for union with God is said to be the bride and the divine love which sanctifies, purifies and elevates the soul to itself is said to be the bridegroom.

St Bernard speaks of the highest contemplation as spiritual marriage which impels the soul to go forth to bear spiritual offspring to the Lord Richard of St Victor, St Bernard’s contemporary, dwells upon four phases of spiritual marriage—espousals, marriage, wedlocks, child-bearing John Ruysbroeck’s chief work is called The Adornment of the Spiritual Marriage St John of the Cross says ‘The end I have in view is the divine embracing, the union of the soul with the divine substance. In this loving obscure knowledge God unites Himself with the soul eminently and divinely’ Ascent of Carmel II 24.

God, for some Sufis, is the Eternal Feminine The Muslim poet Wali of Delh composed love poems in which the lover is God and the loved one sought is the human soul invited to unite with God

22 atra pitā' putā bhavati, matā'mātā, lokāh alokāh, devā adevāh, vedā avedāh, atra steno'steno bhavati bhrūyahābhruinahā, candālo' candālal, paulkaso' paulkasah, śramano'sramanah, tāpaso'tāpasah, ananvāgamam pūnyena, ananvāgamam pāpena, tīrno hi tādā sarvān rorān hridayasya bhavati.

22 'There (in that state) a father is not a father, a mother is not a mother, the worlds are not the worlds, the gods are not the gods, the Vedas are not the Vedas. There a thief is not a thief, the murderer is not a murderer, a candāla is not a candāla, a paulkasa is not a paulkasa, a mendicant is not a mendicant, an ascetic is not an ascetic. He is not followed (affected) by good, he is not followed by evil for then he has passed beyond all the sorrows of the heart.

The state is beyond empirical distinctions, avidyā-kāma-karma-viṁmuktah.

It exceeds the limitations of caste and stages of life
bhrūnahā murderer of a noble Brāhmaṇa, varisṭha-brāhma-hantā.

It also refers to one who kills an embryo, one who produces an abortion

The Self is untouched either by good or by evil and the sorrows of the heart cease to be sorrows and are turned into joy

23 yad vai tan na paśyati, paśyan vai tan na paśyati; na hi draśṭur drśiter viṣpariloPOR vidyate, avināśītvā, na tu tād avinīyam asti, tato'nyad vihāháram yaj paśyet.

23 Verily, when there (in the state of deep sleep) he does
not see, he is, verily, seeing, though he does not see for there is no cessation of the seeing of a seer, because of the imperishability (of the seer). There is not, however, a second, nothing else separate from him that he could see.

Even in the state of deep sleep when the eye and the other senses are at rest, the self is the seer, though he does not see with the eyes. The seer can never lose the character of seeing, even as fire cannot lose the character of burning so long as it is fire. The self sees, by its own light, like the sun, even when there is no second, no object but the self that could be seen, the seer is svayam-jyotih self-light vparilopah destruction, vmasoh, atmä avnäs'ét.

R. adopting the views of Rāmānuja says, 'jñātur dharmabhūta-

24. 'Verily, when there (in the state of deep sleep) he does not smell, he is, verily, smelling, though he does not smell for there is no cessation of the smelling of a smeller, because of the imperishability (of the smeller). There is not, however, a second, nothing else separate from him that he could smell.

25. 'Verily, when there (in the state of deep sleep) he does not taste, he is, verily, tasting though he does not taste, for there is no cessation of the tasting of a taster, because of the imperishability (of the taster). There is not, however, a second, nothing else separate from him that he could taste.

26. 'Verily, when there (in the state of deep sleep) he does not speak, he is, verily, speaking though he does not speak, for there is no cessation of the speaking of a speaker, because of the imperishability (of the speaker). There is not, however, a second, nothing else separate from him to which he could speak.
śrotuh śruter viparilopo vidyate, avināśitvāt; na tu tad dviṭīyam asti, tato'nyad vibhaktam yat śrnyāt

27 Verily, when there (in the state of deep sleep) he does not hear, he is, verily, hearing, though he does not hear, for there is no cessation of the hearing of a hearer, because of the imperishability (of the hearer). There is not, however, a second, nothing else separate from him which he could hear.

28 yad vai tan na manute, manvāno vai tan na manute, na hi manutur mater viparilo po vidyate, avināśitvāt; na tu tad dviṭīyam asti, tato'nyad vibhaktam yan manvīta.

28 Verily, when there (in the state of deep sleep) he does not think, he is, verily, thinking, though he does not think, for there is no cessation of the thinking of a thinker, because of the imperishability (of the thinker). There is not, however, a second, nothing else separate from him which he could think.

29. yad vai tan na sṛṣṭi, sṛṣṭan vai tan na sṛṣṭav, na hi sṛṣṭānāḥ sṛṣṭer viparilo po vidyate, avināśitvāt, na tu tad dviṭīyam asti, tato'nyad vibhaktam yat sṛṣṭet.

29 Verily, when there (in the state of deep sleep) he does not touch, he is, verily, touching, though he does not touch, for there is no cessation of the touching of a toucher, because of the imperishability (of the toucher). There is not, however, a second, nothing else separate from him which he could touch.

30. yad vai tan na vijñānāt, vijñānān vai tan na vijñānāti, na hi vijñātār vijñātār viparilo po vidyate, avināśitvāt; na tu tad dviṭīyam asti, tato'nyad vibhaktam yad vijñānīyāt.

30 Verily, when there (in the state of deep sleep) he does not know, he is, verily, knowing though he does not know for there is no cessation of the knowing of a knower, because of the imperishability (of the knower). There is not, however, a second, nothing else separate from him which he could know.

31 yatra vānyad iva syāt, tatvāntyā'nyat paśyet, anyo' nyaj ngrhet, anyo' nyad rasayet, anyo' nyad vādet, anyo' nyat śrnyāt, anyo' nyān manvīta, anyo' nyat sṛṣṭet, anyo' nyād vijñānīyāt.

31 Verily, when there is, as it were, another there one might see the other, one might smell the other, one might taste the other, one might speak to the other, one might hear the other, one might think of the other, one might touch the other, one might know the other.
The Principal Upanisads

IV. 3 33.

He does not see or smell or taste or speak or hear or think or touch or know, for there is nothing separate from him, there is no second to him, yet he sees, smells, tastes, speaks, hears, thinks, touches, knows for he is one with seeing, smelling, tasting, speaking, hearing, thinking, touching and knowing.

32 *saśila eko ārastādvaita bhavati, eṣa brahma-lokah, samrād iti* ānām anusāśāsa yājñavalkyāḥ, esāya āramā gatih, eṣāsyā āramā sampā, eso’sya āramā lokaḥ, eso’sya āramā ānandah, esayavānandasyāṇyāṃ bhūtāṃ mātrāṃ upajīvanah.

32 ‘He becomes (transparent) like water, one, the seer without duality This is the world of Brahmā, Your Majesty.’ Thus did Yajñavalkya instruct (Janaka) ‘This is his highest goal, this is his highest treasure, this is his highest world, this is his greatest bliss. On a particle of this very bliss other creatures live’

\[ \text{like water salila viva salilah} \]
\[ \text{transparent svacchībhūtah} \]
\[ \text{one because there is no second, dvitīyasyābhihāvāt} \]
\[ \text{the seer the vision which is identical with the light of the self is never lost ārṣīst avipariluptadā, dharmajyotisvabhāvyā} \]

33 *sa yo manusyaṃāṇāṃ rāddhah samrādha bhavati, anyesāṃ aadhīpāthah, sarvar mānusyākav bhogah sampannatamah, sa manusyaṃāṇāṃ ārama ānandah; atha ye ātam manusyaṃāṇāṃ ānandah, sa ekah ātānāṃ jīvolokānm ānandah; atha ye ātam ātānāṃ jīvolokānm ānandah, sa eko gandharva-loka ānandah, atha ye ātam gandharva-loka ānandah, sa eka karma-devānāṃ ānandah, ye kārmanā devatam abhisampadayānte, atha ye ātam karma-devānāṃ ānandah, sa eka ājāna-devānāṃ ānandah, yaś ca šrōtryo’vṛjno ’kāma-hatah, atha ye ātama ājāna-devānāṃ ānandah, sa ekah ātānāṃ jīvolokānm ānandah, yaś ca śrōtryo’vṛjno’ kāma-hatah, atha ye ātama ātānāṃ jīvolokānm ānandah, sa eko brahma-loka ānandah, yaś ca śrōtryo’vṛjno’kāma-hatah, athaisa eva parama ānandah, yaś ca śrōtryo’vṛjno’ kāma-hatah, athaisa eva parama ānandah esa brahma-lokah, samrād, iti hovāca yājñavalkyāḥ so ’ham bhagavate sahasram ādaśam, ati urdhvaṃ vāṁkṣeyava brihitā atrā ha yājñavalkye bhavayāṃ cakāra, medhāvi rājā sarvebhyo māntebhya udaraanti tīti.

33 ‘If one is healthy in body, wealthy, lord over others, lavishly provided with all human enjoyments, that is the highest bliss of men This human bliss multiplied a hundred times makes one unit of the bliss for the fathers who have won
their world. The bliss of these fathers who have won their world multiplied a hundred times makes one unit of the bliss of the gandharva world. The bliss of the gandharva world multiplied a hundred times makes one unit of the bliss of the gods by action, those who attain their divine status by (meritorious) action. The bliss of the gods by action multiplied a hundred times makes one unit of the bliss of the gods by birth as well as of one who is versed in the Vedas, who is without sin and not overcome by desire. The bliss of the gods by birth multiplied a hundred times makes one unit of the bliss in the world of Prajā-pati, as well as of one who is versed in the Vedas, who is without sin and not overcome by desire. The bliss in the world of Prajā-pati multiplied a hundred times makes one unit of the bliss in the world of Hiranya-garbhā as well as of one who is versed in the Vedas, who is without sin and not overcome by desire. This is the highest bliss. This is the world of Brahmā, Your Majesty,' said Yājñavalkya. (Janaka said) 'I will give you, Venerable Sir, a thousand (cows) please instruct me further for the sake of my liberation.' At this Yājñavalkya was afraid that this intelligent king should drive him to (the exposition of) the ends of his convictions.

See T U. II. 8. Those who live within the bonds of ignorance experience but a small portion of the infinite bliss
rāddhā healthy, perfect of body, saṁsiddhā, avikalā, sama-grāvayavah
srotṛiya one versed in the śruti, the Veda Šāmkara, the commentator of Kālidāsa's Śākuntalā quotes 'Birth gives the title of Brahmāna, the sacramental rites the title of the twice-born, knowledge the title of vībra and the three together make a srotṛiya' janmanā brahmāno pṛtyah, samkṣarair dvīya ucyaete, vīdayā yāti vīprakvam, tribhūth srotṛiya ucyaete.

Vedic learning, sinlessness and freedom from selfish desire are essential for the enjoyment of the higher forms of bliss Cp 'The sense-pleasures of the world and the great joys of heaven are not worth one-sixteenth part of the bliss that comes from the cessation of desire.'

yac ca kāma-sukham loke yac ca dvīyam mahat sukham
tyṣṇā-kṣaya-sukhasyate nārahataḥ śodāsīṁ kālāṁ

M B XII 173 47. was afraid bhītavān S not because he was lacking in ability or knowledge but because he felt that under the pretext of the boon he had to ask me, he raises new problems every time and wishes to gain all my knowledge sarvam madiyam viṁśānam kāma-praśna-vyājeno-pūḍītaṁti. S
34 sa vā esa, etasmin svapnānte ratvā caritvā drśtvavam pañyam ca pāpam ca, punah śratvāyam pratyony adravat buddhāntaya\\n
34. 'After having had enjoyment in this state of dream (or sleep), after having roamed about and seen good and evil, he returns again as he came to the place from which he started to the state of waking

See IV 3 16

THE SELF AT DEATH

35. tad yathā 'nah su-samāhntam utsarjad yāyāt, evam ovāyanā sārira atmā śṛṇeṣnātmānānāvārūdhha utsarjam yāt, yatatraad urdhva uchvāt bhavat

35. ‘Just as a heavily loaded cart moves creaking, even so the self in the body mounted by the self of intelligence moves creaking, when one is breathing with difficulty (i.e. when one is about to expire).

The self in the body the subtle body which moves between this and the next world as between the waking and the dream states, through birth and death consisting respectively in the association with and dissociation from the body and its organs. yas svapna-buddhāntāvi svajanma-maranābhyām śaloka-paralokāv anusaṣṭarati Ś.

breathing with difficulty gasping for breath. The body groans as a heavily laden cart groans under its burden

36 sa yatraayam annmānam nyeti, jarayā vopalapatā vān-\nmānam nigačati, tad yathānram vā udvānram vā pṛpālam vā bandhanāt pramucyale, evam evāyam pṛruṣa ebhyoś ngebhyaḥ sampramucya punah śratvāyam pratyony adravat prānaye\n
36. 'When this (body) gets to thinness, whether he gets to thinness through old age or disease, just as a mango or a fig or a fruit of the peepul tree releases itself from its bond (gets detached from its stalk), even so this person frees himself from these limbs and returns again as he came to the place from which he started back to (new) life

The dying man separates himself from his gross body even as a fruit separates itself from its stalk He goes back to his new abode the same way he came and there assumes another body in which to begin a new life

The subjection of the body to old age and disease is mentioned to induce the spirit of renunciation, varāgyārtham Ś
37. \textit{tad yathā rājānam āyātiṁ ugrāh, pratyanasaṁ, sūta-grāmanyav'namś pānav avasathais pratikalpante: ayam āyāti, ayam āgacchatīśī, evam haivan-viḍāṁ sarvāṁ bhūtāṁ pratikalpante, idam brahmāyāti, idam āgacchatīśī.}

37. 'Just as for a king who is coming, policemen, magistrates, chariot drivers, leaders of the village wait for him with food, drink and lodgings, saying, “here he comes, here he comes,” even so for him who knows this, all beings wait for him saying, “here comes Brahman, here he approaches.”'

**Fourth Brāhmaṇa**

**THE SOUL OF THE UNRELEASED AFTER DEATH**

1. \textit{sa yatāyam atmā-abalyam nyetya sammoham va nyeti,athamam ete prāṇā abhisamāyanti, sa etāṁ tejomāتحرير sama-bhyādādāno hydayam evānvavakramāti, sa yatraise cākṣusāḥ purusāḥ parāḥ paryāvaritate, athārūpaṇaḥ bhavati.}

1. 'When this self gets to weakness, gets to confusedness, as it were, then the breaths gather round him. He takes to himself those particles of light and descends into the heart. When the person in the eye turns away, then he becomes non-knowing of forms

When his body grows weak and he becomes apparently unconscious, the dying man gathers his senses about him, completely withdraws their powers and descends into the heart

\textit{gacchah.}
So also the self does not get confused for it is the eternal self-luminous intelligence, nitya-caitanya-\textit{yohs}-svabh\textit{avat\textit{at}} \Ś

At the moment of death the person in the eye, i.e. \textit{prāna}, departs So one ceases to perceive forms The dying man becomes single The principle of intelligence (\textit{vyānā}) after having absorbed all the functions of consciousness proceeds to continue in a new life


2 'He is becoming one, he does not see, they say, he is becoming one, he does not smell, they say, he is becoming one, he does not taste, they say, he is becoming one, he does not speak, they say, he is becoming one, he does not hear, they say, he is becoming one, he does not think, they say, he is becoming one, he does not touch, they say, he is becoming one, he does not know, they say The point of his heart becomes lighted up and by that light the self departs either through the eye or through the head or through other apertures of the body. And when he thus departs, life departs after him And when life thus departs, all the vital breaths depart after it He becomes one with intelligence What has intelligence departs with him His knowledge and his work take hold of him as also his past experience.

Every organ becomes united with the subtle body, \textit{lingātman} \Ś \textit{pūr̥̽̽vā-prajñā} past experience, former intelligence, the results of his past life, \textit{pūrvānubhūta-visaya-prajñā}, \textit{aita karma-phalāni bhava-vāsanā} \Ś \Ś refers to those who are clever in painting though they had no practice in this life and traces their skill to past experience. These impressions of the past, under the control of knowledge and work, stretch out like a leech from the body and build another body in accordance with past work \textit{vidyā-karma-pūr̥̽̽vā-vāsanā-laksanam etat tritayam śākati saṃbhāra-sīhanīyaṃ para-loka-pālheyaṃ} \R

The individual is born according to the measure of his understanding \textit{Aitareya Aranyakā} II 3 2 See also \textit{Praśna} IV 11

Kālidāsa in his \textit{Śākuntalā}, Act IV, says that when a being who is
IV. 4.4  Brhad-āranyaka Upanisad 271

(in all other respects) happy becomes conscious of an ardent longing, when he sees beautiful objects or hears sweet sounds, then in all probability, without being aware of it, be remembers with his mind the friendships of former lives, firmly rooted in his heart

ranyām viksya madhuvām ca niṣamya taddān paryutsukī bhavati yat sukhnu’pi jantuh
tac cetasa smarati nāman abodhapūrvam bhāvasthirani jananāntara saukṛdām.

3 tad yathā ānajalāyukā, trnasyāntam gatvā, anyam ākramam ākramya, ātmānam upasamharati, evam evāyam ātmā, īdam śariram nihatyā, avādām gamaytvā, anyam ākramam ākramya, ātmānam upasamharati.

3. Just as a leech (or caterpillar) when it has come to the end of a blade of grass, after having made another approach (to another blade) draws itself together towards it, so does this self, after having thrown away this body, and dispelled ignorance, after having another approach (to another body) draw itself together (for making the transition to another body).

4. tad yathā pēśaskārī peśaso mātrām upādāya, anyan navataram kalvānatarām rūpam tamute, evam evāyam ātmā, īdam śariram nihatyā, avādām gamaytvā, anyan navataram kalvānatarām rūpam kurute, ātmānam vā, gāndharvam vā, davām vā, prājāpatyam vā, brāhmaṇam vā anyesām vā bhūtānām.

4. ‘And as a goldsmith, taking a piece of gold turns it into another, newer and more beautiful shape, even so does this self, after having thrown away this body and dispelled its ignorance, make unto himself another, newer and more beautiful shape like that of the fathers or of the gāndharvas, or of the gods or of Prajā-pāti or of Brahmā or of other beings

goldsmith: pēśa suvarṇam, tat karo mātreyam pēśaskārī Ś.
another form samsthāna-viśesam, dehāntaram Ś
kalvānataram more beautiful Beauty of form indicates beauty of soul We cannot have beauty of form with an evil nature
pāpa-urtaye na rūpam: Kālūdāsa’s Kumāra-sambhava V.36 Mallabnātha cites other passages Beauty of form and good qualities go together. yatra ākṛṣṭa tatra gambhāvanti Those of good form do not behave in evil ways, na surūpāh pāpa-samācārāh bhavanti In Daśakumāra-carita, it is said: sayam ākṛṣṭa na vyabhicaratā śilam, such is the form, the character cannot be different

Beauty is a symbol of the divine Ānanda, the beloved disciple of the Buddha, said to the Master ‘Half of the holy life, O Lord, is friendship with the beautiful, association with the beautiful,
The Principal Upaniṣads

IV. 4. 6.

5 sa vā ayam ātma brahma, uṣṇānamayo manomayaḥ pránavayaḥ cakṣūrnayah, śrotamayaḥ, prthivimaya āpomayo vāyuyamaya ākāśamayas tejomayaḥ kāmamayaḥ kāmamayah, krodhamayo 'krodhamayo dharmanayo'dharmanayah sarvaśrūntah tad yad elai; idam-mayā adomaya uṣṭi yathākārī yathācārī tathā bhavati, sādhunā rī sādhur bhavati, pāpakārī pāpo bhavati; puṇyay puṇyena karmanā bhavati, pāpaḥ pāpena; athan khalv āhūth, kāmamaya evāyam puṇuṣa uṣṭi, sa yathākāmo bhavati, tat kṛitur bhavati, yat kṛitur bhavati, tat karma kurute, yat karma kurute, tat abhīsampadyate

5 'That self is, indeed, Brahman, consisting of (or identified with) the understanding, mind, life, sight, hearing, earth, water, air, ether, light and no light, desire and absence of desire, anger and absence of anger, righteousness and absence of righteousness and all things This is what is meant by saying, (it) consists of this (what is perceived), consists of that (what is inferred) According as one acts, according as one behaves, so does he become The doer of good becomes good, the doer of evil becomes evil One becomes virtuous by virtuous action, bad by bad action Others, however, say that a person consists of desires As is his desire so is his will; as is his will, so is the deed he does, whatever deed he does, that he attains.

See Manu II 4 Cp Plato 'Such as are the trend of our desires and the nature of our souls, just such each of us becomes' Laws. 904 C

kratuh will, resolve, adhyavasayāh, niścayāh Ś
tattams gains the fruit thereof, tadāyam phalam abhīsampadyate Ś.
tasya phalam ca prāṇoti R

6 tad eva śloko bhavati
tad eva saktaḥ suka karmāṇaṁ ācāraṁ mano yatram naśakilam asya,
prāpyāntah karmāṇaṁ tasya yat kim ceha karoty ayam
tasmāl lokāḥ punar aśi asmā lokāya karmāṇe
st uti kāma-yamānāḥ, athākāma-yamānāḥ, yo'kāmō mskāma
āpā-kāma ātma-kānāṁ, na tasya prāṇā utkramantis, brahmaṁ saṁ brahmāpyen

6 'On this there is the following verse “The object to which the mind is attached, the subtle self goes together with the
deed, being attached to it alone. Exhausting the results of whatever works he did in this world he comes again from that world, to this world for (fresh) work.” This (is for) the man who desires (But the man who does not desire, he who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the self, his breaths do not depart) Being Brahman he goes to Brahman.

Desire is the root of empirical existence: samsāra-mūla

The subtle body is called mind because mind is the chief factor of the subtle body: manah pradhānatvāt īṅgasya mano īngam ści

He who has desires continues subject to rebirth.

The man free from desires realises Brahman even here: sa ca udvān āpta-kāmaḥ ātma-kāmatayā thava brahmabhūtaḥ Ś What the blind need is to receive sight. Sight is not change of place or transporting into another world. One need not wait for the death of the body, na śarirā-āptottara-kālam. Freedom is the cessation of ignorance, avidyā-nyagta. He in whom desire is stilled suffers no rebirth

7 tad esa śloko bhavati

yatā sarve pramucyante kāma ye'sya hydi śritāh,

aśa martyo'mrito bhavati, atra brahma samaśnute

tad yathāhinuvlayanāt valāke nyagtaḥ pratyastā śayātā, evam evedam śarīraṁ sete athāyam aśarīro'mrītaḥ ṛṇo brahmavā, teṣa eva, so'ham bhagavate sahasram ādāmuni, iiti hovāca janaka vaiśeṣah

7 ‘On this there is the following verse: “When all the desires that dwell in the heart are cast away, then does the mortal become immortal, then he attains Brahman here (in this very body)” Just as the slough of a snake lies on an anthill, dead, cast off, even so lies this body. But this disembodied, immortal life is Brahman only, is light indeed, Your Majesty’ ‘I give you, Venerable Sir, a thousand cows,’ said Janaka (King) of Videha.

See Katha VI. 14.

pratyastā. cast away, pratikṣipta.

When we identify ourselves with the body under the influence of desires and past work, we are embodied and mortal. When we become disembodied we become immortal, as we are no longer committed to embodiment: kāma-karma-prayuktā-śarīrātma-bhāvena hi pūrum saśarīro marīyas ca, tad vīyogād athedānīm aśarīrah, ata eva cāṁtraḥ Ś

light indeed. ajñāna-lakṣaṇāndhakāra- pratibhaṭa eva R.
8 ‘On this there are the following verses “The narrow ancient path which stretches far away, has been touched (found) by me, has been realised by me. By it, the wise, the knowers of Brahman go up to the heavenly world after the fall of this body, being freed (even while living).

anuh narrow, being difficult to comprehend, sūksmah duryāhevyatvāt S
vitaluh stretching far away, visīrṇah vispasta-taranah-heatavād vā V is vitarah leading across.

The teachers are the path-finders. The Buddha speaks of the ancient way, the wayfarer bound for home, from which there is no coming back again” Rūmi attributes to Jesus, the Logos, “For the true believers I become a bridge across the river’ Mathnawi IV 10 70. The Bodhisatva makes of himself a bridge, attānam samkhamam katvā, by which we cross. Having first crossed over himself, he serves as a bridge for others ‘I am the way’ John XIV 6 touched by me found by me, mayā-labdhah S

They are freed even while in the body jtvanta eva umuktiās santah S

Cp Taittiriya Brāhmaṇa ‘He who makes the self (atman) his wayfinder is no longer stained by evil action’ III 12 9 8

Sometimes the verse is interpreted differently. They go beyond the heavenly world. There is a reading to this effect tena dhīrā api yanti brahma-vida utkramya svargam lokam ito umuktiāh

9 “On that path they say there is white, blue, yellow, green and red. That path was found by a Brāhmaṇa and by it goes the knower of Brahman, the doer of right and the shining one”

These colours do not affect the path of realisation dārśana-mārgasya ca śuklādi-varnāsambhavāt. These paths belong to the world of empirical existence, na te mokṣa-mārgāh, samsāra-visaya eva hi te Š brāhmaṇā by a Brāhmaṇa parātma-svarūpenasvā brahmānena tyakta-sarvaśasanena Š

the doer of right Š finds it difficult to uphold his view that spiritual
writings and practical activity are incompatible. He cites a number of passages from M.B., which support his view.

aguna-punyo paramah sam-bhava-nirbhayah
śāntas samāyāsino yānti tasma tasmā moksāyame namah XII 46. 56.

‘Salutation to that embodiment of liberation whom serene monks, fearless about rebirth, attain after the cessation of the effects of their good and bad deeds’

nrāsīsam, anārambhām, nurnamaskāram, astutam
akṣīnam, ksīna-karmānam, tam devā brāhmaṇam viduḥ XII. 269 34

The gods consider him to be a knower of Brahman who has no desires, who undertakes no work, who does not bow (to others) or praise (any one), who remains unchanged, whose work is exhausted.

nastādrśam brāhmaṇasyāsīs vattam yatāṁkata, samatā, satyatā ca šīlam, shītam, danda-nidhānam, ārjavam, tatas tatas coparamah kriyābhyaḥ XII 174. 37.

‘For a knower of Brahman, there is no wealth comparable to the sense of oneness, the sense of equality, truthfulness, virtue, steadfastness, non-injury, integrity and withdrawal from all activities’

That the knowers of Brahman are doers of good is said by way of eulogy. This view of Ś is not the obvious meaning of the text which seems to suggest jñāna-karma-samuccaya.

10 andham tamah pravānsanti ye vidyām upāsate
tato bhūya va te tamah ya u vidyāyām ratāḥ.

10 ‘Into blind darkness enter they who worship ignorance; into greater darkness than that, as it were, they that delight in knowledge (enter)’

See Isā 9. Ś means by avidyā works, and by knowledge the ritual part of the Vedas
vidyāyām: avidyā-vastu-prātipādikāyām karmārthāyām trayyām Ś.

II. anandā nāma te lokāḥ, anandena tamasāvṛtāḥ
tāms te pretyābhīgacchanti avidvāmso’budho janāḥ

II. Those worlds covered with blind darkness are called joyless. To them after death go those people who have not knowledge, who are not awakened

See Kathā I 3 Isā 3.

not awakened devoid of the knowledge of the self. ātmāvagamavarjitaḥ. Ś pratyag-ātma-vidyā-śūnyāḥ R.

12. ātmānam ced vijñāyād ayam asmi ti puṛusah
kim ucchān, kasya kāmāya śarīram anusaṁśyavāret.
12 If a person knows the self as ‘I am this,’ then wishing what, and for desire of what should he suffer in the body? should suffer. santapyet, śarīra-tāpam anutapyeta ∴

What craving can be left in him that he should take to himself another body, full of suffering, to satisfy it?

13 yasyānuvittah pratibuddha ātmāsmin samdehye gahane ātmānivardh, sa viśva-krt, sa hi sarvasya kartā, tasya lokah sa u loka eva

13 Whoever has found and has awakened to the self that has entered into this perilous inaccessible place (the body), he is the maker of the universe, for he is the maker of all His is the world, indeed he is the world itself

ānuvittah found, anulabdhah ∴

pratibuddhād awakened, directly realised, sāksātkrtah ∴
samdehye perilous, subject to many dangers anekānarītha-samkāto-

pacaye ∴
gahane inaccessible, with hundreds and thousands of obstacles to obtaining enlightenment through discrimination. aneka-sātasa-ha-
sra-viveka-vyāna-pratipaka-visame ∴
loka world According to ∴ the Self, the Universal Self

14 ihaiva santo'tātvi vidmāsva tad vayam, na cet avedār mahātī

vinasth ye tad vidvā, amrtās te bhavanti, athetare duḥkham evāp-
yātī

14 Verily, while we are here we may know this if (we know it) not we would be ignorant, great is the destruction Those who know this become immortal while others go only to sorrow.

avedār ignorant ajñānam bhavātri R

The Eternal may be realised even while we live in the ephemeral body To fail to realise him is to live in ignorance, to be subject to birth and death The knowers of Brahma are immortal, others continue in the region of sorrow

Cp the words in the Homeric hymn to Demeter written about the beginning of the sixth century B.C. in Attica ‘Blessed among men who dwell on earth is he who has seen these things, but he who is unmutilated and has no part in the rites has never an equal lot when he has died and passed beneath the dank darkness’ Lines 480 ff Plutarch quotes from Sophocles ‘Thrice blessed are those mortals who have seen these mysteries before they come to Hades, for to them alone is granted true life All that is evil besets the rest’ W K C Guthrie The Greeks and their Gods (1950), p xiii
15. \textit{yadaśam anupaśyati ātmānām devam añjasā,}
\textit{iśānām bhūta-bhavyasya, na tato vyugupsate}
15. If one clearly beholds him as the self, as God, as the
lord of what has been and what will be, he does not shrink
away from him.

\textit{he does not shrink } he is not afraid, he does not wish to hide himself
from the Supreme

16. \textit{yasmād arvāk saṁvatsarah ahobhū pariwartate,}
\textit{tad devā jyotīśām jyotih āyur hopāsate'mṛtam}
16. That in front of which the year revolves with its days,
that the gods worship as the light of lights, as life immortal

\textit{āyuh life-principle, sarva-prāṇam-prāṇa-hetu-bhūtām R.}

17. \textit{yasmān paṇica paṇica-jaṇāḥ ākāśāś ca pratishtutah,}
\textit{tam eva manya ātmānām, vidvān brahmāṁrto'mṛtam.}
17. That in which the five groups of five and space are
established, that alone I regard as the self Knowing that
immortal Brahman I am immortal

The five groups are the \textit{Gandharvas} or celestial singers, the
fathers, the gods, the demons and the \textit{Rāksasas} or Titans
space the unmanifested principle, \textit{avyākṛṭākhyāḥ} S

18. \textit{prāṇasya prāṇam uta caḥṣuṣaḥ caḥṣuḥ uta śrotasya śrotram,}
\textit{manaso ye mano viduḥ, te nucikyur brahma purāṇam agryam.}
18. They who know the life of life, the eye of the eye, the
ear of the ear and the mind of the mind, they have realised
the ancient primordial Brahman

\textit{Kena I. 2}

The different organs do not function if they are not inspired
by the energy of Brahman 'Divested of the light of the self which
is pure intelligence they are like wood or clods of earth' \textit{svataḥ}
\textit{kāśīha-losta-samāṁ hi tāṁ castanyātma-joṭāṁ-sānyāṁ. S}
\textit{nucikyuh have realised, nscayena jñātavantah S.}

19. \textit{manasavānuḍrastavyam, nasaḥ nānāśi kuṁ ca na:}
\textit{mṛtyoh sa mṛtyum āpnoti ya iha nāneva paśyati}
19. Only by the mind is it to be perceived In it there is no
diversity. He goes from death to death, who sees in it, as it
were, diversity.
The mind purified by the knowledge of the Supreme Truth and the instructions of the teacher directly realises Brahman paramārtha-jñāna-samskṛtenācyāropadeśa-pūrvakam ca. Ś Again, 'the mind refined by the subjugation of the body, the mind and the senses and equipped with the teaching of the scriptures and the teacher forms the instrument by which the self may be seen sāstrācyāropadeśa-janta-sāma-dānāh-samskṛtam mana ātma-darsane kāraṇam ŚB G II 21

See Katha IV 10–11

from death to death from birth to birth, samsārāt sansāram R

20 ekadhaivānudraṣṭāvyam etad aprameyam dhruvam,
vrajaḥ para ākāśā aya ātmā mahān dhruvah

20 This indemonstrable and constant being can be realised as one only The self is taintless, beyond space, unborn, great and constant

as one only as homogeneous pure intelligence without any break in it, like space vijnāna-ghanakarasa-prakārenākāśavan nirantarareṇa Ś

Duality is essential for knowledge, as the self is one and there is nothing beside it, it is not an object of demonstration anyena hanyat pramāṇya, idam tv ekam eva, ato 'prameyam Ś
dhruvam constant, nityam, kūtaśhham avacā Ś
vrajaḥ taintless, ugamā-vrajaḥ Ś rāgādi-doṣa-raḥtaḥ. R

21. tam eva dhiro vijnāya prajñām kuruṇa brāhmaṇaḥ
nānuḍhyāyaḥ bahūn sābdān, vāco vigrāpanam hi tat iti.

21. Let a wise Brāhmaṇa after knowing him alone, practise (the means to) wisdom Let him not reflect on many words, for that is mere weariness of speech

vijnāya knowing by means of the study of the scriptures and logical reflection śravana-mananābhyām jñātvā R prajñām nidāhyāśanam R

vigrāpanam weariness, viśesena glām-karam śrama-karam hi Ś

The Real cannot be known by vain and idle arguments

22 sa vā esa mahān aya ātmā yo'yaṁ vijnānamayah prāṇesu;
ya eso'ntar-hrdaya ākāśah tasmin śete, sarvasya vaśi, sarva-śyēsānāh, sarvasyaśādhiyati, sa na sādhunā karmanā bhūyān
no evānudhūnā kanyān eṣa sarveśvarah, eṣa bhūtādhipatiḥ,
eṣa bhūteśālāḥ eṣa satvād vāharaṇa eṣām lokānām asambhādaya.
tam etam vedānusacanena brāhmaṇā vivaśaṇitā, yañēna, dānena, tāpasānāṣakena, etam eva vidūtā munr bhavati,
etam eva pravrājno lokam uchantaḥ pravrājantu, etadā ha sma
vaṁ tat īţruro indāmsah prajāṁ na kāmayante kiṁ prajāyā
karisyamah, yesam no’yam atimayah loka iti. te ha sam
putrasanayas ca viattisaavyas ca lokasanaayas ca vyutthaya,
ahta bhuksha-caryah caranti; ya hy eva putrasanaa s
tivasanaa, yaa vittasanaa s lokasanaa; ubhe hy ete esajye eva bhavatah sa
esa neti ney atimaa; agrhyaah, na hi grhyate, aishlyah, na hi siryte;
asangah, na hi sayyate; asito na vyathate, na risayati; etam u
havaste na tarata iti, atah papan akaravam iti, atah kalyanam
akaravam iti; ubhe u haivaisha ete tarati, nainam krtykte tapatah.

22 Verily, he is the great unborn Self who is this (person)
consisting of knowledge among the senses In the space within
the heart lies the controller of all, the lord of all, the ruler of all.
He does not become greater by good works nor smaller by
evil works. He is the bridge that serves as the boundary to keep
the different worlds apart. Him the Brähmanas seek to know by
the study of the Veda, by sacrifices, by gifts, by penance, by
fasting. On knowing Him, in truth, one becomes an ascetic.
Desiring Him only as their worlds, monks wander forth Verily,
because they know this, the ancient (sages) did not wish for
offspring What shall we do with offspring (they said), we who
have attained this Self, this world. They, having risen above
the desire for sons, the desire for wealth, the desire for worlds,
led the life of a mendicant. For the desire for sons is the desire
for wealth and the desire for wealth is the desire for worlds;
both these are, indeed, desires only. This Self is (that which has
been described as) not this; not this. He is incomprehensible
for He is never comprehended. He is indestructible for He
cannot be destroyed He is unattached for He does not attach
himself He is unfettered, He does not suffer, He is not injured.
Him (who knows this) these two (thoughts) do not overcome,
for some reason he has done evil or for some reason he has
done good. He overcomes both What he has done or what he
has not done does not burn (affect) him.

See III.5 1; III.9 26; IV.2.4.

setu-bridge Agni (Fire) is spoken of as bridge: tvam nas tantur uta
setur agne Taittiriya Brähmana. II. 4. 2. 6. Agni becomes the
path of deva-yäna

Ceremonial observances are treated as means for purification. See
BG XVIII. 5.

Fasting is restraint, not abstinence, not starvation which will
mean death: kàmánàsanam anàsakam, na tu bhujana-nivrttih bhujana-
nivrttah mriyata eva S.
The monastic orders which developed in Buddhism and Jainism
are forecast here.
23 This very (doctrine) has been expressed in the hymn
This eternal greatness of the knower of Brahman is not increased by work nor diminished One should know the nature of that alone Having found that, one is not tainted by evil action Therefore he who knows it as such, having become calm, self-controlled, withdrawn, patient and collected sees the Self in his own self, sees all in the Self Evil does not overcome him, he overcomes all evil Evil does not burn (affect) him, he burns (consumes) all evil Free from evil, free from taint, free from doubt he becomes a knower of Brahman This is the world of Brahman, Your Majesty, you have attained it, said Īyānavalkya Janaka (King) of Videha said, 'Venerable Sir, I give you the (empire of) Videhas and myself also to serve you'

pada-viś he who knows the nature padasya vetā, padyate ganyate jñāyata its mahāmnas-svarāpam eva padam S having become calm the Bhāgavata defines the state of tranquillity as one in which there is not grief nor happiness, nor worry, nor hatred, nor longing, not even any desire

na yatra duhkham na sukham na cintā, nai dvesa-rāgau na ca kācār vaśchā
rasah sa sāntah kathito munindrāh sarvesu bhāvēṣu samah Īrmanah

24 This is that great unborn Self, who is the eater of food and the giver of wealth He who knows this obtains wealth

the eater of food sarva-bhūtasthas sarvāmnānām atā S He dwells in all beings and eats all food which they eat

the giver of wealth the giver of the fruits of actions He enables all beings to obtain the results of their actions  āhanam sarvaprāṇ
25. This is that great unborn Self who is undecaying, undying, immortal, fearless, Brahman. Verily, Brahman is fearless. He who knows this becomes the fearless Brahman.

Fifth Brāhmaṇa

THE SUPREME SELF AND THE SUPREME VALUE

1. atha ha yājñavalkeḥasya dvē bhārye babhūvatuḥ, maitreyī ca kātyāyani ca. tayer ha maitreyī brahma-vādīṁ babhūva, stri-prajñāvāva tarhi kātyāyani. atha yājñavalkeḥo'nyad-urttam upākārsyaṁ.

1. Now then, Yajñavalkya had two wives, Maitreyi and Kātyāyani. Of these (two) Maitreyi was a discusser on Brahma-knowledge, while Kātyāyani possessed only such knowledge as women have. Now then, Yajñavalkya when he wished to get ready for another mode of life—

See II. 4

Ś holds that in this dialogue between Yajñavalkya and Maitreyī, logical argument is advanced in support of scriptural statements.

discusser on Brahma-knowledge brahma-vādana-tīlā. Ś.

2. maitreyī, iti hovaca yājñavalkeḥ, pravrāpiṣyān vā avē'ham asmāt sthānād asmi; hanta tē'nayā kātyāyanyāntam karavāṇīti.

2. 'Maitreyi,' said Yajñavalkya, 'lo, verily, I am getting away from this state (into the forest). Forsooth, let me make a settlement for you and that Kātyāyani,

3. sā hovāca maitreyī. yān mu ma āyam, bhagoh, sarvāḥ prāthivi vutena pūrṇā syāt, syām nu aham tenāṁtā aho na iti, na iti, hovāca yājñavalkeḥ; yathavopakaraṇaṁ jīvitaṁ, tathāvav te jīvitaṁ syāt; amritavasya tu nāśāsti vītenei.

3. Then said Maitreyī: 'My Lord, if, indeed, this whole earth filled with wealth were mine, do I become immortal by it or
not? 'No,' replied Yājñavalkya 'As the life of people who have plenty of things will your life be, but there is no hope of immortality through wealth'

4 sā hovāca maitreyī- yenāham nāṁrā syāṁ, kim aham tena kuryāṁ yād eva bhagavān vedā, tad eva me brhīhit

4 Then Maitreyī said 'What shall I do with that by which I do not become immortal? What you know (of the way to immortality), Venerable Sir, that, indeed explain to me'

5 sa hovāca yājñavalkyah priyā vai khalu no bhavati sati priyam aycāhāt. hantu terhi, bhavati, etad vyākhyaśyāṁ te, vyāčaśānaśya tu me nidāhyāśasuchī

5 Then Yājñavalkya said 'You have been truly dear to me (even before), now you have increased your dearness Therefore, if you wish, my dear, I will explain it to you As I am expounding to you, seek to meditate on it'

priyāva pürvam khalu nah, asmabhyam bhavati, bhavanti sati priyam evācyāhāt, vardhitavati, nirdhāritavaty asī Ś

6 sa hovāca na va arc paṭyuh kāmāya patiḥ priyo bhavati, ātmanas tu kāmāya patiḥ priyo bhavati; na va arc jāyāyā kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na va arc putrāṁ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na va arc vittasā kāmāya vīttaḥ priyam bhavati, ātmanas tu kāmāya vīttaḥ priyam bhavati; na va arc paśūnāṁ kāmāya paśūvah priyā bhavanti, ātmanas tu kāmāya paśūvah priyā bhavantti, na va arc brahmānaṁ kārāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na va arc kṣatrasāṁ kāmāya kṣatrāṁ priyam bhavati, ātmanas tu kāmāya kṣatrāṁ priyam bhavati, na va arc lokānāṁ kāmāya lokāḥ priyāḥ bhavanti, ātmanas tu kāmāya lokāḥ priyāḥ bhavanti; na va arc devānāṁ kāmāya devāḥ priyāḥ bhavanti, ātmanas tu kāmāya devāḥ priyāḥ bhavanti, na va arc teṣām kāmāya teṣāḥ priyāḥ bhavanti, ātmanas tu kāmāya teṣāḥ priyāḥ bhavanti; na va arc brahmānaṁ kārāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na va arc kṣatrasāṁ kāmāya kṣatrāṁ priyam bhavati, ātmanas tu kāmāya kṣatrāṁ priyam bhavati, na va arc bhūtānāṁ kāmāya bhūtāṁ priyāṁ bhavanti, ātmanas tu kāmāya bhūtāṁ priyāṁ bhavanti; na va arc sārvasāṁ kāmāya sārvasāṁ priyam bhavati, ātmanas tu kāmāya sārvasāṁ priyam bhavati atmā va arc draśāyoh tretāyoh manta-vyoh nindhyāśitavyah, maitreyī. ātmano bhūtāṁ arc dress, śrule, mate, vyāśate, idam sārvasāṁ viśdām

6 Then, he (Yājñavalkya) said 'Verily, not for the sake of the husband is the husband dear but for the sake of the Self
is the husband dear. Verily, not for the sake of the wife is the wife dear but for the sake of the Self is the wife dear. Verily, not for the sake of the sons are the sons dear but for the sake of the Self are the sons dear. Verily, not for the sake of wealth is wealth dear but for the sake of the Self is wealth dear. Verily, not for the sake of the cattle are the cattle dear but for the sake of the Self are the cattle dear. Verily, not for the sake of the Brāhmaṇa is the Brāhmaṇa dear but for the sake of the Self is the Brāhmaṇa dear. Verily, not for the sake of the Kṣatriya is the Kṣatriya dear but for the sake of the Self is the Kṣatriya dear. Verily, not for the sake of the Vedas are the Vedas dear but for the sake of the Self are the Vedas dear. Verily, not for the sake of the beings are the beings dear but for the sake of the Self are the beings dear. Verily, not for the sake of all is all dear but for the sake of the Self is all dear. Verily, the Self, Maitreyi, is to be seen, to be heard, to be reflected on, to be meditated upon; when, verily, the Self is seen, heard, reflected on and known, then all this is known.

to be heard from the teacher and the scriptures, ācārya-gaṁabhyaṁ Ś. to be reflected on through argument and reasoning, tarka-āpaṭṭiyā Ś.

7 brahma tam paśāt, yo'nyatratmano brahma veda; ksatriya
tam paśāt, yo'nyatratmanah ksatriya veda, lokās tam paśāt, yo'nyatratmano lokān veda; devās tam paśāt, yo'nyatratmano devān veda; vedās tam paśāt, yo'nyatratmano vedaṁ veda; bhūtaṁ tam paśāt, yo'nyatratmano bhūtaṁ veda; sarvāṁ tam paśāt, yo'nyatratmanah sarvam veda, idam brahmaṁ, idam kṣātraṁ, ime lokāḥ, ime devāḥ, ime vedaḥ, ime bhūtaṁ, idam sarvam, yaṁ ayam ātmā

7 Brāhmaṇahood deserts him who knows Brāhmaṇahood in anything else than the Self. Kṣatriyahood deserts him who knows Kṣatriyahood in anything else than the Self. The worlds desert him who knows the worlds in anything else than the Self. The gods desert him who knows the gods in anything else than the Self. The Vedas desert him who knows the Vedas in anything else than the Self. The beings desert him who knows the beings in anything else than the Self. All deserts him who knows all in anything else than the Self. This Brāhmaṇahood,
this Ksatriyahood, and these worlds, these gods, these Vedas, all these beings, thus all are the Self.

8 sa yathā dundubhier hanyamānasya na bāhyān sādān śaknuyād grahanāyā, dundubhies tu grahanena dundubhy-āghāta-sya va sābdo grhiṭah
8 Just as when a drum is beaten, one cannot grasp the external sounds but by grasping the drum or the beater of the drum, the sound is grasped,

9 sa yathā śankhasya dhmāyamānasya na bāhyān sādān śaknuyād grahanāyā, śankhasyai tu grahanena śankha-āhmasya va sābdo grhiṭah
9 Just as when a conch is blown one cannot grasp the external sound but by grasping the conch or the blower of the conch, the sound is grasped,

10 sa yathā vināyai vādyamānasya na bāhyān sādān śaknuyād grahanāyā, vināyai tu grahanena vinā-vādasya va sābdo grhiṭah
10 Just as when a Vīnā (or lute) is played one cannot grasp the external sounds but by grasping the vīnā or the player of the vīnā, the sound is grasped,

11 sa yathārdrāvdhāger abhyāhitasya ṭrthag dhūmā vmiś-carantī, evam va are'sya mahato bhūtasya māsvasītaṃ etad yad ṛg vedo, yajur vedah, śāma vedo 'tharvāṅgrasa itihāsah purānam vidyā upanisadah slokāh sūrān, ahu-vākhyaṁānām vyākh- yānānīṣtām hitam āśtam pāyntam āyam ca lokah pāras ca lokah sarvān ca bhūtān, asyaśvānām sarvānām māsvasītaṁ
11 As from a fire kindled with damp fuel various kinds of smoke issue forth, so, verily, from this great being has been breathed forth that which is the Ṛg Veda, the Yajur Veda, the Sāma Veda, the hymns of the Atharvans and the Āṅgaras, legend, ancient lore, sciences, sacred teachings, verses, aphorisms, explanations, commentaries, sacrifice, oblation, food, drink, this world and the other and all beings From it, indeed, have all these been breathed forth.

12. sa yathā sarvāsām aṭām samuḍra ekāyanam, evam sarvēsām sparṣānām tvag ekāyanam, evam sarvesām gandhānām nāske ekāyanam, evam sarvesām rasānām yuvaskāyanam, evam sarvesām rūpānām caḥsur ekāyanam, evam sarvesām sābdānām śrotām ekāyanam, evam sarvesām sāmkalpānām mana ekāyanam, evam sarvesām vidyānām hydayam ekāyanam, evam sarvesām
karmāṇām hastāv ekāyanam, evaṁ sarvesām ānandānām upaśtha ekāyanam, evaṁ sarvesām visargaṇām pāyur ekāyanam, evaṁ sarvesām adhvanām pādāv ekāyanam, evaṁ sarvesām vedānām vāg ekāyanam.

12. As the ocean is the one goal (meeting-place) of all waters, as the skin is the one goal of all kinds of touch, as the nose is the one goal of all smells, as the tongue is the one goal of all tastes, as the eye is the one goal of all forms, as the ear is the one goal of all sounds, as the mind is the one goal of all intentions, as the heart (intellect) is the one goal of all knowledge, as the hands are the one goal of all kinds of work, as the generative organ is the one goal of all forms of delight, as the anus is the one goal of all evacuations, as the feet are the one goal of all movements, as the (organ of) speech is the one goal of all the Vedas

13. sa yathā sandhava-ghanah anantaro‘bāhyah, kṛṣṇo rasaghana eva, evam vā are'yaṁ ātmā, anantaro‘bāhyah, kṛṣnā prajñāna-ghanah eva, etebhyo bhūtebhyaḥ samudhāya, tāny eva-munaśyate na pṛtya saṁjñāstī, tīre bravīm, tīr hovāca yājñavalkyaḥ.

13. 'As a mass of salt is without inside, without outside, is altogether a mass of taste, even so, verily, is this Self without inside, without outside, altogether a mass of intelligence only. Having arisen out of these elements (the Self) vanishes again in them When he has departed there is no more (separate or particular) consciousness Thus, verily, say I', said Yajñavalkya.

Particular consciousness is due to association with elements; when this association is dissolved through knowledge, knowledge of oneness is obtained and particular consciousness disappears.

14. sā hovāca maîtreyaḥ atrava mā bhagāvān mohāntam ūpītiḥ; na vā aham imām viśānāmīḥ. sa hovāca; na vā are'ham moham bravīm, avnāsi vā are'yaṁ ātmā, an-uccittādharmaḥ.

14. Then Maitreyi said 'Here, indeed, Venerable Sir, you have caused me to reach utter bewilderment. Indeed, I do not at all understand this (the Self)' He replied, 'I do not say anything bewildering. This Self, verily, is imperishable and of indestructible nature.

indestructible nature it is not subject to destruction either in the form of change or extinction, nāpt vikṛtyā-laksano, nāpy uccheda-laksano vīnāṣasya vidyate
15 'For where there is duality as it were, there one sees the other, one smells the other, one tastes the other, one speaks to the other, one hears the other, one thinks of the other, one touches the other, one knows the other. But where everything has become just one's own self, by what and whom should one see, by what and whom should one smell, by what and whom should one taste, by what and to whom should one speak, by what and whom should one hear, by what and of whom should one think, by what and whom should one touch, by what and whom should one know? By what should one know him by whom all this is known? That self is (to be described as) not this, not this. He is incomprehensible for he cannot be comprehended. He is indestructible for He cannot be destroyed. He is unattached for He does not attach himself. He is unfettered. He does not suffer. He is not injured. Indeed, by what would one know the knower? Thus you have the instruction given to you, O Maitreyi. Such, verily, is life eternal. Having said this, Yājñavalkya went away (into the forest).

See III 9 26; IV 2 4, IV. 4 22

vyahāra went into the forest, pravrajitavān Ś
by what would one know the knower? The suggestion is that the knower cannot be known in the usual way. He can only be experienced.

Ś makes out that all the four chapters had the one end in view, knowledge of Brahman culminating in renunciation. brahma-vidyā samnyāsa-paryavasānā, etāvān upadeśa, etat vedānusūsanam, esā parama-nīthā, esa pūrṇārtha-kartavyatānta iti Ś

This is the instruction, this is the teaching of the Vedas, this is the ultimate goal, this is the end of man's effort to achieve his highest good.

Different views are expressed according to the B S, about the relation of the individual and the universal Self. Āśmarathya holds
that the unity of the two is emphasised to indicate that when the Universal Self is seen all else is seen I 4 20. Audulomi thinks that the identity taught here refers to the state which the individual finally attains when he is released from all limitations I. 4 21. Kāśakṛttsna holds that the identity is taught because the individual is the form in which the Universal exists. I 4 22

Sixth Brāhmaṇa

THE SUCCESSION OF TEACHERS AND PUPILS

1 atha vamśah pautmāṣya gauḍapavanāt, gauḍapavanāḥ pautmāṣyaḥ, pautmāṣya gauḍapavanāt, gauḍapavanāḥ kauṣikāḥ, kauṣikāḥ kaṇḍāṇyāḥ, kaṇḍāṇyāḥ śāṇḍilyāḥ, śāṇḍilyāḥ kauṣikāc ca gautamāc ca, gautamaḥ—

1. Now the line of tradition Pautmāṣya (received the teaching) from Gaupavana, Gaupavana from Pautmāṣya, Pautmāṣya from Gaupavana, Gaupavana from Kaushiṣa, Kaushiṣa from Kaundinya, Kaundinya from Śaṇḍilya, Śaṇḍilya from Kaushiṣa and Gautama, Gautama—

2 āgniveṣyāḥ, āgniveṣya gārgyāḥ, gārgyo gārgyāḥ, gārgyo gautamāḥ gautamaḥ saitavāḥ, saitavāḥ pāraśāryāyanāḥ, pāraśāryāno gārgyāyanāḥ, gārgyāyanāḥ uddālaḥāyanāḥ, uddālaḥāyanāḥ jābāliyāḥ, jābāliyāno mādhyāndināyanāḥ, mādhyāndināyanāḥ saukarāyānāḥ, saukarāyānāḥ kāṣāyānāḥ, kāṣāyānāḥ sāyākāyanāḥ, sāyākāyanāḥ kauṣikākāyanāḥ, kauṣikākāyanāḥ—

2 From Āgniveṣya, Āgniveṣya from Gārgya, Gārgya from Gārgya, Gārgya from Gautama, Gautama from Saivata, Saivata from Pāraśāryāyana, Pāraśāryāyana from Gārgyāyana, Gārgyāyana from Uddālakāyana, Uddālakāyana from Jābāliyana, Jābāliyana from Mādhyāndināyana, Mādhyāndināyana from Saukarāyana, Saukarāyana from Kāṣāyana, Kāṣāyana from Sāyākāyana, Sāyākāyana from Kauṣikākāyana, Kauṣikākāyana—

3. gṛhtakausikāḥ, gṛhtakausikāḥ pāraśāryāyanāḥ, pāraśāryāyanāḥ pāraśāryāḥ, pāraśāryāḥ jātukarṇyāḥ, jātukarṇyāḥ āsurāyanāḥ ca yāśāc ca, āsurāyanās trauvanēḥ, trauvanēḥ aupajyānāḥ, aupajyānāḥ aupajyānāḥ āsureḥ, āsureḥ bhāradvājāḥ, bhāradvājaḥ ātreyaḥ, ātreyaḥ maṇṭeh, maṇṭeh gautamāḥ, gautamāḥ vātsyāḥ, vātsyāḥ śāṇḍilyāḥ, śāṇḍilyāḥ kauṣoryāḥ kāpyāḥ, kauṣoryāḥ kāpyāḥ kumāraḥ-hāritāḥ, kumāra-
hārito gālavāt, gālavo vidarbhi-kaundinyāt, vidarbhi-kaundinyo vatsanapāto bābhrawāt, vatsanapād bābhrawah pathah saubharat, pānthah saubharo'yaśyād āngirasāt, ayāsyā āngirasa ābhūtes tvāstrāt, ābhūtes tvāstro visva-rūpātvāstrāt, visva-rūpas tvāstro 'svabhāmyam, aśvunau dādhiça ātharvanāt, dāhyam ātharvano 'tharvano daivāt, atharvā daivo mṛtyoh prādhvamsanāt, mṛtyoh prādhvamsanah prādhvamsanāt, prādhvamsana ekarseh, ekarṣir vipractitēh, vipractītur vyastēh, vyastūḥ sanārōh, sanārūh sanā-tanāt, sanātanah sanagāt, sanagāḥ paramesṭhinah, paramesṭhi brahmaṇah, brahma svayambhu, brahmaṇe namah

3 from Ghrtakauśika, Ghrtakauśika from Pārāśaryāyana, Pārāśaryāyana from Pārāśarya, Pārāśarya from Jātukarnyā, Jātukarnyā from Āsurāyana and Yāśaka, Āsurāyana from Trāvani, Trāvani from Aupajandhāni, Aupajandhāni from Āsurī, Āsurī from Bhradadvāja, Bhāradvāja from Ātreya, Ātreya from Manti, Manti from Gautama, Gautama from Pārāśarya, Gautama from Vatsya, Vatsya from Śaṇḍilya, Śaṇḍilya from Kaiśoryā Kāpya, Kaiśoryā Kāpya from Kūmāra-hārita, Kūmāra-hārta from Gālava, Gālava from Vidarbhi-kaundinya, Vidarbhi-kaundinya from Vatsanapāt Bābhrawa, Vatsanapāt Bābhrawa from Pathun Saubhara, Pathun Saubhara from Aṇyāya Āngirasa, Aṇyāya Āngirasa from Ābhūti Tvāstra, Ābhūti Tvāstra from Viśva-rūpa Tvāstra, Viśva-rūpa Tvāstra from the two Aśvins, the two Aśvins from Dādhyām Ātharvāna, Dādhyām Ātharvāna from Atharvan Daiva, Atharvan Daiva from Mṛtyu Prādhvamsana, Prādhvamsana from Ekarṣi, Ekarṣi from Vipratchiti, Vipractīti from Vyasti, Vyasti from Sanārū, Sanāru from Sanātana, Sanātana from Sanaga, Sanaga from Paramesṭhun, Paramesṭhun from Brahmā, Brahmā is the self-existent Salutation to Brahmā

the line of tradition · Udyotakara defines sampradāya as uninterrupted succession of pupils and teachers by which scriptural knowledge is conserved and transmitted sampradāyo nāma śisyopādhiyāya-sambandhasya avacchedena śāstra-prāpthi A living culture preserves the treasures of the past and creates those of the future
CHAPTER V

First Brähmana

BRAHMAN THE INEXHAUSTIBLE

1. pūrnam adah, pūrnam idam, pūrṇat pūrṇam udacyate
pūrṇasya pūrnam ādāya pūrnam evānaśisyate.

Aum kham brahma, kham pūrṇam, vāyurām kham, iti ha
smāha kauravyāyani-putraḥ, vedo'yam brāhmaṇā vāduḥ; vedamena
yad vedāvayam.

1 That is full, this is full. From fullness fullness proceeds If
we take away the fullness of fullness, even fullness then remains.
(The syllable) Aum is Brahman (who) is the ether, the primeval
ether, the ether that blows. Thus, verily, the son of Kauravyāyani
used to say This is the Veda which the knowers of Brahman
know, through it one knows what is to be known.

that is full  the reference is to the Absolute
this is full  the reference is to the manifested world presided over
by the Personal Lord

While this world in infinite, it has its roots in the Absolute. The
manifestation of this world does not take away from the fullness
or integrity of the Absolute.

veda: the knowledge by which whatever is to be known is known,
vijānātī anena yad vedāvayam tasmād vedah. Ś

Second Brähmana

THE THREE PRINCIPAL VIRTUES

1. prayāḥ prayāpatyāḥ prayāpatau piṭāri brahma-caryam īṣuḥ,
devā manusyā asurāḥ, uṣīvā brahma-caryān devā ūcuh; bravītu
no bhavān iti; tēbhya hastad aksaram uvāca; da iti, vyajñāstīstā
iti; vyajñāstisma iti hocuh, dāmyata, iti na ātthei, aum iti
hovāca, vyajñāstīstēti.

1 The threefold offspring of Prajā-pāta, gods, men and
demons, lived with their father Prajā-pāta as students of sacred
knowledge. Having completed their studentship the gods said,
'Please tell (instruct) us, sir.' To them then, he uttered the
syllable da (and asked) 'Have you understood?' They (said)
'We have understood, you said to us "dāmyata," "control
yourselves".' He said, 'Yes, you have understood.'
The gods are said to be naturally unruly and so are asked to practise self-control. The gods are said to be naturally unruly and so are asked to practise self-control.

2. Then the men said to him, ‘Please tell (instruct) us, sir.’ To them he uttered the same syllable da (and asked) ‘Have you understood?’ They said, ‘We have understood. You said to us “give.”’ He said, ‘Yes, you have understood.’

Men are naturally avaricious and so they should distribute their wealth to the best of their ability.

3. Then the demons said to him, ‘Please tell (instruct) us, sir.’ To them he uttered the same syllable da and asked, ‘Have you understood?’ They said, ‘We have understood, you said to us, “dayadhvam,” “be compassionate.”’ He said, ‘Yes, you have understood.’ This very thing the heavenly voice of thunder repeats da, da, da, that is, control yourselves, give, be compassionate. One should practise this same triad, self-control, giving and compassion.

The demons are cruel, given to inflicting injury on others, they should have compassion and be kind to all.

It is suggested that there are no gods or demons other than men. If they are lacking in self-control while endowed with other good qualities, they are gods, if they are particularly greedy they are men; if they are cruel and given to inflicting injury on others, they are demons. Men themselves are distinguished into these three classes according to their lack of self-control and the possession of other defects or according to the tendencies of the three gunas.
ca gunān sativa-ragas-tamāmsy apekṣya ato manusyair eva hi śikṣitav-yam etat trayam iti. Ś

See B G XVI 21.

Cp Yājñavalkya Smṛti. I 4 122

ahimsā satyam āsteyam śaucam indriya-mgrahaḥ
dānam damo dayā śāntah sarvesām

Gautama the Buddha is described as the embodiment of compassion, karunā, and non-injury, ahimsā. Mātrceta in his Śatakāṇcaśatka says

kam na prathamato vande tvām mahā-karunām uta
yayavam api dosajnaḥ tvam samsāre dṛhitas ciram

Which shall I first extol, you or the great compassion by which you are held so long in samsāra, though knowing its faults so well? 59

viruddhāsau api vāśalyam pravṛtī paitāvapi
raudrāv api kṛpālubham kā nāmeṣām tavāryatā

You have affection even for the hostile, benevolence even to the fallen, tenderness even to the cruel, wonderful is your greatness 105.

akroṣṭāra jītāḥ ksāntyā drugdhāḥ svastyayamena ca,
satyena ca pavaṅktāras traya māitrīyā jīghāmsavah

You overcame the revilers by forbearance, the malicious by blessing, the slanderers by truth, the wicked by kindness. 122

The three injunctions require us to go about doing good even though we find ourselves in a world of evil. Self-control is necessary for we must not be elated by success or deterred by failure. Dayā or compassion is more than sympathy or intellectual and emotional feeling. It is love in action, fellowship in suffering. It is feeling as one's own the circumstances and aspirations to self-perfection which we find in others. The practice of these virtues will preserve, promote and enhance the values of life.

Third Brāhmaṇa

BRAHMAN AS THE HEART

I esa praṣā-ḥatir yad hrdayam, etad brahma, etat sarvam. tad etat try-aksaram; hr-āda-yam iti, ṣy ity ekam aksaram; abhihavanti
asmisva śāve cāny ca, ya evam veda, da ity ekam aksaram, dadas-tyasnas vāśe cānye ca ya evam veda; yam, ity ekam aksaram; eti
svargam lokam ya evam veda.

I This is Praṣā-ḥati (the same as) this heart. It is Brahma. It is all. It has three syllables, hr, da, yam. ṣy is one syllable. His own people and others bring (presents) to him who knows this. Da is one syllable. His own people and others give to
him who knows this \textit{Yam} is one syllable He who knows this goes to the heavenly world \textit{hrdayam;} heart, that is the seat of intelligence, \textit{hrdayasthā buddhur} ucyate $§$

\textbf{Fourth Brāhmaṇa}

\textit{BRAHMAN AS THE TRUE OR THE REAL}

I \textit{tat} \textit{Vat} \textit{tat}, \textit{etad} \textit{eva} \textit{tat āsa}, \textit{satyam eva} \textit{sa yo} \textit{hastan mahād yaksam} \textit{prathamāyam} \textit{veda}, \textit{satyam brahmaḥ}, \textit{jayatāmāml lokān}. \textit{yta in nu} \textit{asāv asat}, \textit{ya evam etan mahād yaksam prathamāyam} \textit{veda; satyam brahmaḥ} \textit{satyam hy eva brahma}

I This, verily, is that This indeed was that, the true. He who knows that wonderful being, the first born as the Brahmā, conquers these worlds, and conquered likewise may that (enemy) be and become non-existent he (for him) who knows that wonderful being, the first born as the true Brahmā

\textit{satya} the true, the real, \textit{sat} and \textit{tyat}, the formed and the formless elements \textit{yitah} conquered, \textit{vaśkritah} $§$ and $R$

\textit{asau.} of the enemy, \textit{satrur} \textit{upāsakasya} $R$

\textbf{Fifth Brāhmaṇa}

\textbf{THE REAL EXPLAINED}

I \textit{aha} \textit{evadam} \textit{agra āsaḥ}, \textit{tā āpah} \textit{satyam} \textit{asranta}, \textit{satyam brahmaḥ}, \textit{brahma} \textit{praṇāpataṁ}, \textit{praṇāpatir devān} \textit{te} \textit{devāḥ satyam evopāsate, tādevat} \textit{ty-aksaram sa-ty-yam} \textit{iti} \textit{sa ity ekam aksaram, iti ity ekam aksaram, yam iti} \textit{ekam aksaram}. \textit{prathamā uttame aksare} \textit{satyam}, \textit{madhyatānrtam}, \textit{tā devat} \textit{anrtam} \textit{ubhayataḥ satyena parigrhitam satyabhūyam eva bhavati naśvam vidvāmsam anrtam hinst

I In the beginning this universe was just water. That water produced the true (or the real), \textit{Brahman} is the true \textit{Brahman} (produced) \textit{Praja-pataḥ} and \textit{Praja-pataḥ} (produced) the gods Those gods meditated on the real That consists of three syllables, \textit{sa}, \textit{ti}, \textit{yam}. \textit{sa} is one syllable, \textit{ti} is one syllable, and
\textit{yam} is one syllable. The first and the last syllables are the truth; in the middle is untruth. This untruth is enclosed on both sides by truth, it partakes of the nature of truth itself. Him who knows this, untruth does not injure.

Water is the seed of the universe and in the beginning it is in an undifferentiated form: 
\begin{equation}
\text{ēpo biṣṇa-hūtā jagato vyākhyātmanā 'vas-
\text{tithāḥ}}
\end{equation}

In commenting on Thales' choice of water as the first principle, Aristotle suggests that '\textit{he got the notion perhaps from seeing that the nutriment of all things is moist, and that heat itself is generated by the moist and kept alive by it}.' and that the seed of all creatures has a moist nature, and water is the origin of the nature of moist things.' See W K C. Guthrie \textit{The Greeks and their Gods} (1950), P. 134.

There is a play on the letter. \textit{sa} and \textit{ya} have nothing in common with \textit{nṛtyu} and \textit{anṛta} whereas \textit{t} occurs in the syllable \textit{tn}. Untruth leads to death.

2. \begin{equation}
\text{iād yat tat satyaṃ asau sa ādiyāḥ. ya esa etasmin mandale}
\text{puruso yaś cāyaṃ daksine'ksan āpurusah tāv etāv anyo'nyasmin}
\text{pratishṭitau; rasminbhūr eso'śmin pratishṭitaḥ ṭṛānvar āyam}
\text{amusmān, sa yaḍotkramasyan bhavati śuddham evaitan mandalam}
\text{paśyati nainam ete raśmayaḥ ṭṛāyānti.}
\end{equation}

2. Now what is the true that is the yonder sun. The person who is there in that orb and the person who is here in the right eye, these two rest on each other. Through his rays that one rests in this one; through the vital breaths this one on that. When one is about to depart, he sees that orb as clear. Those rays no more come to him.

\textit{śuddham} clear, \textit{raśmī-pratishṭā-raḥitam}. R.

3. \begin{equation}
\text{ya' esa etasmin mandale āpurusah, tasya bhūr iti śirah;}
\text{ekam śirah, ekam etād aksaram, bhava iti bāhū; āhau bāhū, āve}
\text{ete aksare; śvar iti pratishțāḥ; āve prathysthe āve āte aksare.}
\text{tasyaḥpamad ahar iti; āhau bāhū, cā, ya evaṃ veda.}
\end{equation}

3 Of the person in that orb, the syllable \textit{bhūh} is the head; for the head is one and this syllable is one. \textit{Bhuvah} is the arms. There are two arms and these are two syllables. \textit{Suah} is the feet. There are two feet and these are two syllables. His secret name is day. He who knows this destroys evil and leaves it behind.

\textit{pratishṭā} feet, \textit{pāda} R
\textit{upamisal}. secret name, \textit{rahasya-nāma}. R.
4 yo'yam daksin'e'ksan purusah, tasya bhūr iti śvrah, ekam śvrah, ekam etad aksaram; bhūva iti bāhū, dvau bāhū, dve ete aksare, svar iti prātisthā, dve prātisthe, dve ete aksare tasyo-pamisaṁ aham iti; hanti pāmpānam yahāt ca ya evam veda

4 Of this person who is in the right eye, the syllable bhūh is the head. The head is one and the syllable is one Bhūva is the arms. There are two arms and these are two syllables Svah is the feet. There are two feet and these are two syllables. His secret name is 'I'. He who knows this destroys evil and leaves it behind.

In some cosmogonic hymns Satyam or Skambha is represented as turned upside down, his head being bhūh, his arms bhūvas and his feet svah.

Sixth Brāhmaṇa

THE PERSON

1 manomayo'yam puruṣah, bhāh satyah tasminn antar-hrdaye yathā vṝhiḥ vā yāvo vā sa esa sarvasyeśānāh, sarvasyādhiptāh, sarvam idam praśāsti yad idām kim ca

1 This person who consists of mind is of the nature of light, is within the heart like a grain of rice or of barley. He is the ruler of all, the lord of all and governs all this whatever there is of the nature of light bhā eva satyam, sad-bhāvaḥ, svārūpaṃ yasya so'yam bhāḥ satyah, bhāsvarah
d

By meditating on Brahman in the form of mind, we attain identity with Him as such, for one becomes what one meditates on. tam yathā yathopāsate tad eva bhavati Satapatha Brāhmaṇa X V 2 20

Seventh Brāhmaṇa

BRAHMĀN AS LIGHTNING

1. vidyud brahma ity āhuh, vidānād vidyut, vidyaty enam pāmpānād, ya evam veda, vidyud brahmaś, vidyud hy eva brahma.

1. Lightning is Brahman, they say. It is called lightning.
because it scatters (darkness). He who knows it as such that lightning is Brahman, scatters evils (that are ranged against him), for lightning is, indeed, Brahman.

Lightning cuts through the darkness of clouds as the knowledge of Brahman cuts through the darkness of ignorance and evil.

Eighth Brāhmaṇa

SPEECH SYMBOLISED AS A COW

I vācam dhenum upāśita tasyāś catvārah stanāh; svāhā-kāro vasat-kāro hanta-kārah svadāh-kārah; tasyai dvau stanau devā upaṇyoṣtani, svāhā-kārah ca, vasat-kārah ca; hanta-kārah manuṣyaḥ, svadāh-kārah pitarah tasyāh praṇa rsabhah, mano vatsah

1 One should meditate on speech as a milk cow. She has four udders which are the sounds, svāhā, vasat, hanta and svadāh. The gods live on two of her udders, the sounds svāhā and vasat, men on the sound hanta, and the fathers on the sound svadāh. The vital breath is her bull, and mind the calf.

Ninth Brāhmaṇa

THE UNIVERSAL FIRE

I. ayam agnir vāśvānaro yo'yaṃ antah pūruse, yenedam annam pacyate yad idam adyate; tasyaiṣa ghoṣo bhavati yam etai karnāv apādhāya śrṇoti, sa yadoikramśyan bhavati, nainam ghoṣam śrṇoti.

1 This fire which is here within a person is the Vāśvānara (the universal fire) by means of which the food that is eaten is cooked (digested) It is the sound thereof that one hears by covering the ears thus When one is about to depart (from this life) one does not hear this sound.

thus by closing with the fingers, angulibhyāṃ apādhānam kṛtvā ṣ.
THE COURSE AFTER DEATH

Verily, when a person departs from this world, he goes to the air. It opens out there for him like the hole of a chariot wheel. Through that he goes upwards. He goes to the sun. It opens out there for him like the hole of a lambara. Through that he goes upwards. He reaches the moon. It opens out there for him like the hole of a drum. Through that he goes upwards. He goes to the world free from grief, free from snow. There he dwells eternal years.

lambara a kind of musical instrument, vādstra-māsa Ś
aśokan free from grief, free from mental troubles mānasa duḥkhena udvarṣātm Ś.
aḥmam free from snow, free from physical sufferings, sarīra-duḥkkha-udvarṣātm Ś
eternal years He lives there during the lifetime of Hiranya-garbha anantān samvatsarān R

Eleventh Brāhmaṇa

THE SUPREME AUSTERITIES

Verily, this is the supreme austerity which a man laid up with illness suffers. He who knows this wins the supreme world. Verily, this is the supreme austerity when they carry a dead person into the forest. He who knows this wins the supreme world. Verily, this is the supreme austerity when they lay a dead person on the fire. He who knows this wins the supreme world.
laid up with illness vyāhīṭah, varādī-paraśrhitas san. S.
Suffering is to be endured We do not condemn it, annādho 'visidatāḥ sa esa ca tena vijnāna-tapasā dagāha-hibrīṣaḥ. S.
Retirement to the forest from the village is also an austerity, grāmād aranya-gamanam paramam tapa iti hi prasiddham. S.

Twelfth Brāhmaṇa

1. annam brahma ity eka āhuh, tan na tathā, pīyati vā annam re śrānāt, śrāno brahma ity eka āhuh, tan na tathā, śusyati vai śrāna ṛe'nītāt, ehe ha tu eva devate, ekadhābhūyaham bhūtvā, paramātāṃ gacchatah tadā ha smāha āprātrdaḥ piśaram, kum sud evasvam viduse sādhu kuryām, kum evāśmā asādhu kuryām uti. sa ha smāha ṃānāh. mā āprātrda, kac tu enayor ekadhā bhūyāṁ bhūtvā paramātāṃ gacchāti tasmā u haśad uvāca: vi, ih; annām vai vi, annē hīmāni sarvāṇi bhūtāni viśāni; ram ut, ārno vai ram, prāne hīmāni sarvāṇi bhūtāni ramante; sarvām ha vā asmin bhūtāni viśānte, sarvāṇi bhūtāni ramante, ya evām veda

I ‘Brahman is food’ say some This is not so, for, verily, food becomes putrid without life ‘Life is Brahman’ say some. This is not so, for life dries up without food. But these two deities when they become united attain their highest state. So Prātrda said to his father: ‘What good, indeed, can I do to one who knows this, or what evil, indeed, can I do to him?’ The father said to him with (a gesture of) his hand, ‘Oh, no, Prātrda, who attains the highest state (merely) by entering into unity with these two?’ Then he said to him thus. ‘This is ā. Food is vi, for all these beings rest in food This is ram. The vital breath is ram, for all these beings delight in life. Verily, indeed, all beings enter into him, all beings delight in him who knows this.’

The mutual dependence of life and matter, prāna and anna, is brought out

Thirteenth Brāhmaṇa

MEDITATION ON LIFE-BREATH

I ukham. prāno vā ukham, prāno hīdam sarvam utthāpayati. uddhāsmād uktiha-nd viras tiṣṭhati, uktihasya sāyugyam salokatāṃ jayati, ya evām veda.
The Principal Upānīṣads

1. The uktīha The life breath, verily, is the uktīha for it is the life breath that raises up all this. From him there rises up a son who knows the uktīha. He who knows this wins union with and abode in the same world as the uktīha.

uktīha a hymn of praise, śastram ṣ. One should meditate on the life-breath as the uktīha.

For uktīha as the principal part of the mahā-vrata sacrifice, see Astareya Āranyaka II 1 2 and KU III 3.

No man without life ever rises na hy aprānah kaścida uttishaty ṣ.

2. yajuh prāno vai yajuh, prāne hīmaṁ sarvāṁ bhūtiṁ yuvyante, yuvyante hāsmai sarvāṁ bhūtiṁ śraisthyāya. yajuṣah sāyuyyam salokatāṁ jayati, ya evam veda

2. The Yajus The life-breath, verily, is the yajus for in life-breath are all beings here united. United, indeed, are all beings for (securing) his eminence. He who knows this wins union with and abode in the same world as the Yajus.

One should meditate on the life-breath as the yajus. It is the name of one of the Vedas, but here is used for the principle of union.

No one without life has the strength to unite with another na hy asat prāne kuncat kasyacud yoga-sāmarthyam ṣ.

3. sāma prāno vai sāma, prāne hīmaṁ sarvāṁ bhūtiṁ samyaṇci, samyaṇci hāsmai sarvāṁ bhūtiṁ śraisthyāya kalpante sāmnah sāyuyyam salokatāṁ jayati, ya evam veda

3. The Śaṁan The life-breath, verily, is the sāma for in life do all these beings meet. All beings here meet for securing his eminence. He who knows this wins union with and abode in the same world as the Śaṁan.

kalpante samarthyante ṣ.

4. ksatram prāno vai ksatram prāno hi vai ksatram, trāyale hainam prānah ksamtoḥ pra ksatram atram āpnoḥ ksatraśya sāyuyyam salokatāṁ jayati, ya evam veda

4. The Kṣatra The life-breath, verily, is the rule, for verily, life-breath is rule. The life-breath protects one from being hurt. He attains a rule that needs no protection. He who knows this wins union with and abode in the same world as the Kṣatra.

ksamtoḥ Life protects the body from wounds. It has the property of self-repair. śastraḥ-hūṃṣṭāṁ ṣūnār māṃsaṁpunāṁ jayati yasmāt ṣ.

ksatram atram V ksatramātām, obtains identity with the kṣatra or becomes the life-breath, prāno bhavati ṣ.
THE SACRED GĀYATRĪ PRAYER

1. The earth, the sky and heaven (make) eight syllables. Of eight syllables, verily, is one foot (line) of the Gāyatri. This (one foot) of it is that He who knows the foot of the Gāyatri to be such wins as far as the three worlds extend.

The Gāyatri (or Sāvitrī) is a sacred verse of the R.V. It reads:—

"We meditate on the adorable glory of the radiant sun; may he inspire our intelligence," III 57. 10. There is a metre called Gāyatri which has three feet of eight syllables each. The Gāyatri verse is in this metre.

2. Rcah (verses) 
Yapahsi (sacrificial formulas) Sdmdni (chants) (make) eight syllables. Of eight syllables, verily, is one foot of the Gāyatrī. This (one foot of it) is that (series). He who knows the foot of the Gāyatrī to be such wins as far as this threefold knowledge extends.

The three Vedas constitute the second foot of the Gāyatrī.

3. Prāno'pāno vyānah, ity aṣṭāv aksarāṇi; aṣṭāksaram ha vā ekam gāyatryan padam, etad u havāsyā etat, sa yāvad esu tṛṣu lokesu, tāvaddha jayati, yo’sya etad evam padam veda.

3. Prāna (in-breath), apāna (out-breath), vyāna (diffused breath) (make) eight syllables. Of eight syllables, verily, is one foot of the Gāyatrī. This (one foot of it) is that series. He who knows the foot of the Gāyatrī to be such wins as far as his breathing extends. Of this (the Gāyatrī) this, indeed, is the fourth, the visible foot, above the dark skies (the sun) who glows yonder. This fourth is the same as the turiya. It is called the visible foot because it has come into sight as it were.
He is called above the dark skies, because he glows yonder far higher and higher than everything dark. He who knows that foot of it to be such, he glows with prosperity and fame.

darśatam visible dadrśa vva, dṛṣyata vva

4. sasā gāyatrī etasmīṃs turīye darśate pade parorajasi prātiṣṭhitā, tad vair i avat satye prātiṣṭhitam, caksur vai satyam, caksur hi vai satyam, tasmād yad idānīm dva vavadamānāv eyātām aham adarśam, aham asrausam iti ya evarī brūyāt; aham adarśam iti, tasmā śraddādhyāma tad vair i satyam bale prātiṣṭhitam, prāno vai balam, tat prāne prātiṣṭhitam, tasmād āhuh balam satyād ogiyā iti. evam vesā gāyatrī adhyāyām prātiṣṭhitā sa haisā gayāms tatre, prānā vai gayāḥ, tat prānāms tatre, tad yad gayāms tatre, tasmād gāyatrī nāma sa yām evānūm sāvitrīṁ ambāha, esava sā. sa yasmā anvāha, tasya prānāms trāyate

4. That Gāyatrī rests on that fourth, the visible foot, above the dark skies That again rests on truth Verily, truth is sight; for, verily, truth is sight Therefore, if now, the two persons come disputing, one saying, 'I saw,' and the other 'I heard,' we should trust the one who says, 'I saw' Verily, that truth rests on strength Life-breath, verily, is strength Truth rests on life-breath Therefore they say that strength is more powerful than truth Thus is that Gāyatrī based with regard to the self The Gāyatrī protects the gayās, the gayās are the life-breaths and it protects the life-breaths Now because it protects the life-breath, therefore it is called the Gāyatrī That Śāvitrī verse which (the teacher) teaches, it is just this And whomsoever he teaches, it protects his life-breaths

The three-footed Gāyatrī consisting of the gross and the subtle worlds, rests with its three feet on the sun yathā mūrtāmūrtātmakam jagat tri padā gāyatrī āditye prātiṣṭhitā ogiyah ogiyah, more powerful, ogasāram gayā life-breaths prānāh or the organs such as that of speech which produce sound gāyanīthī gayāḥ vāg uपakāśāḥ caaksur-adayah A gaya-trānāt gāyatrī

5. tām hastām eke sāvitrīṁ anustubham anvāhuh vāg anustup; etad vacam anubrūma iti na iathā kuryāti gāyārīṁ eva sāvitrīṁ anubrūyāḥ yadha va āpy evam-vid bahu va prātriṣhtāh, na havadad gāyātryāḥ eham cara padam prati

5 Some teach (to the pupil) this Śāvitrī verse as an anustubh
metre (saying) that speech is anustubh and that we impart (teach) that speech to him. One should not do like that. One should teach the sântri which is the Gāyatrī. Verily, if one who knows thus receive very much (as gifts) that is not at all equal to a single foot of the Gāyatrī.

There is no such thing as too much for him for he is identified with the universe na hi tasya sarvatmano bahu-nāmāsti kim cit. Ś.

6. sa ya imaṁs trīn lokān pūrṇān prātrghnīyāt, so' syā etat prathamam padam āpnyāt; atha yāvatīyam trayī vidyā, yas āvat prātrghnīyāt, so' syā etad dvitiyam padam āpnyāt; atha yāvat idam prām, yas āvat prātrghnīyāt, so' syā etat tīrayam padam āpnyāt, alḥāsyā etad eva turīyam ārṣatam padam, parorajyā ya esa tapati, naiya kenacanāpyam; kuta u āvat prātrghnīyāt

6. If one receives these three worlds full (of wealth) he would accept the first foot of it (the Gāyatrī). If he receives as much as in this threefold knowledge (of the Vedas) he would receive the second foot of it. If he receives as much as there is breathing here, he would receive the third foot of it. But that fourth, the visible foot, above the dark skies, who glows yonder is not attainable by anyone whatsoever. How could anyone receive such (a gift)?

The purport is that the Gāyatrī should be meditated upon in its entire form tasmād gāyatrī evam-prākāropaṣyety arthah Ś.

7. tasyā upāsthitām: gāyatrī, asy eka-paḍi dv-paḍi tri-paḍi cauṇ-paḍya a-paḍ asi, na hi pādyase namas te turvīyā ya ārṣatāya paḍyā parorajyase, asāv ado mā prāpad iti, yam dūnsyāt, asāv āsmā kāma mā samrādhītā vā, na hasvāmāi sa kāmāḥ sam- pāḍhyate yasmā evam upāsthitāe, aham adah prāpam iti vā

7. The salutation of it: O Gāyatrī, you are one-footed, two-footed, three-footed, four-footed. You are footless for you do not go about. Salutation to you, the fourth, the visible foot, above the dark skies. May he not attain this (may the enemy never attain his object) (Should the knower of the Gāyatrī bear hatred towards anyone (he should) either (use this verse) ‘may his wish not prosper.’ Indeed that wish is not prospered for him in regard to whom one salutes thus or ‘may I attain that (cherished wish) of his.’

upāsthitām salutation. upelya sthānam, nāmas-karaṇam. Ś, going near
and staying or saluting The act of approaching the gods with a request The request may be imprecatory against another or auspicious for oneself ṛ-vi-dhām āpasthānam, ābhucārīkam, ābhuyadākam ca Ā foolless in his own unconditioned form, atah param-pareṇa mṛṇ-pādhnāṇa svēnātmanā'paḍasi Ś

8 etād ha vai taḍ janako vardeho budilam āsvatāraśvam uvāca: yanu nu ho tad gāyatrī-vid abrūthāḥ, atha katham hastī bhūto vahastī mukham hy asyāḥ, samrāt, na vidām cakāra, iti hovaca, tasyā agnir eva mukham yadi ha va api bahu vāgni abhyādaṭhāḥ, sarvam eva tāt samadhāh, evam havavam-vid yady api bahu eva pāpam kurute, sarvam eva tāt sampāya śuddah pūtajaro'mṛtah sambhavati.

8 On this point, verily, Janaka (King) of Videha said to Budila Aśvatarāśvi. 'Ho, how is it that you who spoke of yourself as the knower of Gāyatrī, have come to be an elephant and are carrying?' 'Because, Your Majesty, I did not know its mouth,' said he Fire is, indeed, its mouth Verily, indeed, even if they lay a large quantity of fuel on the fire it burns it all Even so, (though) one who knows this commits very much evil, burns it all and becomes clean and pure, ageless and immortal

'Why then being a fool like an elephant dost thou carry (the burden of sin of accepting gifts)?' Madhva

Fifteenth Brāhmana

PRAYER TO ADITYA BY A DYING PERSON

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

See Mātrī VI 35

apāhītam hidden, for no one whose mind is not concentrated can see it, a-samāhita-cetasām adrīyatyāt Ś 'Verily, thou art a god that hidest thyself' Isaiah XLV. 15

mukham face, essential nature, mukha-sadṛśam mana sty arthah Kūraṇārāyaṇa

pūṣaṇ: the sun, the god of light, who is the protector of the world
yogadha posanāḥ pusār rauh. Ś. āśrita-posana-svabhāva, whose nature is
the protection of those who seek refuge in him. Vedānta Deśika
apāyam remove the cause of obstruction to the vision, ārṣaṇa-
praḥbandha-karanam apanayet Ś Reality, Heraclitus observed, likes
to hide Fragment 123 Being remains essentially concealed and
hidden. It is the primary mystery. We are said to behold the truth
when the real stands naked before us. When we break down the
surface of appearances, reality is uncovered
salya-dharmāya. to me who have been worshipping truth or who have
been practising virtue as enjoined Ś to me whose principle is truth.
The connection of truth with liberation is traditional in Indian
thought.

The many, if it is divorced from the one, becomes the obscuring
veil of the one. We must get rid of the opposition of the one and
the many, look upon the one as the manifold one which is itself the
expression of the Absolute One

2 pūsam, ekarse, yama, sūrya, pṛājā-patya, vyūha raśmin
samūha-tejāh
yat te rūpam kalyanatamam, tat te paśyāmi yo sāv asau
purusas, so'ham asmū
2 O Pūsana, the sole seer, O Controller, O Sun, offspring of
Prajā-pātṛ, 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

ekarse One who travels alone, eka eva ṛṣati gacchati ity ekarse Ś
The sun moves alone, sūrya ekākā carati Tatfirta Samhitā VII.
4 18 r
yama the controller. sarvasya samyamanād yamāḥ. Ś.
rūpam kalyanatamam. of loveliest form Śt John of the Cross.
The soul prays to see the Face of God, which is the essential com-
munication of His Divinity to the soul, without any intervening
medium, by a certain knowledge thereof in divinity.' Dom Cuthbert
Butler. Western Mysticism (1922), p. 72.
so'ham asmū refers to a form of worship m which the worshipper
contemplates the immanent God as one with himself. He who
dwells in the Sun is one with the light in one's deepest nature. In
these verses, the seeker wishes to have God-realization, a direct
perception of the Reality. 'Like as a hart desireth the water-brooks,
so longest my soul after thee, O God.' Psalm XLI.

3 vāyur anilam amṛtam athedam bhasmāntam śarīram
aum krato smara, kṛtam smara, krato smara, kṛtam smara.
3 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.

**amṛtam amalam** immortal breath

Now that I am dying, may my life (vāyu) abandoning its bodily adjunct enter the immortal breath. B U III 2 13 R V X 16 3 Satapatha Brāhmana X 3 3 8. Aitareya Brāhmana II 6 According to his physician Eustochius, the last words of Plotinus which he heard were ‘I was waiting for you, before the divine principle in me departs to unite itself with the divine in the universe’

**krato** O Intelligence—the Intelligence has purposes and plans; *samkalpātmaka* Cp ‘Now verily, a person consists of purpose’

**kratu-maya** C U III 14 1 At the hour of death, we have to remember our past and also meditate on the Supreme

**krātam** what has been done, may mean the perfected ‘Remember perfection’

**kratu** is also sacrifice The Supreme is the lord of sacrifice

By meditating on the Supreme who is the lord of sacrifice, by surrendering to Him, we pray for the revelation of His Supreme presence. *krutrāṇam bhagavantam jñāna-yajña-gocaram abhimukhī kurvann tad-anugraham yācate* Vedānta Deśika

4. *agne naya supathā, rāye asmān, viśvāṃ, deva, vayunāṃ vidvān,
   yuyodhy asmaj juharānam eno bhūyrsthām te nama-uktim vidhema*

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

See R V I 189 1 who knowest all our deeds It is an expression of humility born of the sense that we are always in God’s presence, that all our thoughts and actions are open to His sight He is at all times present with us take away from us deceitful sin It is an imploring or supplication concerning sins God is a searcher not of words but of hearts.
CHAPTER VI

First Brāhmaṇa

THE SIX BODILY FUNCTIONS AND THE IMPORTANCE OF LIFE-BREATH

1. yo ha vai jyeṣṭhaṁ ca śreṣṭhaṁ ca veda, jyeṣṭhaṁ ca śreṣṭhaṁ ca svānāṁ bhavati, pṛāno vai jyeṣṭhaṁ ca, śreṣṭhaṁ ca, jyeṣṭhaṁ ca śreṣṭhaṁ ca svānāṁ bhavati; aṁ ca yeṣāṁ bhūṣati, ya evaṁ veda.

1. Verily, he who knows the oldest and the greatest becomes the oldest and the greatest of his own people. Life-breath is, indeed, the oldest and the greatest. He who knows this becomes the oldest and the greatest of his own people as well as of those of whom he wishes so to become.

See C U V. 1, K U III 3, Praśna II. 3.
Oldest and greatest are the attributes of priority in age and excellence. The oldest is not necessarily the greatest. The vital force is, however, the first in time as well as in importance.

2. yo ha vai vasīṣṭhāṁ veda, vasīṣṭhāḥ svānāṁ bhavati vāg vai vasīṣṭhā vasīṣṭhāḥ svānāṁ bhavati. aṁ ca yeṣāṁ bhūṣati ya evaṁ veda.

2. Verily, he who knows the most excellent becomes the most excellent of his own people. Speech is, indeed, the most excellent. He who knows this becomes the most excellent of his own people as well as of those of whom he wishes so to become.

vasīṣṭha, literally, that which helps one to dwell or covers one splendidly. Ś ahṣayena vasumattvam vasīṣṭhatvam R

3. yo ha vai pratiṣṭhāṁ veda, pratiṣṭhāṁ same, pratiṣṭhāṁ durge, cakṣur vai pratiṣṭhā, cakṣusā hi same ca durge ca pratiṣṭhāṁ pratiṣṭhāṁ same, pratiṣṭhāṁ durge, ya evaṁ veda.

3. Verily, he who knows the firm basis has a firm basis on even ground, has a firm basis on uneven ground. The eye, indeed, is the firm basis for with the eye one has a firm basis on even and on uneven ground. He who knows this has a firm basis on even ground, has a firm basis on uneven ground.

4. yo ha vai sampādaṁ veda, sam hāsmai ṭaḍyate, yam kāmaṁ kāmayate; śrotram vai sampāṭ; śrotre hime sarve vedaṁ abhisam-pānam ā, sam hāsmai ṭaḍyate, yam kāmaṁ kāmayate, ya evaṁ veda.
4 Verily, he who knows prosperity, for him, indeed is attained whatever desire he desires. The ear, indeed, is prosperity for in the ear are all these Vedas attained. For him who knows this, whatever desire he desires is attained.

Only he who has the organ of hearing can study the Vedas

5 Yo ha vā āyatanam veda, āyatanam svānām bhavati, āyatanam janānām mano vā āyatanam, āyatanam svānām bhavati, āyatanam janānām, ya evam veda

5 Verily, he who knows the abode becomes the abode of his own people as well as of (other) people. The mind, indeed, is the abode. He who knows this becomes the abode of his own people as well as of (other) people.

6 Yo ha va prajectum veda, prajectate ha prajectā paśubhīḥ. reto va prajectum, prajectate ha prajectā paśubhīḥ, ya evam veda

6 Verily, he who knows procreation procreates himself with offspring and cattle. Semen, verily, is procreation. He who knows this, procreates himself with progeny and cattle.

By semen is meant the organ of generation, retasa prajectanena-dṛṣṭam upalaksyate Ś

7. Te heme prānāḥ, aham śreyase uvadamanāḥ brahma jagmuḥ, tadd hocuh, ko no vasiṣṭha śī tadd hocāca, yasmin va ukrāṇa tdam śarīram pāṇīyo manyate, sa vo vasiṣṭha śī

7. These vital breaths, disputing among themselves about their self-superiority went to Brahmā and said, ‘Which of us is the most excellent?’ He then said, that one of you is the most excellent after whose departure this body is thought to be worse off.

vasiṣṭha V, śresṭha

8 Vāg ghocakraṇā. sā samvatsaram prosya, āgatyā, uvāca katham aṣakata mad rte jñatum stī, te hocuh, yathā kalāh avadanto vācā, prānantah prānena, pāṣyantās caksuṣā, śravantāh śrotrenā, vudvāmso manasā, praṣayamānāḥ retasa, evam aḍviṣmeti pravveṣa ha vāk

8 (The organ of) speech departed and having remained absent for a year came back and said, ‘How have you been able to live without me?’ They said, ‘As the dumb, not speaking with speech but breathing with the breath, seeing with the eye, hearing with the ear, knowing with the mind, procreating with the semen. Thus have we lived.’ Then speech entered in
9. The eye departed and having remained absent for a year came back and said, ‘How have you been able to live without me?’ They said ‘As the blind not seeing with the eye, but breathing with the breath, speaking with the speech, hearing with the ear, knowing with the mind, procreating with the semen Thus have we lived.’ Then the eye entered in.

10. The ear departed and having remained absent for a year came back and said, ‘How have you been able to live without me?’ They said ‘As the deaf not hearing with the ear, but breathing with the breath, speaking with the speech, seeing with the eye, knowing with the mind, procreating with the semen Thus have we lived.’ Then the ear entered in.

11. The mind departed and having remained absent for a year came back and said ‘How have you been able to live without me?’ They said ‘As the stupid not knowing with the mind but breathing with the breath, speaking with the speech, seeing with the eye, hearing with the ear, procreating with the semen Thus have we lived.’ Then the mind entered in.

12. Then semen (the organ of generation) departed and having remained absent for a year came back and said ‘How
have you been able to live without me?’ They said, ‘As the impotent not procreating with semen, but breathing with the breath, speaking with the speech, seeing with the eye, hearing with the ear, knowing with the mind. Thus have we lived.’ Then the semen entered in

13 aha ha prāna utkramasyan, yathā mahā-su-hayah samadhahavah paḍvāśa-sāṅkhūṁ samvarhet, evam havemān prānān samvakarhā te hocuh mā bhagavah utkramāh, na vai sāṅkyāmas tvad śte jīvitum iti, tasyo me bāṁm kuruteti, tatheti

13 Then as the life breath was about to depart, even as a large fine horse of the Sindhu land might pull up the pegs to which his feet are tied, even so did it pull up those vital breaths together. They said. ‘Venerable Sir, do not go out, verily, we shall not be able to live without you.’ ‘If I am such make me an offering,’ ‘So be it.’

samadhahavah sindhu-deśa-prabhavah. R

14 Speech said, ‘Verily, that in which I am most excellent in that are you the most excellent.’ ‘Verily that in which I am a firm basis in that are you a firm basis,’ said the eye. ‘Verily, that in which I am prosperity, in that are you prosperity,’ said the ear. ‘Verily, that in which I am an abode, in that are you an abode,’ said the mind. ‘Verily, that in which I am procreation, in that are you procreation,’ said the semen. ‘If such I am, what is my food, what my dwelling?’ ‘Whatever there is here, even unto dogs, worms, insects and birds, that is your food, water is your dwelling. He who knows that as the food of breath, by him nothing is eaten that is not food, nothing is received that is not food.’ Therefore wise men who are versed
in the Vedas when they are about to eat, take a sip (of water); after they have eaten they take a sip. So indeed, they think they make that breath not naked (they remove its nakedness).

my excellency is yours mama vasisthatvam tvad-adhīnam
even unto dogs whatever is food for the dogs, etc., is food for you. yat kim ctī prāmbhīr adyamānām annam, tat sarvamī tavānām S.

Second Brāhmaṇa
LIFE AFTER DEATH

1. śvetaketuv ha vā āruneyah pañcālānām pariṣadam āyagāma. sa āyagāma jasvātim āpravāhanam parścārayamānām. tam uñākṣya, abhyuvida, kumāra st. sa, bhoḥ, iti pratiṣūrāva anusisto na ast pitreṇi, aṣam iti hovāca.

1 Verily, Śvetaketu Āruṇeya went up to an assembly of the Pañcālas. He went up to Pravāhana Jaivali who was having his servants wait on him. Seeing him, he addressed him, ‘Young man’ He answered, ‘Sir.’ Then (the King said) ‘Have you been taught by your father?’ ‘Yes,’ he said.

See CU V 3 10

2. vettajā yathemāḥ prajāḥ prayatyāṃ pratiṣpadyante, iti na iti hovāca vettah yathemāḥ lokam punar āpadyante, iti. na iti hovāca vettah yathēsan loka evam bahūbhūḥ punah punah prayadbhū na sampūryate iti na iti hovāca. vettah yatāhyām dātāyām hatāyām āpah purusa-vāco bhūtvā samuṭhēya vaddantu, iti na iti hovāca vettah deva-yānasva vā pathah praṇipadām pūr-yānasva vā, yat kṛtvā deva-yānam vā panthānām pratiṣpadyante pūr-yānam vā. api hi na rser vacāḥ śrutam.

dve suṣir ashnavah pītrinām aham devaṁ aham devam uṣa martyānām; tābhyaṃ idam vīśvam ejat sameti yad antarā pītaram mālaṃ ca

iti nāhām uta aham cana veda, iti hovāca.

2. ‘Do you know how people here on departing (from this life) separate in different directions?’ ‘No,’ said he ‘Do you know how they come back again into this world?’ ‘No,’ said he ‘Do you know why the yonder world is not filled up with the many who, again and again, go there?’ ‘No,’ said he. ‘Do you know in which oblation that is offered the water becomes the voice
of a person, rises up and speaks?' 'No,' said he 'Do you know the means of access to the path leading to the gods or of the one leading to the fathers? i.e. by doing what the people go to the path of the gods or the path of the fathers? For we have heard even the saying of the seer I have heard of two paths for men, the one that leads to fathers and the one that leads to the gods By these two all that lives moves on, whatever there is between father (heaven) and mother (earth)' 'Not a single one of them do I know,' said he

srī gati
visvam all, samastam Ś

Thus (earth) is the mother and that (heaven) is the father tyam vat mātā asau pitā Śatapatha Brāhmaṇa XIII 2 9 7, Taittiriya Brāhmaṇa III 8 9 1 Heaven and earth are the two halves of the shell of the universe, dyāvā-prthivyā anda-kāpāle Ś

3 athavām vasatyojantrayāṃ cakre anādṛtya vasatim
kumārah pradudrāva sa ājagāma pitarām, tani hovāca iti vāva kilā no bhavān purānuśīstaṇ avocad iti, katham sunedha, iti pañca mā praśnān rūjavya-bandhur aprāksīt, tato naskam
ca na vedeti kātame ta iti ima iti ha āttīkāṇy udāyahāra

3 Then he (the King) gave him an invitation to stay Disregarding the invitation to stay the young man ran off He went to his father To him he said, 'Verily, you have, before, spoken of me as well instructed.' 'What then, wise one?' (said the father) 'Five questions, that fellow of the princely class asked me Not a single one of them do I know' 'What are these (questions)?' 'These,' and he repeated the topics

4 sa hovāca tathā nas tvam, ātā, jānīthā, yathā yaḥ aham
kim ca veda sarvam aham tat tubhyam avocam prehī tu tatra
prāṣītya, brahmacaryam vatsyāva iti bhavān eva gacchati iti sa ājagāma gautamo yatra pravāhanasya javaler āsa tasmā
āsanam āhṛtya udakam āhārayām cakāra, atha hāsmā arghyam
cakāra, tam hovāca, varam bhagavate gautamāya daćma iti

4 He (the father) said 'My child, you should know me as such, that whatsoever I myself know, all that I have told you But come, let us go there and live as students of sacred knowledge' 'You may go, sir,' said the son Then Gautama went forth to where (the place) Pravāhana Jaivali was (The King) brought him a seat and had water brought for him He gave him a respectful welcome Then he said to him. 'A boon we offer to the revered Gautama'

The Principal Upanisads VI 2 4
5. sa hovāca pratyāhato ma eṣa varah; yām tu kumārasyānte vācam abhāṣathāḥ, tām me brūhit.

5 Then he said 'You have promised me this boon Please tell me the speech you uttered in the presence of the young man'

6. sa hovāva davesu vai, gautama, tad varesu; mānuṣāṇām brūhit

6 He (the King) said, 'Verily, Gautama, that is among divine boons Please state some human boon.'

7 sa hovāca vyāhate ha asti hiranyasyāḥpattam, go-aśvānām dāsinām pravārānām ārthāānāsya; mā no bhavān bahor anantaśyāparyantarābhīyamadānāyo bhūd iti sa vai, gautamā, tīrthenecchāśā iti uparmy aham bhavantam. iti vācā ha smaiva pūrvvā upanyau sa hovāyaṇā-kārtyovāṣa.

7 Then he said 'It is well known that I have abundance of gold, of cows and horses, maid servants, retinue and apparel Be not ungenerous towards me, sir, in regard to that which is the abundant, the infinite, the unlimited' 'Then, verily, O Gautama, you should seek it in the usual form.' 'I come to you, sir, as a pupil' With this declaration, verily, indeed, the ancients approached as pupils So with the announcement of coming as a pupil he remained

\textit{pravārānām retinue}, \textit{parvārānām} Ś
\textit{tīrthena} in the usual prescribed form, \textit{nyāyena śāstra-viśṭena} Ś

\textit{Tīrtha} is a place of pilgrimage generally on the bank of a sacred stream or near a holy spring. It is derived from the root, 'to cross over.' Those who cross over the stream wash their sins and become purified.

According to the tradition, seekers belonging to higher castes have become pupils to teachers of a lower caste, by living with them It is not necessary for them to touch the feet of the teacher or serve them A simple declaration will do

8 sa hovāca tathā nas tvam, gautama, māparādhās tava ca pūtāmahāḥ yathā, vyam vāyeyatāḥ pūrvam na kasmīṁś cana brahmāṇa vāsa, tām tv aham tubhyam vakyāṁ ko hi tvavam brvamam arhati pratyākhyātum iti

8 Then he (the King) said: 'Please do not be offended with us even as your paternal grandfathers did not (with ours). This knowledge has never hitherto dwelt with any Brāhmaṇa whatsoever. But I shall teach it to you, for who can refuse you when you speak like this.'
The Principal Upanisads  

VI. 2. 12

9. asau vai loko agnih, gautama tasyādityaeva samat, rāsmayo dhūmah, ahar archi, dis'oṅgārāh, avāntaraadiśo visphulnāgāh, tasmān etasminna agnau devāh śraddhām juhvati, tasyā āhityai somo rājā sambhavati

9 ‘Yonder world, Gautama, is (sacrificial) fire The sun itself is its fuel, the rays its smoke, the day the flame, the quarters the coals, the intermediate quarters the sparks In this fire the gods offer faith Out of that offering King Soma arises

yonder world heaven dyu-loka
the fuel because of kindling, samādhānāt Ś Heaven is illumined by the sun

king. of the manes and brāhmanas ṽitrīnām brāhmanānām ca Ś

10 parjanyo vā agnih gautama tasya samvatsara eva samat, abhrām dhūmah, vidyut archi, asaṁvar angārāh, hrādānayo visphulnāgāh, tasmān etasminna agnau devāh somam rājānam juhvati, tasyā āhityai vrṣṭiḥ sambhavati

10 ‘Parjanya (the god of rain), Gautama, is fire The year itself is its fuel, the clouds its smoke, the lightning the flame, the thunder-bolt the coals, the thundering the sparks In this fire the gods offer the king Soma Out of that offering rain arises

parjanya rain god vrsti-pravartako devah R
the clouds its smoke Ā quotes Kālidāsa's Meghadūta asti khalv abhrānām dhūma-prabhavāve gāthā, dhūma-yōts-sahā-marutām saṃśpātah kva meghah

11 ayam vai loko'gnih, gautama. tasya prthvīya eva samat, agnir dhūnah, rātir archi, candraṁ angārāh, nakṣatrām visphulnāgāh, tasmān etasminna agnau devā vrśṭiṁ juhvati, tasyā āhityā annam sambhavati

11 ‘This world, verily, Gautama, is fire The earth itself is its fuel, fire the smoke, night the flame, the moon the coals, the stars the sparks In this fire the gods offer rain Out of that offering food arises

this world the abode where all creatures are born, experience the results of their past work, which consists of action, its factors and its results prāṇi-jāmopahogārayah kriyā-kāraka-phala-visistāh Ś

12 puruṣo vā agnih, gautama tasya vyātattam eva samat, prāṇo dhūmah, vāg archi, caṅguru angārāh, śrottram visphulnāgāh, tasmān etasminna agnau devā annam juhvati, tasyā āhityai retaḥ sambhavati.
12 'The person (man) verily, Gautama, is fire. The open mouth itself is its fuel, vital breath the smokes, speech the flame, the eye the coals, the ear the sparks. In this fire the gods offer food. Out of that offering semen arises.

open mouth vivrtam mukham. Ṛ.

13 yosā vā agnih, gautama. tasyā upaśtha eva samita, lomāni dhūmah, yonir arcīḥ, yad antah haroś teṅgārāḥ, abhinandrā visphulingāh, tasminn etasminn agnau devā retō jhuvati, tasyā āhūtyai āruṣaṁ sambhavati. sa jīvati yāvaj jīvati. atha yadā mṛryate.

13 'The woman, verily, Gautama, is fire. The sexual organ itself is its fuel; the hairs the smoke, the vulva the flame, when one inserts, the coals; the pleasurable feelings the sparks; In this fire the gods offer semen Out of this offering a person arises He lives as long as he lives Then when he dies.

Sexual intercourse is treated as a kind of soma sacrifice, where the household fire is identified with the wife. The sacrificial fire is the divine womb into which one pours (siṅcati) himself and from which a solar rebirth ensues

inserts. antah-karanam, maithuna-uyāpārah Ṛ.

The question about the number of offerings before water rises up possessed of a human voice and speaks is answered.

14 athaṁ toṁ agnaye haranti. tasyāgniṁ evāgniṁ bhavati, samī samī, dhūmo dhūmaṁ, arcī arcīḥ, ṛngārā angārāḥ, visphulingā visphulingāh. tasminn etasminn agnau devā āruṣaṁ jhuvati; tasyā āhūtyai āruṣuḥ bhāsvara-varnaṁ sambhavati.

14 'They carry him to (be offered in) fire. His fire itself becomes the fire, fuel the fuel, smoke the smoke, flame the flame, coals the coals, sparks the sparks In this fire the gods offer a person Out of this offering the person, having the colour of light, arises

bhāsvara-varnaṁ having the colour of light, radiant, exceedingly bright, having been purified by the rites performed from conception to cremation - aṣṭaṁ-diptimāṁ mṛṣkaṁbhūrt antyāhūtā antyāḥ karmaḥ saṁskṛtaḥ uṣ."
Those who know this as such and those too who meditate with faith in the forest on the truth, pass into the light, from the light into the day, from the day into the half-month of the waxing moon, from the half-month of the waxing moon into the six months during which the sun travels northward, from these months into the world of the gods, from the world of the gods into the sun, from the sun into the lightning (fire). Then a person consisting (born) of mind goes to those regions of lightning and leads them to the worlds of Brahmā. In those worlds of Brahmā they live for long periods. Of these there is no return who with faith meditate on the truth Sraddha-yuktas santah Śmānasah consisting (born) of mind. A person living in the world of Brahmā sent forth, created by Brahmā, by the mind brahma-loka-vāsi puruso brahmanā manāsā sṛṣṭah. parāh exalted mrtasyānandaisvarya-śāhnah R parāvato V parāvanto R.

But those who by sacrificial offerings, charity and austerity conquer the worlds, they pass into the smoke (of the cremation fire), from the smoke into the night, from the night into the half-month of the waning moon, from the half-month of the waning moon into the six months during which the sun travels southward, from these months into the world of the fathers, from the world of the fathers into the moon. Reaching the moon they become food. There the gods, as they say to king Soma, increase, decrease, even so feed upon them there. When that passes away from them, they pass forth into this space, from space into air, from air into rain, from rain
into the earth Reaching the earth they become food. Again, they are offered in the fire of man. Thence they are born in the fire of woman with a view to going to other worlds. Thus do they rotate. But those who do not know these two ways, become insects, moths and whatever there is here that bites.

This Brāhmaṇa, CU III 10, Ku I give different versions of the two ways after death, but they all agree that there is repeated return to rebirth in forms determined by the deeds of the past. This process will continue until saving knowledge is attained, which frees the soul from the necessity of rebirth.

**Third Brāhmaṇa**

**THE MEANS FOR THE ATTAINMENT OF A GREAT WISH**

`I sa yah kāmayeta' mahat prāṇuyām ti, udagayana āpūryamāna-paksasya punyāhe dvādaśāham upasad-vratī bhūtvā, audumbare kamse camase vā sarvasadham phalāṇītī sambhṛtya, parisamukhya, paritipyā, agnum upamādāhīya, paristīrya, āṣṭā-īyam sanīṣkrtya, punīsā nakṣatreṇa, mantham sanmiya, yuhōḥ. yāvanto devās tuvai, jātā-vedāh, tvayo'ham bhāga-āhevaṃ jumvini: te mā trptāḥ sarvāḥ kāmais tarpayantu svāhā yā tiraścī mpadyato aham udharanītī tām tuā ghrītasya dhārayā yaje samrādhanīm aham. svāhā`

r. Whoever may wish, ‘I would attain greatness in the northern course of the sun or on an auspicious day of the half-month of the waxing moon, having performed one upasad ceremony for twelve days, having collected in a dish made of the wood of the sacred fig tree or in a cup, all herbs and their fruits, having swept around, having smeared around, having built up a fire, having strewn it around, having purified the melted butter in the prescribed manner, having compounded the offering on a day presided over by a male star, makes an offering, saying ‘O fire (all-knower), to all those gods under
you who spitefully slay the desires of a person, I offer them a share. Let them, being satisfied satisfy me with all desires. Hail! To that deity who turns out spiteful under your protection, saying I support all, I offer this stream of melted butter. Hail greatness mahattvam Ś all herbs and their fruits sarvausahaan- phala-vishisstam Ś all-knowing jātam jātam vēti vā jāte jāte vidyata th

2 jyesthāya svāhā, śresthāya svāhā, ity agnau hūtvā, manthe samsravam avanayati prāṇāya svāhā, vasssthāyai svāhā, ity agnau hūtvā manthe samsravam avanayati vācē svāhā, pratyāhāra svāhā, ity agnau hūtvā manthe samsravam avanayati caḥṣuse svāhā, sampade svāhā, ity agnau hūtvā manthe samsravam avanayati śrotāyā svāhā, āyatanaḥ svāhā, ity agnau hūtvā manthe samsravam avanayati manase svāhā, prajāyai svāhā, ity, agnau hūtvā manthe samsravam avanayati retase svāhā ity agnau hūtvā manthe samsravam avanayati

2 'To the oldest, hail, to the greatest, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion 'To the vital breath, hail, to the richest, hail' saying this, he offers an oblation in the fire and pours the remainder in the mixed potion 'To speech, hail, to the firm basis, hail (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion 'To the ear, hail; to the abode, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion 'To the mind, hail, to procreation, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion 'To the semen, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion

3 agnaye svāhā, ity agnau hūtvā manthe samsravam avanayati somāyā svāhā, ity agnau hūtvā manthe samsravam avanayati. bhūḥ svāhā ity agnau hūtvā manthe samsravam avanayati. bhuvah svāhā ity agnau hūtvā manthe samsravam avanayati svah svāhā ity, agnau hūtvā manthe samsravam
3 'To fire, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the moon, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the earth, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the atmosphere, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the sky (heaven) hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the earth, atmosphere and sky, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the Brahmahood, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the ksatrahood, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the past, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the future, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To all (things), hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To Prajā-पत्र, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion.
the full (as the sky), you are the steadfast (as the sky), you are the one resort (as the earth), you are the sound āhū that is made (at the beginning of the sacrifice by the prastotra) You are the making of the sound āhū You are the loud chant (sung by the udgātr at the beginning of the sacrifice) You are the chanting You are recited (by the adhvaryu) and are recited back (by the āgnidhra) You are the glowing in the moist (cloud) You are the pervading, you are the ruler You are food (as the moon) You are light (as fire) You are the end You are that in which all things merge.'

prastabdham: steadfast, miskampam: still Ā
dadrē: in the cloud, meghodare: Ā
māhanam: end, layaḥ: Ā

5. athanam udyacchati āmamti, āham hi te mahi, sa hi 
rājesāno'dhapatih, sa mām rājesāno'adhpatim karotv tu

5 Then he raises it (saying), 'You know all We too are aware of your greatness He is, indeed, the King, the Ruler, the Highest Lord May he make me the king, the ruler and the highest lord'

See CU V 2 6
āmamti: You know all, tvam sarvam vijnānāst Ā
he: the vital breath, prāno rājāy-d-gunah: Ā

6 athanam ācāmats tat savitur varenyam madhu vātā 
ṛtyate, madhu kṣarantī svadhatvā, madhvīr nah sāntv osadhiḥ,
bhūḥ svāhā, bhargo devasya dāhīmahi, madhu nakam utosasah,
madhumat pārthvam rajah, madhu dyāur astu nah pītā, bhuvāh 
svāhā, ahīyo yo nah prācodayāt. madhuvān no vanaspātih,
madhumān astu sūryah, madhuvīr gāvo bhavantu nah, soh 
svāheti sarvām ca sānvīrīm anvāha, sarvāṣ ca madhuvānāth 
āham evadām sarvam bhūyāsām, bhūr bhuvah soh svāheti,
antata ācāmya, pānī praksālya, jaghaṇenāgnum prāh-śrāvāh
samvīsati prātar ādityam upasṭhate diśām eka-pundarīkam 
asti, aham manusyānām eka-pundarikam bhūyāsām iti yathelam 
etyā, jaghaṇenāgnum āsīno vamśam jaḥpāts

6 Then he sips it (saying) 'On that adorable light The winds blow sweetly for the righteous, the rivers pour forth honey May the herbs be sweet unto us To earth, hail Let us meditate on the divine glory May the night and the day be sweet May the dust of the earth be sweet May heaven, our father, be sweet to us. To the atmosphere, hail May he inspire
(illumine) our understanding May the tree be sweet unto us May the sun be sweet, may the cows be filled with sweetness for us To the heaven, hail He repeats the whole Sāvitrī hymn and all the verses about the honey (saying), May I indeed be all this, hail to the earth, atmosphere and heaven Having thus sipped all, having washed his hands, he lies down behind the fire with his head towards the east In the morning he worships the sun (saying) of the quarters (of heaven), 'you are the one lotus flower May I become the one lotus flower among men' Then he goes back the same way (by which he came), sits behind the fire (on the altar) and recites the (genealogical) line (of teachers)

See RV III 62 10, I 90. 6-8
varenyam adorable, varanyam Ā
naklam rātrih Ā
utosasāh āvasāh Ā

7 tam hastam uddalaka arunir vājasaneyāya yājñavalkyā-
yāntevasna uktvovāca, api ya enam sūke sthānau mśīcet, jāyeraṁ sākkāḥ, praroheyuṁ pālāsāṁti
7 Then Uddalaka Ārunī told this to his pupil, Vājasaneya Yājñavalkya and said, 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth'

leaves pātrāṁ R

8 etam u havā vājasaneyo yājñavalkyo madhukāya pāngyā-
yāntevasna uktvovāca, api ya enam sūke sthānau mśīcet jāyeraṁ sākkāḥ, praroheyuṁ pālāsāṁti
8 Then Vājasaneya Yājñavalkya told this to his pupil Madhuka, the son of Paingi and said 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth'

9 etam u havā madhukah pāngyas cūlāya bhāgavitaye 'nītevasna uktvovāca, api ya enam sūke sthānau mśīcet jāyeraṁ sākkāḥ, praroheyuṁ pālāsāṁti
9 Then Madhuka Paingya told this to his pupil Cūla Bhāgavitti and said 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth'

10 etam u havā cūlo bhāgavittir jānakoṁ ayasthānā-
yāntevasna uktvovaca, api ya enam sūke sthānau mśīcet jāyeraṁ sākkāḥ praroheyuṁ pālāsāṁti
Then Cūla Bhāgavatti told this to his pupil Jānaki Āyasthūna and said ‘If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth’

Then Jānaki Āyasthūna told this to his pupil Satyakāma Jābāla and said ‘If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth’

Then Satyakāma Jābāla told this to his pupils and said ‘If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth One should not tell this to one who is not a son or to one who is not a pupil’

For a similar prohibition about teaching sacred knowledge, see Sūtra VI 22, Maitri VI 29

ŚŚ mentions that the two, the son and the pupil are declared to be eligible to receive sacred knowledge They are chosen out of the six qualified learners vidyādānīm sat ārthām

ĀŚ mentions the six, a pupil, a knower of the Vedas, an intelligent person, one who pays, a dear son and one who exchanges another branch of learning śīsyah śrotryāḥ medhāti dhanadāyi prīyah pūtro vidyāyā vidyā-dāteti sat ārthām

Catur audumbaro bhavah, audumbarah sravah, audumbaraś camasah, audumbara udhmāh, audumbarāyā upamanthanyav, daśa grāmyyān āhāryām bhavantu vrihi yavās tilā-māsā anupriyamgavo godhīmās ca masārāṣ ca khalvās ca khalakhulāś ca, tān ājñīmāna madhum ghrita upasīcāh, ārthasya ānōti

Fourfold is the wood of the sacred fig tree (four things are made of it), the spoon is of the wood of the sacred fig tree, the bowl is of the wood of the sacred fig tree, the fuel is of the wood of the sacred fig tree and the two churning rods are of the wood of the sacred fig tree There are ten cultivated grains (used), viz rice and barley, sesamum and beans, millet, and panic seeds, wheat, lentils, pulse and vetches They should be ground and soaked in curds, honey and clarified butter And (he) offers melted butter as an oblation
PROCREATION CEREMONIES

I. esāṃ vai bhūtānāṁ ārthivā rasaḥ, ārthivā yāpah, apām osadhayah, osadhīnāṁ puspāṁ, puspānāṁ phalāṁ, phalānāṁ purusah, puruṣasya retah.

I. The earth, verily, is the essence of all these beings; of earth (the essence is) water; of water (the essence is) plants; of plants (the essence is) flowers, of flowers (the essence is) fruits, of fruits (the essence is) the man, of man (the essence is) semen.

The ceremony for obtaining a son of right qualities is given here

2. sa ha praṣṭā-patir īkṣaṇi cakre: hanta, asmā pravistham kalpayānītis; sa śtryām sasṛṣe; tāṁ śṛṣṭvādha upāsta; tasmāt śtryāma adha upāsita, sa etam prāṅcam grāvāṇam ātmāna eva samudāpārayal, tenānāṁ abhyasṛṣāt

2. And Praṣṭā-patir thought (within himself) ‘Come, let me make a firm basis (abode) for him.’ So he created woman. Having created her, he revered her below. So one should revere woman below. He stretched out for himself that which projects With that he impregnated her

grāvāṇam: a stone for pressing out soma juice

3. tasyā vedir uṣṭhah, lomāṁ barhāṁ, cārmāḥhisavanε, samadhaḥ madhyalāstām muskau; sa yaśān ha vaivājaṣeyena yaṣṭānāṁṣa loka bhavati (lānāṁ asyaloko bhavati), ya evam vidvān adhprahāsāṁ carati, āśāṁ strīṁāṁ sukṛtam vṛṇkte aiḥa ya idam avīvān adhprahāsāṁ carati, āśya strīyaḥ sukṛsam vṛṣyaie

3. Her lower part is the (sacrificial) altar; (her) hairs the (sacrificial) grass, her skin the soma-press The two laba of the vulva are the fire in the middle Verily, as great as is the world of him who performs the Vājapeya sacrifice (so great is the world of him) who, knowing this, practises sexual intercourse, he turns the good deeds of the woman to himself but he, who without knowing this, practises sexual intercourse, his good deeds women turn into themselves

veda-vedīkā viśrama-sīthānam, place of rest.

muskau vṛsanaṇa yoni-pārśvayoh kathāṅna māṇṣa-khandau. A adhprahāsaṁ sexual intercourse maithunam. R.
These passages indicate the intimate connection between the *Atharva Veda* and the Upaniṣads. Some practices in the latter are treated in the manner of the *Atharva Veda*. They include even love charms to compel a woman to yield her love, charms to prevent conception or bring it about when desired. Even here the knowledge motive is dominant.

The sexual act is explained as a kind of ritual performance, the elements of which are identified with the parts of the woman's body. We are told that if a man practises sex intercourse with the knowledge of this, he gains a world as great as he who sacrifices with the Vajapeya rite and takes to himself the merit of the women, but if he practises it without this knowledge, women take to themselves his merit.

4. *etadd ha sma va tād vidvān uddālaka ārunir āha, etadd ha sma va tād vidvān nāko maudgalya āha, etadd ha sma va tād vidvān kumāra-hārita āha, bahavo maryā brāhmanāyanā nrnārīyā vsukṛtośmāl lokāt prayantī, ya idam avāṃso'dhopa-hāsam carantīn, bahu vā idam suptasya vā jāgrato vā retah skandat*

4. This, verily, is what Uddālaka Āruni knew when he said this, verily, is what Nāka Maudgalya knew when he said this, verily, is what Kumāra-hārita knew when he said many mortal men, Brāhmaṇas by descent, go forth from this world impotent and devoid of merit, namely, those who practise sexual intercourse without knowing this. If even this much semen is spilled of one asleep or of one awake,

maryāh mortal men, marana-dharmno manusyāh S 
brāhmanāyanāh brāhmanah ayanam yesām R 
nrnārīyāh impotent, nrnārīyāḥ jñāna-harma-bala-hīnāh. R

5. *tād abhunrset, anu vā mantrayeta 
yan me'dya relah pṛlhvim askāṇsit, yad osadhir apy asarat, 
yad apah, 
idam aham tād reta ādade, ṣunār mām asu nrnāryam, ṣunas 
tējah, ṣunār bhagah 
ṣunār agnir dhṣnyāḥ yathāsthānam kalpantōm 
ṛty anānkāṅgustābhyyām ādāya, antarena stanau vā bhrvaun vā 
nmrīyāt*

5. Then he should touch it or (without touching) recite 'Whatever semen of mine has spilt on earth, whatever has flowed to the plants, whatever to water, I reclaim this very semen, let vigour come to me again, let lustre (come to me) again, let glow (come to me) again. Let the fire and the altars
be found again in their usual place, (having said this) he should take it with his ring finger and thumb and rub it between his breasts or his eyebrows.

6 atha yady udaka atmānam paśyet, tad abhmantrayetā: maṁ tesa indriyam yaśo dravinaṁ sukrtaṁ itu-śrīr ha vā esā strīnāṁ yan malodvāśāḥ tasmān malodvāsasam yaśasvinīṁ abhikramyopamantrayetā.

6 Now if one should see himself (his reflection) in water he should recite (the following) hymn In me (may the gods bestow) lustre, vigour, fame, wealth and merit Thus, verily, is loveliness among women, when she has removed her soiled clothes Therefore when she has removed her soiled clothes and is lovely, he should approach and speak to her.

7 sā ced asmai na dadyāt, kāmam enām avakrīnīyāt; sa ced asmas nava dadyāt, kāmam enām yasyā vā pámnā vopahal- yātkrāmēt, indriyena te yaśasā yaśa ādade, ity ayaśā eva bhavati.

7 If she does not grant him his desire, he should buy her (with presents) If she still does not grant him his desire he should beat her with a stick or his hand and overcome her (saying) with (manly) power and glory, 'I take away your glory' Thus she becomes devoid of glory.

buy her ābharaṇādmā vaṣṭi-kuryāt. R.

8. sā ced asmai dadyāt. indriyena te yaśasā yaśa ādadhāṁ iti; yaśasvinā eva bhavatah.

8 If she grants (his desire), he says, 'With power and glory,' 'I give you glory.' Thus the two become glorious.

9 sa yāṁ iccheta, kāmayeta metā, tasyāṁ artham msthāya, mukhena mukhān samāhāya, upasthām asyā abhivrīṣya, japet: angād angāi sambhavitā, hrdayād adhyāyāse sa tvam anga-kaśāyo'si. digāha-vṛddhāṁ iva mādaiv iṁmām amūn mayi

9 If one desires a woman (with the thought) may she enjoy love with me, after inserting the member in her, joining mouth to mouth and stroking her lower part, he should recite, 'You that have come from every limb, who have sprung from the heart, you are the essence of the limbs Distract this woman here in me, as if pierced by a poisoned arrow.'

artham member prājananendriyam Ś.
kasāyau essence, rasah. A.
10. Now the woman whom one desires (with the thought) 'may she not conceive,' after inserting the member in her, joining mouth to mouth, he should first inhale and then exhale and say, 'with power, with semen I reclaim the semen from you.' Thus she comes to be without semen (seed)

Apparently, birth control is not a modern device

11. Now the woman whom one desires (with the thought) 'may she conceive,' after inserting the member in her, joining mouth to mouth he should first exhale and then inhale and say 'with power, with semen I deposit semen in you.' Thus she becomes pregnant

12. If a man’s wife has a lover and he hate him (wishes to injure him), let him put fire in an unbaked earthen vessel, spread out a layer of reed arrows in an inverse order, and let him offer (in sacrifice) in inverse order these reed arrows soaked in clarified butter, (saying) ‘You have sacrificed in my fire, I take away your in-breath and out-breath, you so and so You have sacrificed in my fire, I take away your sons and cattle, you so and so You have sacrificed in my fire. I take away your sacrifices and meritorious deeds, you so and so You have sacrificed in my fire I take away your hope and expectation, you so and so Verily, he departs from this world impotent and devoid of merit, he whom a Brāhmaṇa who knows this curses Therefore one should not wish to play with the wife of one who is learned in the Vedas, who knows this, for indeed he who knows this becomes preeminent
VI. 4 15. Brhad-āranyaka Upamsad

See Katha I 8; Śatapatha Brāhmaṇa I 6 i 18; Pāraskara Grhya Śūtra I ii. 6

Spells and incantations were familiar practices in the age when the Upamsad was composed.

13 aha yasya jāyām ārtavaṁ undet, try aham kamse na ṭubet ahatā-pāsāh, navāṁ wrsaḷah na vṛṣaly upahanyāt, trirā-trānta āḍhunā āvihun anvaghatayet.

13 Now, when the monthly sickness comes upon one's wife, for three days she should not drink from a bronze cup nor put on fresh clothes. Neither a low-caste man nor a low-caste woman should touch her. At the end of three nights after bathing she should be made to pound rice.

Sometimes it is interpreted kamsena ṭubet, she should drink from a bronze cup after bathing, snātva ś

The rice is intended for the sīhālī-pāka ceremony.

After three nights she should bathe, put on new clothes and prepare the rice for the ceremony.

14 sa ya iṣcchet, putro me śuklo jāyeta, vedam anubruvīta, sarvam āyur tyād iti, kṣīrandaṁ pācayītvā sarpiśmanam aśnīyālām, īśvarau jānayīta vai

14 If one wishes that his son should be born of a fair complexion, that he should study the Veda, that he should attain a full term of life, they should have rice cooked with milk and eat it with clarified butter, then they should be able to beget (him)

īśvarau should be able to, samarthaḥ R

15. aha ya iṣcchet, putro me kapiḷah pungalo jāyeta, āvau vedau anubruvīta, sarvam āyur tyād iti, ādāḥy-odanaṁ pācayītvā sarpiśmanam aśnīyālām, īśvarau jānayīta vai

15 Now if one wishes that his son should be born of a tawny or brown complexion, that he should study the two Vedas, that he should attain a full term of life, they should have rice cooked in curds and eat it with clarified butter, then they should be able to beget (him).

16 aha ya iṣcchet, putro me śyāmo lohiṭākso jāyeta, tvīn vedān anubruvīta, sarvam āyur iyād iti, uḍodaṁ pācayītvā, sarpiśmanam aśnīyālām, īśvarau jānayīta vai

16 Now if one wishes that his son should be born of a dark complexion with red eyes, that he should study the three Vedas, that he should attain a full term of life, they should have rice
cooked in water and eat it with clarified butter, then they should be able to beget (him)

17 atha ya icchet, duhitā me pānditā jāyeta, sarvam āyur vyād iti, tīlokanām pācaytvā sarpiṣmantam aśnīyātām, īśvarau janayta vai

17 Now if one wishes that his daughter should be born, who is learned, that she should attain a full term of life, they should have rice cooked with sesamum and eat it with clarified butter, then they should be able to beget (her)

While the Upanisad seems to grant the privilege of learning and scholarship to women, Ś points out that this learning is limited to domestic affairs duḥṭuḥ pāndityam grha-pantra-visayam eva, veda' nadhikārāt, Ś

The other commentators follow Ś whose view conflicts with ancient beliefs and practices

18 atha ya icchet putro me pāndito vigītah, samitam-gamah, śuśrūṣtām vācam bhāṣṭā jāyeta, sarvāṁ vedāṁ anubrūtā, sarvam āyur vyād iti, māṁsodanām pācaytvā sarpiṣmantam aśnīyātām, īśvarau janayta vai aukṣenā vārsabhena vā

18 Now if one wishes that a son, learned, famous, a frequentier of assemblies, a speaker of delightful words, that he should study all the Vedas, that he should attain a full term of life, they should have rice cooked with meat and eat it with clarified butter, then they should be able to beget (such a son)— either veal or beef

vigītah famous, vuvdham gilah, prakhyaātah Ś śuśrūṣtām delightful, srotaṁ islāṁ, ramanīyām Ś veal or beef uksa, secana-samarthah pūngavaḥ, rsabhah tato ṣy adhikavayah Ś

Evidently meat was permitted on certain occasions Ā points out that this permission was due to local conditions deśa-viśeṣāpeksayā kāla-viśeṣāpeksayā vā māmsa-ṃyayām

Prenatal conditioning of the child's character is advised

19 athābhīṣṭar eva sthāli-pākāvṛtyam cestivā, sthāli-pākasyopahātām jñothi agnaye svāhā, anumātaye svāhā, devāya savitre satya-prasavāya svāhā, iti, hūvā udāhṛtya prāśnaḥ, prāṣyetarasyāḥ prayačchati, praksāya pāṇī, udapātam pūraytvā tenavāṃ tvr abhyukṣati,

utuṣṭhālo viśvēvaso,
ANYām ucca prapūrūyām,
sam jāyām ṣatyā saha, iti.
19 Now, toward morning, after having prepared clarified butter according to the mode of the sthālī-pāka he takes of the sthālī-pāka and makes an offering (saying), to fire, hail, to Anumati, hail, to the radiant sun, the creator of truth, hail. After having made the offering, he takes up (the remnants of the cooked food) and eats. Having eaten he offers (the rest) to the other (his wife). After having washed his hands and filled the water vessel, he sprinkles her thrice with it (water) (saying), 'Get up from here, Viśvāvasu; seek another young woman, a wife with her husband.'

sthālī-pāka: literally, a pot of cooked food
ārurtā: according to the mode, vidhmā
anumati: the feminine personification of divine favour See RV X 59 6, X 167 3
viśvāvasu gandharva Ā God of love See RV X 25. 22
prapūryām young girl, tarunim Ā

20 athamām abhpaḍyate:

amo’ham asmi, sā tvam;
sā tvam ast, amo’ham;
samāham asmi, rk vam;
dyaur aham, prthvī tvam,
tāv ehi samrabhāvahai,
saha reto dadhāvahai
puṁse putrāya vittaye ih.

20. Then he embraces her, (saying), 'I am the vital breath and you are speech, you are speech and I am the vital breath. I am the Śāman and you are the Rg. I am the heaven and you are the earth. Come, let us strive together, let us mix semen that we may have a male child.'

abhpaḍyate. embraces abhpaḍiti śrīgānam Ā
amo’ham vital breath prāna Ā
Śāman rests on Rg while it is chanted rg-ādhāram hi sāma gīyate Ā.
samrabhāvahai let us strive together, udyamam karavavahai Ā

21. athāsyā ārūḥaḥhaḥvātāḥ viṁkhāmāḥ dyāvāprthvī, iti
lasyām artham nisthāya, mukhena mukham samāhāya, trir enām
anulomām amunārśi.

visnu yonm kalpayatu, tvastā rūpāṃ purṇāt
āsimaḥ prajā-pāthiḥ, dāhārām gṛbhamadāhātite
garbhām dhehi, sītvāḥ; garbhām dhehi, prthūstuke,
garbham te aśvīnav devau ādhāttām puṣkara-srajan

21. Then he spreads apart her thighs, (saying) 'Spread your-
selves apart, Heaven and Earth. After having inserted the member in her, after having joined mouth to mouth, he strokes her three times as the hair lies, (saying), 'Let Visnu make the womb prepared. Let Tvastr shape the (various) forms. Let Prajā-pati pour in. Let Dhātṛ place the germ (the seed) for you. O Śrīvālī, give the seed; give the seed, O broad-tressed dame. Let the two Asvins crowned with lotus wreaths place the seed.'

anulomam: as the hair lies, mārāhānam āraḥhya pādānām
kalpayatu: make prepared, ātṛvṛ patrolpatti-sanarthaṁ karotu. Ā
śrīvālī the deity delightful to see. darśanārāḥā devatā Ā

'When the human father thus emits him as seed into the womb, it is really the sun that emits him as seed into the womb . . . thence is he born, after that seed, that breath.' Jaiminiya-Upanisad- Brāhmaṇa III. 10 4 see also Pañcavimsa Brāhmaṇa XVI 14. 5

In Buddhist canonical literature three things are said to be necessary for conception, the union of father and mother, the mother's period and the presence of the gandhara. Majjhima Nikāya I 265–266, see also Pañcavimsa Brāhmaṇa IX 3 1 The gandhara corresponds to the divine nature which is the primary cause of generation, while the parents are only the concomitant causes. See Philo: Heres 115

For Aristotle, 'Man and the Sun generate man.' Physics II 2

Rūmi says 'When the time comes for the embryo to receive the vital spirit, at that time the sun becomes its helper. This embryo is brought into movement by the sun, for the sun is quickly endowing it with spirit. From the other stars this embryo received only an impression, until the sun shone upon it. By which way did it become connected in the womb with the beauteous sun? By the hidden way that is remote from our sense-perception.' Mathnawi I 3775–3779

In a very real sense, the commandment is significant, 'Call no man your father on earth, for one is your Father, which is in heaven.'

John VI 6 3

22 hirannayī aravī yāḥyāṁ nirmanathāṁ aśvinaṁ;
tāṁ te garbhamā havānāke daśane māśī sūtaye;
yathāgni-garbha prthivī, yathā dyaur indraṇa garbhini
vāyu dvāsāṁ yathā garbhah, evam garbhāṁ dadhāṁ te asāv
iti

22 'The (two) Asvins twirl forth a flame with the (two) attrition sticks of gold. It is such a germ that we beg of you to be brought forth in the tenth month. As the earth contains the germ of fire and as the heaven is pregnant with the storm, as the air is the germ of quarters, even so I place a germ in you, so and so.'
23. When she is about to bring forth he sprinkles her with water (saying), ‘Even as the wind agitates a lotus pond on every side, even so let your foetus stir and come out along with its chorion. This Indra’s fold has been made with a covering enclosed around. O Indra, cause him to come forth the afterbirth along with babe.

See RV V 78 7–8 Pāraskara Gṛhya Sūtra I. 16 ff This hymn is uttered for successful parturition, ṣprasava-kāle sukha-prasavanārtham. S

jarāyunā with its chorion, gṛbha-veśṭana-māmsa-khaṇḍana. A
come out nirvacchaṭu. A.

24. When (the son is) born, after having prepared the fire, after having taken (the baby) in his lap and having put curds and clarified butter in a bronze cup, he makes an oblation again and again with those curds and clarified butter (saying), ‘May I increase in this (son) and nourish a thousand in my home. May fortune never depart from his line with offspring and cattle. Hail I offer to you mentally the vital forces that are in me. Whatever in my work I have done too much or whatever I have done here too little, let Agni the all-knowing, the beneficent, make it fit and good for us. Hail.

See Āsvalāyana Gṛhya Sūtra I 13 ff: Pāraskara Gṛhya Sūtra I 11 ff; Sāṅkhāyana Gṛhya Sūtra I 19 ff ṣprasāyām curds and clarified butter mixed, gṛhā-miśram daḍhī ṣprasāyaṃ ity nucyate A
puṣyāsam aneka-manusya-poṣako bhūyāsam A.
25 athāsya daksinam karnam abhīmāhāya, vāg vāg tī trīh atha dadhi madhu ghṛtam samniya anantarhilena jāta-rūpaṇa prāśayati, bhīṣ te dādham, bhūvas te dādham, svas te dādham bhūr bhūvah svah sarvam tvayi dādhami.

25 Then putting his mouth near the child's right ear, he says thrice, 'speech,' 'speech.' Then mixing curds, honey and clarified butter he feeds him out of a spoon of gold which is not placed within (the mouth) saying, 'I place in you the earth, I place in you the atmosphere, I place in you the heaven I place in you everything, earth, atmosphere and heaven.'

jāta-rūpaṇa hiranyena।

26 athāsya nāma karoti veda' sītī, tad asya tād guhyam eva nāma bhavati

26 Then he gives him a name (saying), 'You are Veda.' So this becomes his secret name.

For a description of the two ceremonies, āyuṣya-karman and mādhā-janaṇa, see, Pāraskara Gṛhya Sūtra I, 16 3, I 17 1-4, Aśvalāyana Gṛhya Sūtra I 15 1-8, Sānkhyāyana Gṛhya Sūtra, I 24, Gobhila Gṛhya Sūtra II 8 14-17, Manu II 30-33

27 athamam mātre pradāya stanam prayacchati,

27 Then he presents him to the mother and gives him her breast saying 'Your breast which is unfailing and refreshing, wealthy, abundant, generous with which you nourish all worthy beings, Sarvasvati, give it here (to my wife for my baby) to suck from.'

See RV I 164 49

śaṣayaḥ unfailing, sayah phalam, tena saja vartamāṇah।

28 athāsya mātaram abhimāntrayate

28 Then he addresses the mother (of the baby) 'You are Ila, descended from Mitra and Varuna. Being a heroine, you have brought forth a hero. You who have given us a hero for a
son, be you the mother of (many) heroes.’ Of such a son they say, ‘You have gone beyond your father, you have gone beyond your grandfather.’ Verily, he has reached the highest point in prosperity, fame and radiance of spirit, who is born as the son of a Brāhmaṇa who knows this.

Ilā identifies Ilā with Arundhati, the wife of Vasistha, the son of Mitra and Varuna. mitra-varunāḥ sambhūto maitra-varunah, vasisthah, tasya brāhya maithra-varunī, sā cārundhati

Ila adorable stūyābhogyāśi Ā

vīrātā bahu-putrā bhava Ā

vīr may be taken either in vocative or locative, mayi mimitva bhūte. brahma-varcasa radiance of spirit shinning in the face. No contempt for the body is indicated Porphyry’s statement of his master. ‘Plotinus, the philosopher of our time was like one ashamed of being in a body,’ will not get the support of the Upanisads.

Fifth Brāhmaṇa

THE SUCCESION OF TEACHERS AND PUPILS


I Now the line of teachers. The son of Pautimāsi (received this teaching) from the son of Kātyāyanī; the son of Kātyāyanī from the son of Gautamī, the son of Gautamī from the son of Bhāradvājī, the son of Bhāradvājī from the son of Pārāsari, the son of Pārāsari from the son of Aupasvasti, the son of Aupasvasti from the son of Pārāsari, the son of Pārāsari from the son of Kātyāyanī, the son of Kātyāyanī from the son of Kauśiki, the son of Kauśiki from the son of Alāmbī and the son of Vaiyāghrapadi, the son of Vaiyāghrapadi from the son of Kānvī and the son of Kāpi—

Ś says that the teachers are named after their mothers because the mother holds the important place in the training of children. sri-prādhānāt guna-viṣṇuḥ pūtra bhavatitā hṛ prastutam; atah strīn-śesanāva pūtra-nāsauḥ ācārya-paramparaṁ kīrtiyate.

2. from the son of Ātreyi, the son of Ātreyi from the son of Gautami, the son of Gautami from the son of Bhāradvājī, the son of Bhāradvājī from the son of Pārāśarī, the son of Pārāśarī from the son of Vātsī, the son of Vātsī from the son of Pārāśarī, the son of Pārāśarī from the son of Vārkāruṇī, the son of Vārkāruṇī from the son of Vārkāruṇī, the son of Vārkāruṇī from the son of Ārtabhāgī, the son of Ārtabhāgī from the son of Sauṅgi, the son of Sauṅgi from the son of Saṅktī, the son of Saṅktī from the son of Alambāyaṇī, the son of Alambāyaṇī from the son of Alambī, the son of Alambī from the son of Jāyantī, the son of Jāyantī from the son of Māṇḍūkāyaṇī, the son of Māṇḍūkāyaṇī from the son of Māṇḍuki, the son of Māṇḍuki from the son of Saṅdi, the son of Saṅdi from the son of Rāthītā, the son of Rāthītā from the son of Bhalukī; the son of Bhalukī from the two sons of Kruṇikī, the two sons of Kruṇikī from the son of Vaidabhṛtī, the son of Vaidabhṛtī from the son of Kārśakeyī, the son of Kārśakeyī from the son of Prācinayogī, the son of Prācinayogī from the son of Sānjiyī, the son of Sānjiyī from the son of Prāṣṇī, the Āsurīvāsin, the son of Prāṣṇī from Āsurāyaṇa, Āsurāyaṇa from Āṣuri, Āṣuri—

3. yājñāvalkyāt, yājñāvalkyā uddālakāt, uddālako'runāt, aruna upaveṣeḥ, upaveṣik kuśreḥ, kuśreḥ vāja-trācasah, vāja-trāca jivāvato bādhgyo'gat, jivāvato badhyogo'sitād vārsaganaḥ, asito vārsagavo haritā kaṣyapāt, haritā kaṣyapāḥ śilpāt kaṣyapāt, śilpāḥ kaṣyapāḥ kaṣyapāḥ naidhrueḥ, kaṣyapāḥ naidhrueḥ vācaḥ, tāg ambhinyāḥ, ambhinyā ādyatā, ādityānāṁ śuklāṁ yajūmśi vājasaneyena yājñāvalkyānābhgyāyante.
VI. 5 4.  *Brhad-āranyaka Upanisad* 333

3 from Yajñavalkya, Yajñavalkya from Uddālaka, Uddālaka, from Aruna, Aruna from Upaveśi, Upaveśi from Kuśri, Kuśri from Vājaśravas, Vājaśravas from Jihvāvant Bādhyoga, Jihvāvant Bādhyoga from Asita Vārṣagana, Asita Vārṣagana from Harita Kāśyapa, Harita Kāśyapa from Śilpa Kāśyapa, Śilpa Kāśyapa from Kaśyapa Naidhruvi, Kaśyapa Naidhruvi from Vāc (speech), Vāc from Ambhiṇī, Ambhiṇī from Āditya (the sun) These white sacrificial formulas received from the sun are explained by Yajñavalkya of the Vajasaneyi school

śuklāṁ: white, because they are not mixed up (with Brāhmaṇas), orderly, fresh avyāmsrāṁ brāhmanena, athavā ayālayāmānimāni yaśūmī, tāṁ śuklāṁ, śuddhāṁ Ś

4. samānam ā sānjēvi-putrāt, sānjēvi-putro māndūkāyaneḥ māndūkājanṛ māndavyāt, māndavyah kautsāt, kautso māhittheḥ, māhitthir vāma-kakṣāyanāt, vāma-kakṣāyanah vacasah rājastambāyānāt, yajñavaca rājastambāyānāḥ turāt kāvaṣeṇāt, turah kāvaṣeyāḥ prajāpateḥ, prajāpateḥ brahmānāḥ, brahma svayambhū brahmāne namah

4 It is the same up to the son of Śānjēvi, the son of Śānjēvi from Māndūkāyani, Māndūkāyani from Māndavya, Māndavya from Kautsa, Kautsa from Māhīthi, Māhīthi from Vamakakṣayana, Vamakakṣayana from Śāndilya, Śāndilya from Vātsya, Vātsya from Kuśri, Kuśri from Yajñāvacas Rāja-stambāyana, Yajñāvacas Rājastambāyana from Tura Kāvaṣeya, Tura Kāvaṣeya from Prajā-pati, Prajā-pati from Brahmā. Brahmā is the self-existent. Adoration to Brahmā

See *Śatapatha Brāhmaṇa* X 6 5 9.
CHÂNDOGYA UPANIŚAD

The Chândogya Upaniṣad belongs to the Sâma Veda. Chandoga is the singer of the Sâman. The Upaniṣad that belongs to the followers of the Sâma Veda is the Chândogya Upaniṣad. It is a part of the Chândogyâ Brâhmaṇa which has ten chapters. The first two chapters of the Brâhmaṇa deal with sacrifices and other forms of worship. The other eight constitute the Chândogyâ Upaniṣad.

The first and the second chapters discuss the problems of liturgy and doctrine such as the genesis and significance of Aum and the meaning and names of Sâman.

1 chandō sāma gāyati iti chandogah
CHAPTER I
Section I

THE SYLLABLE AUM AS THE UDGĪTHA

1. aum uto etad aksaram udgītham upāsita, aum iti hyd geyati tasyopavyākhyānam.

Aum One should meditate on this syllable, the udgītha, for one sings the loud chant beginning with aum. Of this (follows) the explanation.

The syllable aum, with which every recital of the Vedic chants begins, is here represented as the symbol of the Supreme and therefore the means of the meditation of the Supreme: arcātvat para-syālmayaḥ pratikham sampadyate, evam nāmatvena pratikatvena ca paramātmopāsana-sādhanam īreṣṭham iti sarva-vedāntesv anagatam Ś. Before we attain to the supreme vision of God, the contemplative realisation, we have to resort to prayer and meditation. We may chant and sing with devout mind, with fervour of spirit, with an inmost longing for the things above, with a purity of soul. We strive to keep the soul unembarrassed and at rest from all thoughts. We direct our attention lovingly and continuously towards God.

In meditation, the soul is furnished with a symbol on which we fix our gaze, on which we concentrate all our imagination and reasoning. When meditation reaches its end, when there is no distraction or disquiet, when there is calm repose, sweet tranquillity, there is the vision. Any name may raise us to perfect contemplation. We start with prayer, we pass on to meditation. When the discursive acts cease, we have contemplation. The Upanisad opens with this instruction to concentrate on the syllable aum, to draw out our thoughts away from all other subjects, to develop ekāgratā or one-pointedness. Symbol cannot be taken as final. It has a number of aspects. When it is transposed into the words of ordinary language it becomes dim and rigid. We then tend to confine the meaning within narrow dogmatic frames. Even though the syllable aum like all symbols covers the reality as by a veil, to those who know how to look, the veil becomes transparent.

2. csām bhūtānām prthvī rasah, prthvīyā āpo rasah, apāṃ

The essence of these beings is the earth; the essence of the earth is water. The essence of water is plants; the essence of plants is a person. The essence of a person is speech. The essence of speech is the Rāj (hymn). The essence of the Rāj is
The essence of the Sāman (chant) is the udgītha

rasa essence, literally flavour

Most of the hymns of the Sāma Veda are taken from the RV

3 sa eṣa rasānāṁ rasatamah paraṁ paraṁ ṣṭamo yad udgīthah

3 That is the quintessence of the essences, the Supreme, the highest, the eighth, namely the udgītha.

parārdhya highest, from para highest and ardha place

4 katamā katamā rk, katamā katamā sāma, katamāh katamā udgīthām iti vimrṣtam bhavati

4 Which one is the Rk? Which one is the Sāman? Which one is the udgīthā? This is what is (now) considered

5 vāg eva rk, prāṇah sānamby etad āksaram udgīthah, tad vā etan mithunam yad vā k ca prāṇaś ca rk ca sāma ca

5 Speech, indeed, is Rk; breath is Sāman, the syllable aum is the udgīthā Now, this is a pair, namely speech and breath, and also the Rk and the Sāman

6 tad etan mithunam aum iti etasmय āksaram samsrjyate, yadhā vai mithunau samāgacchata, āpayato vāt tāv anyo'nyasya kāmaṁ

6 This pair is joined together in the syllable aum Verily, whenever a pair come together, they fulfil each other’s desire

7 āpayntaḥ ha vah kāmānām bhavati ya etad evam vedvān āksaram udgītham upāste

7 He, who knowing this thus, meditates on the syllable as the udgīthā, becomes, verily, a fulfilter of desires

8 tad vā etad amuṇākṣaram, yaddhi kim caṁaṇjanāty aum iti eva tad aha, esā eva samrādhīr yad amuṇā, samardhyantā ha vah kāmānām bhavati ya etad evam vedvān āksaram udgītham upāste

8 Verily, this syllable is of assent, for whenever one assents to anything he says simply ‘aum’ What is assent is fulfilment. He, who knowing this thus, meditates on the syllable as the udgīthā, becomes, verily, a fulfilter of desires

9 teneyam trayāṁ vidyā varṣata, aum ity āśrayayati, aum ity śamsati, aum ity udgāyati, etasyavākṣarasasyāpaciṣyai mahimnā rasena
9 By this does the threefold knowledge proceed. Saying *aum*, one recites saying *aum*, one orders saying, *aum*, one sings aloud, in honour of that syllable, with its greatness and its essence.

Threefold knowledge relates to the three orders of priests in the sacrificial rites. Ś thinks that the reference is to the Soma sacrifice.

10. Tenobhau kuruto yaścartad evam veda yaś ca na veda: nānā tu vidyā cāvidyā ca; yad eva vidyayā karoti śraddhaya-ponsadā, tād eva vīryavattaram bhavatih, khalv etasyavāksara-syohavyākhyānam bhavati.

10. He who knows this thus, and he who knows not, both perform with it. Knowledge and ignorance, however, are different. What, indeed, one performs with knowledge, faith and meditation, that, indeed, becomes more powerful. This, verily, is the explanation of this syllable.

Vidyā is right knowledge, śraddhā is faith and upamsadā is meditative insight. Upamsadā yogena Ś.

We must perform the sacrifice with knowledge and not ignorantly. We must understand what we are doing. God is the inspector of our hearts as much as the judge of our acts. Our acts must be accompanied by the devotion of our minds.

Section 2

LIFE (BREATH) AS THE UDGĪTHA

1. devāsuraḥ ha vai yatra sanyeti raudhaye prājā-patyāś taddh ūdvā udgītham ajāhrur annamānān abhobhavasyaṁ iti.

1. When the gods and the demons, both descendants of Prājā-pati, contended with each other, the gods took hold of the udgītha, thinking, with this, we shall overcome them.

See BU I 3 r. devāsura. gods and demons. Since the word deva is derived from a root denoting illumination, the ‘gods’ stand for such functions of the senses as are illuminated (regulated) by scriptures śāstrodbhāṣṭā śāstra-uṛttaṁ. And ‘demons,’ opposed to the former, stand for such functions of the senses as delight in activity towards all sensual objects appertaining to them and are naturally of the nature of darkness: tama ātmikā śāstra-uṛttaṁ. . . . Thus in the body of all
beings there is a perpetual fight between the two sarva-prāṇṣu
prāti-deham devāsura-saṃgrāmo anādi-kāla-pravṛtta uts abhivṛṣyah

2 Then they meditated on the udgītha as the breath in the
nose. The demons afflicted that with evil Therefore, with it one
smells both the sweet smelling and the foul smelling, for it is
afflicted with evil

3 Then they meditated on the udgītha as speech The
demons afflicted that with evil Therefore with it one speaks
both the true and the false, for it is afflicted with evil

4 Then they meditated on the udgītha as the eye, the
demons afflicted that with evil Therefore with it one sees both
the sightly and the unsightly, for it is afflicted with evil

5 Then they meditated on the udgītha as the ear The
demons afflicted that with evil Therefore with it one hears both
what should be listened to and what should not be listened to,
for it is afflicted with evil

6 Then they meditated on the udgītha as the mind The
demons afflicted that with evil Therefore with it one imagines
both what should be imagined and what should not be imagined,
for it is afflicted with evil

7 Then they meditated on the udgītha as the breath in the
mouth. When the demons hit against it they were destroyed, just as (a ball of earth) hitting against a solid stone is destroyed.

mukhya prāna  breath in the mouth or the principal breath a ball of earth. mṛt-pinda

8 evam yathāśmānam ākhanam rtvā udhvanisate, evam hava sa vidhvamsate ya evamvindī pāpam kāmayate, yaś ca naṃ abhīdāsati sa esosmākhaṇaḥ.

8 Just as (a ball of earth) striking against a solid rock is destroyed, so will one be destroyed who wishes evil to one who knows this, as also one who injures him, for he is a solid rock.

9 navyatena surabhi na durgandha vyānāty-apahata-pāpma hy esa, tena yaś asnāḥ yat pśatā tenetarān prānān avate, etam u evāntato'vīrt votkrāmata, vyādadāty evāntata iti

9 With this (breath) one discerns neither the sweet-smelling nor the foul smelling for this is free from evil. With this, whatever one eats or whatever one drinks, he protects the other vital breaths. And, not finding this (breath in the mouth) one finally departs; one finally leaves his mouth open.

10 tena tām hāṅgirā udgītham upāśāmca kra, etam u evāngvasam manyante'ngānam yad rasah

10 Angiras meditated on this as the udgītha. People think that it is, indeed, Angiras, because it is the essence of the limbs

11. tena tam ha brhaspativr udgītham upāśāmca kra etam u eva brhaspātm manyante, vāggin brhatī tasyā ēsa ṅaṭh

11 Brhaspati meditated on this as the udgītha. People think that it is, indeed, Brhaspati, because speech is great and it is the lord thereof

12 tena tam hāyāsya udgītham upāśāmca kra, etam u evāyāsyam manyanta āṣyād yat ayate

12 Ayāsya meditated on this as the udgītha. People think that it is, indeed, Ayāsya, because it comes from the mouth

13 tena tam ha bako dālbhyo udāmca kra, sa ha nasmśtyānām udgīta bhāhūra, sa ha smaabhyaḥ kāmān āgāyati

13 Baka Dālbhya knew it. He became the udgīty priest of the people of Naimisa. He sang out for them their desires.

Baka Dālbhya is mentioned in the MB as having performed a sacrifice for punishing Dhṛta-rāstra for his rude behaviour Śalya Parva 41.
14 āgātā ha vai kāmānām bhavati, ya etad evam vidvān aksaram udgītham upāsta ity adhyātman.

14 He obtains wishes by singing, who knowing this thus, meditates on the udgītha as the syllable Thus, with regard to the self

These verses relate to the body and not the self

Section 3

VARIOUS IDENTIFICATIONS OF THE UDGĪTHA AND ITS SYLLABLES

1 athādēdāvatam ya evāsa tatpati tam udgītham upāsito
dyan vā esa praṇābhya udgāyat, udāyam tano-bhayam apahantī, apahantā ha vai bhayasya tamaśo bhavati ya evam veda

1. Now, with reference to the deities Him who glows yonder (the Sun) one should meditate as the udgītha. Verily, on rising, he sings aloud for creatures. On rising, he dispels darkness and fear. He, verily, who knows this, becomes the dispeller of fear and darkness

'As the sun arises, he removes the darkness of night and the fears of living beings consequent on it. One who knows the sun with these qualities, becomes the destroyer of all fears of the self in the shape of birth, death, etc., and also of the cause of fear, darkness in the shape of ignorance.' Ś

2. samānā u evāyan cāsau, cosno'yaṃ, usno'yaau, svara uñimam ācaksate, svara uī pratyāsvara ity annum tasmād vā etam vma annum codgītham upāsita.

2. This (breath) in the mouth and that (sun) are alike. Thus is warm. That is warm. Thus, they call sound and that, they call sound as the reflecting sound. Verily, one should meditate on this and on that as the udgītha

3 athā khalu vyānam cvodgītham upāsita; yadvat prānti sa prāno, yad apānti so'pānah, atha yah prāṇāpāṇayoh sandhiḥ sa vyāno, yo vyānah sa vak, tasmād aprāṇann anapānan vācaṃ abhivyāharatī

3. But one should meditate on the diffused breath as the udgītha. That which one breathes in, that is the in-breath; that which one breathes out, that is the out-breath. The
junction of the in-breath and the out-breath is the diffused breath. The diffused breath is the speech. Therefore one utters speech, without in-breathing and without out-breathing.

When we speak, we neither breathe in nor breathe out.

4. yā vāk sūrk, tasmād aprānāna anapānān rccam abhuvyāharaś; yārāk tat sāma, tasmād aprānāna anapānāna sāma gāyaiḥ; yat sāma sa udgīthas tasmād aprānāna anapānān udgāyat.

4. Speech is Rk. Therefore one utters the Rk without in-breathing and without out-breathing. The Rk is the Sāman. Therefore one sings the Sāman, without in-breathing and without out-breathing. The Sāman is the udgītha. Therefore one chants the udgītha, without in-breathing and without out-breathing.

5. ato yāṇy anyāmi vīryavantikā karmām, yathāgner manthanām, āṣeṣa saraṇam, drāhasya dhamaṣa āyamanaṃ, aprānāna anapānāms tāṁ karotā, etasya hetor vyānam evaṣaṃ evaṣaṃ udgītham upāṣita.

5. Therefore, whatever other actions there are that require strength, such as the kindling of fire by friction, the running of a race, the bending of a strong bow, one performs (them) without in-breathing and without out-breathing. Therefore one should meditate on the diffused breath as the udgītha.

Whenever we do an action which involves effort and attention we hold our breath.

6. atha khalīdīghaḥaśarāṇy upāṣitadgīthayā prāṇa evaṃ evaṃ utprāṇena hy utiṣthati, vāg gīr vāco ha gīrā vēṭyā vakṣateṇnām tham annaḥ hidam sarvam sātitaṃ.

6. Now one should meditate on the syllables of the udgītha, ut, gī, tha ut is breath, for through breath one rises gī is speech, for speeches are called giras, tha is food, for on food is all this established.

7. āyaṃ evaṃ antarikṣaṃ gīth, prīthī tham, adhyā evaṃ vēṭyā evaṃ gīr, agnī sam tham; sāmavedā evaṃ, yajurvedo gīr, rgvedas tham; duṅdeśaṃ prā vēṭo dohaṃ, yo vēṭo dohaṃ naḥ vānaḥ annādo bhavat, ya cāty evaṃ vēṭo vēṭaṃ udgīthāḥ sarāṇy upāṣita, udgītha ut.

7. Heaven is ut, atmosphere is gī and the earth, tha. The sun is ut, the air, gī and the fire, tha. The Sāmaveda is ut, the Yajurveda, gī and the Rg Veda, tha. Speech yields milk and the milk is speech. For him, he becomes rich in food, an eater of
food, who knows and meditates on the syllables of the udgītha thus, ut, gī, tha

8 aha khalv āśīh samṛddhur upasaraṇāṇītī upāśīta yena sāmnā stōṣyaṃ syāt tal sāmopadhāvet
8 Now then, the fulfilment of wishes One should meditate on the places of refuge One should reflect on the Sāman with which one is about to sing a praise

upasaranām places of refuge Š means by it objects contemplated upasartavyām, upagantavyām, dhyeyām

9 yasyām rci tām rcam, yad ārseyam tam rṣm, yām devatām abhīstosyaṃ syāt, tām devatām upadhāvet
9 One should reflect on the Rk in which the Sāman occurs, on the seer by whom it was seen, on the divinity to whom he is about to sing a praise

10 yena chandasā stōṣyaṃ syāt tac chanda upadhāvet yena stomena stōsyamāṇā syāt tam stomam upadhāvet
10 One should reflect on the metre in which he is about to sing a praise One should reflect on the hymn-form in which he is about to sing a praise

11 yām āśam abhīstosyaṃ syāt tām āśam upadhāvet
11 One should reflect on the quarter of space in the direction of which he is about to sing a praise

12 āmānām antata upasṛtya stūvita, kāmam dhyāyānā apramatto’bhuyāso ha yad asmai sa kāmām samrāhyetā, yat-kāmāh stūvīteh, yat-kāmāh stūvīteh
12 Finally, one should enter into oneself and sing a praise, meditating carefully on one’s desire Quickly will be fulfilled for him the desire, desiring which he may sing the praise, yea, desiring which he may sing the praise

abhyāśa quickly Be sure, depend on it that it will be fulfilled.

Section 4

THE SUPERIORITY OF AUM

1 aum ity etad aksaram udgītham upasītoṃ tu hy udgāyati, tasyopavyākhyānam
1. *Aum.* One should meditate on the *udgītha* as this syllable, for one sings the loud chant, beginning with *aum.* (Now follows) its explanation.

2. deva va mṛtyor bhibhyatas trayīṁ vāyām ṛaṇvīsams te chandobhir acchādayan, yadh evah acchādayams tac chandasāṁ chandas tvam.

   2. Verily, the gods, when they were afraid of death, took refuge in the threefold knowledge They covered themselves with metres Because they covered themselves with these, therefore the metres are called *chandas.*

   *trayīṁ vāyām* threefold-knowledge, the three *Vedas*

3. tān u tatra mṛtyur yathā matsyam udake paryāśyet, evam paryāśyad roi sāmmy yajusī, te nu viditvārthvā rcaḥ sāmno yajusaiḥ, svaram eva praviaśan

   3. Death saw them there in the Rg, in the Sāman and in the Yajus just as one might see a fish in water When they found this out, they rose out of the Rg, out of the Sāman, out of the Yajus and took refuge in sound

   *svaram* sound, the syllable *aum*

4. yadda va rcam āpnoḥy aum ity evāṁsvarasya evam sāmavam yajur esa u svaro yadh etad aksaram etad amṛtam abhayam tat praviaśya deva amṛta abhayā abhavai

   4. Verily, when one learns the Rk, one sounds out *aum.* (It is) the same with Sāman, (it is) the same with Yajus. This sound is that syllable, the immortal, the fearless Having entered this, the gods become immortal, fearless.

5. sa ya etad evam udvān aksaram praviaṇty etad evāksaram svaram amṛtam abhayam praviaśat, tat praviaśya yadh amṛtā devās tad amṛto bhavati

   5. He, who knowing it thus, praises this syllable, takes refuge in that syllable, in the immortal, fearless sound, and having entered it, he becomes immortal, even as the gods become immortal

There is no difference of degree between the immortality of the gods and that of freed men ॐ
Section 5

THE UDGĪTHA IDENTIFIED WITH THE SUN AND THE BREATH

1 

atha khalu ya udgīthah sa āpranavo yah āpranavah sa udgītha

iti asau vā āditya udgīthah, esa āpranava, aum iti hy esa svarann
eśa

1 Now, verily, what is the udgītha is the Aum What is Aum is the udgītha And so verily, the udgītha is the yonder sun and the Aum, for (the sun) is continually sounding Aum svarann sounding or going ॐ

2 etam u evāham abhyagāsisam, tasmān mama tvam eko'sīti ha

kauśītakāḥ ptaram uvāca, rasmīms tvam paryārta-yād bahavo

vaī te bhavisyantātī adhīdawatam.

2 'I sang praise to him alone, therefore you are my only (son)' Thus said Kauśītaka to his son 'Reflect on the (various) rays, verily, you will have many sons' Thus, with reference to the divinities

3 athādhyātmam ya evāyam mukhyah prānas tam udgītham

upāsitom iti hy esa svarann eśa

3 Now with reference to the body One should meditate on the breath in the mouth as the udgītha, for it is continually sounding aum

4 etam u evāham abhyagāsisam, tasmān mama tvam eko'sīti ha

kauśītakāḥ ptaram uvāca, prānāms tvam bhūmānam abhagayātād bahavo vaī me bhavisyantīti

4 'I sang praise to him alone Therefore you are my only (son)' Thus said Kauśītaka to his son 'Sing praise unto the breaths as manifold, verily, you will have many (sons)'

5 athā khalu ya udgīthah sa āpranavo, yah āpranavah sa udgītha

iti hotr-sadānādā havāpi durudgītam anusamāharatīty anusamā-

haratīti

5 Now, verily, what is the udgītha is the aum What is aum is the udgītha (If one knows this), verily, from the seat of the Hotr priest, all wrong singing is corrected, yea is corrected.

hotr-ṣadāna the place from which the Hotr priest gives instructions
THE RG AND THE SĀMA VEDAS

1 iyam eva r̄g, agnih sāma, tad etad etasyām r̄cy adhyādhanā sāma, tasmād r̄cy adhyādham sāma giyata, iyam eva sāgnir anās tat sāma.
1 This (earth) is the R̄g and fire is the Sāma. This Sāma rests on that R̄g. Therefore the Sāma is sung as resting on the R̄g. Thus (earth) is sā, and fire is ama and that makes sāma.

2 antarikṣam eva r̄g, vāyuḥ sāma, tad etad etasyām r̄cy adhyādham sāma, tasmād r̄cy adhyādham sāma giyate antarikṣam eva sā, vāyuḥ anās tat sāma.
2 The atmosphere is the R̄g and the air is Sāma. This Sāma rests on that R̄g. Therefore the Sāma is sung as resting on the R̄g. The sky is sā and the air is ama, and that makes sāma.

3 dyaur eva r̄g ādityas sāma, tad etad etasyām r̄cy adhyādham sāma, tasmād r̄cy adhyādham sāma giyate, dyaur eva sādityo’mas tat sāma
3 The heaven is R̄g and the Sun is Sāma. This Sāma rests on that R̄g. Therefore the Sāma is sung as resting on the R̄g. Heaven is sā and the Sun is ama, and that makes sāma.

4 naksatṛṇy eva r̄g, candramāh sāma, tad etad etasyām r̄cy adhyādham sāma, tasmād r̄cy adhyādham sāma giyate, naksatṛṇy eva sā, candramā anās tat sāma.
4 The stars are R̄g and the moon is Sāma. This Sāma rests on that R̄g. Therefore the Sāma is sung as resting on the R̄g. The stars are sā and the moon ama, and that makes sāma.

5 atha yad etad ādityasya sūklaṁ bhāḥ saiva r̄g, atha yan nilam pārah kṛṣṇam tat sāma, tad etad etasyāṁ r̄cy adhyādhanāt sāma, tasmād r̄cy adhyādham sāma giyate, 5 Now, the white light of the sun is R̄g; the blue exceeding darkness is Sāma. This Sāma rests on that R̄g. Therefore this Sāma is sung as resting on that R̄g.

6 atha yad evaśādāt ādityasya sūklaṁ bhāḥ saiva sā’iha yan nilam pārah kṛṣṇaṁ tad anās tat sāmātha ya eso’ntar āditye hīranmayaḥ pruṣo dhṛṣyate, hīranya-ṣmaśrur hīranya-keśa āpi naṁkāhāt saiva eva suvarnah.
6 Now, the white light of the Sun is sā and the blue,
The Principal Upaniṣads

exceeding darkness, is ama That makes Sāman Now that golden person who is seen within the sun, has a golden beard and golden hair. All is golden to the tips of the nails suvanna gold, used to symbolise light, life and immortality.

7 tasya yathā kāpyāśaṃ pundarikam evam aksini, tasyodih
nāma, sa esa sarvebhyaḥ pāṃabhya udiḥ; udehi ha vai sarvebhyaḥ
pāṃabhya yo evam veda

7. His eyes are even as a red lotus flower. His name is high (ut) He has risen above all evil. Verily, he who knows this, rises above all evil.

The colour of the lotus is described by a comparison with the kāpyāsa or the seat of the monkey.

8 tasya ṛk ca sāma ca gesnau, tasmād udgīthah, tasmāt tvev-
dgātataisyā hy gātā, sa esa ye cānusmāt parāṅco lokās tesām ceste
deva kāmānāṁ cety adhādavatam

8. His songs are the Ṛk and the Sāman. Therefore (they are called) the udgītha. Hence the udgātr priest (is so called) for he is the singer of this. He is the lord of the worlds which are beyond that (sun) and also of the desires of the gods. This, with reference to the deities.

gesnau songs Ś means by it ‘joints’ ‘As the God is the self of all, in as much as He is the lord of the desires of all the worlds, high and low, it is only reasonable that He should have Ṛk and Sāman, in the shape of earth and fire, for his joints’ Ś

Section 7

THE RG AND THE SĀMA VEDAS

(continued)

1 athādhyātman vāg eva ṛk, prānāh sāma, tad etad ātasyāṁ
ṛcy adhyāyām sāma, tasmād rcy adhyāyām sāna gīyate, vāg eva
sā prāno’mas tat sāma

1. Now with reference to the body. Speech is the Ṛk breath is the Sāman. This Sāman rests upon that Ṛk. Therefore the Sāman is sung as resting on that Ṛk. Speech is sā and breath, ama and that makes sāman.
2. caksur eva r gātmā sāma, tad etad etasyām rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyate, caksur eva sā tīmā’mas tat sāma

2. The eye is the Rk, the soul is the Sāman. This Sāman rests on that Rk, therefore the Sāman is sung as resting on the Rk. The eye is sā and the soul ama and that makes sāman.

3. śrōtram eva r n manah sāma, tad etad etasyām rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyate, śrōtram eva sā mano’mas tat sāma.

3. The ear is the Rk and the mind is the Sāman. This Sāman rests on that Rk. Therefore the Sāman is sung as resting on the Rk. The ear is sā and the mind ama and that makes sāman.

4. atha yad etad aksnāḥ śuklam bhāh saiva rka, atha yan nīlam parah krṣnam tat sāma, tad etad etasyām rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyate, atha yad evaśtad aksnāḥ śuklam bhāh saiva sā’ha yan nīlam parah krṣnam tad amas tat sāma.

4. Now, the white light of the eye is Rk and the blue exceeding darkness is Sāman. This Sāman rests on that Rk. Therefore the Sāman is sung as resting on the Rk. The white light of the eye is sā and the blue, exceeding darkness, ama and that makes sāman.

5. atha ya eso’niṣa-akṣnāḥ puruso ārṣyate saiva rka, tat sāma, tad uktha, tad yajuh, tad brahma, tasyaṁtasya tad eva rūpam yad amusya rūpam, yāv amusya gesnau tau gesnau, yan nāma tan nāma.

5. Now, this person who is seen within the eye is the hymn (rka), the chant (the sāman), is the recitation (uktha), is the sacrificial formula (yajus), is the prayer (brahman). The form of this one is the same as the form of that (person seen in the sun). The songs of the former are the songs of this. The name of the one is the name of the other.

6. sa esa ye cartasmād arvāṇco lokāḥ tesām ceste manusya-kāmānām ceti, tad ya ime vīṇāyāṁ gāyantu etam te gāyantu, tasmāt te dhana-saṅayah.

6. He is the lord of the worlds which are under this one and also of men’s desires. So those who sing on the vīṇā sing of him. Therefore they are winners of wealth.

Vīṇā is a musical instrument which has had a long history in India.
7. atha ya etad evam viāvān sāma gāyaty ubhau sa gāyat, so'munavā sa esa ye cāmusmāt parānco lokās tāṁs cāpnoti deva-kāmāṁś ca

7. Now, he, who knowing this, sings the Sāman, sings of both. Through the former (person in the sun) he obtains the worlds which are beyond that (the sun) as also the desires of the gods

8. athanenawa ye catasmād, arvānco lokās tāṁś cāpnoti manusya-kāmāmś ca tasmād u havam-vid udgātā brūyāt

8. And through this (person in the eye) he obtains the worlds which are under the latter and also the desires of men. Therefore an udgātṛ priest, who knows this, should say (the following)

9. kam te kāmam āgāyāṁty esa hy eva kāmāgānasyeṣe, ya evam viāvān sāma gāyat, sāma gāyat.

9. What desire may I win for you by singing? 'He, truly, becomes capable of obtaining desires by singing, he, who knowing this sings the Sāman, yea, sings the Sāman'.

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**Section 8**

**THE IDENTIFICATION OF UDGĪTHA**

1. trayo hāgīthe kuśaḷa baḥhūvuh, Śīlakah śālavatyaś caḥiṭā-yano dālbyah, pravāhano jāivalv iti, te hucur udgīthe vai kuśalāh smo hantōgīthe kathām vādāma iti

1. There were three persons well-versed in the udgītha, Śīlaka, the son of Sālāvat, the son of Čiktaṇa of the Dalbha clan, and Pravāhana, son of Jīvala. They said, 'We are, indeed, well-versed in the udgītha. Well, let us have a discussion on the udgītha.'

2. tatheti ha samupavavuṣuh, sa ha pravāhano jāivalv uvāca, bhagavantāv agre vādatām, brāhmaṇayor vādator vācam śrasyāṁti

2. 'So be it' said they and sat down. Then, Pravāhana, son of Jīvala, said, 'You two, sirs, speak first. I will listen to the words of the two Brāhmaṇas discussing.'

From this it appears that Pravāhana was a Kṣatriya. See C U V 3 5, where he is said to be rājanya-bandhuh. Even though he is not a
Brāhmaṇa, he happens to be the one who knows the true meaning of udgītha

3 sa ha śilakah śālāvatyaś caśkritāyanam dālbhyam uvāca, hanta tvā pṛcchānīti, pṛcchēti hovāca

3 Then, Śilaka, son of Śālāvat said to the son of Cikītāna of the Dalbha clan, ‘Well, may I question you?’ He replied, ‘Question.’

4 kā sāmno gatir iti, svara iti hovāca, svarasya kā gatir iti, prāna iti hovāca, prānasya kā gatir ity, annam iti hovāca annasya kā gatir ity, āpā iti hovāca

4 He asked, ‘What is the goal of the Sāman?’ He replied, ‘It is sound.’ He asked, ‘What is the goal of sound?’ He replied, ‘Breath.’ He asked, ‘What is the goal of breath?’ He replied, ‘Food.’ He asked, ‘What is the goal of food?’ He replied, ‘Water.’

gatir goal substratum or basis or final principle gatir āśrayaḥ parāyanam ity etat Ś

5 apām kā gatir iti, asau loka iti hovācāmusya lokasya kā gatir iti, na svargam lokam atinayet iti hovāca, svargam vayam lokam sānābhushāsanāpayāmah svarga-samāstāvam hi sānāti.

5. (He asked) ‘What is the goal of water?’ He replied, ‘Yonder world.’ (He asked) ‘What is the goal of the yonder world?’ He replied, ‘One should not lead beyond the heavenly world.’ We established the Sāman in the world of heaven, for the Sāman is praised in heaven.

Cp The Sāma Veda is the world of heaven svargo vai lokah sāma vedah

6 tam ha śilakah śālāvatyaś caśkritāyanam dālbhyam uvāca apratisthitam vai kila te, dālbhya, sāma, yas tv etarh brūyān mūrdhā te vṛpatisyatīti mūrdhā te vṛpatēt iti.

6 Then Śilaka, son of Śālāvat said to Cikītāna of the Dalbha clan ‘Verily, indeed, your Sāman, of you of the Dalbha clan, is unestablished. If now, someone were to say, your head will fall off, surely your head would fall off.’

The enormity of the error is suggested by the statement that your head will fall off if one utters a curse like that

7 hantāham etad bhagavato vedānīti, viddhitvam hovācāmusya lokasya kā gatir ity ayam loka iti hovācāsyalokasya kā gatir it
na prathistham lokam atmayed tv hovaca prathistham vayam lokam
sambhahsamsthpayamah prathistham samstavam h sameti

7 He said, 'Well, I would like to know this from you, sir, 'Know it,' said he (He asked) 'What is the goal of the yonder world?' He replied, 'One should not lead beyond this world-support. We establish the Såman on the world as support for the Såman is praised as the support.'

8 tam ha pravahano jawalir uvacantavaddhat hila te sàlavaatyà
sàma-yastvetarhu bruyan mürdhà te vnpatsyatstu mürdhà te
vnpate tv haniham etad bhagavato vedânin viddhit hovaca.

8 Then Pravahana, son of Jiivala, said to him, 'Verily, indeed, your Såman, O son of Śalavat, has an end If someone now were to say, "Your head will fall off," surely your head would fall off.' He said, 'Well, I would like to know this from you, Sir.' He replied, 'Know it.'

THE UDGĪTHA IDENTIFIED WITH SPACE

1 asya lokasya kà gatir ity akāśa iti hovaca sarvam ha va
smāni bhūtāny ākāśad eva samutpadyante, ākāśam pratyastam
yanthy ākāśo hy evatbhya jñāyān, ākāsah parāyanam
1 'What is the goal of this world?' He replied, 'Space, for all these creatures are produced from space. They return back into space. For space is greater than these. Space is the final goal.'

See VII 12 1

Space is said to be the origin, support and end of all

The theory that space is the ultimate ground of the world is regarded as more satisfactory than the view which traces it to sound, breath, food, water, yonder world or this world

2 sa esa para-varyān udgītha, sa eso’nantah, para-varyo
hāsyā bhavati, para-vartyaso ha lokān jāyati ya etad evam vidvān
para-varyām sam udgītham uñpāste

2 This is the udgītha, highest and best. This is endless. He who, knowing this, meditates on udgītha, the highest and best, becomes the highest and best and obtains the highest and best worlds
I. 3. Chandogya Upanisad

3. When Atidhanvan Šaunaka taught this Udgitha to Udara Šândilya, he also said: 'As long as they shall know this Udgitha among your descendants, so long their life in this world will be the highest and best

4. And so will their state in that other world be. One who thus knows and meditates—his life in this world becomes the highest and best and so his state in that other world, yea, in that other world.'

Section 10

THE DIVINITIES CONNECTED WITH THE SACRIFICES

1. maṭaci hatesu kuruṣu ātukyā saha jāyayoṣastir ha čākrāyaṇa
   ḳhoya-ṛgme pradṛṇaka uvāsa
   i. Among the Kurus, when they (crops) were destroyed by hailstorms, there lived in the village of the possessor of elephants a very poor man, Uṣasti Cākrāyana, with his young wife, Ātiki.

   The story is intended to make the comprehension easier.
   ḳhoya-ṛgme—in the village of the possessor of elephants or in the village belonging to ḳhoya

2. sa ḳebhyam kubmāśaṃ khdantam bibhikṣe, tāṃ hovāca,
   neto'nye vidyante yac ca ye ma ima upanihnta it
   2. He begged (food) of the possessor of elephants, while he was eating beans. He (the possessor) said to him: 'I have no other than these which are set before me.'

   The rich man said that the beans were in the plate from which he was eating and therefore they were impure

3. eṣaṃ me doḥitā hovāca, tāṃ asmar pradādau, hantānupānam ity, ucchistahan vai me ptarh syād iti hovāca.

1 Professor S. K Chatterji suggests the alternative explanation of maṭaci, locust, an old Dravidian loan word in Sanskrit. Cp. Kannada maḍice, Brahmī maḷaḥk.
He said 'Give me some of them.' He gave them to him and said, 'Here is water (to drink). He replied, 'That would be for me to drink something left by another (and hence impure).''

4

He said 'Give me some of them.' He gave them to him and said, 'Here is water (to drink). He replied, 'That would be for me to drink something left by another (and hence impure).''

4 Are not these (beans) also left over (and so impure)? 'Verily,' said he, 'I could not live if I did not eat these. The drinking of water is at my will.'

One who is endowed with knowledge and fame and capable of helping himself and others, if such a one, falling into a state of distress should do such a thing (eat unclean food), no dement touches him. A wrong action is faulty only when it is performed while other courses that are not wrong are open and would as easily save one's life.'

5 sa ha khađito'īśesān jayāyā āghāra, sagra eva subhikṣā babhūva, tān pratigrhya mdadhaun

5 When he had eaten, he gave what still remained to his wife. She had eaten well even before. After taking them, she kept them safe

6. sa ha prātah samphāna uvāca, yad batānasya labhemah, labhemah āhana-māṭrām rājasau yakṣyate, sa mā sarvair ārtvyayav urvāyu

6 Next morning, he arose and said, 'Oh, if I could get something to eat, I might make a little money. The king over there is having a sacrifice performed for himself. He might choose (select) me to perform all the priestly offices.'

7 tan jayovaca, hanta eta imā eva kulmāsa iti. tān khāditvāntum yajñam vitatam eyāya

7 His wife said to him 'Here, my lord, are the beans.' Having eaten them, he went over to the sacrifice that was being performed

In addition to personal religion, the Vedas advocated public worship by means of sacrifices. In the period of the Veda, there were no temples. Public worship was needed in view of the social nature of man. In a crowd, emotions are more easily excited. In every religion, social worship of God is recognised, in which music, singing and ritual are employed to evoke religious feeling and actions. Yajñas or sacrifices are solemn and stately social acts.

8 tatrodgaśrū śāśre śosyamānān upopavōśa, sa ha prastōtāram uvāca
8 Then he sat down near the Udgātr priests as they were about to sing the hymn in the place (assigned) for singing. Then he said to the Prastotṛ priest:

9 *prastotar yā devatā prastāvam anvāyatā, tām ced avidvān prastosyasti, mūrdhā te vṛpaṭisyatīti*

9. 'O Prastotre priest, if you sing the introductory praise without knowing the divinity that belongs to it, your head will fall off.'

10 evam evodgātāram uvācodbālar yā devatodūtham anvāyatā tām ced avidvān udgāyatā, mūrdhā te vṛpaṭisyatīti.

10 In the same manner he said to the Udgātr priest, 'Oh, Udgātr priest, if you chant the udgītha without knowing the divinity that belongs to it, your head will fall off.'

11 evam eva pratihartāram uvāca, pratihartar yā devatā pratihāram anvāyatā, tām ced avidvān pratiharasyasi, mūrdhā te vṛpaṭisyatīti te ha samārātās tūṣṭām āśāncakreyre.

11. In the same manner, he said to the Pratihartr priest, 'Oh, Pratihartr priest, if you take up the response without knowing the divinity that belongs to it, your head will fall off.'

They stopped and sat down in silence.

In performing sacrifices we should have a knowledge of their meaning.

*Section II*

**THE DIVINITIES CONNECTED WITH THE SACRIFICES**

(continued)

1. *atha hainam yajamāna uvāca, bhagavantaṁ vā ahaṁ uvudisānti, usasīr asmi cākṛāyana iti hovāca.*

1. Then, to him, the institutor of the sacrifice said, 'Verily, I would wish to know you, sir.' He replied, 'I am Uṣasti Cākṛāyana.'

2. *sa hovāca, bhagavantam vā ahaṁ ebhīṁ sarvair ārtvijyaiḥ paryayāsām, bhagavato vā ahaṁ avitīyā-ányān avrīśi.*

2. Then, he said, 'I looked for you for all these priestly offices Verily, not finding you, sir, I have chosen others.'
3 bhagavāṁs tu eva me sarvair ārūpyair iti, tatheti, atha tarkey eka eva samatisṛśāḥ stuvatāṁ, yāvat tu ebhyo dhanam dadyāṁ, tāvan mama dadyāṁ iti tatheti ha yajamāna uvāca.

3 But now, sir, please take up all the priestly offices. ‘Sc be it,’ he said, ‘let these with my permission, sing the praises But as much wealth as you give to them, so much give to me also ’ The institutor of the sacrifice said, ‘So be it’

4 atha havam prastotopasāda prastotar yā devatā prastāvam anvāyattā, tāṁ ced avadvān prastosyatī, mūr dhā te vyapatsyatī
mā bhagavān avocat. kartāṁ sā devate
t

4 Then the Prastotr priest approached him (and said), ‘You, sir, said unto me, “Oh Prastotr priest, if you sing the introductory praise without knowing the divinity that belongs to it, your head will fall off’ Which is that divinity?''

5 prāna iti hovāca, sarvāṁ ha vā imāṁ bhūtāṁ prānam evābhishamvācanti, prānam abhyunjhate, sasā devatā prastāvam anvāyattā tāṁ ced avadvān prastosyo mūr dhā te vyapatsyat tathokhāsya mayeh

5 ‘Breath,’ said he ‘Verily, indeed, all beings here enter (into life) with breath, and depart (from life) with breath This is the divinity belonging to the Prastaiva. If you had sung the Prastaiva without knowing it, after you had been told so by me, your head would have fallen off’

See T U III 3

6 atha havam udgātaspasādamudgālar yā devatodgitham anvāyattā, tāṁ ced avadvān udgāsyas, mūr dhā te vyapatsyatī
mā bhagavān avocat kartāṁ sā devate
t

6 Then the Udgātr priest approached him (and said), ‘You, sir, said unto me “O Udgātr priest, if you sing the udgitha without knowing the divinity that belongs to it, your head will fall off’ Which is that divinity?’

7 āditya iti hovāca, sarvāṁ ha vā imāṁ bhūtāṁ ādityam uccah santam gāyanti, sasā devatodgitham anvāyattā, tāṁ ced avadvān udgāsyah, mūr dhā te vyapatsyat tathokhāsya mayeh

7 ‘The sun,’ said he ‘Verily, indeed, all beings here sing of the sun, when he is up This is the divinity connected with the udgitha. If, without knowing this, you had chanted the udgitha, after you had been told so by me, your head would have fallen off’
8. Then the Pratihārī priest approached him (and said), 'You sir, said unto me, "Oh Pratihārī priest, if you take up the response without knowing the divinity that belongs to it, your head will fall off." Which is that divinity?'

9. 'Food,' said he 'Verily, indeed, all beings here live, when they partake of food. This is the divinity that belongs to the Pratihāra, and if, without knowing this, you had taken up the Pratihāra, after you had been told so by me, your head would have fallen off.'

Cp T U III. 2
Meditation without knowledge is barren of results

Section 12
A SATIRE ON PRIESTLY RITUAL

1. athātah saunā udgithah tadd ha bako dālbbhya glāvo vā maitreyah svādhyāyam uāuvrāga.

1. Now, next, the udgitha of the dogs Baka Dālbbhya or Glāva Maitreya went forth for the study of the Veda.

Here are two names for one person.
svādhyāya: study of the Vedas

Cp Patañjali’s definition of nityāṃ
It is the study of the scriptures and recitation of mantras which lead to purity of mind
vedāṇā-śatarodṛtya-prananādi jāpayām budhāṁ
sattva-sūdhā-haram pumsāṁ svādhyāyam paricaksate
Svādhyāya is the study of the scriptures dealing with liberation or the repetition of the pranava
svādhyāya mokṣasastrānām adhyayanan prāṇaya-jaṭo vā.
The Principal Upanisads

Section 13

The Mystical Meaning of Certain Sounds

1. ayam váva loko hāu-kārah, váyur hār-kāraś candramā atha-kārah, ātmeha-kāro'gnur i-kārah
   This world is the syllable hāu The air is the syllable hār, the moon is the syllable atha The self is the syllable i

   The syllables mentioned are the sounds used in the recitation of Sāman hymns

2. āditya ū-kāro nhava e-kāro uśvedevā au-ho-yi-kārah, praśā-pahir him-kārah, prānah svaro'ṇnam ya, vāg virā́

   This section is a satirical protest against the externalism of the sacrificial creed, in the interests of an inward spiritual life

   Madhva attributes the hymn to Vāyu, who assumed the form of a dog
13.4  

Chāndogya Upanisad

2 The sun is the syllable ० Invocation is the syllable े. The Visvedevas is the syllable au-ho-० Prajā-pāt is the syllable ुम Breath is sound Food is ०ya. Virāj is speech.

3 Her character is prajñā or prajñātman, only partially actual in the individual self-consciousness, distinguishing the I from the not-I, the inner world from the outer one. In ordering life, the potential all-consciousness lies asleep in the depths of the human body. It may be awakened by the discipline of yoga.

3 The undefined is the variable, thirteenth, interjectional sound ुम

4 Speech yields to him the milk, which is the milk of speech itself. He becomes rich in food, an eater of food—one who knows thus this mystic meaning of the Sāmans, yea, who knows the mystic meaning.
CHAPTER II

Section I

THE CHANT IS GOOD IN VARIOUS WAYS

1. avm samastasya āhalu sāmna upāsanāṁ sādhu, yat āhalu sādhu tat sāmety ācaksate, yad asādhu tad a-sāmeti.
   1. Aum, Meditation on the entire Sāman is good. Whatever is good, people call Sāman and whatever is not good a-sāman

2. tad utāpy āhuh sāmnainam upāgād ity eva tad āhuh asāmnainam upāgād ity asādhnainam upāgād ity eva tad āhuh.
   2. So also people say, ‘He approached with Sāman’; that is they say, ‘he approached him in a kindly way.’ They say, ‘He approached him with no Sāman,’ i.e. they say ‘he approached him in no kindly way.’

Sāman is understood as the good, as the dharma.

3. athotāpy āhuh sāma no bateti yat sādhu bhavati sādhu batety eva tad āhuh, asāma no bateti yad asādhu bhavaty asādhu batety eva tad āhuh
   3. And they say ‘this, verily, is Sāman for us’ Where they say ‘this is good for us’ when anything is good. And they say ‘this is a sāman for us,’ where they say, ‘this is not good’ when anything is not good.

4. sa ya etad evaṁ vidvān sādhu sāmety upāste bhyaśo ha yad enam sādhavaḥ dharmā ā ca gaccheyur upa ca nameyuh
   4. He who, knowing this, meditates on the Sāman as good, all good qualities would quickly approach him and accrue to him.

Section 2

SOME ANALOGIES TO THE FIVEFOLD CHANT IN THE WORLDS

1. lokesu paṇca-vidhāḥ sāmopāśita. prthivī hvin-kāraḥ, agnih prastāvo’ntarikṣaḥ udgīhaḥ, ādityah pratiḥāro dyaur nidhanam ity ārdhveṣu.
1. In the worlds, one should meditate on the Sāman as fivefold; the earth as the syllable him, fire as the prastāva, the atmosphere as the uḍgītha, the sun as the pratihāra and the sky as the nādana (conclusion) This, among the higher (ascending).

The sky is said to be nādana, as much as those that depart from this world are deposited (nādhīyante) in the sky.

2. Now in the reverse (descending order) the sky as the syllable him, the sun as the prastāva, the atmosphere as the uḍgītha, the fire as the pratihāra and the earth as the nādana.

The earth is the nādana as the people that come back to the earth are deposited here.

3. The worlds, in the ascending and reverse orders, belong to him, who, knowing this thus, meditates on the fivefold Sāman in the worlds.

In different ways the importance of the meditation is indicated.

Section 3

IN THE RAINSTORM

1. vrstau paṇica-vāhān sāmopāsita, puro-vāto him-kāro, megho jāyate sa prastāvah, varṣat sa uḍgīthah, vidyotate stanayati sa pratihārah

   One should meditate on the fivefold Sāman in the rain. The preceding wind as the syllable him; the formation of the cloud is the prastāva. What rains is the uḍgītha; the lightning and the thunder as the pratihāra.

2. udghrnh tan nādanaṁ, varṣati hāmas varsayati ha ya etad evāṁ nāvān vrstau paṇica-vāhān sāmopāste.

   The cessation as the nādana. It rains for him and he causes it to rain, he, who knowing this thus, meditates on the fivefold Sāman in rain.
Section 4

IN THE WATERS

1. sarvāsvu āpsu pañca-vidham sānopāśita, negho yat samplavate sa hum-kāro yad varsati sa prastāvo, yāh prācyah syandante sa udgīthah, yāh prātyyah sa pratihārāh, samudro māhanam

1. One should meditate on the fivefold Śāman in all the waters. When a cloud forms, that is the syllable hum, when it rains, that is a prastāva; when (the waters) flow to the east, they are udgītha. When they flow to the west they are pratihāra. The ocean is the māhana.

2. na hāpsu prāty apsumān bhavati ya etad evām vidvān sarvāsvu āpsu pañca-vidham sānopāste

2. He does not die in water, he becomes rich in water, he, who knowing thus thus, meditates on the fivefold Śāman in all the waters.

Section 5

IN THE SEASONS

1. rtusu pañca-vidham sānopāśita vasanto hum-kāro, grīsmah prastāvah, varṣa udgīthah, śarāt pratihārāh, hemanto māhanam

1. One should meditate on the fivefold Śāman, among the seasons, the spring as the syllable hum, the summer as the prastāva, the rainy season as the udgītha, the autumn as the pratihāra and the winter as the māhana.

2. kalpante hāsmā rtava rtumān bhavati ya etad evām vidvān rtusu pañca-vidham sānopāste.

2. The seasons belong to him and he becomes rich in seasons, he, who knowing thus thus, meditates on the fivefold Śāman in the seasons.

Section 6

IN THE ANIMALS

1. pañusu pañca-vidham sānopāśita, ajā hum-kāro’vayaḥ prastāvah, gāva udgītho’śvāḥ pratihāraḥ, puruṣo māhanam
II. 7 2.  

Chandogya Upanisad

1. One should meditate on the fivefold Sāman among the animals, the goats as the syllable *hūm*, the sheep as the prāstāva, the cows as the *udgītha*, the horses as the *pratihāra* and the human being as the *māhana*.

The human being is the culmination of animal development.

2. bhavantī hāsya paśavatī paśumān bhavatvā ya etad evam vidvān paśusu paṇca-vidham sānopāste

2. Animals belong to him and he becomes rich in animals. He, who knowing this thus, meditates on the fivefold Sāman among the animals.

Section 7

AMONG THE VITAL BREATHS

1. prānesu paṇca-vidham paro-varīyah sānopāṣita, prāno hūm-kāro, vāh prāstāvah, caksur udgīthah, śrotam pratihārah, mano niḥmanam paro-varīyāṃsai vā etāni

1. One should meditate on the most excellent fivefold Sāman among the vital breaths, breath as the syllable *hūm*, speech as the prāstāva, the eye as the *udgītha*, the ear as the *pratihāra* and the mind as the *māhana*. These, verily, are the most excellent.

prāna, breath. It is used to include the senses also. prāna is also explained as ghrāṇa, smell.

That which is higher than the high is called *paro* (*para u*). He who is higher than this is *paro-varam*. He who is higher than this *paro-varam* is called *paro-varīyah* Madhva.

2. paro-varīyo hāsya bhavatī paro-varīyasa ha lokāḥ jayati ya etad evam vidvān prānesu paṇca-vidham paro-varīyah sānopāṣta, iti ti paṇca-vidhasya

2. The most excellent belongs to him, he wins the most excellent worlds, he, who knowing this thus, meditates on the most excellent Sāman among the vital breaths.
SOME ANALOGIES TO THE SEVENFOLD CHANT SPEECH

1 atha sapta-vidyasya, vaci sapta-vidhan samopasita, yat kham ca vaco hum ut sa himkaro, yat preti sa prastava, yad eti sa aah
1 Now for the sevenfold One should meditate on the sevenfold Sama in speech Whatever of speech is hum, that is the syllable him, whatsoever is pra, that is prastava, and the syllable a as the first (or the beginning)

2 yad utiti sa udgithah, yat pratiti sa pratihara, yad utiti sa upadravah, yan niti tan madhanam
2 Whatever is ut, that is an udgita, whatsoever is prati, that is a pratihara, whatsoever is upa, that is an upadrava (or approach to the end), whatsoever is m, that is madhana (or conclusion)

3 dugde'sma vah doham yo vaco doh'onnavan annado bhavah, sa etad evam vidvavan vaci sapta-vidham samopaste
3 For him speech yields milk, which is the milk of speech and he becomes rich in food and eater of food, he, who knowing this thus, meditates on the sevenfold Sama in speech

THE SUN

1 atha khalv amum adityam sapta-vidham samopasita, sarvadah samastena sama, mam prati mam pratiti sarvena samastena sama.
1 One should meditate on the sevenfold Sama in the sun He is Sama because he is always the same He is the same with everyone since people think ‘He faces me’ ‘He faces me’

2 tasmanum mam sarvam bhutany avayattinii vayat tasya yat purodayit sa him-karah tadasya padaavo mooyattas tasmati he hum kurvanti him-kara-bhajnno hy etasya sannah
2 One should know that all beings here depend on him What he is before rising is the syllable him On this depend the animals. Therefore they utter the syllable him Truly they are partakers in the syllable him of the Sama.
3. Now when it is just after sunrise, that is a \textit{prastāva}. On this men depend. Therefore they are desirous of praise, desirous of laudation. Truly they are partakers in the \textit{prastāva} of that Sāman.  

Men are generally lovers of name and fame.

4. Now when it is the \textit{sangava} (cowgathering) time, that is \textit{adi}. On this the birds depend. Therefore they hold themselves without support, in the atmosphere and fly about. Truly, they are partakers in the \textit{adi} of the Sāman.

5. Now, when it is just midday, that is an \textit{udgītha}. On this the gods depend. Therefore they are the best of Prajāpati’s offspring. Truly they are partakers in the \textit{udgītha} of that Sāman.

6. Now when it is past midday and before the afternoon—that is a \textit{prathāra}. On this all foetuses depend. Therefore they are held up and do not drop down. Truly, they are partakers in the \textit{prathāra} of that Sāman.

7. Now when it is past afternoon and before sunset, that is an \textit{upadrava}. On this the wild animals depend. Therefore when they see a man, they run to a hiding-place as their hole. Truly, they are partakers in the \textit{upadrava} of that Sāman.

8. On this the \textit{prathamaśtamite} tan nīdhanam, tad asya pitaro’ nīyātāḥ, tasmāt tān mādhati nīdhanā-bhājino hy elasya sāmnah, evam khalu amum ādityam saśta-viδhāmin sāmopāste.
8. Now when it is just after sunset, that is the *nīdhanā*. On this the fathers depend. Therefore the people lay aside the fathers. Truly they are partakers of the *nāhāna* of that *Śāman*. Thus does one meditate on the sevenfold *Śāman* in the sun.

*Section 10*

THE MYSTICAL MEANING OF THE NUMBER OF SYLLABLES IN THE CHANT

1. *aḥa khaḷau āma-samāntam atmātye sapta-nāham sāno pāṣita, hini-kāra iti try-aksaram prastāva iti try-aksaram tat samam*

1. Now, then, one should meditate on the sevenfold *Śāman* which is uniform in itself and leads beyond death. The syllable *hini* has three letters, *prastāva* has three letters. That is the same.

Though in English they are syllables, in Sanskrit each English syllable is represented by one letter.

2. *ādi iti dvy-aksaram pratāhṛa iti catur-aksaram tata iḥṣam, tat samam.*

2. *Ādi* has two letters. *Pratāhṛa* has four letters. (If we take one) one from here, that is the same.

3. *udgītha iti try-aksaram upādṛava-iti catur-aksaram tribhis tribhīḥ samam bhavati aksaram atisīṣyate, try-aksaram tat samam.*

3. *Udgītha* has three letters; *upādṛava* has four letters. Three and three, that is the same, one letter left over. Having three letters, that is the same.

What is left over is supposed to have three letters.

4. *nīdhanam iti try-aksaram, tat samam eva bhavati tāni ha vā etām dvā-vimśatir aksarāṇi.*

4. *Nīdhanā* has three letters. That is the same too. These indeed, are the twenty-two letters.

5. *eka-vimśatādityam apranā, eka-viṁsā vā itośāv adityo, dvā-viṁśēna param ādityaḥ jāyat; tan nākam, tad viśokam.*

5. With the twenty first, one obtains the sun. Verily, the sun is the twenty-first from here. With the twenty-second he
II. 12. 1.  
Chāndogya Upanisad 367

conquers what is beyond the sun. That is bliss. That is sorrowless.

Ś quotes 'The twelve months, the five seasons (taking the whole of winter as one) and the three worlds (earth, atmosphere and sky) (make up twenty) and the sun is the twenty-first.'

6 āpnoti kāḍītyasya jayam, paro āhāsīditya-jayājayo bhavati, ya etad evam vidvān ātma-samsvatam anir-mṛtyu sapta-viñāham sāmopāste, sāmopāste

6 He obtains the victory of the sun, indeed a victory higher than the victory of the sun is his, who, knowing this thus, meditates on the sevenfold Sāman, uniform in itself, which leads beyond death, yea, who meditates on the (sevenfold) Sāman.

Section II

GĀYATRA CHANT

1. mano hum-kāro vāk prastāvah, caksur udgīthah, śrotam prakāhāraḥ, prāṇo māhanam, etad gāyatram prānesu protaṁ.

1. The mind is the syllable hum, speech is the prastāva, the eye is the udgītha, the ear is the pratihāra, the breath is the māhana. This is the Gāyatra-chant woven in the vital breaths.

2. sa ya evam etad gāyatram prānesu protaṁ veda prānī bha-vati, sarvam āyur ehi, jyog jīvāt, māhan prajayā paśubhir bha-vah, māhan kīrtyā mahāmanāḥ syāt, tad vratam.

2. He who knows thus this Gāyatra chant as woven in the vital breaths, becomes the possessor of vital breaths, reaches the full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should be great-minded. That is the rule.

mahāmanāḥ great-minded He will not be petty-mindedaksiḍra cīltah Ś

Section 12

RATHANTARA CHANT

1 abhumanthi sa huṁ kāraḥ, dhūmo jāyate sa prastāvah, jvalah sa udgītho'ngrā bhavevaḥ sa prathāraḥ, upaśāmyat san
The Principal Upaniṣads  II. 13 2

māhanam, samśāmyati tan māhanam, etad rathantaram agnau āपत

1 One rubs the fire-sticks together—that is the syllable hm Smoke is produced, that is the prastāva It blazes. That is the udgīthā Coals are produced, that is the pratihāra. It becomes extinct, that is the māhana This is the Rathantara as woven on fire

2 sa ya evam etad rathantaram agnau āपत vedā, brahmarvarcasy annādo bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati, mahān kīrtyā; na pratyam agnau āपतmen na māhīvet, tad vratam

2. He who knows thus this Rathantara chant as woven on fire becomes radiant with sacred wisdoms, an eater of food, reaches the full length of life, lives well, becomes great in offspring and in cattle, great in fame One should not take a sip of water or spit before the fire That is the rule

Section 13

VĀMADEVYA CHANT

1 upamantrayate sa hm-kārah, pūjāpayate sa prastāvah, strīyā sahā śete sa udgīthāḥ, prāts trīm sahā śete sa pratiḥāraḥ, kālam gacchah tan māhanam, pāram gacchah tan māhanam; etad vāma-devyam mithune āपत

1 One summons, that is the syllable hm He makes request, that is a prastāva Along with the woman, he lies down, that is the udgīthā He lies on the woman, that is the pratiḥāra He comes to the end, that is the māhana He comes to the finish, that is the māhana This is the Vāma-devyā chant woven on sex intercourse

2 sa ya evam etad vāma-devyam mithune āपत vedā mithunā bhavati, mithunān mithunāt prajāyate, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati mahān kīrtyā, na kāhācana pratiḥāret, tad vratam

2. He who knows thus this Vāma-devyā chant as woven on sex intercourse, comes to intercourse, procreates himself from every act, reaches a full length of life, lives well, becomes great in offspring and in cattle, great in fame One should not despise any woman That is the rule
Section 14
BRHAT CHANT

1. When the sun rises, it is the syllable \textit{him} When the sun has risen, it is the \textit{prastāva}; when it is midday, it is the \textit{udgītha}. When it is afternoon, it is the \textit{pratihāra}. When (the sun) is set, it is the \textit{māhāna} This is the Brhat chant as woven on the sun.

2. He who knows thus this Brhat chant as woven on the sun becomes resplendent, an eater of food, reaches a full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not decry the burning sun That is the rule.

Section 15
VAIRŪPYA CHANT

1. The mists come together, that is the syllable \textit{him}. A cloud is formed, that is the \textit{prastāva}. It rains, that is the \textit{udgītha}. It flashes and thunders, that is the \textit{pratihāra}. It holds up That is the \textit{māhāna}. This is the Vairūpya chant woven on rain.

2. He who thus knows thus Vairūpya as woven on rain, acquires cattle, of various form and of beautiful form, reaches a full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not decry when it rains That is the rule.
Section 16

VAIRĀJA CHANT

1. Vasanto hum-kārah, grīsmah prastāvah, varṣā udgīthah, śarāt pratihārah, hemanto niḍhanam, etai vairājam rtuṣu pratam.

2. Spring is the syllable hum, summer is the prastāva, rainy season is the udgītha, autumn is the pratihāra, winter is the niḍhana. This is the Vairāja chant as woven on the seasons.

Section 17

SĀKVARI CHANT

1. Prthvī hum-kāro'ntaraksam prastāvah, dyaurs udgīthah, dīsah pratihārah, samudro niḍhanam, etāh sākvaryo lokesu pratāh.

2. The earth is the syllable hum. The atmosphere is the prastāva. The sky is the udgītha, the quarters of space are pratihāra. The ocean is the niḍhana. These are the verses of the Sakvari chant as woven on the worlds.

Section 18

SAKVARI CHANT

1. Prthvī hum-kāro'ntaraksam prastāvah, dyaurs udgīthah, dīsah pratihārah, samudro niḍhanam, etāh sākvaryo lokesu pratāh.

2. The earth is the syllable hum. The atmosphere is the prastāva. The sky is the udgītha, the quarters of space are pratihāra. The ocean is the niḍhana. These are the verses of the Sakvari chant as woven on the worlds.

Section 19

SĀKVARI CHANT

1. Prthvī hum-kāro'ntaraksam prastāvah, dyaurs udgīthah, dīsah pratihārah, samudro niḍhanam, etāh sākvaryo lokesu pratāh.

2. The earth is the syllable hum. The atmosphere is the prastāva. The sky is the udgītha, the quarters of space are pratihāra. The ocean is the niḍhana. These are the verses of the Sakvari chant as woven on the worlds.

Section 20

SĀKVARI CHANT

1. Prthvī hum-kāro'ntaraksam prastāvah, dyaurs udgīthah, dīsah pratihārah, samudro niḍhanam, etāh sākvaryo lokesu pratāh.

2. The earth is the syllable hum. The atmosphere is the prastāva. The sky is the udgītha, the quarters of space are pratihāra. The ocean is the niḍhana. These are the verses of the Sakvari chant as woven on the worlds.

Section 21

SĀKVARI CHANT

1. Prthvī hum-kāro'ntaraksam prastāvah, dyaurs udgīthah, dīsah pratihārah, samudro niḍhanam, etāh sākvaryo lokesu pratāh.

2. The earth is the syllable hum. The atmosphere is the prastāva. The sky is the udgītha, the quarters of space are pratihāra. The ocean is the niḍhana. These are the verses of the Sakvari chant as woven on the worlds.

Section 22

SĀKVARI CHANT

1. Prthvī hum-kāro'ntaraksam prastāvah, dyaurs udgīthah, dīsah pratihārah, samudro niḍhanam, etāh sākvaryo lokesu pratāh.

2. The earth is the syllable hum. The atmosphere is the prastāva. The sky is the udgītha, the quarters of space are pratihāra. The ocean is the niḍhana. These are the verses of the Sakvari chant as woven on the worlds.

Section 23

SĀKVARI CHANT

1. Prthvī hum-kāro'ntaraksam prastāvah, dyaurs udgīthah, dīsah pratihārah, samudro niḍhanam, etāh sākvaryo lokesu pratāh.

2. The earth is the syllable hum. The atmosphere is the prastāva. The sky is the udgītha, the quarters of space are pratihāra. The ocean is the niḍhana. These are the verses of the Sakvari chant as woven on the worlds.

Section 24

SĀKVARI CHANT

1. Prthvī hum-kāro'ntaraksam prastāvah, dyaurs udgīthah, dīsah pratihārah, samudro niḍhanam, etāh sākvaryo lokesu pratāh.

2. The earth is the syllable hum. The atmosphere is the prastāva. The sky is the udgītha, the quarters of space are pratihāra. The ocean is the niḍhana. These are the verses of the Sakvari chant as woven on the worlds.

Section 25

SĀKVARI CHANT

1. Prthvī hum-kāro'ntaraksam prastāvah, dyaurs udgīthah, dīsah pratihārah, samudro niḍhanam, etāh sākvaryo lokesu pratāh.

2. The earth is the syllable hum. The atmosphere is the prastāva. The sky is the udgītha, the quarters of space are pratihāra. The ocean is the niḍhana. These are the verses of the Sakvari chant as woven on the worlds.
REVATĪ CHANT

1. aṣā him-kāro'vayah prastāvah, gāva udgītho'svāh pratihāraḥ, puruso māhanam, etā revatīyaḥ paśuṣu pratāḥ.

1. The goats are the syllable him. The sheep are the prastāva. The cows are the udgītha. The horses are the pratihāra. The human being is the māhana. These are the verses of the Revatī chant woven on the animals.

2. sa ya evam etā revatīyaḥ paśuṣu pratāḥ vedaḥ, paśumān bhavati, sarvam āpyur eti, jyog jīvati, mahān prajayā paśubhair bhavati mahān kīryā; paśūn na mndeti, tad vratam

2. He who knows thus these verses of the Revatī chant as woven on the animals becomes the possessor of animals, reaches the full length of life, lives well, becomes great in offspring and cattle, great in fame. One should not decry animals. That is the rule.

SECTION 19

YAJÑĀYAJÑĪYA CHANT

1. loma hm-kāraḥ, tvak prastāvah, māmasam udgītho'svih prati-hāraḥ, mājñī mahāhanam, etā yajñāyajñīyam angesu protam.

1. Hair is the syllable him. Skin is the prastāva. Flesh is the udgītha. Bone is the pratihāra. Marrow is māhana. This is the Yajñāyajñīya chant woven on the members of the body.

2. sa ya evam etā yajñāyajñīyam angesu protam vedāngī bhavati, nāngena vāhichan, sarvam āpyur eti, jyog jīvati mahān prajayā paśubhair bhavati mahān kīryā, samvatsaram majñī nāśnīyat, tad vratam; majñī no nāśnīyāti tu vā

2. He who thus knows this Yajñāyajñīya chant as woven on the members of the body becomes equipped with limbs; does not become defective in any limb, reaches the full length of life, lives well, great in offspring and cattle, great in fame. One should not eat of marrow for a year. That is the rule. Rather, one should not eat of marrow at all.

The plural number majñī no is used to include fish also. Ś.
RAJANA CHANT

1. agmr hmr-krah, vdyuh prastdvah, aditya udgithah, naksatrvn pratiharah, candramd mdhanam etad rajaranm devatdsu protam
   1 Fire is the syllable hmr; Air is the prastdva Sun is the udgitha Stars are the pratihara and moon is the mdhana. This is the Raja chant woven on the divinities.

2. sa ya evam etad rajaranm devatdsu protam vedatdsam ev. devatdnam salokatvn sarstitvn sdyuyyam gacchati, sarvam ayur ev, jyog jivait, mahdn prajayd pasubhur bhavat mahdn kirlya, brhmanan na mundat, tad vratam
   2 He who knows thus this Raja chant as woven on the divinities goes to the same world, to equality and to complete union with these very divinities, reaches the full length of life, lives well, becomes great in offspring and cattle, great in fame. One should not decry the Brhmanas. That is the rule.

   He is lifted to the region of the deity whom he has loved and worshipped during life. Salvation does not consist in absorption with the Absolute or assimilation to God but in getting near His presence and participating in His glory.

Section 21

THE SAMAN REGARDING THE ALL

1. trayi mdv y hmr-krah, trayi ime lokah sa prastavo'gmr vdyur adityah sa udgithah, naksatrvn udyam prstavah sa pratiharah, sarpa gandharvah pitaras tan mdhanam, etat sama sarvasmin protam
   1 The threefold knowledge is the syllable hmr. The three worlds here are the prastdva Fire, air and sun are the udgitha; stars, birds and the light rays are the pratihara, serpents, gandharvas and the fathers are the mdhana. This is the chant as woven in all.

2. sa ya evam etat sama sarvasmin protam ved, sarvam ha bhavat.
   2 He who knows thus this chant as woven on all becomes all
II. 22 3

Chândogya Upanisad

3. tad esa šlokah yām pañcadhā trim trīni
tebhyo na jyāyah param anyad asti.

3. On this, there is this verse There are triple things which are fivefold. Greater than these, there is nothing else besides.

4. yas tad veda sa veda sarvād śrādha bālaṁ asmāi harantī, sarvam asmāty upāśila, tad vratam, tad vratam.

4 He who knows that, knows all All the quarters of space bring him gifts. One should meditate (on the thought) ‘I am the All.’ That is the rule, yea, that is the rule

Section 22

DIFFERENT MODES OF CHANTING

1. vmaṛa śānmo vrne paśavyam uly agner udgītho’nmiruktāḥ
prajāpateh, niruktāḥ somasya, mydu ślakṣnam vāyoh, ślakṣnam
balavād mārasya, krawncam brhaspateh, apadhvāntam varuṇasya:
tān sarvān evōbāseveta, vārunam tu eva varjaye.

1 Of the Śaṁan, I choose the high-sounding one as good for cattle, this is the song sacred to Fire The undefined one belongs to Prajā-pati, the defined one to Soma; the soft and the smooth to Vāyu, the smooth and strong to Indra; the heron-like to Brhaspati, the ill-sounding to Varuna. Let one practise all these but one should avoid that belonging to Varuna.

2. amrtatvam devebhya āgāyāntī āgāyet svadhāṃ pūrbhya
āśām manusyebhyas trirodakām paśubhyah svargam lokām
yajamāṇāyānām ātmana āgāyānti etām manasa āhyāyam
apramattah śvūṭa.

2. ‘Let me secure immortality for the gods by singing’ thus should one sing ‘Let me secure offerings for the fathers by singing hope for men, grass and water for the cattle, the world of heaven for the sacrificer and food for myself’ Thus reflecting in his mind on all these, one should sing the praises carefully.

3. svare svārā māraśyātmānaḥ sarva usmānāḥ praṣajāpatēr
ātmānaḥ sarve śārśa nrbyor ātmanāḥ, tam yād svaresūpālabhe-
tendram śaranaṁ praṇamno’bhūvam sa tvā práti vakṣyaśīkhy enam
brīyāt.
All vowels are the embodiments of Indra, all spirants are the embodiments of Prajā-pati, all consonants are the embodiments of Death. If one should reproach a person for his vowels, he should tell that one, 'I have taken my refuge in Indra. He will answer you.'

If one should reproach a person for his spirants he should tell that one, 'I have taken refuge in Prajā-pati. He will smash you.' And if one should reproach a person for his consonants he should tell that one, 'I have taken refuge in Death. He will burn you up.'

All the vowels should be pronounced resonant and strong, (with the thought) 'May I impart strength to Indra.' All the spirants should be pronounced well open, without being slurred over, without being elided, (with the thought) 'May I give myself to Prajā-pati.' All the consonants should be pronounced slowly, without merging them together (with the thought) 'May I withdraw myself from Death.'

Section 23

DIFERENT MODES OF VIRTUOUS LIFE

There are three branches of duty, sacrifice, study and almsgiving—Austerity, indeed, is the first. The second is the pursuit of sacred wisdom, dwelling in the house of the teacher. Absolutely controlling his body in the house of the teacher, is the third. All these attain to the worlds of the virtuous. He who stands firm in Brahman attains life eternal.
tapas: austerity. It is used sometimes to comprehend all forms of the pursuit of self-control.

It is used sometimes to comprehend all forms of the pursuit of self-control, flam tapas, satyam tapas, itutam tapas, dānam tapo, yajñas tapo bhūr bhuvas svar brahmaśriad upāsyaitāt tapaḥ. Nārāyanīya 8.

Brahman is also used for tapas or austerity. Cp bhagavān kāśyapaḥ śāsvate brahmanas varitāte. Kalidāsa: Śākuntalā Act I. The commentators interpret Brahma as tapas brahma-samstha: He who stands firm in Brahman.

Ś suggests that this refers to the parivrāt or the monk who alone obtains eternal life, while others who practise active virtues obtain the worlds of the virtuous. He, however, points out that there is another view held by the Vṛttakāra, that anyone who stands firm in the eternal obtains the life eternal. He need not be a sāṃyāsin. Ś argues that the true brahma-samstha is the samnyāsin who gives up all actions. karma-murti-laksanam parivrājayam brahma-samsthatvam. Ś.

THE SYLLABLE AUM

2. prajā-patr lokalān abhyatapat; tebyo abhitaśtebhyaśa tryā vidyā samprāśrvat, tāṃ abhyatapat, tasyā abhitaśtebhyaśa etāny aksarāṇi samprāśravanta bhūr bhuvah svar iti.  

2. Prajā-patr brooded on the worlds. From them, thus brooded upon, issued forth the threefold knowledge. He brooded on this. From it, thus brooded upon, issued forth these syllables, bhūḥ, bhuvah, svah.

threefold knowledge three Vedas.

bhūḥ, earth; bhuvah, atmosphere, svah, sky

3 tān abhyatapat, tebyo'bhitaśtebhyaśa aumkārah samprāśrvat, tad yathā saṅkunā sarvāṃ pariṇāṃ samāryaṇy evam aumkārena saruṇa vāk saṁtrimaṃkāra evedam saruvat, aumkāra evedam saruvam.

3. He brooded on them and on them, thus brooded upon, issued forth the syllable Aum. As all leaves are held together by a stalk, so is all speech held together by Aum. Verily, the syllable Aum is all this, yea, the syllable Aum is all this.
THE DIFFERENT REWARDS FOR THE OFFERERS OF OBLATIONS

1. brahmavādino vadaṁ yad vasantām prātaḥ savanam, rudrānam mādhyan-ānām savanam, ādityānām ca viśvesām ca devānām triśya-savanam

1 The expounders of sacred wisdom declare that the morning offering belongs to the Vasus, the midday offering to the Rudras and the third (evening) offering to the Ādityas and the Viśve-devas

2 kva varh yatamānasya loka iti, sa yas tam na vidyāt kaham kuryād, atha udvān kuryāt

2. Where then is the world of the sacrificer? If he knows not (this), how can he perform (sacrifices)? So, let him, who knows, perform

3 pūrā prātar amavāsasyopākaranāy jaghanena gārhapatyasyodannukha upaviśya sa vāsavam sāmābhigāyati

3 Before the commencement of the morning litany, he sits behind the gārhapatyā fire, facing the north and sings the chant sacred to the Vasus

In Śrauta sacrifices, three fires are recognised, āhavantiya, dāksma and gārhapatyā, corresponding to heaven, sky and earth. They are dedicated to the worlds of gods, ancestors and men respectively

4 loka-āvāram apāvrum, paśyema tvā vayam rāgyāya iti

4 Open the door of this world, that we may see thee for the obtaining of the sovereigny

5 atha yuoḥ vino‘guvya prāhvi-kṣīte loka-kṣīte lokam me yaצamānāyā vindaśa vasi yaצamānāya loka etāṃ

5 Then he makes the offering (reciting) ‘Adoration to Fire, who dwells on earth, who dwells in the world. Obtain the world for me, the sacrificer. To this world of the sacrificer, I will go’

6 atya ya症amānāh parastād āyuṣah svākāpaṣaṇa pariṣham ity uktvottalhati, tasnām vasaṇāh prātaḥ savanam samprayacchanti

6 Thither will the sacrificer, after life, go. Hail, take away the bolt. Having said this, he rises. For him the Vasus fulfil the morning offering

7. pūrā mādhyan-dīnasya savanasyopākaranāya jaghanena agnīdhrītyasyodannukha upaviśya, sa raudram sāmābhigāyati
7. Before the commencement of the mid-day offering, he sits behind the Āgniāhāra fire, and facing the north, he sings the chant sacred to the Rudras.

8. loka-dvāram apāvruṇu, paśyema tvā vayam vairāgyaya iti.

8. Open the door of this world that we may see thee for the obtaining of sovereignty.

9. atha yuhoti, namo vāyave'näraksa-ksite loka-ksite lokam, me yajamānāya vinā, esa vai yajamānasya lokah, etāsmi.

9. Then he makes the offering (reciting) ‘Adoration to Air, who dwells in the sky and dwells in the world. Obtain the world for me, the sacrificer. To this world of the sacrificer I will go.’

10. atra yaṣmānāḥ parastād āyusah svāhāḥ pājahi parigham ity uktvottisthāti, tasmas rudrā mādhyan-ātman savanam samprayaḥchānti.

10. Thither, will the sacrificer, after life, go Hail, take away the bolt. Having said this, he rises. For him, the Rudras fulfil the midday offering.

11. přurā trirīya-savaniyopakaranāy yaginanāhavanīyasovadānukshā āpāvriṣṭya sa ādityam sa vaiśva-devam sāmāhugayati.

11. Before the commencement of the third offering, he sits behind the Āhavanāya fire, facing the north, he sings the chant sacred to the Ādityas and Viṣve-devas.

12. loka-dvāram apāvruṇu, paśyema tvā vayam svārāgyaya iti.

12. Open the door of this world that we may see thee for the obtaining of sovereignty.

13. ādityam, atha vaiśvādevam, loka-dvāram apāvruṇu, paśyema tvā vayam sāmārāgyaya iti.

13. Thus the chant to the Ādityas now the chant to the Viṣve-devas. Open the door to this world that we may see thee for the obtaining of sovereignty.

14. atha yuhoti, nama adityebyaś ca viśvebyaś ca deveybyo dīvan-ksībyo loka-ksībyah lokam me yajamānāya vinādata.

14. Then he makes the offering (reciting) ‘Adoration to the Ādityas and to the Viṣve-devas, who dwell in heaven and dwell in the world, obtain the world for me, the sacrificer.’

15. ēṣa vai yajamānasya lokah, etāsmi atra yaṣmānāḥ parastād āyusah svāhāḥ pājahi parigham ity uktvottisthāti.
15 'Verily, to this world of the sacrificer will I go. Thither will the sacrificer after life go. Hail, take away the bolt.' Having said this, he rises.

16 tasmā ādityās ca visve ca devās trīya-savanam sampra-yacchanti, esa hā vai yajñasya maṭrām veda, ya evaṁ veda, ya evaṁ veda

16 For him, the Ādityas and the Viśve-devas fulfil the third offering. He, who knows this, knows the fulness of the sacrifice, yea, he who knows this.
CHAPTER III

Section 1

THE SUN AS THE HONEY OF THE GODS: Rg Veda

1. aum. asau vā ādītyo deva-madhū; tasya dyaur eva tiraścīna-vamśo'ntariksam aḍūpah, marīcayāḥ pūtrāḥ.

1. Verily, yonder sun is the honey of the gods. Of this the sky is the cross-beam, the atmosphere is the honeycomb; the particles of light are the brood.

The sun is treated as the object of meditation. The sky is the crossbeam from which the honeycomb hangs

2. tasya ye prāνco raśmayah tā evāsya prācyo madhunādyah ōca eva madhukriḥa r̥gveda eva puṣpam, tā amṛtā āpah tā vā etā ṛcaḥ

2. The eastern rays of that sun are its eastern honey cells. The Ṛks are the producers of honey. The Rg Veda is the flower and those waters are the nectar and those very Ṛks indeed (are the bees)

'Just as the bees produce honey by extracting the juices of flowers, so do the Ṛks make their honey by extracting the juices of actions prescribed in the Rg Veda.' Ś.

3. etam r̥g vedam abhyatapamś, tasyābhitaś tasya yaśas teja indriyam viryam annādyam raso'jyata.

3. These brooded on the Rg Veda; from it, thus brooded upon, issued forth as its essence, fame, splendour, (vigour of the) senses, virility, food and health.

4. tad vyaksarat, tad ādityaṁ abhito'śrayat, tad vā etad yad etad ādityasya rohītaṁ rūpam.

4. It flowed forth; it went towards the sun. Verily, that is what the red appearance of the sun is.

Section 2

Yajur Veda

1. atha ye'ya daśinā raśmayas tā evāsya daśinā madhu-nādyo yajūṁśy eva madhu-kriṭo yajur veda eva puṣpam, tā amṛtā āpah.
The Principal Upaniṣads

1. Now its southern rays are its southern honey-cells. The Yajus formulae are the producers of honey. The flower is the Yajur Veda and these waters are the nectar.

2. तत्म वा एतं य याणम्य एतम यजुर्वेदम् अह्यातपामस, तस्याभिन्तप्तस्या यास, तेजा, उद्रियम्, विर्यम्, अन्नाद्यम्, रासोऽजयता

2. Verily, these yajus formulae brooded on the Yajur Veda; from it, thus brooded upon, issued forth as its essence, fame, splendour, (vigour of the) senses, virility, food and health.

3. तद्वयक्षरत, तद अद्रियम् अभित्तोऽयत, तद वा एतद यद एतद अद्वयस्याः सुख्लाः रुपाम

3. It flowed forth, it went towards the sun. Verily, that is what the white appearance of the sun is.

Section 3

SĀMA VEDA

1. आहा ये'स्या प्रत्यायन्त्रा राष्मयस ता एवास्या प्रतित्या मधु-नाद्याः सामस्या एवा मधु-कर्त्ता सामा वेदा एवा पुष्पम, ता अन्नाद आपात

1. Now, its western rays are its western honey-cells. The Sāman chants are the producers of honey. The flower is the Sāma Veda and these waters are the nectar.

2. तत्म वा एतां सामस्या एतां सामा वेदां अह्यातपामस तस्याभिन्तप्तस्या यास, तेजा, उद्रियम्, विर्यम्, अन्नाद्यम्, रासोऽजयता

2. Verily, these Sāman chants brooded on the Sāma Veda; from it, thus brooded upon, issued forth, as its essence, fame, splendour, (vigour of the) senses, virility, food and health.

3. तद्वयक्षरत, तद अद्रियम् अभित्तोऽयत, तद वा एतद यद एतद अद्वयस्याः क्रस्नम् रुपाम

3. It flowed forth. It went towards the sun. Verily, that is what the dark appearance of the sun is.
Section 4

ATHARVA VEDA

1. aha ye'syodaño raśmayas tā evāśyodīcyo madhu-nādyo' tharvāngirasa eva madhu-kṛtah, tāhāsa-çurānam pūṣpam, tā amṛtā āpah

1. Now its northern rays are its northern honey-cells (The hymn of the) Āiharvans and the Angirasas are the honey producers The flower is legend and ancient lore These waters are the nectar

The stories from the Epics and the Purāṇas were repeated at some sacrifices They are mentioned in the Brāhmaṇas, and later collected in the Mahābhārata and the Purāṇas

2. te vā ētāhavāngirasa etad tihāsa-çurānam abhyatapanis, tasyābhiapātya yaśas, teja, indrayam, viryam, annādyam, raso' jāyata

2. Verily, these (hymns) of the Atharvans and Angirasas brooded upon that legend and ancient lore. From them, thus brooded upon, issued forth, as their essence, fame, splendour, (vigour of the) senses, virility, food and health.

3. tad vyakṣarata, tad ādityam abhrito śrayat, tad vā etad yad etad ādityasya param kṛsnam rūpam.

3. It flowed forth. It went towards the sun Verily, that is what the extremely dark appearance of the sun is

Section 5

BRAHMAN

1. aha ye'syordhvā raśmayas tā evāśyordhvā madhu-nādyo guhyā eva'desa madhu-krto, brahmava pūṣpam, tā amṛtā āpah

1. Now, its upward rays are its upper honey cells. The hidden teachings (the Upanisads) are the honey producers Brahman is the flower. These waters are the nectar

Brahman, according to Ś, here signifies the pranava, i.e. the syllable om

2. te vā ete guhyā ādesā etad brahmābhyaçapams tasyābhiapātya yaśas, teja, indrayam, viryam, annādyam, raso'jāyata.
2 These hidden teachings brooded on Brahman, and from it thus brooded upon, issued forth, as its essence, fame, splendour, (vigour of the) senses, food and health

3 *tad vyaksarat, tad ādityam abhito’srayat, tad vā etad yad etad ādityasya madhye ksobhata vva.*

3 It flowed forth It went towards the sun. Verily, that is what seems to be the trembling in the middle of the sun

4 *te vā ete rasānām rasāh vedā hī rasāh, teśām ete rasāh, tām vā etāny amṛtānām amṛtām, vedā hy amṛtāh, teśām etāny amṛtām*

4 Verily, these are the essences of the essences, for the Vedas are the essences and these are their essences Verily, these are the nectars of the nectars for the Vedas are the nectars and these are their nectars

According to Ś all these are meant to emphasise the importance of eulogised actions *karma-stūtur esah*

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**Section 6**

**THE KNOWER OF THE COSMIC SIGNIFICANCE OF THE VEDAS REACHES THE WORLD OF THE VASUS**

1 *tad yat prathamam amrīm tād vasava upajīvante agnmā mukhena, na va ete aśnanti na pibanty etad evāmriṁ ārīvā trpyaṁti*

1 That which is the first nectar, on that live the Vasus, through fire as their mouth Verily the gods neither eat nor drink They are satisfied merely with seeing that nectar

2 *sa etad eva rūpam abhāsanvīṣanty etasmād rūpād uḍyaṁti.*

2 They retire into this form (colour) and come forth from this form (colour)

3 *sa ya etad evam amrīm vedā, vasūnām evaśko bhūtvāgvin- aavā mukhenaitad evāmriṁ ārīvā trpyatī, sa etad eva rūpam abhāsanvīṣati, etasmād rūpād uḍetūn*

3 He who knows thus thus nectar becomes one of the Vasus and through the fire as his mouth is satisfied merely with seeing the nectar He retires into this form (colour) and comes forth from this form (colour)
III. 8 1

Chândogya Upânisad

383

4. sa yâvad ādityâh ārastâd udeâtâ paścâd astam etâ, vasûnâm eva tâvad ādhâpyayam svârâpyam paryetā

4. As long as the sun rises in the east and sets in the west, so long does he attain the worship and sovereignty of the Vasus.

Section 7

OF THE RUDRAS

1. atha yad dvītyam amrtam, tad rudrā upâjîvantindrena mukhena, na vair devâ aśnanti, na piânte, etad evāmrtam ċrṣtvā trîyanti.

1. Now that which is the second nectar, on that live the Rudras, through Indra as their mouth, Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

2. ta etad eva rûpam abhîsaṁvîsanti, etasmâd rûpâd udyanti.

2. They retire into this form (colour) and come forth from this form (colour).

3. sa yad evam amrtam veda rudrânâm evâho bhûtven-drenaiva mukhenaîd evâmrtam ċrṣtvâ trîyati, sa etad eva rûpam abhîsaṁvîsati, etasmâd rûpâd udeîti.

3. Who knows thus this nectar becomes one of the Rudras and with Indra as his mouth is satisfied merely with seeing the nectar. He retires into this form (colour) and comes forth from this form (colour).

4. sa yâvad-ādityâh ārastâd udeâtâ, paścâd astam etâ, dvis tâvad daksînata udeîtottarato'stam etâ, rudrâyan eva tâvad ādhi-âpyayam svârâpyam paryetā.

4. As long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north and just that long does he attain the lordship and sovereignty of the Rudras.

Section 8

OF THE ĀDITYAS

1. atha yat trîyam amrtam, tad ādityâ upâjîvant varunena mukhena, na vair devâ aśnanti, na piânte, etad evâmrtam ċrṣtvâ trîyanti
The Principal Upaniṣads

III. 9 3

1. Now, that which is the third nectar, on that live the Ādityas through Varuna as their mouth Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

2. ta etad eva rūpam abhiṣamvisanty etasmād rūpād utyanti.

2. They retire into this form (colour) and come forth from this form (colour).

3. sa ya etad evam amṛtām vedādityānām evākṛt bhūtvā varunenaiva mukhe vidvā evāmṛṭam drṣṭvā trpyati, sa etad eva rūpam abhiṣamvisati, etasmād rūpād uteti.

3. He who knows thus this nectar, becomes one of the Ādityas and with Varuna as his mouth, is satisfied merely with seeing the nectar. He retires into this form (colour) and comes forth from this form (colour).

4. sa yāvad ādityo daśānām utdottariō'śtam etā, dvīs tāvat paścāt udeśā purastād astam etā, ādityānām eva tāvat ādhipatyam svārahyaṃ paryetā.

4. As long as the sun rises in the east and sets in the west twice as long does it rise in the west and set in the east and just that long does he attain the lordship and sovereignty of the Ādityas.

Section 9

OF THE MARUTS

1. atha yaśa caturtham amṛtam, tan maruta upaṇīvanta somena mukhena, na vai devā āśananti, na ṛiḥantī, etad evaṃṛṭam drṣṭvā trpyanti.

1. Now that which is the fourth nectar, on that live the Maruts, through Soma as their mouth, Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

2. ta etad eva rūpam abhiṣamvisantī, etasmād rūpād utyanti.

2. They retire from this form (colour) and come forth from this form (colour).

3. sa ya etad evam amṛtām vedā, marutām evākṛt bhūtvā savyata na mukhaśva evāmṛṭam drṣṭvā trpyati, sa etad eva rūpam abhiṣamvisati etasrād rūpād uteti.
3 He who knows thus this nectar, becomes one of the Maruts and through Soma as his mouth, is satisfied merely with seeing the nectar. He retires into this form (colour) and comes forth from this form (colour).

4. sa yāvad ādityaḥ paścād udetā, āprasatād astam etā, dvīs tāvad uitarata udetā, daksinato’stam etā, marutām eva tāvad ādhyāyam svārāyam paryetā.

4 As long as the sun rises in the west and sets in the east, just that twice as long does the sun rise in the north and set in the south just that long does he attain the lordship and sovereignty of the Maruts.

Section 10

OF THE SĀDHYAS

1 atha yat pañcamam añgam tat sādhyaḥ upaśivantu brahmaṇā mukhena, na vai devā asṇantu, na ṣmbantu, etad evāṁyām ēṛstvā irṇyants.

1 Now, that which is the fifth nectar, on that live the Sādhyas, through Brahmā as their mouth Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

2. ta etad eva rūpam abhīṣamvīsānti, etasmād rūpād uṇyanit

2 They retire into this form (colour) and come forth from this form (colour).

3 sa ya etad evam amṛtam veda, sādhyaṁ ām evaṁ bhūtuva brahmaṇava mukhenaśad evāṁyām ēṛstvā irṇyantsi, sa etad eva rūpam abhīṣamvīsānti, etasmād rūpād uṇyāti

3 He, who knows thus this nectar, becomes one of the Sādhyas and through Brahmā as his mouth, is satisfied merely with seeing the nectar. He retires into this form (colour) and comes forth from this form (colour).

4 sa yāvad ādityaḥ uitarata udetā, daksinato’stam etā, dvīs tāvad úrđha udetārvān astam etā, sādhyaṁ eva tāvad ādhyātyām svārāyam paryetā

4 As long as the sun rises in the north and sets in the south, twice as long does it rise in the zenith and set in the nadir,
just that long does he attain the lordship and sovereignty of
the Śādhyas

Section II

THE WORLD OF BRAHMĀ

1 atha tata ārdhva udēya navodetā nastām etā, ekāla eva
madhye sthātā, tad esa ślokaḥ

1 Henceforth, after having risen in the zenith, he will no
more rise nor set. He will stand alone in the middle. On this,
there is this verse

The movements of the sun are intended to help the creatures
experience the results of their actions, and when these experiences
have ended the sun takes the creatures unto himself pṛāmnām
sva-karma-phala-bhoga-nmitam anugraham tat karma-phalopabho-
ga-ksaye tāṁ pṛām-jātāṁ ādām samhṛtya Ś.

The question is raised whether the sun in the regions of Brahmā
moves along nights and days. The reply is given in the next verse

2. na var tatra na mūloca nodīyāya kadācana,
    āveśas tenāham satyena mā virādhasi brahmānaś śv.

2 It is not so there. The sun has not set, nor has he ever
risen. O ye gods, by this truth, may I not fall from Brahmā

He calls the gods to bear witness to the truth of his statement

3 na ha vā asmā udeh, na mūlocati, sakrā dvā havaṁmar
bhavati, ya etām evam brahmopamsadām veda

3 Verily, for him, who knows thus, this mystic doctrine of
Brahmā, the sun neither rises nor sets. For him it is day for ever

‘The knower becomes the eternal mborn Brahmān, unconditioned
by time marked by the rising and setting of the sun’ udvān uda-
yāsta-maya-kālāparicchedyaṁ mīyam ajam aṁ brahma bhavatŚ

4 tadd hastad brahmā praṇāpataya uvāca, praṇāpatr manave,
manuh praṇābhyah, tadd hastad uddālakāyā’rūnaye yesthāya
putrāya putrāya ārā brahma pravāca

4 Brahma told this to Prajā-patir; Prajā-patir to Manu,
Manu to his descendants. To Uddālaka Āruni, the eldest son,
his father declared thus Brahma

5 idam viśva taṁ yesthāya putrāya ārā brahma praṇābhyāś
tanāyyāya vāntevāsine
5 Verily, a father may teach this Brahma to his eldest son or to a worthy pupil

6 nānyasmaı kasmı cana, yady a päy asmā imām adbhīḥ. rānghitām dhanasya pūrnām dadyād, etad eva tato bhūya ity etad eva tato bhūya ity

6 And to no one else. Even if one should offer him the whole of this (earth) encompassed by water and filled with treasure. 'He should say) 'This, truly, is greater than that—yea, greater than that.'

Section 12

THE GAYATRĪ

1 gāyatrī vā idam sarvam bhūtam yaḥ idam kavi ca, vāg vai gāyatrī, vāg vā idam sarvam bhūtam gāyatrī ca irāyate ca.

1. Verily, the Gāyatrī is all this that has come to be, whatsoever there is here. Speech, verily, is Gāyatrī. Verily, the Gāyatrī sings of and protects everything here that has come to be.

As Brahman is incomprehensible by itself, these symbols are employed. For Madhva Gāyatrī is not the metre of that name but Visnu

2. yā vai sā gāyatrīyam vāva sā yeyam prthīvī, asyām hīdam sarvam bhūtam pratishtītam, etām eva nātiṣṭyate.

2. Verily, what this Gāyatrī is, that, verily, is what this earth is, for on it everything here that has come to be is established. It does not go beyond it

3 yā vai sā prthīvīyam vāva sā yad idam asmin puruse sarīram, asmin hīme prānāh pratishtīhāh, etad eva nātiṣṭyante.

3. Verily, what this earth is, that, verily, is what the body in man here is for on it these vital breaths are established. They do not go beyond it.

4. yad vai tat puruse sarīram idam vāva tad yad idam asmin antah puruse ṭrītam, asmin hīme prānāh pratishtīhāh, etad eva nātiṣṭyante.

4 Verily, what the body in man is, that, verily, is what the heart within man here is: for on it these vital breaths are established. They do not go beyond it.
388

The Principal Upanisads

III. 13 r.

5 sarṣā catuspādā saḍvāhā gāyatrī, tad etad rcā'bhyanūktam.  
5 This Gāyatrī has four feet and is sixfold This is also  
declared by a Rk verse

The Gāyatrī is a metre with four feet, each foot having four  
syllables It is sixfold in the shape of speech, creatures, earth, body,  
heart and vital breath S

6 etāvān asya mahmā, tato yyāyāṁś ca ṁpurusah  
pāḍo'sya sarvā bhūdāṁ, triṇād asyāṃrdtām din
6 Its greatness is of such extent, yet Purusā is greater still  
All beings are one fourth of him The three fourths, imm mortal,  
is in the sky

The Purusa is so called because it fills everything and lies in the  
body· sarva-पृवन२ पुर्ण भायनो ca S

7 yad vai tad brahmañīdam vāya tadyo'yaṃ bahrīdāḥ ṁpurusād  
ākāśo yo vai sa bahrīdhā ṁpurusād ākāśah  
7 Verily, what is called Brahman, that is what the space  
outside of a person is Verily, what the space outside of a person  
is

8 ayam vāva sa yo'yaṃ antah ṁpurusa ākāśo yo vai so'ntaḥ  
पुरुसच्च अकाश  
8 That is what the space within a person is Verily, what the  
space within a person is

9 ayam vāva sa yo'yaṃ antar-hrdaya ākāśah, tad etat pūrnam  
apravarī, pūrṇām apravartīnīṁ śriyam labhate ya evam veda  
9 That is the same as what the space here within the heart  
is. That is the full, the non-active He who knows thus, obtains  
full and non-active prosperity non-active unchanging

Section 13

THE FIVE DOORKEEPERS OF THE WORLD  
OF HEAVEN

1 tasya ha vā etasya hrdaysya pañca deva-susayah, sa yo'yaśa  
prāṇ suṣiḥ sa prāṇah, tac caākṣuḥ, sa ādityah, tad etat tejo'  
mādyam iḥ upāśita, tejasv avāṅādo bhavati ya evam veda  
1 Verily, indeed, this heart here has five openings for the  
gods. Its eastern opening is the prāṇa (up-breath). That is
the eye, that is the sun. One should meditate on this as glow and as health. He who knows this becomes glowing and healthy.

2 atiḥoṣya ṅakṣiṁah susiḥ sa vyānah, tac chrotram, sa candramāḥ, tad etac chṛṣṭ ca yaśas cety upāśita śrīmāṇ yaśasvī bhavati ya evam veda

2 Now its southern opening is vyāna (the diffused breath) That is the ear that is the moon One should meditate on this as prosperity and fame. He who knows this becomes prosperous and famous

3 atiḥoṣya pratyaḥ susiḥ so'pān, sā vāk so'gniḥ tad etad brahma-varcasam annādyam ity upāśita brahma-varcasy annādo bhavati ya evam veda.

3 Now, its western opening is apāna (downward breath) That is speech, that is fire One should meditate on it as the lustre of sacred wisdom and health. He who knows this becomes possessed of the lustre of sacred wisdom and health.

4 atiḥoṣya yo'ṣya susiḥ sa samānāh, tan manah, sa parjanyah, tad etat kṛtah ca vyuṣṭā cety upāśita, kṛtahmāṇ vyuṣṭān bhavati ya evam veda.

4 Now, this northern opening is samāna (equalised breath). That is mind, that is rain; one should meditate on it as fame and beauty. He who knows this becomes famous and beauteous

5 atiḥoṣya yo'ṣyadhvah susiḥ sa udānah, sa vāyuḥ, sa ākāṣaḥ, tad etad oṣaḥ ca mahaś cety upāśita, oṣaviḥ mahāsvān bhavati ya evam veda.

5. Now, the upper opening is udāna (out-breath). That is air, that is space. One should meditate on it as strength and greatness. He who knows this becomes strong and great.
6. These, verily, are the five Brahma-persons, the doorkeepers of the world of heaven. He who knows these five Brahma-persons, the doorkeepers of the world of heaven, in his family a hero is born. He who knows these five Brahma-persons, the doorkeepers of the world of heaven, himself reaches the world of heaven.

By controlling the eye, ear, speech, mind, and breath through meditation, by checking their outward activities, we are enabled to reach the Brahma in the heart.

**THE SUPREME EXISTS WITHIN ONESELF**

7. atha yad alah para divo gyotiv dëpyate visvatah prstheshu, sarvatah prstheshu anuttamesûtamesu lokeșu, idam váva tād yad idamasmun antah puruse gyotih

7. Now the light which shines above this heaven, above all, above everything, in the highest worlds beyond which there are no higher, verily, that is the same as this light which is here within the person.

8 tasyaisā drshī, yatraita ad asmun barīre sanśparśenosmānam vyānāt, tasyaisā śrutih yatraita karnāv apigrhya nanaḍam tav naadathur svāgner va jvalata upāśnoti, tād etad drsīm ca śrutam cety upāśita. cakṣusyah śruto bhavah ya evam veda, ya evam veda

8 There is this seeing of it, as when, in this body, one perceives the warmth by touch. There is this hearing of it, as when, on closing the ears, one hears as it were a sound, as it were a noise, as of a fire blazing. One should meditate on this that has been seen and heard. One who knows this becomes one beautiful to see and heard of in renown, yea, one who knows this.

The writer here refers to visions and voices of which some mystic seers speak.
THE INDIVIDUAL SOUL IS ONE WITH THE SUPREME BRAHMAN

1 sarvam khalu idam brahma, tayalān iti, śānta upāśita; atha khalu kratumayaḥ puṛuṣaḥ, yathā-kratur asmāni loke puṛuṣo bhavati tathetaḥ prṛtya bhavati, sa kratum kurvita.

1 Verily, this whole world is Brahman, from which he comes forth, without which he will be dissolved and in which he breathes. Tranquil, one should meditate on it. Now verily, a person consists of purpose. According to the purpose a person has in this world, so does he become on departing; hence So let him frame for himself a purpose.

All this is Brahman. Cp Maitrī IV 6 brahma khalu idam vāva sarvam Brahman is prior to all this and produces all this.

The word tayalān is explained by Ś as 'beginning, ja, ending, la, and continuing, an,' in it. tasmāi brahmano jālam—alas tayam, tathā tenava janana-kramaṇa pratilomālayā tasmin eva brahmaṁ ligate, tad-ātmatāyā śīsyata iti tālam; tathā tasmin eva sāhāṣkāle'niti prāṁśe cēṣṭa iti.

As we will, so will our reward be. kratv-anurūpaṁ phalam. Ś.


2 He who consists of mind, whose body is life, whose form is light, whose conception is truth, whose soul is space, containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, being without speech and without concern.

Ś means by prāṇa-śaṅkhyā, the subtle body. prāṇa-śaṅkhyā prāṇo lingātmā vṛhāṇa-kriyā-śakti-dvaya-samānātaitah Ś.

3 esa ma ātmāntar hṛdayeṇyāṁ viśier vā, yavād vā, sarsapād vā, śyāmākā vā, śyāmākā-tandūḍād vā; esa ma ātmāntar hṛdaye jyāyāṁ prthivyāḥ, jyāyāṁ antarikṣāj jāyāṁ divāḥ, jyāyāṁ ebhyo lokebhīyāḥ.

3 Thus is my self within the heart, smaller than a grain of rice, than a barley corn, than a mustard seed, than a grain of millet or than the kernel of a grain of a millet. This is myself
within the heart, greater than the earth, greater than the atmosphere, greater than the sky, greater than these worlds

4 sarva-karma sarva-kāmaḥ sarva-gandhah sarva-rasah, sarvam idam abhyātāvāky anādavah, esa ma ātmāntar hrdaye etad brahma, etam itah pṛtyābhisambhavitāsmit, yasya syāt addhā na viśkutāstītī ha smāha sāndilyaḥ sāndilyaḥ

4 Containing all works, containing all desires, containing all odours, containing all tastes, encompassing this whole world, without speech, without concern, this is the self of mine within the heart, this is Brahman. Into him, I shall enter, on departing hence Verily, he who believes this, will have no more doubts. Thus used to say Sāndilya, yea Sāndilya

This is the famous Sāndilya vidyā which affirms the oneness of the individual soul and the Supreme Brahman. For Sāndilya (1) the Absolute is that from which things are born, to which they repair and by which they live, (2) our next life depends on what we do in this life, (3) Ātman is both the transcendent and the immanent, and (4) the end of man is union with the Self

Section 15

THE UNIVERSE AS A TREASURE CHEST

1 antariksodarah kośo bhūm bhūdno na jīryati,
dīśo hy asya srakiyō dyaur asyottaram bilam,
sa esa kośo vasu-dhānas tasmān vīśvan idam śritam.

1. The chest, having the atmosphere for its inside, and the earth for its bottom does not decay. The quarters of space are its corners and its upper lid is the sky. This chest is one containing wealth and within it rests everything here

2 tasya prāci dig juhūr nāma, sahamānā nāma daksīnā, rājñī nāma ṣratiči, subhūtā nāmodīči, lāsām vāyur vatsah, sa ya elam evam vāyum drāśām vatsam veda, na putra-rodam roditi, so'ham elam evam vāyum drāśām vatsam veda, ma putra-rodam rodam.

2. The eastern quarter is named juhū, its southern quarter is named sahamānā, its western quarter is called rājñī, its northern quarter is called subhūtā. The child of these is air. He who knows this air thus as the child of the quarters of space weeps not for a son. I here know this air thus as the child of the quarters of space, let me not weep for a son.
jukha is the sacrificial ladle
sahamana is 'the region of Yama in which people suffer the results of evil deeds.'
rajya is so called 'because it is lorded over by the king (rājan)
Varuna or because it is red (rāga) with the colours of evening.'
subhūta is 'the region presided over by Kubera, the god of wealth.'
mā putra-rodam rudam May I not weep for the death of my son, may I have no occasion to weep for the death of my son. putra-marana-

If the promise made in III 13–16, in his family a hero is born is to be fulfilled, this kośa-vijñāna or knowledge of the treasure chest is needed

3 ariṣṭam kośam prapādyā 'munā' munā munā, pranam prapādyā, 'munā' munā munā; bhūḥ prapādyā munā munā munā; bhuvah prapādyā 'munā' munā munā; svah prapādyā 'munā' munā munā

3 I take refuge in the imperishable chest with this one, with this one, with this one I take refuge in the breath, with this one, with this one, with this one. I take refuge in bhūḥ, with this one, with this one, with this one. I take refuge in bhuvah, with this one, with this one, with this one I take refuge in svah, with this one, with this one, with this one

The son's name, Ś says, is to be uttered thrice, when praying to the different deities

4 su yād avocam prānāṁ prapādyā ut prāno vā idam sarvāṁ bhūtam yād idam hiṁ ca, tam eva tat prapātsi

4 When I said, 'I take refuge in breath,' breath, verily, is everything here that has come to be, whatsoever there is. So it was in this I took refuge

5 aṭha yād avocam bhūḥ prapādyā utī prthivīṁ prapādyāṁ nārīkṣam prapādyā, divam prapādyā utī eva tād avocam

5 So when I said, 'I take refuge in bhūḥ,' what I said was 'I take refuge in earth, I take refuge in atmosphere, I take refuge in sky.'

6 aṭha yād avocam bhuvah prapādyā utī agnim prapādyā, vāyumn prapādyā, ādityam prapādyā utī eva tād avocam

6 So when I said, 'I take refuge in bhuvah,' what I said was, 'I take refuge in Fire, I take refuge in Air, I take refuge in Sun.'

7. aṭha yād avocam svah prapādyā utī rg vedam prapādyā, yajur vedam prapādyā, sāma vedam prapādyā utī eva tād avocam, tād avocam.
7 So when I said, 'I take refuge in svah,' What I said was, 'I take refuge in the Rg Veda, I take refuge in the Yajur Veda, I take refuge in the Säma Veda.' That was what I said.

This section points out how symbols are used for worship and the objects prayed for are this-worldly.

Section 16

THE WHOLE LIFE IS SYMBOLICALLY A SACRIFICE

1 Puruso vāva yaśīha, tasya yām catur-vimsah varśām, tat prātah-savanam, catur-vimśaty-aksarā gāyatrī, gāyatram prātah-savanam, tad asya vasavo'nvāyattāḥ, prānā vāva vasavaḥ, ete hīdam sarvam vāsayanti.

1 Verily, a person is a sacrifice. His (first) twenty-four years are the morning libation, for the gāyatrī (metre) has twenty-four syllables and the morning libation is offered with a gāyatrī hymn. With this (part of the sacrifice) the Vasus are connected. Verily, the vital breaths are the Vasus, for they cause everything here to endure.

2. tam ced etasmin vayasi kim cid upataṣṭa, sa brūyāt, prānā vasavaḥ, idam me prātah-savanam mādhyan-dinam-savanam anu samtanuteṣa, māham prānānām vasūnām mādhya yajñō vilopaśyeta, uddf haivā tadā eky āgade ha bhavati.

2 If in this period of life any sickness should overtake him, let him say, 'O ye vital breaths, ye Vasus, let this morning libation of mine continue over to the midday libation. Let not me, the sacrifice, be broken off in the midst of the vital breaths, of the Vasus.' He arises from it, he becomes free from sickness.

While the previous section dealt with the long life of the son, this deals with one’s own long life.

3 atha yām catuṣṭāvṛṃṣad varṣām, tat mādhyan-dīnām-savanam catuṣṭāvṛṃṣad-ākṣaratrisṭup, trāṣṭuḥham mādhyan-dīnām-savanam, tad asya rudrā anvāyatiḥ, prānā vāva rudrāh, ete hīdam sarvam rodayanti.

3 Now the (next) forty-four years are the midday libation for the Trīṣṭup (metre) has forty-four syllables and the midday libation is offered with a Trīṣṭup hymn. With this (part of the sacrifice) the Rudras are connected. Verily, the vital breaths are
the Rudras for (on departing) they cause everything here to weep.

4. *tam ced etasmin vayasi kim ced upatapet sa bruyat, pranā rudrāh idam me mahīyan-dinam-savanam triyā-savanam anu samtanuteh, māham prānānām rudrānām madhye yajño vilopśyeta, udd havāna tata ety agado havāna bhavaṁ*

4. If, in this period of life, any sickness should overtake him, let him say, 'O ye vital breaths, ye Rudras, let this midday libation of mine continue over to the third libation. Let not me, the sacrifice, be broken off in the midst of the vital breaths, of the Rudras.' He arises from it; he becomes free from sickness.


5. Now the (next) forty-eight years are the third libation for the jagatī (metre) has forty-eight syllables and the third libation is offered with a jagatī hymn. With this (part of the sacrifice) the Adityas are connected. Verily, the vital breaths are the Adityas for (on departing) they take everything to themselves

6. *tam ced etasmin vayasi kim ced upatapet sa bruyat pranā ādityāḥ idadh me triyā-savanam āyur anu samtanuteh, māham prānānām adityānām madhye yajño vilopśyetya, udd havāna tata ēty agado havāna bhavaṁ.*

6. If, in this period of life, any sickness should overtake him, let him say, 'O ye vital breaths, ye Ādityas, let this third libation of mine continue to a full length of life. Let not me, the sacrifice, be broken off in the midst of the vital breaths, the Ādityas.' He arises from it; he becomes free from sickness.

7. *etadd ha sma vas tad vāvan āha mahidāsa aitareyāḥ; sa kim ma etad upañapati, yo'ham anena na presyāmin; sa ha śodasāṇi varṣa-satām ajīvat; pṛa ha śodasāṇi varṣa-satām jīvati, ya evam vedā.*

7. Verily, it was knowing this that Mahidāsa Aitareya used to say, 'Why do you afflict me with this sickness, me, who am not going to die by it?' He lived a hundred and sixteen years. He, too, who knows this lives to a hundred and sixteen years.

Mahidāsa Aitareya was a dēsa or a śudra by birth. According to Sāyana's Introduction to the *Aitareya Brāhmaṇa*, he was the son of
a Brāhmaṇa seer by Itarā, a low-caste woman As he was not given
the same treatment as other sons, his mother prayed to Mahī or the
goddess Earth, who granted her prayers The son was enabled to
compose the Brāhmaṇas and the Āranyakas. This story implies a
protest against the injustice of the caste system

Section 17

MAN'S LIFE A SACRIFICE

1. sa yad aśīśsati yat āpāsati, yan na ramate, tā asya dīksāḥ
When one hungers and thirsts and abstains from pleasures
these constitute the initiatory rites

The writer gives an account of a sacrifice which can be performed
without any ceremomal and in spirit even by hermits
Privation is equated with initiation, enjoyments with the sacrificial
sessions and chantings, the virtues with the offerings, generation
with regeneration and death with the last ritual the final bath

2. atha yad aśnāti, yat āpāt, yad ramate, tad upasadāv e t i
And when one eats and drinks and enjoys pleasures, then
he joins in the Upasada ceremonies

upasada a particular class of sacrificers who are happy because they
take only milk upasadām ca āyō-vratatva-ānuttam sukham asti S

3. atha yadd hasati yaj yakṣatsi, yan maithunam carati, stutasāstra eva tad e t i
And when one laughs and eats and indulges in sexual
intercourse, then he joins in the chant and recitation.

4. atha yat tapo dānam āryavam ahimsā satya-vacanam eva, tā asya dakṣināh
And austerity, almsgiving, uprightness, non-violence,
truthfulness, these are the gifts for the priests

5. tasmād āhuh sosyaty asosteti ṭhunār utpādanam evāsya, tan
maranaṁ evāvabhrthah
Therefore they say 'He will procreate.' He has procreated
—that is his new birth Death is the final bath (after the
ceremony)

6. tadd hautad ghata āngirasah kṛṣṇāya devakī-putrāyoktvadhāv,
a-āpāsa eva sa bahuva so'ntavelāyān eta trayam prah-
paśyate aksitam asi, acyutam asi, prāṇa-samśītam asi: tatra te dvē rcan bhavatah

6 When Ghora Āngirasa, after having communicated this to Kṛṣṇa, the son of Devakī, he also said, as he had become free from desire, ‘In the final hour, one should take refuge in these three (thoughts) Thou art the indestructible, thou art the unshaken, thou art the very essence of life.’ On this point, there are these two Rg verses

Ś points out that the references are to the Yajus verses beginning with (i) aksitam asi, (ii) acyutam asi, and (iii) prāṇa-samśītam asi. See Bhagavad-Gītā, p 28

7 ād it pratnasya retasah, ud vayam tamasas- pari jyotih paśyanta uttaram svah paśyanta uttaram, devam devatā śūryam aganma jyotir uttamam iti, jyotir uttamam iti.

7 Proceeding from the primeval seed, they see the morning light that shines higher than the sky. Seeing beyond darkness, the higher light, seeing the higher light, we attain to the sun god among the gods, the highest light, yea, the highest light

In some texts, after retasah, we find jyotih paśyanta vāsaram, paro yad idhyate dvā

‘Those that know Brahmā, with their eyes turned aside, with their hearts purified by the restrictions of the ascetic life like brahma-carya see the light all round’ muryita-caksuṣo brahma-vido brahma-caryād muryita-sādhanaś suddhāntahkarana dā samantato jyotih paśyanti Ś

Section 18

THE FOURFOLD NATURE OF THE INDIVIDUAL AND THE WORLD

1 mano brahmety upāśīthey adhyātman, aihādhīdavatam ākāśo brahmety (upāśīta), ubhayam ādīstam bhavaty adhyātman caiddavatam ca.

1 (One should meditate on the mind as Brahmā—this with regard to the self.) Now with reference to the divinities one should meditate on space as Brahmā. This is the twofold instruction, that which refers to the body and that which refers to the divinities
akāśa or space is used as it is ‘all-pervading, subtle and free from limitations’ sarva-gatavat sūkṣmatvāt, upādhi-hiṁatvāt

2. tād etac catuspād brahma, vāk pādah, prānah pādaś caksuh pādah śrotam pāda ut adhyātmanaḥ; athādhihīdatvam, agnih pādo vāyuḥ pādah, ādityah pādo dīshah pāda ut ubhayam evādhihīdatvam bhavati adhyātman ca

2. That Brahman has four quarters Speech is one quarter, breath is one quarter, the eye is one quarter, the ear is one quarter This with reference to the self Now with reference to the divinities Fire is one quarter, air is one quarter, the sun is one quarter and the directions are one quarter This is the two-fold instruction with reference to the self and with reference to the divinities

3. vāg eva brahmanaś caturthah pādah, so'gmunā jyotiṣā bhātī ca tapati ca, bhātī ca tapati ca kīrtvā yaśasā brahma-varcasena, ya evam veda

3. Speech, verily, is a fourth part of Brahman It shines and warms with the light of fire He who knows this shines and warms with fame, with renown, and with the radiance of Brahma-knowledge

4. prāna eva brahmanaś caturthah pādah, sa vāyuṇā jyotiṣā bhātī ca tapati ca, bhātī ca tapati ca kīrtvā yaśasā brahma-varcasena, ya evam veda

4. Breath, verily, is a fourth part of Brahman It shines and warms with the light of air He who knows this shines and warms with fame, with renown, and with the radiance of Brahma-knowledge.

5. caksur eva brahmanaś caturthah pādah, sa ādityena jyotiṣā bhātī ca tapati ca, bhātī ca tapati ca kīrtvā yaśasā brahma-varcasena, ya evam veda

5. The eye, verily, is a fourth part of Brahman It shines and warms with the light of the sun He who knows this shines and warms with fame, with renown, and with the radiance of Brahma-knowledge

6. śrotam eva brahmanaś caturthah pādah, sa ādībhūtī jyotiṣā bhātī ca tapati ca, bhātī ca tapati ca kīrtvā yaśasā brahma-varcasena, ya evam veda, ya evam veda

6. The ear is a fourth part of Brahman It shines and warms with the light of the directions He who knows this shines and
warms with fame, with renown, and with the radiance of Brahma-knowledge.

Section 19

THE COSMIC EGG

1. ādityo brahmety ādeseḥ, tasyopavyākhyaṁ: asad evedam agra āsīt, tat sad āsīt, tat samabhavat, tad āndam niravartata, tat samutsarasya mātrām aśayaṁ, tāṁ nirahāṃyaṁ, te āndakapāle rajataṁ ca suvarnam cābhavatām.

1 The Sun is Brahma—this is the teaching. An explanation thereof (is this). In the beginning this (world) was non-existent. It became existent. It grew. It turned into an egg. It lay for the period of a year. It burst open. Then came out of the egg-shell, two parts, one of silver, the other of gold.

See RV X 129, Manu I 12. asat’ non-existent, it does not mean absolute non-being. It is a state in which name and form were not manifested: avyākhya-nāma-rūpaṁ. S. See also T U. II. 7.

In C U. VI 2, the view that in the beginning there was only non-being is combated

2. tad yad rajataṁ seyam prthvī, yat suvarṇaṁ sā dyaṁ; yaj jāraṁ te pāvataḥ, yad ulbam sa megho nīhāraḥ, yā dhamanayaṁ tā nādyah, yad vāsteyam udaham sa suardraḥ.

2. That which was of silver is this earth, that which was of gold is the sky. What was the outer membrane is the mountains; that which was the inner membrane is the mist with the clouds. What were the veins were the rivers. What was the fluid within is the ocean.

In the Orphic Cosmogony, Chronos and Adrastea produce a gigantic egg which is divided into two, the upper half forming the sky and the lower the earth.

3. atha yat tad ajāyata so’sāv ādityah; tath jāyamānam ghoṣā ulilavo nūdahṣṭhan, sarvāṁ ca bhūtāṁ, sarve ca kāmāḥ; tasmāt tasyodayaṁ prāt pratyāyanam prati ghoṣā ulilavo nūdhanāṁ, sarvāṁ ca bhūtāṁ sarve ca kāmāḥ.

3. And what was born from it is the yonder sun. When he was born, shouts and hurrays as also all beings and all desires.
Therefore at his rise and his every return, shouts and hurrays as also all beings and all desires arise

4 sa ya etam evam udvān ādityam brahmety upāste'bhyaśo ha
yad evam sādhavo ghosā ā ca gaccheyur uśa ca nimirdeṇa
nimirdeṇa

4 He, who knowing thus, meditates on the sun as Brahman, pleasant shouts will come unto him and delight him, yea, delight him.
CHAPTER IV

Section 1

THE STORY OF JĀNAŚRUTI AND RAIKVA

1. aum jānaśrutaḥ paurāyanaḥ śraddhādeyo bahudāyī bahu-pākya āṣa, sa ha sarvajā āvasathān māpayāṁ cakre, sarvata eva me' Lyonsīṁ.

2. Aum There was the descendant of Janaśruti, his great grandson, a pious giver, a liberal giver, a preparer of much food He had rest houses built everywhere, with the thought 'everywhere people will be eating of my food.'

2. atha ha hamsā māyāṁ atṛpetuh, tadd havam haṁso hamsam abhyuvarā ho ho'yī bhallāksa, bhallāksa, jānaśruteḥ paurāya-nasya samāṁ dvā jyotir ātatam, tan mā śraddhāksīś tat tvā mā pradhāksīd it

2. Then once at night, some swans flew past and one swan spoke to another thus, 'Hay, Ho, Shortsighted, Shortsighted. The light of Janaśruti, the great grandson (of Janaśruti) has spread like the sky. Do not touch it, lest it burn you.'

v pradhāksīr for pradhāksīd

3. tam u ha parah praty uvāca kam vara enam etat santāṁ sayuguṇānam va raikvan ātihe. Ko nu katham sayuguva raikva it

3. To it, the other one replied, 'Who is that man of whom you speak, as if he were Raikva, the man with the cart?' 'Pray, how is it with Raikva, the man with the cart?'

Ś quotes Raikva in SB III 4 36 as one of the sages who attained brahma-pāṇā or divine wisdom though they did not observe the rules of castes and stages of life. anātramātvena varlamāno'h

4. yathā kṛṣyā vyutāyādhareyāḥ samyantī, evam enam sarvam tad abhisamet, yat kṛṣa ca praṣāḥ sādhu kuruvaṁ, yas tat veda yat sa veda, sa mayataッド utkā ut

4. Even as all the lower throws of dice go to the winner with the highest throw, so whatever good men do, all goes to him. He also who knows what he knows, is thus spoken by me.

5. tad u ha janaśrutaḥ paurāyaṇa upaśuṣrāva, sa ha samy-

5.
Now, Janasruti, the great grandson (of Janasruta) overheard this. Then when he rose, he said to the attendant, 'O friend, you speak to me in the same way as to Raikva with the cart.' (He asked) 'How is it with Raikva, the man with the cart?'

He overheard the conversation of the swans and spent the night brooding over it. When he woke up, listening to the eulogistic chants of the bards, he turned to his attendant and said, 'You speak of me as of Raikva with the cart.'

Even as all the throws of the dice go to the winner with the highest throw, so whatever good men do, all goes to him. He also who knows what he knows is thus spoken of by me.

The attendant searched for him and returned saying, 'I did not find him.' Then he said to him, 'O where a Brähmana is searched for, there look for him.'

The Brähmanas are generally to be found in solitary places in the forests or on the banks of rivers ekante'rye naḍi-puṇādau vivikte deśe. The attendant was instructed to search in such places.

He approached a man scratching the itch underneath a cart, and said to him, 'Pray, Sir, are you Raikva, the man with the cart?' He replied, 'Yes, I am he.' The attendant returned saying, 'I have found him out.'

Section 2

THE STORY CONTINUED

tam hābhuyvāda, tvam nu bhagavah sa-yugvā raikvā iti, aham ky are, iti ha pratyajñe, sa ha ksattā, avdām iti pratyeyāya

He approached a man scratching the itch underneath a cart, and said to him, 'Pray, Sir, are you Raikva, the man with the cart?' He replied, 'Yes, I am he.' The attendant returned saying, 'I have found him out.'
1. Then Jānaśruti, the great grandson (of Janaśruta) took with him six hundred cows, a gold necklace, and a chariot with mules and said to him:

2. Raikva, here are six hundred cows, a gold necklace and a chariot with mules. Now Sir, please teach me the deity whom you worship.

3. And to him, then, the other replied, 'Oh, necklace and carriage along with the cows be yours, O Śūdra.' And then again, Janaśruti, the great grandson (of Janaśruta) taking a thousand cows, a gold necklace and a chariot with mules, and his daughter too, went up to him.

Śūdra The king is not a Śūdra Ś explains it thus: The old teachers have explained this point thus: by addressing him as Śūdra, the sage Raikva shows that he already knows what is passing in the king's mind: The word Śūdra meaning "one who is melting with sorrows at hearing the greatness of Raikva, as spoken of by the swans" Or it may be that the king is addressed as Śūdra because he comes for instruction with an offering of riches like a Śūdra and not with proper obeisance and attendance as befits the higher castes, and it does not mean that the king is a Śūdra by caste. Others, however, explain that Raikva addressed him thus, because he was enraged at his offering him so little, because it is also said that riches are to be accepted when plenty of it is offered.

4. He said to him: 'Raikva, here are a thousand cows, here is a gold necklace, here is a chariot with mules, here is a wife and here is a village in which you dwell Pray, revered Sir, teach me.'

5. Then, lifting up her (the daughter's) face toward himself,
he (i.e. Raikva) said, 'He has brought these (cows) along, Sudra, merely by this face you would make me speak.' These are the villages called Raikva-parna, among the people of the Mahāvṛṣas, where he lived. Then he said to him:

Ś quotes a verse to the effect that a life of studentship, gift of wealth, intelligence, knowledge of the Veda, love and knowledge are the six ways to the attainment of knowledge:

\[
\text{brahma-cōri dlana-dāyā medhāvi šrobryah īryah}
\]

\[
\text{vidyāyā vē vidyām īrāha, tāṁ īrīhāṁ san mama}
\]

Section 3

RAIKVA’S TEACHING

1 vāyur vāva samvargah, yadā vā agnar udvāyah, vāyum evāpyety, yadā suryo’sīam eti vāyum evāpyety, yadā candro’sīam eti vāyum evāpyety

1 Air, verily, is the absorbent, for when a fire goes out, it goes into the air. When the sun sets, it goes into the air, and when the moon sets, it goes into the air.

For Anaximenes, air is theos, it is the primary substance. His follower, Diogenes of Apollonia (fifth century B.C.) makes out that air is not only the one original and permanent substance but is also in its purest form the substance of all psyche in the universe. It has special affinities with the soul in animals and human beings. Simplicius quotes from his book, On Nature, ‘Mankind and the other animals live on air, by breathing, and it is to them both soul and mind. The soul of all animals is the same, namely, air, which is warmer than the air outside, in which we live, though much colder than that near the sun. In my opinion that which has intelligence is what men call air, and by it everything is directed and it has power over all things, for it is just this substance which I hold to be God.’ See W. K. C. Guthrie, The Greeks and their Gods (1950), pp. 135-36.

The connection of life with breath and so with air seems obvious. The Latin word for soul, anima, means both air and breath.

2 yadāpa ucchusyante, vāyum evāpyante, vāyur hy evatān sarvān samvargita, tāṁ adhvindavatam

2. When water dries up, it goes into the air. For air, indeed, absorbs them all. Thus, with regard to the divinities.
IV. 3. 7.  Chândogya Upaniṣad

3. athādhyātmanam: prāṇo vāva saṁvargak, sa yaḍā svapiti prāṇam eva vāg āpīyeṣ, prāṇam ca kṣuṇaḥ, prāṇam śrotvam, prāṇam manah, prāṇo hy evastān sarvaṁ saṁvṛkite iti.

3. Now, with reference to the self: Breath, indeed, is the absorbent. When one sleeps, speech just goes into breath; sight goes into breath; hearing goes into breath; the mind goes into breath. For breath, indeed, absorbs all this.

4. tau vā etau āvau saṁvargau, vāyur eva devesu, prāṇah prāṇesu.

4. These two, verily, are the two absorbents, air among the gods, breath among the breaths.

5. athā ha āṣaunakam ca kāpeyaḥ abhiprārtam ca kākṣasemīn praviṣayamānaḥ brahmacāriḥ bhikṣe, tasmā u ha na dadatuh.

5. Once upon a time, when Śaunaka Kāpeya and Abhiprātāṃ Kākṣasemi were being served with food, a student of sacred knowledge begged of them. They did not give to him anything.

6. sa kauṣa.

6. Then he said, 'The one god has swallowed up four great ones, he who is the guardian of the world. Him, O Kāpeya, mortals do not see, though he abides in manifold forms, O Abhiprātāṃ. Verily, this food has not been offered to him to whom it belongs.'

The food you have refused to me, you have really refused to Brahmā.

The one god is said to be Prajā-pātā.

7. taḍ u ha āṣaunakah kāpeyah pratiṣeṣvānaḥ pratyeyāya

7. Then Śaunaka Kāpeya, reflecting on this, replied, 'It is the self of gods, the creator of all beings, with golden teeth,
the eater, the truly wise one. They speak of his magnificence as very great indeed, because he eats what is not food, without being eaten. Thus, verily, O student of sacred knowledge, do we meditate on this (Then he said to his attendants) ‘give him food.’

hiranya golden, undecaying, undamaged amrta, abhagna S
anasurir truly wise’ sūrīr eva S

8. tasnia u ha dadūḥ; te vā ete pañcānye pañcānye āṣa santās tat kṛtam, tasmat sarvāsu dīkṣu ānam eva āṣa kṛtam, saṁśa vīraṁ annādi, tayedam sarvām ārām, sarvam asyedam ārām bhavati, annādo bhavati ya evam veda, ya evam veda

8. Then they gave (food) to him. These five and the other five make ten and that is the highest throw in dice. Therefore in all directions, these ten are the food and the highest throw. This is Vīrāj, the eater of food. Through it, this whole world becomes seen. One who knows thus, sees all this and becomes an eater of food, yea, one who knows this.

The first five are air, fire, sun, moon and water. The second five are breath, speech, eye, ear and mind.

CHAPTER IV

THE STORY OF SATYAKĀMA

1. satyakāmo ha jābālo jabalām mātaram āmantrayāṁ ca kre, brahmacaryam, bhavatī, mvaṭsyāṁ, kim gotro nv aham asmīti

1. Once upon a time Satyakāma Jābala addressed his mother Jābala, ‘Mother, I desire to live the life of a student of sacred knowledge. Of what family am I?’

2. sā hainam uvāca, nāham etād veda, tāta, yād gotras tvam asi, bahu aham caranti paricārini yauvane tvāṁ alabhe, sāham etan na veda yad-gotras tvam asi, jābālo tu nāmāham asmī, satyakāmo nāma tvam asi, sa satyakāma eva jābālo bruviha tis.

2. Then she said to him: ‘I do not know, my child, of what family you are. In my youth, when I went about a great deal, as a maid servant, I got you. So I do not know of what family you are. However, I am Jābala by name and you are Satyakāma.
by name. So you may speak of yourself as Satyakāma Jābāla (the son of Jābāla).

Sā says that she had no time to ascertain about her gotra or family as she had to move about much in her husband's house, attending upon guests

3 sa ha hariḍrumatam gautamam etyovāca, brahmacaryam bhagavat vatsyāmi, upeyām bhagavantam iti.

3. Then he went to Gautama, the son of Haridrumat and said, 'I wish to become a student of sacred knowledge. May I become your pupil, Venerable Sir.'

4 tam hovāca, kṣīn-gotro nu, saumya, asīti; sa hovāca, nāham etad veda, bhoh, yad-gotro'ham asmi, apṛchham mātaram, sā mā pratyabravīt, bahu aham carantī pariśārini yauvane tvām alabhī, sāham etan na veda yad-gotras tvam asi, jābālā tu nāmāham asmi, satyakāmo nāma tvam asīti, so'ham satyakāmo jābālo'smi, bhoh, iti.

4 He said to him 'Of what family are you, my dear?' He replied, 'I do not know this, sir, of what family I am I asked my mother. She answered me, "In my youth, when I went about a great deal as a maid-servant, I got you So I do not know of what family you are I am Jābāla by name and you are Satyakāma by name." So I am Satyakāma Jābāla, Sir.'

5 tam hovāca, nātad abrāhmaṇo vivaktum arhati; samādham, saumya, āhara, upa tvā nesye, na satyād agā ēti. tam upanēya kṛśānām abalānāṃ ca tuaś-salā gā nirākrityovāca, imāk, saumya, amisasāraṣe, tā abhyprayāpayann uvāca, nāsaḥsrenāvariteṣu sa ha varṣa-ganam provāsa, tā yadā sahasram sampeduh.

5 He then said to him, 'None but a Bṛāhmaṇa could thus explain Bring the fuel, my dear, I will receive you, as a pupil. Thou hast not departed from the truth Having initiated him, he separated out four hundred lean, weak cows and said, 'Go with these, my dear.' While taking them away, he said, 'I may not return without a thousand.' He lived away a number of years When they came to be a thousand.
THE FOUR QUARTERS OF BRAHMAN

1 atha havam rṣabho‘bhyuvāda, satyakāma vi, bhagavāḥ vi
ha pratiṣuśrāva; prāptāh, saumya, sahasram smah, prāpaya na acārya-kulam

1. Then the bull spoke to him, saying, ‘Satyakāma!’ He replied, ‘Revered Sir ’ ‘We have reached a thousand, my dear, take us to the teacher’s house ’

‘hum, thus equipped with faith and austerity, the deity of the air, connected with the directions, having become satisfied, entered into the bull’ tam etam śraddhā-tapobhyām siddham vāyu-devatā dik-saṁbandhinih tusṭā saty rṣabham anupravātya

2 brahmaṇaś ca te pādam bravānīḥ, bravīthu me, bhagavān, vi, tasmai hovāca praci dik kalā, pratīcī dik kalā, daśmū dik kalodīcī dik kalavsa vai, saumya, catus-kalah pādo brahmanah prakāśavān nāma.

2 ‘And let me declare to you a quarter of Brahman ’ ‘Tell me, Revered Sir ’ To him, it then said, ‘The east is one quarter, the west is one quarter, the south is one quarter, and the north is one quarter This, verily, my dear, is Brahman’s four-quartered foot named the Shining

3 sa ya etam evamavidvāṁ catus-kalam pādam brahmanah prakāśavān iva upāste prakāśavān asminī loke bhavati, prakāśavato ha lokāḥ jayah, ya etam evamavidvāṁ catus-kalam pādam brahmanah prakāśavān iva upāste

3 ‘He who, knowing it thus, meditates on this four quartered foot of Brahman named the Shining becomes shining in this world Then he wins shining worlds, who, knowing it thus, meditates on the fourquatered foot of Brahman, named the Shining’

Section 6

THE FOUR QUARTERS OF BRAHMAN
(continued)

1 aṁgus te pādam vakteti, sa ha śvo bhūte gā abhyprasthāpa- yāṁ cakāra, tā yatrābh-sāyam babhūvah, tatrāgnum upasamād-
The Fire will declare to you the other quarter of Brahman. He, then, when it was the morrow, drove the cows on. When they came, at evening, he lighted a fire, penned the cows, laid on fuel, and sat down to the west of the fire, facing the east.

2 tam āgniś abhyuvāda, satyakāma iti; bhagavā, iti ha prātisūrāva.
2 The Fire said to him, ‘Satyakāma.’ He replied, ‘Revered Sir.’

3. brahmaṇah, saumya, te pādam bravānītī, bravītī me, bhagavān iti; tasman hovāca; prthivī kalāntaraksam kalā, dyauḥ kalā, samudraḥ kalā, eṣā vai, saumya, catus-kalāḥ pādo brahmaṇo nantavān nāma.
3 ‘Let me declare to you, my dear, a quarter of Brahman.’ ‘Tell me, Revered Sir.’ To him, it then said, ‘The earth is one quarter, the atmosphere is one quarter, the sky is one quarter, the ocean is one quarter. Thus, verily, my dear, is Brahman’s four-quartered foot, named the Endless.

4 sa ya etam evam vāvāṁś catus-kalāṁ pādam brahmaṇo anantavān ity upāste, anantavān asmin lokāh bhavati, anantavatō ha lokāṁ jayati, ya etam evam vāvāṁś catus-kalāṁ pādam brahmaṇo anantavān ity upāste
4 ‘He, who knowing it thus, meditates on this four-quartered foot of Brahman as the Endless becomes endless in this world. Then, he wins endless worlds, who knowing it thus, meditates on the four-quartered foot of Brahman as the Endless.’

Section 7

THE FOUR QUARTERS OF BRAHMAN
(continued)

1 hamsas te pādaṁ vakteti, sa ha śvabhūte gā ab’uṇprasthas-pañāṁ cakāra, tā yatraśhīśyaṁ babhūvah, tatrānum upasa-mādhaya, gā uparudhya, samudham adhāya pāscād agneḥ prāṇ upopaviveśa.
1. 'A swan will tell you (another) quarter.' He, then, when it was the morrow, drove the cows on. When they came at evening, he lighted a fire, penned the cows, laid on the fuel, and sat down to the west of the fire, facing the east

2. tainihaṁ saṁpatyābhīyuvāda, satyakāma iti, bhagavah, iti ha pratiśūrāva

2. A swan flew down to him and said, 'Satyakāma,' He replied 'Revered Sir.'

3. brahmaṁah, saṁnya, te pādam bravaṇīti, bravītu me bhagavan, iti, tasmai hauca agnih kalā, sūryaḥ kalā, caṇḍrah kalā, vedṇaḥ kalā, esavai, saṁnya, caṭuṣ-kalah, pādo brahmaṁo yotisamānau,ma.

3. 'Let me declare to you, my dear, a quarter of Brahman' 'Tell me, Revered Sir.' To him, it then said, 'Fire is one quarter, the sun is one quarter, the moon is one quarter and the lightning is one quarter.' This, verily, my dear, is Brahman's four-quartered foot named the Luminous.

4. sa ya etam evam vidvām caṭuṣ-kalam pādam brahmaṁ yotisamān ity upāste, yotisamān asmiḥ loka bhavati, yotisamato ha lokān āyati ya etam evam vidvām caṭuṣ-kalam pādam brahmaṁ yotisamān ity upāste.

4. 'He, who, knowing it thus, meditates, on this four-quartered foot of Brahman as the Luminous becomes luminous in the world. Then he wins luminous worlds, who, knowing it thus, meditates on the four-quartered foot of Brahman as the Luminous'

Section 8

THE FOUR QUARTERS OF BRAHMAN
(continued)

1. madagus te pādam vakteti, sa ha śvobhūte gā abhirasthā-pāyām caṇāra, la yatraṁh sāyāṁ babhūvuh, tatrāgūnāṁ upasāmaṇādāḥya, gā uparūdhya, samidham ādhāya, paścaḥ agnehprāh upotpavvasa

1. 'A diver-bird will tell you (another) quarter He, then, when it was the morrow, drove the cows on When they came at evening, he lighted a fire, penned the cows, laid on the fuel and sat down to the west of the fire, facing the east.
2 A diver-bird flew down to him and said, 'Satyakama.' He replied: 'Yes, Sir.'

3. brahma-nah, saumya, te padam bravānīt, bravitu me bhagavān iti, tasmas hovaca, prāṇah kalā, cāksuh kalā śrotvan kalā, manah, kala esa vai, saumya, catus-kalah pādo brahmaṇa āyatanavān nāma.

3. 'Let me declare to you, my dear, a quarter of Brahman.' 'Tell me, Revered Sir.' To him it then said, 'Breath is one quarter, the eye is one quarter, the ear is one quarter, and the mind is one quarter. This, verily, my dear, is the fourquartered foot of Brahman named Possessing a support.

4 sa ya etam evam vidvāmś catus-kalam padam brahmaṇa āyatanavān tīr vāste, āyatanavān asmiṁl loke bhavati, āyatanavālo hi lokān jayati, ya etam evam vidvāmś catus-kalam padam brahmaṇa āyatanavān tīr vāste.

4. 'He, who, knowing it thus, meditates on this fourquartered foot of Brahman as possessing a support, comes to possess a support in this world. Then he wins worlds possessing a support, who, knowing it thus, meditates on the fourquartered foot of Brahman as 'possessing a support.'

Section 9

SATYAKĀMA RETURNS TO THE TEACHER

1 prāpa hācārya-kulam, tam acāryo'bhuyvāda, satyakāma iti: bhagavān, iti ha āyatanavāvā.

1 Then he reached the teacher’s house. The teacher said, 'Satyakāma.' He replied, 'Yes, Revered Sir.'

2 brahma-vid īva vai, saumya, bhāsi, ko nu tvāmuśaśāseti,anye mānusyabhya iti ha āyatanavāvāṁs tū eva me kāme brāyati

2 'Verily, my dear, you shine like one knowing Brahman. Who has taught you?' He replied, 'Others, than men. But I wish, Revered Sir, that you teach me.'

Cp St. Bernard. 'What I know of the divine sciences and Holy
Scripture, I learnt in woods and fields. I have had no other masters than the beeches and the oaks.'

One who knows Brahman has his senses tranquillised, wears a smiling face, is free from anxiety and is of fulfilled purpose

\[ \begin{align*}
\text{prasamanédriyàh brhasita-vadanaś ca mścintah krlàrtho brhma-vid bhuvati} \end{align*} \]

3 'For I have heard from persons like you, Revered sir, that the knowledge which has been learned from a teacher best helps one to attain his end.' To him, he then declared it

In it nothing whatsoever was left out, yea, nothing was left out

Section 10

BRAHMAN AS LIFE, JOY AND ETHER

1. Upakosala ha vai kàmalàyanah satyakàme jàbàle brahma-càryam uvàsa, tasya ha dvàdaśa vasanty agnín paricàcàra, sa ha smàñyán antevàsmah samàvaràyains tam ha smàwa na samà-varayati.

1. Now, verily, Upakosala, the son of Kamala dwelt with Satyakäma Jàbàla, as a student of sacred wisdom. He tended his fires for twelve years. But the teacher, though he allowed other pupils (after they learnt the sacred wisdom) to return to their homes, did not allow him (Upakosala) to depart

2. tàm jàyovàca, tapto brahmàcårî, kuśalam agnín paricàcàrin, mà tvàgnyah parìpravocan, pràbrùhy asmà út, tasmai ha aprocyavà pràvàsànàcàre

2. His wife said to him, '(this) student of sacred wisdom has performed his penance and tended the fires well. Let not the fires blame you. Give him the teaching.' But he went away without teaching him

3. sa ha vyàdhinànaśitum dàdhre, tam acàryà-jàyovàca, brahma-càrin, aśàna, kim ma nàsnaś út. sa hovàca, bahava ime'smu purùse kàña nànañayàh, vyàdhihbhù pràtipúrnu'smu, nàsîyaàmi út

3. Then, on account of sickness (grief), he resolved not to eat
The teacher's wife said to him 'O student of sacred wisdom, please eat. Why, pray, do you not eat?' Then he said, 'Many are the desires in this person which proceed in different directions. I am filled with sicknesses (griefs). I will not eat.'

4. Then the fires said among themselves: 'This student of sacred wisdom has performed his penance and tended us well. Let us teach him then.' They then said to him 'Life is Brahman, Joy is Brahman, Ether is Brahman.'

5. Then he said, 'I understand that life is Brahman. But joy and ether I do not understand.' They said (to him), 'Joy, verily, that is the same as ether. Ether, verily, that is the same as joy.' Then they explained to him life and ether.

Section II

THE SAME PERSON IS IN THE SUN, AND IN THE HOUSEHOLD FIRE

1. The Gārhatpya fire instructed him, 'Earth, Fire, Food and Sun (are forms of me), the person that is seen in the Sun, I am he, I am he, indeed.'

2. 'He who knowing this mediates (on the fire) destroys
sinful actions, becomes possessor of (this) world, reaches full life, lives brightly. His descendants do not perish. Both in this world and in the yonder we serve him who knowing this meditates (on the fire).

\[ jyog \text{ brightly, conspicuously} \]

\[ utpalam \]

Section 12

THE SAME PERSON IS IN THE MOON AND IN THE SACRIFICIAL FIRE (INTENDED FOR THE MANES)

1. \begin{align*} & \text{atha hainam anvāhāryapacano'nuṣaśāsa: āpo āśo nak-} \\ & \text{ṣratām candramā iti, ya esa candramasṛ puṛuso āṛṣyate so'ham} \\ & \text{asmś; sa evāham asmi.} \end{align*}

1. Then, the anvāhāryapacana instructed him 'Water, the quarters, the stars, the moon (are forms of me), the person that is seen in the moon, I am he, I am he, indeed.'

2. \begin{align*} & \text{sa ya etam evam vidvān upāste'pahate pāpakṛtyāṁ loki} \\ & \text{bhavah, sarvam āyur ev, jyog jīvah, nāsyāvara puṛusāḥ kṣiyante,} \\ & \text{upa vayatn tam bhuñjāmo'ṃsmś ca loke'ṃsmś ca, ya etam} \\ & \text{evam vidvān upāste} \end{align*}

2. 'He who knowing this meditates (on the fire) destroys sinful actions, becomes possessor of (this) world, reaches full life, lives brightly. His descendants do not perish. Both in this world and in the yonder we serve him, who knowing this, meditates on (the fire).'

Section 13

THE SAME PERSON IS IN THE LIGHTNING AND THE FIRE

1. \begin{align*} & \text{atha hainam āhavanīye'nuṣaśāsa, prāṇa ākāśo dyaunr vidyuṇ} \\ & \text{iti, ya esa vidyuṭi puṛuso āṛṣyate, so'ham asmi, sa evāham asmi.} \end{align*}

1. Then the āhavanīya (fire) instructed him Breath, space,
sky and lightning (are forms of me); the person that is seen in
the lightning. I am he, I am he, indeed.

While the anvāhārya fire is that on the altar on the southern side,
the āhavanīya fire is that on the altar on the eastern side.

2. sa ya evam vidvān upāste'pahate pāpakriyām, lokī
bhavati, sarvam āyur eva, yyog jīvati, nāsyavarapuruṣāḥ kṣiyante,
upā vagam tam bhūyāmo’smih ca lokē’musminś ca ya evam
vidvān upāste.

2. ‘He who knowing this meditates (on the fire) destroys sinful
actions, becomes possessor of (this) world, reaches full life,
lives brightly. His descendants do not perish. Both in this
world and in the yonder we serve him, who, knowing this,
meditates (on the fire).’

Section 14

KNOWLEDGE OF THE SELF

1. te hucuh upakosala, esā, saumya, te’smad-vidyātma-vidyā ca.
ācāryas tu te gatim vaheti. ṣajagama hāsyācāryah, tam ācāryo
‘bhuyvādopakosala sti

1. Then they (the fires) said, ‘Upakosala dear, you have thus
knowledge of our selves and knowledge of the self. But the
teacher will tell you the way.’ Then the teacher returned. The
teacher spoke to him ‘Upakosala.’

2. bhagavah, tu ha pratīṣuśrāva; brahma-vid va, saumya, te
mukhan bhāti, ko nu tvā’nuṣaśāseti, ko nu mā’nuśisyāḥ bhoh,
ti tha āpeva mihita, ime nānām īāśś, anyāāśśa stisagnī
abhynāḥ kum nu, saumya, kila te’vocann sti.

2. ‘Revered Sir,’ he answered. ‘Dear, your face shines like
that of one who knows Brahman. Who has instructed you?’
‘Who should instruct me, sir,’ said he. Here he conceals it as it
were. And he said (pointing to the fires), ‘They are of this form
now, but they were of a different form.’ The teacher said,
‘What dear, did they indeed tell you?’

3 idam, tu ha pratyajjīte, lokān vāva kila, saumya te’vocan,
avam tu te tad vakṣyāmi yathā puskara-palāśa āpo na ślisyante,
evam evam-vidi pāpam karma na śisyata iti, bravītum bhagavān iti, tasmāt hovāca

3 ‘This,’ he replied ‘They, dear, have indeed spoken to you about the worlds, but I will tell you this and as water does not cling to the lotus leaf, so evil deed does not cling to one who knows it’ ‘Tell me, revered sir.’ To him, he then said

Section 15

THE WAY TO BRAHMALOKA

1. ya eso'ksaṁ puruso drśyate, esa ātmā tī hovāca, etad amrlam abhayam, etad brahmaṁ, tad yady apy asmun sarpir vodakam vā svācāt, vartmanī eva gacchah

1 He said, ‘The person who is seen in the eye, he is the self
This is the immortal, the fearless, this is Brahman So even if one drops melted butter or water into this (eye), it goes away by the sides

We can see the self in the eye, only if we are pure of heart
murtta-caksu-bhr brahmaçaryaādi-sādhana-sampannaṁ śāntaḥ vveh-bhur drṣṭaḥ drṣṭaḥ

2 etam samyad-vāma ity ācaksate, etam hi sarvāṁ vāmāṇy abhisamyantā, sarvāṇy enam vāmāṇy abhisamyantā, ya evam veda

2 This they call samyad-vāma for all desirable things go towards him All desirable things go to him who knows this
vāmāṁ desirable things vananīyāṁ sambhajanīyāṁ lobhanīṁ

3 esa u eva vāmanīḥ, esa hi sarvāṁ vāmāṁ nayan, sarvāṁ vāmāṁ nayah, ya evam veda

3 He is also Vāmanī for he brings all desirable things He who knows this brings all desirable things

4 esa u eva bhāmanīḥ, esa hi sarvesu lokesu bhāḥ, sarvesu lokesu bhāṭi, ya evam veda

4 He is also bhāmanī for he shines in all worlds He who knows this shines in all worlds

5 atha yad u cāvāśmnīḥ chavyam kurvanu yādi ca na arcisam evābhisambhavanī, arciso’ḥ arhu aṁpūryāmaṇā-paksam, aṁpūryaṁāna-paksād yān śaḍ uddan eśi māsāṁs tān, māsebhyah
5 Now for such a one whether they perform the cremation obsequies or not, he goes to light, from light into the day, from the day into the half-month of the waxing moon; from the half-month of the waxing moon into the six months when the sun moves northwards, from the months into the year, from the year into the sun, from the sun into the moon, from the moon into lightung. Then there is a person, not human. He leads them to \textit{Brahman}. This is the way to the gods, the way to \textit{Brahman}. Those who proceed by it do not return to the human condition, yea they do not return.

The reference here is to \textit{Brahman} who resides in the regions of \textit{satya-satya-loka-stham}. 

The followers of the ceremonial code pass along the path called \textit{pur-yāna} and they return to this world. Those who live in the forests practise austerities, go along the path called \textit{deva-yāna} and do not return to this world.

\textbf{Section 16}

\textbf{SILENCE AND SPEECH IN SACRIFICES}

1 \textit{esa ha va yan yo'yo'ham pavate, esa ha yam idam sarvam punāh, yad esa yam idam sarvam punāh, tasmād esa eva yanās tasya manas ca vāk ca varānī.} 

1 Verily, that which purifies here (i.e. the wind) is the sacrifice for he, moving along, purifies all this. And because moving along he purifies all this, he is the sacrifice. Of that mind and speech are the ways.

2 \textit{tyaśar anyatarāma manasā savīskaroś brahūma, vācā hotā-adhvaśur udgātā anyatarām; sa yatropākṛte préatar-anuvāke purā paridhānīyād brahma vyavavādaśa.} 

2 Of these the \textit{Brahmā} priest performs one with his mind; by speech the \textit{Hotra}, the \textit{Adhvaśur} and the \textit{Udgātṛ} priests the other. When the morning litany has commenced and before the concluding recitation, the \textit{Brahmā} priest has to speak.
Generally the Brahmā priest follows the sacrifice with his mind, e. i. in silence. When he breaks the silence, then the mental exercise is interrupted, for he also resorts to speech. The performance of the Brahmā priest should be an act of meditation.

3 anyataram eva vartanīm samskarōti, hīyate' nyatarā, sa yathākapād vṛṣṭam ratho varkena cakrena vartamāno risyati, evam asya yajñō risyati, yajñām risyantam yajamāno'nurisyati, sa iṣṭvā pāpyān bhavati

3 He performs one way only (that by words) but the other is injured. Even as a one-footed man walking or as a one-wheeled chariot moving is injured, even so is his sacrifice injured. When the sacrifice is injured, the sacrificer is injured. By having sacrificed he becomes worse off.

samskarāna remaking, reintegration See Astareya Brāhmaṇa. VI. 27; Śatapatha Brāhmaṇa, VII. 1. 2. 1, Astareya Aranyaka, III, 2 6

4 atha yatropākṛte prātar-anuvāke na pūrā parāhāniyāya brahmā vyavavādati, ubhe eva vartanī samskurvanti, na hīyate' nyatarā

4 But when after the morning litany has begun and before the concluding recitation the Brahmā priest does not speak, they perform both ways and neither is injured.

5. sa yathobhayapāg vṛṣṭam ratho vobhābyām cakrābhīyām vartamānah praṭitīṣhṭati, evam asya yajñā praṭitīṣhṭate, yajñām praṭitīṣhantam yajamāno' mupraṭitīṣhṭati, sa iṣṭvā śreyān bhavati

5 As a two-footed man walking or as a two-wheeled chariot moving is well-supported, even so is his sacrifice well supported. When the sacrifice is well supported the sacrificer is well supported. By having sacrificed he becomes better off.

The Brahmā priest knows the wisdom of silence. mauna-vyānānam

Section 17

HOW THE BRAHMĀ PRIEST CORRECTS MISTAKES IN THE SACRIFICIAL RITUAL

1 praṇāpatir lokān abhyatapat, iṣṭām tapyamānānām rasān praṇāhāt, agnīm prāpyāh vāyum antarikṣāt, ādityam dvāh.
1 Prājā-pati brooded on the worlds. As they were brooded on, he extracted their essences, fire from the earth, air from the atmosphere, the sun from the sky.

2 sa etās tisro devatā abhyatapat, tāsām tapyamānānāṁ rasaṁ prāvhat agner_rcah, vāyor yajūmsi, sāmāyā ādityāt.

2 On these three deities he brooded. As they were brooded on, he extracted their essences, the Rg verses from the fire, the Yajus formulas from the air, the Sāman chants from the sun.

3 sa etām trayāṁ viḍyāṁ abhyatapat, tasyās tapyamānānāyā rasaṁ prāvhat, bhūr iva rgbhyah, bhuvar iti yajurbhyah, svar iti sāmabhyah.

3 On this threefold knowledge he brooded. As it was brooded upon he extracted its essences; bhūr from the Rg verses; bhuvas from the Yajus formulas; saḥ from the Sāman chants.

4 tad yady ṭṛṣyed bhūḥ svāheti gārhapatyera yuhuyāt, rcām eva tad rasena rcām vīryena rcām yajñasya viristam saṁdadhāti.

4. If (the sacrifice) is injured from the Rg verses, one should make an oblation in the householder’s fire with the words bhūḥ, hail. So by the essence of the Rg verses themselves, by the power of the Rg verses, he binds together (heals) the injury to the Rg sacrifice.

5 atha yādṛ yajusto ṭṛṣyed bhuvah svāheti daksināgnau yuhuyāt yajusāṁ eva tad rasena yajusāṁ vīryena yajusāṁ yajñasya viristam saṁdadhāti.

5 Again, if (the sacrifice) is injured by the Yajus formulas one should make an oblation in the southern fire with the words ‘bhuvaḥ’ hail. So by the essence of the Yajus formulas themselves, by the power of the Yajus formulas he binds together (heals) the injury to the Yajus sacrifice.

6 atha yadṛ sāmato ṭṛṣyet, saḥ svāhetya āhavanīya yuhuyāt, sāmnām eva tad rasena sāmnām vīryena sāmnām yajñasya viristam saṁdadhāti.

6 Again, if (the sacrifice) is injured by the Sāma chants, one should make an oblation in the āhavanīya fire with the words ‘svaḥ’ hail. So by the essence of the Sāma chants themselves, by the power of the Sāma chants, he binds together (heals) the injury to the Sāman sacrifice.

If the injury be with regard to Brahmā, Ś says, one should make
an oblation in all the three fires, pronouncing all the three, bhūh, bhuvah, svah, as the injury relates to all the three Vedas

7 tad yatā lavanena suvarnam samadāhyāt, suvarnena rajatam, rajatena traṇu, traṇunā sisam, sisena loham, lohena dāru, dāru carmanā

7 Just as one would bind together gold with (borax) salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron or wood with leather

loha iron or brass

8 evam esām lokānām āśāṃ devatānām asyāś trayaṁ vidyāyā vīryena yajñasya vīraṁ samadāhāt, bhesaja-hṛto ha vā esa yajñah yatramam-vad brahmā bhavat.

8 So does one bind together (heal) any injury to the sacrifice with the power of these worlds, of these gods, and of the three Vedas Verily, such a sacrifice is well healed when there is a Brahmā priest knowing this

healed bhesaja-hṛto ha vā esa yajñah, rogārtta vaḥ pusmām cikitsakena susūksitenāva yajño bhavati

9 esa ha vā udāk-pravano yajñah, yatramam-vad brahmā bhavati, evam-vidam ha vā esa brahmānam anu gāthā yato yata āvartate, tat tad gacchati māṇava

9 Verily, that sacrifice is inclined to the north, in which there is a Brahmā priest who knows this And with regard to such a Brahmā priest there is this song Wherever it falls, thither the man goes

māṇava silent from mauna, silence, or thoughtful, from manana Whenever mistakes are committed, he breaks his silence and corrects them, for it is said, 'Whenever it fails, thither the man goes'

10 brahma-vāsaka rtvik kurun asvābhvaraksati, evam vidā ha vai brahmā yajñam yajamānam sarvān ca rtvajobhvaraksati, taṃmād evam-vidam eva brahmānam kurvita, nānevam-vidam, nānevam-vidam

10 The Brahmā priest as a Rtvik priest protects the sacrificers like a mare, i.e. the Brahmā priest knowing this protects the sacrifice, the sacrificer and all the Rtvik priests Therefore one should make one who knows this as his Brahmā priest, not one who does not know it, yea, not one who does not know it
CHAPTER V

Section I

ON BREATH, THE SOUL AND THE UNIVERSAL SELF.

THE FIVE BODILY FUNCTIONS AND THE IMPORTANCE OF BREATH

1. yo ha vai jyestham ca śreṣṭham ca veda, jyesthaḥ ca ha vai śreṣṭhaḥ ca bhavati, Īrṇo vāva jyesthaḥ ca śreṣṭhaḥ ca.

1. Verily, he who knows the oldest and the best becomes himself the oldest and the best. Breath indeed is the oldest and the best.

Ś explains that breath is the oldest because it functions prior to the sense activities, even when the child is in the womb.

2. yo ha vai vasistham veda, vasisṭho ha svānām bhavati, vāg vāvā vasisthaḥ

2. Verily, he who knows the most prosperous becomes the most prosperous of his own (people) Speech, indeed, is the most prosperous.

3. yo ha varu pratisthām veda, prati ha tusathy asmimś ca loke 'musmimś ca, cakṣur vāva pratisthā.

3. Verily, he who knows the firm basis becomes firm in this world and in the yonder. The eye, indeed, is the firm basis.

4. yo ha varu sampadam veda, sa hāsmā kāmāḥ ādyate daivāḥ ca māmāmśaḥ ca, śrotam vāva sampat

4. Verily, he who knows success, his desires succeed, both human and divine. The ear, indeed, is success.

5. yo ha vā āyatanam vedāyatanam ha svānām bhavati, mano ha vā āyatanam.

5. Verily, he who knows the abode becomes the abode of his people The mind, indeed, is the abode

manāḥ mund, for all objects are perceived by the mind indriyopahṛtānām usayānām bhoktr-arthānām prabhyaya-rūpānān mano āyatanam āśrayah. Ś.

6. atha ha prānāḥ aham Śreyasv vyūdhre aham Śreyān asmi, aham Śreyān asmi.

6. Now the (five) senses disputed among themselves as to
who was superior saying (in turn) ‘I am superior’ ‘I am superior’

Cp Praśna II 3, A U II 4, B U VI 1-14, K U III 3

7. te ha prānāḥ prajā-patim ātaram etyocuh, bhagavan, ko nah śrestha iti, tān hovāca, yasmin va ukrānte śarivam pāpiṣṭhātaram vā āḍtyeta, sa vah śrestha iti

7 Those senses went to Prajā-pati, (their) father and said, ‘Venerable sir, who is the best of us?’ He said to them, ‘He on whose departing the body looks the worst, he is the best among you’

8 sa ha vāg uccakṛāma, sā samvatsaram prosya paryeyovāca, katham aṣakata rīte maṣ jīvīntum iti, yathā halā avadantah prānantah prāṇena, paśyantaś cakṣusā, śrāvantah śrōtrena, dhyāyanto manasavām iti, pravveṣa ha vāk

8 Speech departed and having stayed away for a year returned and said, ‘How have you been able to live without me?’ (They replied) ‘Like the dumb not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, thinking with the mind Thus (we lived) ’ Speech entered in

9 caksur hoccakṛāma, tat samvatsaram prosya paryeyovāca, katham aṣakata rīte maṣ jīvīntum iti, yathāhādha aapaśyantah, prānantah prāṇena, vadoṣto vācā, śrāvantah śrōtrena, dhyāyanto manasavām iti, pravveṣa ha caksu.

9 The eye departed and having stayed away for a year returned and said, ‘How have you been able to live without me?’ (They replied) ‘Like the blind not seeing but breathing with the breath, speaking with speech (the tongue), hearing with the ear, thinking with the mind Thus (we lived) ’ The eye entered in

10 śrōtram hoccakṛāma, tat samvatsaram prosya paryeyovāca, katham aṣakata rīte maṣ jīvīntum iti, yathā baḍhvā aśrāvantah, prānantah prāṇena, vadanto vācā, paśyantaś cakṣusā, dhyāyanto manasavām iti, pravveṣa ha śrōtram

10 The ear departed and having stayed away for a year returned and said, ‘How have you been able to live without me?’ (They replied) ‘Like the deaf not hearing, but breathing with the breath, speaking with speech (the tongue), seeing with the eye and thinking with the mind. Thus (we lived) ’ The ear entered in
V. I. 15.  

Chândogya Upanisâa  

423  

II. mano hoccakrâma, tat sanâwatsaram prosya paryetyovâca, katham asahâta te mây jivutum iti, yathâ bâlã amanasah, prâyan- 
tah prânesa, vadanto vâca, paśyantat caksuṣâ, śryavatâḥ śrotre- 
navam iti, pravvâsa ha manah  

II. The mind departed and having stayed away for a year 

returned and said, 'How have you been able to live without 

me?' (They replied) 'Like the children mindless but 
breathing 

with the breath, speaking with speech (the tongue), seeing 

with the eye, hearing with the ear. Thus (we lived).' The mind 

entered in.  

bâlã amanasah: children mindless, rather undeveloped minds. 

aprââdha-manahas Ś  

12 aha ha prâpa uccikramisan, sa yathâ suhayah padviśa 

sâkâra samkhidet, evam starân prânân samakhidat, taḥ hâhu- 

sametyocahi, bhagavann edhi, tvam nabh śrestho'asti, mokkrarimir iti.  

12 Now when breath was about to depart, tearing up 

the other senses, even as a spirited horse, about to start might tear 

up the pegs to which he is tethered, they gathered round him 

and said, 'Revered Sir, remain, you are the best of us, do not 

depart.'  

remain our lord nah svâmi Ś.  

13 aha havam vâg uvâca, yaḥ aham vasîsthosmi, tvam tad 

vasîsthos'iti, aha havam caksur uvâca, yaḥ aham prâtiśthâ'smi, 

tvam tat prâtiśthâ'iti.  

13 Then speech said to him, 'If I am the most prosperous, 

so are you the most prosperous.' Then the eye said to him, 'If 

I am the firm basis, so are you the firm basis.'  

14 aha havam śrotre uvâca, yaḥ aham sampâd asmi, tvam 

tad sampad as'iti, aha havam mana uvâca, yaḥ aham āyatanam 

asm, tvam tad āyatanam as'iti.  

14 Then the ear said to him, 'If I am success, so are you 

the success.' Then the mind said to him, 'If I am the abode, so 

are you the abode.'  

15 na vai vâco na caksûmis na śrotâvî na manâmsity 

âcaksate, prâna ury evâcahsate, prâvo hy evantâm sarvâni 

bhavati  

15 Verily, they do not call them speeches or eyes or ears or 
minds They call them breaths, for all these are breath.  

See KU III 3.
THE MEANING OF THE MANTHA RITE

1 sa hovāca, kim me annam bhaviṣyaṭiti; yat kim cidad adam ā śvabhya ā śākunibhyāḥ, iti hocuh ād vā etad anasyānam ano ha vā nāma pratyaksam, na ha vā evanvidī kimcana annam bhavaṭiti.

1. He (Breath) said, 'What will be my food?' They said, 'Whatever there is here, even unto dogs and birds.' So this, verily, is the food of breath. Verily, breath (āna) is his evident name. For one who knows this, there is nothing whatever that is not food.

āṇa consists of pra and anā anā is breath and pra indicates the direction of the motion.

2. sa hovāca, kim me vāso bhaviṣyaṭiti; āpaḥ, iti hocuh, tasnād vā etad aṣīyaṇaḥ āṇaṣṭāc caṁarīṣṭāc cādbhiḥ paridadhah, labhuko ha vāso bhavati, anagvo ha bhavati

2. He said, 'What will be my clothing?' They said, 'Water.' Therefore it is that, when people are about to eat, they cover it (the breath) with water, both before and after. He thus obtains clothing and becomes clothed (is no longer naked).

This verse refers to the usual Indian practice of rinsing the mouth both before and after a meal.

3. tadd haitat satyākāmo jābālo gośrutaye vāyāghrāpādyāyoktvonīcā, yady apy etac chuskhāya sthānave briyāt, jāyeram evāsmani-sākhāh, ṭrāroheyuh ṭalāśānīn

3. Satyākāma Jābāla, after telling this to Gośruti, the son of Vāyāghrapāda, said to him, 'Even if one should tell this to a dried up stump, branches would be produced on it and leaves would spring forth.'

son of Vāyāghrapāda vyāghrapādo'patyam Ś

4 aḥa yadi mahag jiganiset, amāvāsyāyāṁ ākṣitvā paur-

4. Now if one wishes to reach greatness, let him perform the initiatory rite on the new moon night and then on the night of the full moon, let him stir with curds and honey a mash of all kinds of herbs and pour melted butter on the fire saying,
Hail to the oldest, hail to the best ' And then let him throw the residue into the mash

See Bu. VI 3–2
On the day of initiation, dikṣā, the agent should have passed through the ethical preparation, austerity, truthfulness and chastity. 'Hūm-śayanādi-nyānam kyā vā tapo-rūpam satya-vacanam brahma-

saram ity ādāhmanām bhūtvety arthāḥ.

5 vasiṣṭhāyai svāhā, ity agnāv ājyasya hūtvā, manthe sam-
bālam avanayet, pratisṭhāyai svāhā ity agnāv ājyasya hūtvā manthe sampālam avanayet, sampade svāhā, ity agnāv ājyasya hūtvā manthe sampālam avanayet, āyatanāya svāhā, ity agnāv ājyasya hūtvā manthe sampālam avanayet.

5 'Hail to the most prosperous,' with these words, let him pour melted butter on the fire and then let him throw the residue into the mash. 'Hail to the firm basis,' with these words let him pour melted butter on the fire and then let him throw the residue into the mash. 'Hail to success,' with these words let him pour melted butter on the fire and then let him throw the residue into the mash. 'Hail to the abode,' with these words let him pour melted butter on the fire and then let him throw the residue into the mash.

6. atha pratisṛpyāṅjala manthanād ādhāya yaṭati amā nāmāsi, amā hi to sarvaṃ idam, sa hi yateway śreṣṭho rājādīhpatih, sa mā yaṅsthiṣayam śrāvasthiṣayam rājyam ādīhpaṭyam gāmayāte aham evetam sarvaṃ asānti.

6 Then moving away and holding the mash in his hands, he recites, 'Thou art amā by name for all this rests in thee. He is the oldest and the best, the king and the overlord May he lead me to old age, to the best (position), to kingship, to over-

lordship May I be all this'

7 atha khalo etayā te ṛcchā ācāmati, tat savitr vṛnīmaha ity ācāmati, vayam ādevasya bhojanaṁ ity ācāmati, śreṣṭhaṁ sarvadhātamam ity ācāmati, tūrāṁ bhagasya dhīmaṁ iti sarvam pibati, nirṛtiṣya kamsāṁ camasāṁ vā paścāt agneḥ samvatsati cāmāṁ vā śhandile vā vācam yamāyoprasāhah; sa yādī strīyaṁ paśyet samṛddhām karṃeti vidyāṭ.

7 Then he takes a sip with this Rk verse at each foot, (saying) 'we desire the Savitr' he sips a little. (saying) 'the food of the gods,' he sips a little (saying) 'the best and all sus-
taining,' he sips a little (saying) 'we meditate on the strength
of the god,' he drinks up the whole. Having cleansed the vessel or the cup, he sits down behind the fire either on a skin or on the bare ground with speech restrained and with self-possession. If he now sees a woman let him know that his effort has reached fruition.

Ś says that he lies down behind the fire and if, in the dream, he sees a woman, that is a sign that his effort has succeeded.

8 *tad esa ślokah*:

\[ \text{yatā karmasya śaṁyeyu svarāyam svāpnesu pāṣyati,} \]
\[ \text{samṛddhim tatra jāniyāt tasām svāpna-udarśane iti tasmin} \]
\[ \text{svāpna-udarśane.} \]

8 As to this, there is this verse 'If during rites performed for (the fulfilment of certain) wishes, he (the performer) sees a woman in a dream, let him recognise fulfilment in such a vision in a dream.'

The Vedic rite is enlarged in its significance.

### Section 3

**THE COURSE OF THE SOUL AFTER DEATH**

1. *śvetaketur hārneyah pānçālānām samītna eyāya, tam ha pṛavāhano jāvahūr uvāca kumāra anna tvāśisat pīleti, a uhi, bhagava iti*.

1 Svetaketu Aruneya went to an assembly of the Pañcālas. Then Pravāhana Jávali said to him. ‘Young man, has your father instructed you?’ ‘Yes, indeed, Venerable Sir’ (said he in answer).

āruneya: the grandson of Aruna

2. *vettha yadh ito’dhi pṛajāḥ prayantītī na, bhagava, iti; vettha yathā punar āvartanta iti? na, bhagava iti; vettha pāthor deva-yañasya pṛtryānasya ca vyaavartanam iti? na, bhagava iti*.

2 ‘Do you know to what place men go from here?’ ‘No, Venerable Sir.’ ‘Do you know how they return again?’ ‘No, Venerable Sir.’ ‘Do you know where the paths leading to the gods and leading to the fathers separate?’ ‘No, Venerable Sir’

3 *vettha yathāsau loka na sampūryata iti? na bhagava iti;*
V. 3. 7.  
Chāndogya Upanisad 427

vettha yathā pañcamyām āhutāv āpaḥ purusa-vacaso bhavantīti, navav, bhagava uti.

3. 'Do you know how that (yonder) world never becomes full?' 'No, Venerable Sir.' 'Do you know how in the fifth libation water comes to be called a person.' 'Indeed, Venerable Sir, no.'

4. atha nu kim anuśīsto' vocathāh, yo hīmām na vidyāt, katham so'nuśīsto bruviṣeti. sa hāyastāḥ ṗtur ardham eyāya; tam hovāca: anuśīṣya vāva hala mā, bhagavān, abraviit anu tvāśīsam uti.

4. 'Then why did you say that you had been instructed? Indeed how could any one who did not know these things speak of himself as having been instructed?' Distressed, he went to his father's place and said to him, 'Venerable Sir, you said, indeed, that you had instructed me without having instructed me.'

5. ṃā ca rājanya-bandhuh praśnān aprāksī, teśām naikām candašakam uvaktum iti; sa hovāca: yathā mā tvam tātā, etān avadah, tathāham esām naikām ca na veda yady aham mān adevaśyam, katham te nāvaksyaṃ iti.

5. 'That fellow of the princely class asked me five questions and I could not understand even one of them.' He (the father) said, 'As you stated to me these (questions) I do not know even one of them. If I had known them, how should I not have told them to you?'

6. sa ha gautamo rājño'rdham eyāya, tasmaḥ ha prāptāyārham cakara; sa ha prātaḥ sabhāga udeyāya; tam hovāca: mānuśasya, bhagevan gautama, vitthasya varām vrṇīthā uti, sa hovāca tavāva, rājan, mānuśam vittam, yām evo kumārasyānte vācām abhās-ahāh, tāṃ evo me brūhitī; sa ha krcchri babhīva

6. Then Gautama went over to the king's place. To him, when he arrived, he (the king) had proper respect shown. In the morning he went up to the audience hall (where) the king said to him, 'Venerable Gautama, choose a boon out of the wealth that belongs to the world of men.' Then he replied, 'Thine be the wealth of the world of men, O King; tell me that speech which you spoke to the young man.' The king was perplexed.

7. tam ha, ciraṁ vasety ājñāpayāṁ cakāra; tam hovāca. yathā mā tvam, gautama, avadah, yatheyam na prāk tvatiḥ purā vidyā
brāhmaṇaṃ gacchati, tasmād u sarvesu lokesu kṣatrasyaiva praśāsanam abhūd iti; tasmai hovāca

7. ‘Stay for some time’ he commanded him Then he said to him, ‘As to what you have told me, Gautama, this knowledge has never reached the Brāhmaṇas before you; therefore in all the worlds the rule (this teaching) belonged to the Kṣatriya class only.’ Then he said to him

Section 4

THE COURSE OF THE SOUL

(continued)

1. asau vāva lokah, gautama, agniḥ, tasyāditya eva saṁśt, raśmayo dhūmāḥ, ahaṁ arciḥ, candramā angārāḥ, nakṣatraṁ visphulīgāh

1. ‘That world, verily, O Gautama, is a (sacrificial) fire, the sun itself is its fuel, the rays the smoke, the day the flame, the moon the coals, the stars the sparks

The analogy of the heavenly region to the sacrificial fire is worked out. The sun is the fuel as the world shines only when it is lighted up by the sun. The rays are the smoke because they rise from it even as the smoke rises from the fuel. The day is the flame because it is bright and is the effect of the sun. The moon is the coals or the embers, for even as the moon becomes visible when the day has ceased, the embers become visible when the flame is put out. The stars are the sparks, they are like parts of the moon

2. tasmin tasmimm agnau devaḥ sraddhāṁ juhvati, tasyā āluteḥ soma rājā sanbhavati.

2. In this fire the gods offer (the oblation of) faith. From this offering arises Soma (the moon) the king

Water is offered as the offering of faith

The king answers the last question why the water in the fifth libation is called man. V 3. 3 The sacrificers rise through their offerings to heaven and attain there as their reward a nature like that of Soma
THE COURSE OF THE SOUL
(continued)

1. The god of rain, O Gautama, is the (sacrificial) fire, the air itself is its fuel, the cloud is the smoke, the lightning is the flame, the thunder the coals and the thunderings the sparks.

hrādān, generally explained as ‘hail’, but here it means ‘rumblings.’

2. In this fire the gods offer (the libation of) Soma the King. From this offering arises rain.

THE SAME CONTINUED

1. The earth, verily, O Gautama, is the (sacrificial) fire; of this the year is the fuel, space is the smoke, the night is the flame, the quarters the coals, the intermediate quarters the sparks.

2. In this fire the gods offer (the libation of) rain. From this offering arises food.

THE SAME CONTINUED

1. The world, verily, O Gautama, is the (sacrificial) fire; of this the living being is the fuel, breath is the smoke, the day is the flame, the interstices the coals, the intermediate interstices the sparks.
Man, verily, O Gautama, is the (sacrificial) fire, of this speech is the fuel, breath the smoke, the tongue the flame, the eyes the coals and the ears the sparks.

In this fire the gods offer (the libation of) food, from this offering arises semen.

From water, through intermediate developments the foetus arises and in all these developments water is the predominating element.

For this (reason) indeed, in the fifth oblation water comes to be called man. This foetus enclosed in the membrane, having
lam inside for ten or nine months or more or less, then comes to be born.

Water, by which the self is enveloped on departing from life, means the subtle parts of the elements which constitute the seed of the body. *ap-śabdāna sarvesām eva deha-bhūyānām bhūta-sāksmānām kathanāḥ sādānām SB III 1 2

2 sa yāto yāvad āyusam jīvati, tam pretaṁ distam stō'gnaya eva haranti, yata eveto yatah sambhūlo bhavati

2. When born, he lives whatever the length of his life may be. When he has departed, they (his friends) carry him to the appointed place for the fire (of the funeral pile), from which indeed he came, from which he arose.

distam karmanā nor-distam Ś.

Section 10

THE PATH OF THE GODS

1. *tad ya vitham udāh, ye cemē'ran ye śraddhā tapa nīy upāsate, te'raśam abhinambhavanti, ārciso'hai, ahna āpūryamāna-paksam, āpūryamāna-paksād yān sad udam eti māsāms tān

1. So those who know this, and those who in the forest meditate on faith as austerity (or with faith and austerity) go to light and from light to day, from day to the bright half of the month (of the waxing moon), from the bright half of the month to those six months during which the sun moves northward.

The question as to the place to which men go from here is taken up. See C.U IV 15 5

those who know this The doctrine of the five fires Ś makes out that this refers to the householders, as the next clause refers to the recluses in the forest.

2. māsebhyah samvatsaram, samvatsarakād ādityam, ādityāc candramasam, candramaso vidyutam, tat purusōmānavaḥ, sa enān brahma gamayati, esa deva-yaṇāh pantiha vi

2. From these months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There, there is a person who is non-human. He leads them on to Brahmā. This is the path leading to the gods.
The Principal Upanisads

The earliest conception of the path of the gods is to be found in the R V, where Agni who serves as the intermediary between gods and men, as bearing the offerings to the gods is addressed thus 'Knowing the ways by which the gods go, thou (Agni) hast become the unwearyed messenger, the bearer of oblations' I 72. 7, see also II 2.4 The path on which the sacrifices were taken to the heavenly world becomes the path by which the sacrificer himself ascended to the world of the gods See Satapatha Brāhmaṇa, I 9 3 2 The stations on the path need not be taken literally They represent stages of progressive knowledge and light while those of ṗitr-yāna of progressive darkness and corruption See IV 15 5 B U VI 2 15

3 atha ya yev grāma vrāpūrte datim stya upāṣate, te dhūnam abhisambhavanti, dhūmād rātram, rātre aparā-paksam, aparā-paksād yān sad daksinastī māśāṃs tān, nāte samvalsaram abhirāpnuvanti

3 But those, who in the village practise (a life of) sacrifices, (and perform) works of public utility and almsgiving they pass into the smoke, from smoke to night, from night to the latter (dark) half of the month, from the latter (dark) half of the month to the six months in which the sun moves southwards, but they do not reach the year

4 māsebhyaḥ pitr-lokam, pitr-lokād ākāśam, ākāśāc candrāmasam, esa soma rājā, tad devānām annam, tam devā bhaksayanti

4 From those months to the world of the fathers, from the world of the fathers to space, from space to the moon. That is the king Soma That is the food of the gods That the gods eat.

annam — food They become the servants of the gods: upakaranamātram devānām bhavanti te stri-paśu-bhṛtyaśvavat S The gods love them and they love the gods They live with and rejoice in gods

Three kinds of future are indicated The performers of sacrifices reach the moon by passing along the path of the fathers, pitr-yāna, and after having experienced the fruits of their works these return again with a residuum of their karma The non-performers of sacrifices go to the kingdom of Yama Those who adopt the way of enlightenment go by the path of gods, deva-yāna There is no return for them from the latter. The distinction between the pitr-yāna and the deva-yāna is one of two different systems of culture, the way of works and the way of knowledge resulting in two different spiritual conditions

5 tasmin yāvat sampālam usitvāthaitam evādvāhanam punar
5. Having dwelt there as long as there is residue (of good works) they return again by that course by which they came to space, from space into air, and after having become the air they become the smoke; after having become smoke, they become mist.

It is not possible, Ś remarks, for all actions to have their effects in one life.

6. After having become mist they become cloud, after having become cloud he rains down. They are born here as rice and barley, herbs and trees, as sesamum plants and beans. From thence the release becomes extremely difficult for whoever eats the food and sows the seed he becomes like unto him.

Release is easy from human condition

7. Those whose conduct here has been good will quickly attain a good birth (literally womb), the birth of a Brähmin, the birth of a Ksatriya or the birth of a Vaiśya. But those whose conduct here has been evil, will quickly attain an evil birth, the birth of a dog, the birth of a hog or the birth of a Candala.

8. But on neither of these ways are those small creatures (which are) continually revolving (those of whom it is said), be born and die. Their’s is a third state. By thus (it comes about) that that world becomes full. Therefore let one seek to guard himself. To this end, there is this verse.
If we pursue wisdom, we travel by the path of the gods. If we perform good works we travel by the path of the fathers. If we do neither, we will continually revolve like little creatures.

9 steno hranyakṣya surām pūbams ca
guos ālpam āvasan brahma hā
cā-ete patantu catvāraḥ
paścamaś cācarams taḥ

9 He who steals gold, he who drinks wine, he who dishonours the teacher’s bed, he who kills a Brāhmaṇa, these four do fall as also the fifth who consorts with them.

10 aha ha ya etān evam paścagnāṁ veda, na saha tavr āpy ācaran pāpmanā līpyate, sudāhah pūlah ṁṇya-loko bhavāh ya evam veda, ya evam veda
10 But he who knows these five fires thus is not stained by evil, even though he consorts with these people. He becomes pure, clean, obtains a virtuous world, he who knows this, yea he who knows this.’

The five questions raised in V 3, 2–3 are answered.

Section II

UNIVERSAL SELF

1 praśīna-sāla aupamanyavah, satya-yajñah paulusih, indrayumna bhallaveyah, jananā sārkaraksyah, budila āśvañarāśvāṁ te hy ete mahāśāla mahāśrotreyāḥ sametāṁ māṁsāṁ caśkṛṇa, ko na ātmā, kim brahmaṁ.
1 Prācīnaśāla Aupamanyava, Satyayajñā Paulusī, Indrayumna Bhallaveya, Jana Sārkarāksya and Budila Āśvañarāsvī, these great householders, greatly learned in sacred lore, having come together, undertook an investigation as to what is our self and what is Brahman.

See Satapatha Brāhmaṇa, X 6 1 1

2 te ha sampādayām caśkṛṇa, uddālako vair bhagavanto’yam ārūmih sampratiḥmam ātmānam vaśvānaram adhyeth, tam hantiḥbhāyāgarāṃ, tam hābhāyāgarāṁ
2 They then reflected among themselves, ‘Venerable Sirs, Uddālaka Ārūmi studies at present this Universal Self, well let us go to him.’ Then they went over to him.
3. sa ha sampādayāṁca-kāra, praksyanti mām ime mahāśālā
mahārotryāh, tebhya na sarvam tva āpratypsye, hantāham
anyam abhyamāsānīm.

3. He then reflected, ‘These great householders and greatly
learned in sacred lore will question me. I shall not be able to
tell them all. Therefore, I shall direct them to another (teacher).’

4. tān hovāc aśvapatir vai, bhagavanto, yaṁ kaikeyah,
samprātimām ātmānam vaisvānaram adhyey, tām hantābhya-
gacchāṁeha; tanā hābhāyājagmuḥ.

4. He said to them, ‘Venerable sirs, Aśvapati Kaikeya studies
at present this Universal Self, well, let us go to him.’ Then
they went over to him.

5. tebhya ha prāptebhyah prthagy arhāṁ kārayāṁca-kāra, sa
ha prātaḥ saṁjihāna uvāca;
na me steno yanapade na kadaryo na madyapaḥ,
nānāhitāgnir nāvīdoān, na svarī svavṛnī kūtah:
yaksymāno vai bhagavantah, ahām asmr. yāvad ekavkasmā ṛtvijē
dhanāṁ dāsyāṁ, tāvad bhagavadbhyo dāsyāṁ, vasantu bhag-
vanta in.

5. Then, when they answered, he (the king) had proper
attentions shown to them severally. After rising the next
morning, he said, ‘In my kingdom there is no thief, no miser,
no drunkard, no man without a sacrificial fire, no ignorant
person, no adulterer, much less an adulteress.’ I am going to
perform a sacrifice, Venerable Sirs, and as much wealth as I
give to each Ṛtvij priest, I shall give to you, please stay,
Venerable Sirs.’

Aśvapati is an expert in Brahma-knowledge and also a wise admis-
tor. Wisdom and work go together in him.

Ś says that as the visitors did not accept the presents, he invited
them to a sacrifice

6. te hocuh, yenā havārthena ṛṣurasā caret, tam hava vade;
ātmānam evamam vaisvānaram sampraty adhyesi, tam Eva no
brūhitī.

6. Then they said, ‘The purpose for which a man comes, that
indeed he should speak. At present, you know the Universal
Self Tell us indeed about that.’

7. tān hovācā prātar vah āprativaktāsmiṁ, te ha samāt-panayaḥ
pūrvāhne āpratikramire, tān hānupanīya-vastad uvāca

7. He then said to them, ‘Tomorrow I will give you an
answer. Therefore on the next morning, they approached him with fuel in their hands. Then, without having first received them as pupils, he said to them:

He did not insist on the preparatory rites of initiation for he was impressed by their humility.

*fuel in their hands* This is a token of discipleship.

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**Section 12**

**THE SKY AS THE HEAD OF THE UNIVERSAL SELF**

1. *aupamanyava, kam tvam ātmānam upāssa iti āvam eva bhagavo rājan, iti hovāca esa vai sutejā ātmā vaisvānarah yam tvam ātmānam upāsse, tasmāt lava sutam prasulam āsulam kule ārṣyate*

1. Aupamanyava, on what do you meditate as the self? (He replied) 'Heaven only, Venerable King.' He said, 'The self you meditate on is the Universal Self (called) the good light. Therefore in your family is seen the *suta* libation as also the *prasuta* and the *āsuta*.'

The *Soma* libation is given these names of *suta, prasuta* and *āsuta* in the different sacrifices.
The good light *sobhanam tejo yasya so'yanm sutejā Ś.*
Those born in the family will be devoted to work *ātiva karmanas tvat-kulīnā iti Ś.*

2. *atsy annam, paśyasi priyam, atty annam, paśyati priyam, bhavaty asya brahma-varcasam kule, ya etam evam ātmānam vaisvānaram upāste, mūrdhā tu esa ātmanaḥ, iti hovāca, mūrdhā te vyapatsyat, yan mām nāgamisyat iti*

2. You eat food, you see what is pleasing. He eats food, he sees what is pleasing. In the family of him who meditates on the Universal Self thus, there arises eminence in brahma-knowledge. 'That, however, is only the head of the self,' said he, 'Your head would have fallen off if you had not come to me.'

The development of thought is effected gradually. Āśvapati elicits from these seekers their conceptions of the Universal Self. Their conceptions of sky, sun, air, space, water and earth are accepted as partially true. The *Vaisvānara* self is the whole, the all-comprehend-
Infinite of which natural objects and individual selves are parts. It is wrong to identify a particular deity, one conceived as presiding over a limited part of the world, with the Universal Self.

Section 13

THE SUN AS THE EYE OF THE UNIVERSAL SELF

1. Then he said to Satyayajna Pauluṣi. ‘Prācīnayogya, on what do you meditate as the self?’ (He replied) ‘The sun only, Venerable King.’ He said, ‘The self you meditate on is the Universal Self called the Universal Form. Therefore is seen in your family much and manifold (wealth).’

2. ‘(for example) there is the chariot with mules, female servants and gold necklaces You eat food, you see what is pleasing He eats food, he sees what is pleasing. In the family of him who meditates on the Universal Self thus, there arises eminence in brahma-knowledge. That, however, is the eye of the self,’ said he, ‘and you would have become blind if you had not come to me.

pravṛtto: literally, a course of action, tendency.

Section 14

AIR AS THE BREATH OF THE UNIVERSAL SELF

1. Then he said to Manuva-deva-hāla. ‘Vaiyāghrapadaya, on what do you meditate as the self?’ (He replied) ‘The air only, Venerable King.’ He said, ‘The self you meditate on is the Universal Self called the Universal Breath. Therefore is seen in your family much and manifold (wealth).’
hovāca eṣa vaḥ prāh-varīmāṁ vairvānarah yam tvam ātmānam
upāsse tasmā tvam prāh-balaya āyante, prāhag rathaśrenayo
nuvantah

1 Then he said to Indra-dyumna Bhallaveya, ‘Vaiyāghrapadya, on what do you meditate as the self?’ (He replied) ‘Air only, Venerable King.’ He said, ‘The self you meditate on is the Universal Self of varied courses (prāhag-vartman) Therefore offerings come to you in various ways and rows of chariots follow you in various ways.’

2 ‘You eat food, you see what is pleasing He eats food, he sees what is pleasing In the family of him who meditates on the Universal Self thus, there arises eminence in brahma-knowledge That, however, is only the breath of the self,’ said he, ‘your breath would have departed, if you had not come to me.

Section 15

SPACE AS THE BODY OF THE UNIVERSAL SELF

1 atha hovāca janam ṣārkaraśya kam tvam ātmānam
upāssa iti. ākāśam eva bhagavo rājan, iti hovāca eṣa vaḥ bahula ātmā vairvānarah, yam tvam ātmānam upāsse, tasmā tvam bahulōśi prājaya ca āhanena ca.

2 ‘Then he said to Janam Ṣārkaraśya, on what do you meditate as the self?’ (He replied) ‘Space only, Venerable King.’ He said, ‘The self you meditate on is the Universal Self called Full (brahma) Therefore you are full of offspring and wealth.’

2 ‘You eat food, you see what is pleasing He eats food, he sees what is pleasing In the family of him who meditates on the Universal Self thus, there arises eminence in brahma-knowledge That, however, is only the body of the self,’ said he, ‘your body would have fallen off, if you had not come to me.’
WATER AS THE BLADDER OF THE UNIVERSAL SELF

1. atha hovaca, budilam avataram, vayagrapadya, kam tvam atmam upassa iti, apa eva bhagavo rajan, iti hovaca. esa vai rayir atm vaisyavanah, yaiv tvam atmam upasse, tasmat tvam rayimam tustimam asi.

1. Then he said to Budila Aśvatarasvi, 'Vaiyaghrapadya, on what do you meditate as the self?' (He replied) 'Water only, Venerable King.' He said, 'The self you meditate on is the Universal Self called wealth (raya). Therefore are you endowed with wealth and strength of body.'

2. atsy annam, paśyasi priyam, atty annam, paśyati priyam, bhavaty asya brahmavarcasam kule ya etam evam atmam vaisvānaram upāste, bastis tu esa atmaha, iti hovaca bastis te vyabhetsata, yan māṁ nā'gamiṣya iti.

2. 'You eat food, you see what is pleasing. He eats food, he sees what is pleasing. In the family of him who meditates on the Universal Self thus, there arises eminence in brahma knowledge. That, however, is only the bladder of the self and your bladder would have burst if you had not come to me.'

EARTH AS THE FEET OF THE UNIVERSAL SELF

1. atha hovaca uddalakam ārunim: gautama, kam tvam atmam upassa iti: ṣṛthvīṁ eva, bhagavo rajan, iti hovaca: esa vai ātmaśthātmā vaisvānaraḥ yaiv tvam atmam upāste, tasmāt tvam ātmaśthātoṁśi ēṣya prajaya ca paśubhiś ca.

1. Then he said to Uḍḍalaka Ārūni: 'Gautama, on what do you meditate as the self?' (He replied) 'Earth only, Venerable King.' He said, 'The self you meditate on is the Universal Self called support (pratistha). Therefore you are supported, with offspring and cattle.'

2. atsy annam, paśyasi priyam, atty annam paśyati priyam, bhavaty asya brahmavarcasam kule ya etam evam atmam vaisvānaram upāste, pādau tu etav atmaha, iti hovaca, pādau te vyamālasyetāṁ, yan māṁ nā'gamiṣya iti.
2 'You see food, you see what is pleasing. He eats food, he sees what is pleasing. In the family of him who meditates on the Universal Self thus there arises eminence in brahma-knowledge. That, however, is but the feet of the self,' said he, 'your feet would have withered away, if you had not come to me.'

Section 18

THE SELF AS THE WHOLE

Then he said to them, 'Verily indeed you eat your food knowing this Universal Self as if it were many. He, however, who meditates on the Universal Self as of the measure of the span or as identical with the self, eats food in all worlds, in all beings, in all selves.'

prādeśa-mātra of the measure of the span Š gives five different renderings of which the chief are (i) that which is recognised bodily through heaven as the head and the earth as the feet, (ii) that which is measured by a measure extending from the heaven to the earth. The self which has assumed the shape of the whole universe is the Universal Self. It is to be known as the Self of all beings. One has to realise the Self in oneself before one can comprehend Him as the Self of the whole creation. The individual 'I' and the universal 'I' are one.

Āśmarathyāya teaches the meditation of Vaisvānara as prādeśa-mātra since the Supreme Being is specially manifested in the heart which is conceived as of the measure of a span.

abhivyaktān āśmarathyāyaḥ BS I 2.29
pratyag-ātmatayābhivamānāḥ Ś

Bādarī is of the view that the Supreme Being is described as of the measure of a span since he is meditated upon by the mind, situated in the heart which is of the measure of a span.

anumāṇīr bādarīḥ BS I 2.30

Jaumni holds that prādeśa-mātra is intended to teach sampatti or sampad-upāsana, i.e. the realization of the non-separation of God from the objects of sense. Ś explains dhyānena drṣṭya-vastum parame-

śvarasya abheda-ṁśpatih

abhivimāṇa the inner self behind the parts.
Pratyag-ātmatah abhinīmayate aham iti viññāyate. It is the Universal Self in each living being. The seeker should realise the divine in himself and in all beings.

2. tasya ha vā etasyātmano varisvānarasya mūrṇāhava sutejāh, caksur viśva-rūpah, prānah prthiagvaritmaimā, samdeho bahulāh, bāstr eva rayih, prthivy eva pādaiv uva eva veāh, lomān barhih, ādyam gārhaṇaṭīyaḥ, mano'nvāhārya-panana, āsyam āhavanīyaḥ

2. Of this Universal Self, the head indeed is the good light, the eye is the universal form, breath is (the air) of varied courses, the body is the full, the bladder is wealth, the feet are the earth, the chest indeed is the sacrificial area, the hair is the sacred grass, the heart is the gārhaṇaṭīya fire, the mind is the anvāhārya-panana fire and the mouth is the āhavanīya fire

v. prthiag-varitma

The teacher corrects the wrong notions of the pupils who mistake parts for the whole even as blind men mistake parts of the elephant for the elephant hasti-darśane eva jātyāndhāh

This passage indicates the essential correspondence between the microcosm and the macrocosm

Section 19

THE SACRIFICE TO THE UNIVERSAL SELF IN ONE'S OWN SELF PRĀNA

1. tad yād bhaktam prathamam āgacchet, tad homīyam, sa yām prathamām āhūtim jñāyati tām jñāyati, prāṇāya svāheti, prāṇas trpyati

1 Therefore that food which may come first should be an offering. The first offering he offers he should offer saying, 'hail to the prāṇa breath.' The prāṇa breath is satisfied.

2. prāṇe trpyati caksus trpyati, caksus trpyatī ādityas trpyati, āditye trpyati dyaus trpyati, ādu trpyantyāṁ yat kim ca dyaus cādityās cādhitisthataḥ, tat trpyati tasyāntāṛtīṁ trpyati prajayā āśubhur annādyena tejasā brahma-varcasena.

2. The prāṇa breath being satisfied, the eye is satisfied. The eye being satisfied, the sun is satisfied. The sun being satisfied,
the heaven is satisfied. The heaven being satisfied, whatever is under the heaven and under the sun is satisfied. Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food (health born of food), brightness and with eminence in sacred knowledge.

Section 20

VYĀNA

1. atha yām āvātīyām juhuyāt tām juhuyāt, vyānāya svāheti, vyānas trpyati.

2. vyāne trpyati śrotam trpyati, śrotre trpyati candramāś trpyati, candramāsa trpyati āsas trpyanti, āsakṣu trpyantiṣu yat kum ca ēsas ca candramāś cādhitsthanti, tat trpyati, tasyānu-trptum trpyati prajayā paśubhur annādyena tejasā brahma-varcasena

Vyāna being satisfied, the ear is satisfied. The ear being satisfied, the moon is satisfied. The moon being satisfied, the quarters are satisfied. The quarters being satisfied, whatever is under the quarters and under the moon is satisfied. Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food, with brightness and with eminence in sacred knowledge.

Section 21

APĀNA

1. atha yām trīyām juhuyāt tām juhuyāt, apānāya svāheti, apānas trpyati

2. apāne trpyati vāc trpyati; vācī trpyantiyām agnas trpyati, agnau trpyati ārthvā trpyati, ārthvām trpyantiyām yat kum ca ārthvī cāgniś cādhitsthataḥ tat trpyati, tasyānu-trptum trpyati prajayā paśubhur annādyena tejasā brahma-varcasena.
2. *Apāna* being satisfied, speech is satisfied. Speech being satisfied, the fire is satisfied. The fire being satisfied, the earth is satisfied. The earth being satisfied, whatever is under the earth and the fire is satisfied. Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food, with brightness and with eminence in sacred knowledge.

Section 22

**SAMĀNA**

1. *atha yāṁ caḥturthīṁ jihyāt tāṁ jihyāt samāṇāya svāheti* samāṇas trpyat.

1. Then the fourth offering he should offer, saying, ‘Hail to the samāna breath.’ The samāna breath is satisfied.

2. *samāne trpyatī manas trpyatī, manasi trpyatī parāvyas trpyatī, parjanye trpyatī vidyatī trpyatī, vidyatī trpyantyāṁ yat kim ca vidyat ca parjanyas cādhitishatah, tat trpyatī tasyāṁ-triptim trpyatī praṇayā paśubhir annāyena tejasā brahma-varcasena*

2. Samāna being satisfied, the mind is satisfied. The mind being satisfied, the rain god is satisfied. The rain god being satisfied, lightning is satisfied. Lightning being satisfied, whatever is under the lightning and the rain god is satisfied. Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food, with brightness and with eminence in sacred knowledge.

Section 23

**UDĀNA**

1. *atha yāṁ pañcarthīṁ jihyāt tāṁ jihyāt udānāya svāheta* udānas trpyat.

1. Then the fifth offering he should offer, saying, ‘Hail to the udāna breath.’ The udāna breath is satisfied.

2. *udāne trpyatī tvak trpyatī, tvaci trpyantyāṁ vāyus trpyatī,*
vāyau trpyaty ākāsāḥ trpyatī, ākāše trpyati yat kim ca vāyus
cākāsāḥ cādhātishhatah, tat trpyati, tasyānū-trpīm trpyatī praśayā
paśubhir annādyena tejasā brahma-varcasena

2 Udāna being satisfied, the skin is satisfied The skin being satisfied, the air is satisfied The air being satisfied, space is satisfied Space being satisfied, whatever is under the air and space is satisfied Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food, with brightness and with eminence in sacred knowledge

Section 24

THE NEED FOR KNOWLEDGE IS STRESSED

1 sa ya idam avāvān agnī-hotram juhoti, yathāngārān apohya
bhasmam jukuyāt, tādṛk tat syāt
1 If, without knowing thus, one offers the fire sacrifice, that would be just as if he were to remove the live coals and pour the offering on (dead) ashes

2 atha ya etad evam avāvān agnī-hotram juhoti, tasya sarvesu
lokesu sarvesu bhūtesu sarvesv āmasu hutam bhavati
2 But if, knowing it thus, one offers the fire sacrifice he offers it in all worlds, in all beings, in all selves, he will perform sacrifices with a full knowledge of their meaning and purpose

3 tad yathēśikā-tūlam agnau prōtam prādūyeta, evam hāsa
sarve pāpmānah prāduyante, ya etad evam avāvān agnī-hotram
juhoti
3 Even as the soft fibres of the isīka reed are burned up when laid on a fire, so also are burned up the evils of one who knowing it thus offers the fire sacrifice

4 tasmād u havanum yādy api candālāyocchastam prāyacchet,
ātmam havāsyā tad vāśvānāre hutam syād u, tad esa ślokaḥ
4 Therefore if one who knows this should offer the remnant of his food to a Candāla, it would be offered in his Universal Self On this there is the following verse

Candāla is symbolic of those who do not deserve the offer anāra
Ś One is released from the observance of restrictions when one has
attained knowledge that the one Self dwells in all. One offers it to the Universal Self dwelling in the body of the Candāla: candāla-de-
hasthe vaiśvānare Ś. The whole system of caste and untouchability
is undermined by the perception of the Indwelling Self in all

5 yathāha ḫusudhitā ṛatiḥ mātaram paryupāsate evaṁ sar-
vāṁ bhūtāny agnī-hotram upāsate ity agnī-hotram upāsata ita

5 As here hungry children sit (expectantly) around their
mother, even so do all beings sit around the fire sacrifice, yea
they sit around the fire sacrifice
CHAPTER VI

Section 1

UDDĀLAKA’S TEACHING CONCERNING THE ONENESS OF THE SELF

1. aum śvetaketur ha’runeya āsa, tam ha ātovāca śvetako, vasa brahmacaryam, na var, saumya, asmat-kulīno’nauya brahma-bandhur va bhavatīt

2. aum There was Śvetaketu Āruneya His father said to him, ‘Live the life of religious student, verily, my dear, there is no one in our family who is unlearned (in the Vedas), who is a Brāhmaṇa only by birth’

aruneya arunasya pautra grandson of Aruna Ś
brahma-bandhuh he who calls Brāhmaṇas his relatives but does not himself behave like a Brāhmaṇa brahmanān bandhān vyapaśāṣati na svayam brāhmaṇa-vṛtta iti Ś

2. sa ha dvādaśa-varṣa upetya caturvīṃśati varṣaḥ sarvān vedān adhītya mahāmanā anucāna-mānī stabdha evāya, tam ha ātovāca, śvetako, yan nu saumya idam mahāmanā anucāna-mānī stabdho’si ita tam ādeśain aprāksyah

2 He then, having become a pupil at the age of twelve, returned when he was twenty-four years of age, having studied all the Vedas, greatly conceited, thinking himself well read, arrogant His father then said to him, ‘Śvetaketu, since you are now so greatly conceited, think yourself well read and arrogant, did you ask for that instruction

3. yenāṣṭrutam śrutam bhavati, amatam matam, avyāñātam vyāñātam iti kathāṁ nu, bhagavah, sa ādeso bhavatīti

3 By which the unbearable becomes heard, the unper- ceivable becomes perceived, the unknownable becomes known?’ ‘How, Venerable Sir, can there be such teaching?’

All learning is useless unless one knows the truth with regard to the Self sarvān api vedān adhītya sarvam cānyad vedyam adhigamyāyā akṛtārtha eva bhavati yāvad ātmatalātvaṁ na jānāti Ś

4. yathā, saumya, ekena mrt-pindena sarvam mṛṃmayam vyāñātam syāt, vācārambhanam vikāro nāma-dheyam, mṛtikety eva satyam

4 Just as, my dear, by one clod of clay all that is made of
clay becomes known, the modification being only a name arising from speech while the truth is that it is just clay.

**vikāra** modification, manifestation, development, change Ś suggests that the change is only nominal. vāg-ālambara-mātram nāmaṇa kevalam na vikāro nāma vāstv astu, paramārthato mṛtyukṣa eva mṛtyukṣa tu satyam vāstv astu. Ś. The Upanisad suggests that all modifications are based on the reality of clay and not that change rests simply on a word, that it is a mere name.

5 yathā, saunya, ekena loha-maninā sarvam lohamayam viṣṇālam syāt, vācārambhānam vikāro nāma-dheyam lohamāry eva satyam

5. Just as, my dear, by one nugget of gold, all that is made of gold becomes known, the modification being only a name arising from speech, while the truth is that it is just gold.

by one nugget of gold suvarna-pindena. Ś loha originally meant iron or copper but later is used for gold or any metal

6. yathā, saunya, ekena nakha-mārytanena sarvam kārṣṇāyam viṣṇālam syāt, vācārambhānam vikāro nāma-dheyam kṛṣṇāyam ity eva satyam, evaṁ, saunya, sa ādeśo bhavatiḥ

6. Just as, my dear, by one pair of nail scissors all that is made of iron becomes known, the modification being only a name arising from speech while the truth is that it is just iron: thus, my dear, is that teaching.

7 na navān bhagavantas ita etad avedītah, yadd hy etad avedītah, katham me nātakṣyan iti bhagavams iti eva me tadd brahīv iti, tathā, saunya, iti hovāca

7. ‘Verily, those venerable men did not know this; for if they had known it, why would they not have told it to me? Venerable Sir, please tell me that,’ ‘So be it, my dear,’ said he.

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**Section 2**

**THE PRIMACY OF BEING**

1 sad eva, saunya, idam agra āśīd ekam evādītīyam, tadd haika āhuh, asad evad agra āśīd ekam evādītīyam, tasmād āsataḥ saj jāyata

1. In the beginning, my dear, this was Being alone, one
only without a second Some people say ‘in the beginning this was non-being alone, one only, without a second From that non-being, being was produced ’

\textit{sad} being

\textit{eva} without any limitation or \textit{ujādhi}

\textit{idam} this, the universe of name and form, the world of manifestation Prior to manifestation this world was pure being

\textit{One only without a second} There is no second to it There is no other object than being  \textit{nāsyā dvitiyam vāsīo antaram vidyata ity advitiyam}

\textit{Ś} See T\textsc{u} II 7, C\textsc{u} III 19 i

The logical priority of \textit{Brahman} to the world is brought out by the statement that Being alone was this in the beginning

See \textit{Mātrī}, VI 17

Cp. \textit{Pañcādotsā}, I 19

\textit{idam sarvam} \textit{puruṣa} \textit{sṛṣṭe ekam evādvitiyakam}

\textit{sad evāsīn} \textit{nāma-rūpe nāstām iti āruner vacah}

‘Previous to creation all this was being, one only without a second Name and form were not this is the statement of the son of Aruna.’

He does not have ‘being’ as other things have being He is his own being Being is, is God Being is above all conceptions and conceptual differentiations It is prior to all things All other things are from being, live in it and end in it What is other than being is nothing

According to Indian logic, there are four kinds of non-existence or \textit{abhāva} There is absolute non-existence or \textit{atyantabhāva} anything self-contradictory like the barren woman’s son, \textit{vandhyāputra}, is inconceivable and impossible Barrenness and motherhood contradict each other The real excludes self-contradictory non-existence When non-being or \textit{asat} is said to be the root of existence, \textit{asat} does not mean absolute non-existence but only prior or antecedent non-existence or \textit{prāgabhāva} or potential existence The world is non-existent before its production It was existing potentially or as a possibility though not as an actuality Creation is not out of absolute non-existence but out of prior non-existence or the world of possibility This type of non-existence has no beginning but has an end when the possibility is actualised \textit{pradhvaṁsabhāva} is posterior non-existence It is the opposite of prior non-existence It has a beginning but no end When a jar is destroyed, its non-existence begins at the time it is destroyed, but it has no end The mutual exclusiveness of a jar and a cloth, the fact of difference, is indicated by \textit{anyonyabhāva} A is not B A jar is not a cloth See Annambhatta’s \textit{Tarka-saṁgraha} 3

2 \textit{kutas tva khalu, saumya, evam syāt, tis hovāca, katham, asalah saj jāyetetc, sat tva eva, saumya, idam agra āsid ekam evādvitiyam}
2. But how, indeed, my dear, could it be thus? said he, how could being be produced from non-being? On the contrary, my dear, in the beginning this was being alone, one only, without a second

Ā suggests that ekam excludes sajātiya and svagata bhedā and advitiyam excludes vijātiya bhedā

Cp Pañcadasī
yṛksasya svagata-bhedāḥ patra-puṣpa-phaladībhīḥ
yṛksāntarāt sajātiyo vijātiyah śilādītah II. 20.

Svagata-bhedā is internal difference of a tree from its leaves, flowers and fruits Sajātiya difference is that of one tree from other trees Vijātiya is the difference of a tree from rock, etc Brahman is devoid of all these three kinds of difference

3. Tad aiksata, bahu syām prajāyeyeti, tat tejo'sṛjata: tat teja aiksata, bahu syām prajāyeyeti, tad āpo'sṛjata, tasmin yatra kva ca śocati suedate vā śurisah, tejasa eva tad adhy āpo jāyanete.

3. It thought, May I be many, may I grow forth. It sent forth fire That fire thought, May I be many, may I grow forth. It sent forth water. Therefore, whenever a person grieves or perspires, water is produced from the fire (heat).

Aiksata thought literally saw This word indicates that pure being is conscious The reference in all such passages is not to the elements as such, but to the presiding deities

abhimānnyah cetanāḥ devaḥ S B II 1 5 Ś also says that the Highest Lord abiding as the selves of the various elements, produces by his power of thought, the different effects:

paramēṣvara eva tena tena ātmānāḥ avatīṣhamānāḥ abhidhyāyān tam uktāram sṛjate S B II 3 13.

In other Upanisads, space, air and fire are mentioned as successive products

The text, Ś suggests, has no eye to the order of creation for it is only interested in making out that all effects are derived from Being

4. Tā ēpa aiksanta, bahvyah syāma, prajāyemahīti, tā annam asṛjata, tasmin yatra kva ca varsati, tad eva bhūyisham annam bhavati, abhīya eva tad adhy annādyam jāyate.

4. That water thought, May I be many, may I grow forth. It sent forth food Therefore, whenever it rains anywhere then there is abundant food. So food for eating is produced from water alone
Section 3

THREEFOLD DEVELOPMENT

1. teṣām khalv esāṁ bhūtāṇāṁ trīṇy eva bījāṁ bhavanti, āndajam, jīvajam, udhiṣṭam iti

1 Now of these (living) beings there are only three origins, those born from an egg, born from a living being, born from a sprout.

In A U a fourth svēdāja ‘born from heat’ is mentioned in addition to the three mentioned here Cp Atharva Veda, I 12 1

2 seyam devatāksata, hantāham mās tvre devata anena jīvenā ’bhunā’ nupraviśya naṁ-rūpe vyākarāvanīti

2 That divinity thought, ‘Well, let me enter into these three divinities by means of this living self and let me then develop names and forms

devatā—literally divinity It means being By the union of sat or Being with the three elements of fire, water and earth, all the varied manifestations of the world are produced In relation to the three elements which are called devatās, sat is called para devatā, highest being Sat is primary being Tejas is its first product Out of tejas water is produced, and out of water food Sat penetrates into these three as their inner soul, and by mixing them up makes each of them threefold The red colour of fire is the colour of tejas, the white of āpas and the black of anna the three are the truth and their differentiations are derived from vāc, vācārambhānam So long as vāc does not differentiate, the three colours form a unity M Senart thinks that the three rūpas are derived from the three cosmic spheres. S argues that this development does not affect the Absolute Reality He points out that the modifications of the world are real in so far as they participate in the nature of absolute reality and unreal in themselves sarvam ca nāma-rūpādi sadātmānamavva satyaṁ vikāra-jālam svataś anṛtam eva S Again, sadātmānam sarva-gyavahārānmān sarva-vikārānam ca satyaṁvam salo’nyatevavvātavam Ś

3 tāsām truvrtam truvrtam ekakām haravānīti, seyam devatāmās tvre devatā anenava jīvenā ’bhunā’ nupraviśya naṁ-rūpe vyākarot

3 ‘Let me make each one of the three threefold’ The divinity entered into those three divinities by means of the living self and developed names and forms

4 tāsām truvrtam truvrtam ekakām akarot, yathā tu khalu
It made each of these threefold and how these three divinities become each of them threefold, that learn from me now, my dear.

Section 4

THREEFOLD DEVELOPMENT—continued

1. *yad agne rohitam rūpam tejasas tad rūpam, yac chuklani tad apām, yat kṛṣṇani tad annasya apāgad agner agnītaṃ; vācārambhāṇam vikāro nāma-dheyam, trīṇi rūpāṇīty eva satyam.*

1 Whatever red form fire has it is the form of heat, whatever (is) white (is the form) of water. Whatever (is) dark (it is the form of) earth Thus vanishes the quality of fire from fire, the modification being only a name arising from speech while the truth is that it is only the three forms

2. *yad ādityasya rohitam rūpam tejasas tad rūpam, yac chuklani tad apām, yat kṛṣṇani tad annasya. apāgad ādityād ādityatvam; vācārambhāṇam vikāro nāma-dheyam, trīṇi rūpāṇīty eva satyam.*

2 Whatever red form the sun has it is the form of heat, whatever (is) white (it is the form) of water Whatever (is) dark (it is the form) of earth. Thus vanishes the quality of the sun from the sun, the modification being only a name arising from speech while the truth is that it is only the three forms.

3. *yac candramaso rohitam rūpam tejasas tad rūpam, yac chuklani tad apām, yat kṛṣṇani tad annasya apāgac candrāc candratvam; vācārambhāṇam vikāro nāma-dheyam, trīṇi rūpāṇīty eva satyam.*

3 Whatever red form the moon has it is the form of heat, whatever (is) white (it is the form) of water. Whatever (is) dark (it is the form) of earth. Thus vanishes the quality of the moon from the moon, the modification being only a name arising from speech while the truth is that it is only the three forms

4. *yād vidyuto rohitam rūpam tejasas tad rūpam, yac chuklani tad apām, yat kṛṣṇani tad annasya. apāgad vidyuto vidyutvam; vācārambhāṇam vikāro nāma-dheyam, trīṇi rūpāṇīty eva satyam.*
4. Whatever red form the lightning has it is the form of heat, whatever (is) white, (it is the form) of water Whatever (is) dark (it is the form) of earth Thus vanishes the quality of lightning from the lightning, the modification being only a name arising from speech, while the truth is that it is only the three forms

All things are ultimately modifications of pure being sarvasya sad vikaratvāḥ The primordial being becomes three deities, fire, water and earth The doctrine of triṃurti-karana, by which each of the three original elements, fire, water and earth is to be regarded as being divided into two equal portions, of which one half is kept intact and the other half is divided into two equal parts, the two quarters of the two other elements in combination with the one half of the original element This view is the basis of the doctrine of pāničkarana of the later Vedānta Anaxagoras affirms that there is a portion of everything in everything

The three colours are taken over by the Sāṃkhya system to correspond to the three gunas, sattva, rajas and tamas

5 etadā ha sma vart tad vedvāmsa āhuh pūrve mahāśālā mahā-śrotreyāḥ na no’dya kaścana aśrutam, amatam, avyāhiḥ, udāharasyatiḥ hy ebhyo vidāmcaṅkṛuh

5 Verily it was just this that the great householders and great students of sacred wisdom knew when they said of old ‘no one now will mention to us what we have not heard, what we have not perceived, what we have not thought’ For from these (three forms) they knew everything

6 yad u rohitaṃ vaśīhūd iti tejasas tad rūpam iti tad vidām caṅkṛuh, yad u śuklam vaśīhūd ity apām rūpam iti tad vidām caṅkṛuh, yad u krṣnam vaśīhūd ity annasya rūpam iti tad vidām caṅkṛuh

6 They knew that whatever appeared red was of the form of heat, they knew that whatever appeared white was of the form of water, they knew that whatever appeared dark was of the form of earth

7 yad avyāhiḥ ity etāśāṃ eva devataḥ samāsah, iti tad vidāmcaṅkṛuh, yathā nu khalu, saumya, mās tāsro devatāḥ pruṣam prāpya truvī truvī ekākā bhavati, tan me vyānāhīti

7 They knew that whatever appeared unintelligible is a combination of just these three divinities Verily, my dear, learn from me how each of these three divinities when they reach the human, becomes threefold.
ILLUSTRATIONS OF THREOFOLD NATURE

1. annam aśtām tredhā vidhīyate, tasya yah sīhavistho dātus
tat āpurīsam bhavati, yo mādhyamas tān māṁsas, yoṁsthas tān
manah

1. Food when eaten becomes threefold, its coarsest portion
becomes the faeces; its middle (portion) flesh and its subtlest
(portion) mind

Ś argues that mind being fed by food is material, elemental and
not impartible and eternal
annopacitavān manaso bhautikatvam eva, na vaiśesika-tantro-
ta-laksanam mtyam nivavayavam ceti grhyate.

2. āpah pīlas tredhā vidhīyate, tāsāṁ yah sīhavistho dātus tan
mūram bhavati, yo mādhyamas tāl lohtam, yoṁsthaḥ sa pṛānāḥ.

2. Water when drunk becomes threefold, its coarsest portion
becomes the urine; its middle (portion) the blood, its subtlest
(portion) the breath

3. tejośtaṁ tredhā vidhīyate, tasya yah sīhavistho dātus tād
āsthi bhavati, yo mādhyamah sa māyā, yoṁsthaḥ sa vāk

3. Heat when eaten becomes threefold, its coarsest portion
becomes bone, its middle (portion) marrow, its subtlest (portion)
speech

We eat heat, in the shape of oil, butter, etc Ś: taīla-ghṛtāṁ-
bhakṣitam

4. annamayan hi, saunyā, manah, āpomayah pṛānāḥ, tejo-
mayi vāg ṛtī, bhūya eva mā bhagavān vyāāpayatv ṛtī; tathā
saunya, ṛtī hovāca.

4. Thus, my dear, mind consists of food, breath consists of
water and speech consists of heat ‘Please, Venerable Sir,
instruct me still more ’ So be it, my dear, said he

Everything is threefold and so all the three elements exist in
everything sarvasya triṣṇi-ṛṣṭa-tvāt sarvatra sarvopāpatteḥ Ś
Section 6

ILLUSTRATIONS—continued

1. dadhnah, saumya, maithyamāṇasya yo’nma, sa ūrdhvah samudīsati, tat sarvān bhavati
   1. Of the curd, my dear, when churned, that which is subtle moves upwards, it becomes butter

2. evam eva khālu, saumya, anuṣyāṣyamāṇasya yo’nma, sa ūrdhvah samudīsati, tann mano bhavati
   2. In the same manner, my dear, of the food that is eaten, that which is subtle moves upwards, it becomes mind

3. āpām, saumya, piyamāṇānām yo’nma, sa ūrdhvah samudīsati, sa praṇo bhavati
   3. Of the water, my dear, that is drunk, that which is subtle moves upwards, it becomes breath

4. tejasah saumya aṣyamāṇasya yo’nma, sa ūrdhvah samudīsati, sa vāg bhavati
   4. Of the heat, my dear, that is eaten, that which is subtle moves upwards, it becomes speech

5. annamayaṁ hi, saumya, manah, āpomayah praṇah, tejomayī vāg iti bhūya eva ma, bhagavan, vyāṭayaṁ iti, tathā, saumya, iti hovaṁ.
   5. Thus, my dear, mind consists of food, breath consists of water, speech consists of heat ‘Please, Venerable Sir, instruct me still more’ So be it, my dear, said he

Section 7

IMPORTANCE OF PHYSICAL NEEDS

1. sōdaśa-kalah, saumya, purusah, pañcadasāhāṁ mā’tih, kamam āpah pība, āpomayah praṇo na pībato vucchetsyata iti
   1. A person, my dear, consists of sixteen parts For fifteen days do not eat (any food), drink water at (your) will Breath which consists of water will not be cut off from one who drinks water

2. sa ha pañcadasāhāṁ nā’sa atha hamam upasasāda, kim
VI. 7 6. Chandogya Upaniṣad 455

brahmī bho iti, rcaḥ, saumya, yajūmi śāmāṇīt, sa hovāca, na vai mā pratiḥbhānti bho iti.

2. Then for fifteen days he did not eat (any food), and then he approached him saying, ‘What, sir, shall I say?’ ‘The Rg. verses, my dear, the Yajus formulas and the Śāman chants.’

He replied, ‘They do not occur to me, Sir.’

3. tam hovāca, yathā, saumya, mahato’bhyaḥatasyaiko’ngāraḥ khadyota-mātrah pariśtalah syāt, tena tato’pi na bahu dāheī, evam, saumya, te sodāśānām kalānām ekā kalā’tuṣṭā syāt, tayantarhi vedān nānubhavastī, aśāna, atha me vyādasyastī.

3. He said to him, ‘Just as, my dear, of a great lighted fire, a single coal of the size of a firefly may be left which would not thereafter burn much, even so, my dear, of your sixteen parts only one part is left and so with it you do not apprehend (remember) the Vedas. Eat. Then you will understand me.’

4. sa hāsa, atha hainam upasādā, tam ha yat him ca paṭracoča savam ha pratpade.

4. Then he ate and approached him (his father). Then whatsoever he asked him, he answered it all.

5. tam hovāca, yathā, saumya, mahato’bhyaḥatasyaikam angāram khadyota-mātram pariśtalam tam āntak upasamādhāyā puraṇavaiyat, tena tato’pi bahu dāheī.

5. To him he then said, ‘Just as, my dear, of a great lighted fire if a single coal of the size of a firefly is left, and made to blaze up by covering it with straw and with it the fire would thereafter burn much.

6. evam, saumya, te sodāśānām kalānām ekā kalā’tuṣṭā bhūt, sa’menopasamāḥtā prājvālī, tayā etarhi vedān anubhavasti anna mayaṁ hi, saumya, manah, ājñamayāḥ prañyah, tejomayāḥ vāg uδ tadd haṣya viṣayāv iti.

6. So, my dear, of your sixteen parts only one part was left, and that, when covered with food, blazed up. With it you now apprehend the Vedas. For, my dear, the mind consists of food, the breath consists of water and speech consists of heat. Then he understood what he said; he understood it.

In some texts the following verse is found.

pāicoṇḍrīasya purusasya yad eva syād anāvrtam
laṁ aṣya prañāh śravati dṛṣṭeḥ pādād ivodakam

‘When the (mind of the) person consisting of the five senses is not
supported by food, then his intelligence goes away, even as the water flows away from the mouth of a leathern bag `anāvptam' unprotected, uncovered by food

Section 8
CONCERNING SLEEP, HUNGER AND THIRST AND DYING

1. uddālako hāruniḥ svetaketum putram uvāca, svapnāntam me, saumya, vijayāhitā, yatraśat purusah svāpti nāma, salā, saumya, tadā sampanno bhavati, svam apiḥo bhavati, tasmād enam svapīṭty ācaksate, saṁ hy apiḥo bhavati

1. Then Uddālaka Aruni said to his son, Śvetaketu, Learn from me, my dear, the true nature of sleep When a person here sleeps, as it is called, then, my dear, he has reached pure being He has gone to his own Therefore they say he sleeps for he has gone to his own

svapnānta true nature of sleep, literally the end of the dream S interprets it as the central portion of the dream vision: svapnāntam svapna-madhyam suṣuptam S In the condition of deep sleep, personal consciousness subsides and the self is said to be absorbed in the Highest Self Speech, mind and the senses rest. Only the breath is active The jīva, the living soul returns for a while to the deeper self in order to recover from the fatigue

In dreamless sleep, buddhi or understanding remains in a potential condition and becomes active in the dream and waking states SB II 3 31.

2 sa yathā śākunā śūtreṇa prabaddho āśām āśām paitvāntyātṛayatanam alabhāvā bandhanam evopāśrayate, evam eva khalu, saumya, tan mano āśām āśām paitvāntyātṛayatanam alabhāvā prānam evopāśrayate, prāna-bandhanam hi, saumya, mana iti.

2. Just as a bird tied by a string, after flying in various directions without finding a resting-place elsewhere settles down (at last) at the place where it is bound, so also the mind, my dear, after flying in various directions without finding a resting-place elsewhere settles down in breath, for the mind, my dear, is bound to breath

The organic nature of the relationship between mind and life is
brought out here. The mental, while it transcends the vital, arises out of the vital and is rooted in it.

3. asanā-prpāseme, saumya, viṣānīhi, yatracitāt puruso aśśisati nāma, āpa eva tad āśīlam nayante tad yathā gonaśyo śvanāyah purusānāya iti, evam tad āpa ācāksate śanāyate, tatratacitāh utpātīta, saumya, viṣānīhi, nāmā anūlam bhavasyatin.

3. Learn from me, my dear, what hunger and thirst are. When a person here is hungry, as it is called, water only is leading (carrying away) what has been eaten (by him). So as they speak of a leader of cows, a leader of horses, a leader of men, so they speak of water as the leader (or carrier of food). On this, my dear, understand that this (body) is an offshoot which has sprung up, for it could not be without a root.

The person is hungry because whatever he eats is quickly digested.

4. tasya kva mūlam syād anyatraṃnāti, evam eva khalu, saumya, annena śun gyapō mūlam anvicca, adbhuh, saumya, śun gena tejo mūlam anvicca, tejasā, saumya, śun gena san mūlam anviccha, san mūlaḥ, saumya, māh sarvāh praṇāḥ sad-āyatanāḥ, sat-praśīthah.

4. And what else could its root be than food? And in the same manner, my dear, with food as an offshoot, seek for water as the root, with water, my dear, as an offshoot, seek for heat as the root; with heat, my dear, as an offshoot, seek for Being as its root. All these creatures, my dear, have their root in Being. They have Being as their abode, Being as their support.

Being is the ultimate root of the whole universe.

5. atiha yatracitāt puruṣaḥ prpāsati nāma, teja eva tat pītām nayate, tad yathā gonaśyo śvanāyah purusānāya iti, evam tathā ācaśita udāyati, tatratacitā eva śungam utpātīta, saumya, viṣānīhi nāmā anuśām bhavasyatin.

5. Now when a person here is thirsty, as it is called, heat only is leading (or carrying off) what has been drunk (by him). So as they speak of a leader of cows, a leader of horses, a leader of men so one speaks of heat as the leader of water. On this my dear, understand that this (body) is an offshoot which has sprung up, for it could not be without a root.

6. tasya kva mūlam syād anyatra adbhuh, adbhuh, saumya, śun gena tejo mūlam anvicca, tejasā, saumya, śun gena san mūlam anviccha; san mūlaḥ, saumya, māh sarvāh praṇāḥ sad-āyatanāḥ,
satpratishthāḥ, yathā mu khalu, saunya, mās tisro devatāḥ purusam
prāpya tvrti tvrudekastā bhavatī, tad uttam eva
bhavatī, asya, saunya, purusasya prayato vān manasi samādyate,
manah prāne, prānas tejasā, tejah parasyām devatāyām

6 And what else could its root be than water? With water, my dear, as an offshoot, seek for heat as the root, with heat, my dear, as an offshoot, seek for Being as the root All these creatures, my dear, have their root in Being They have Being as their abode, Being as their support But how, verily, my dear, each of these three divinities, on reaching the human, becomes threefold has already been said: When, my dear, a person departs from hence, his speech merges in his mind, his mind on his breath, his breath in heat and heat in the highest divinity

From Pure Being arises fire, from fire water and from water earth In speech the element of fire predominates, in life-breath the element of water, in mind the element of earth When a person deceases, his speech is merged in the mind His voice fails though his mind continues to function When the mind merges in life, the mental activity ceases When life merges in heat, when we are in doubt about a man's condition, whether he is alive or dead, we feel the body If it is warm, he is alive, if not he is dead Fire is then taken up in the highest Being If we depart from this life with our thoughts merged in the Supreme we reach Pure Being, otherwise, we enter the world of becoming

7. sa ya eso'nma astad ātmyam idam sarvam, tat satyam, sa ātmā tat tvam asti, svetaketu, iti, bhīyā eva mā, bhagavān,
vyāñāpayatu iti, tathā, saunya, iti hovāca

7. That which is the subtle essence (the root of all) this whole world has for its self That is the true That is the self That art thou, Svetaketu 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he
tat tvam asti: that art thou This famous text emphasises the divine nature of the human soul, the need to discriminate between the essential self and the accidents with which it is confused and the fetters by which it is bound He who knows only what is of the body or mind knows the things that may be his but not himself The text 'That art thou' applies to the inward person, antah purisa, and not to the empirical soul with its name and family descent

'What I am, that is he, what he is, that am I'

See Aitareya Aranyaka, II 2 4 6

V1 5 1-4
Jābīla Upaniṣad has the following: tvam āham asmi bhagavo devate āham vā tvam āsi. 'I am thou, O great God, and thou art I.'

R interprets tat tvam āsi as affirming that the principle of God is common to both the universe and the individual. That means God having the entire universe as his body, thou means God having the individual soul as his body. The principle of God is common to both.

In the Jaiminiya Upaniṣad Brāhmaṇa (III. 14. 1–5) when the deceased reaches the Sun-door, the question is asked, Who art thou? If he answers by a personal or a family name, he is subject to the law of karma. If he responds 'Who I am (is) the light thou (art). As such have I come to thee, the heavenly light.' Prajā-pāti replies: 'Who thou art, that same am I; who I am that same art thou. Enter in.'

Rāmi speaks to us of the man who knocked at his friend's door and was asked, 'Who art thou?' He answered 'I.' 'Begone,' said his friend. After a year's suffering and separation he came and knocked again, and when asked the same question, replied, 'It is Thou art at the door,' and received the reply, 'Since thou art I, come in, O myself.' Mathnavi, I. 3056–3065

Section 9

THE INDWELLING SPIRIT

1 yathā, saumya, madhu madhukṛto nististhanti, nānāyānāṁ vṛṣaṁ rasaṁ samavāhāram ekatāṁ rasaṁ gamayanti.

Just as, my dear, the bees prepare honey by collecting the essences (juices) of different trees and reducing them into one essence.

The son's difficulty is anticipated. If creatures reach Pure Being every day when they fall into sleep, how is it that they do not know that they attain that condition every day?

2 te yathā tatra na vivekaṁ labhante, amusyāhaṁ vṛṣasya rasō smi, amusyāhaṁ vṛṣasya rasoṃśti, evam eva khalu, saumya, vṛṣā sarvāḥ praṇāḥ sati sampaḍya na viduḥ, sati sampaḍyaṁmahā uḥ.

And as these (juices) possess no discrimination (so that they might say) 'I am the essence of this tree, I am the essence of that tree,' even so, indeed, my dear, all these creatures though they reach Being do not know that they have reached the Being.
Whatever they are in this world, tiger or lion or wolf or boar or worm or fly or gnat or mosquito, that they become

In other words, as they reach Pure Being without being conscious of it they return to their special forms

That which is the subtle essence, this whole world has for its self. That is the true self. That art thou, Śvetaketu 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he

Section 10

THE INDWELLING SPIRIT—continued

These rivers, my dear, flow the eastern toward the east, the western toward the west. They go just from sea to sea. They become the sea itself. Just as these rivers while there do not know 'I am this one,' 'I am that one,'

from sea to sea the clouds lift up the water from the sea to the sky and send it back as rain to the sea

In the same manner, my dear, all these creatures even though they have come forth from Being do not know that 'we have come forth from Being.' Whatever they are in this world, tiger or lion or wolf or boar or worm or fly or gnat or mosquito that they become

sa eso'nma atad ātryam idam sarvam, tat satyam, sa ātmā,
3-7. That which is the subtle essence, this whole world has for its self. That is the true. That is the self. That is thou, Śvetaketu 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

Section II

THE INDWELLING SPIRIT—continued

1. **asya, saumya, mahato vrksasya yo mūle’bhyāhanyāt, jīvan sravet; yo madhye’bhyāhanyāt, jīvan sravet yo’gre’bhyāhanyāt, jīvan sravet sa esa jīvenā’tmanānupradhūtah žepe’iyamāno modamānas tuśhāt.**

   1. Of this mighty tree, my dear, if someone should strike at the root it would bleed but still live if someone should strike at the middle, it would bleed but still live. If someone should strike at the top, it would bleed but still live. Being pervaded by its living self, it stands firm, drinking in its moisture (which nourishes it) and rejoicing.

2. **asya yad ekāh śākhām jīvo jahāḥ, atha sā śusyati, avstiyām jahāḥ, atha sā śusyati, trīyām jahāḥ, atha sā śusyati, sarvaṁ jahāḥ sarvāḥ śusyati, evam eva khalu, saumya, vādhi iti hovāca.**

2. If the life leaves one branch of it, then it dries up; if it leaves a second, then that dries up; if it leaves a third, then that dries up. If it leaves the whole, the whole dries up. Even so, indeed, my dear, understand,' said he.

According to this view trees are not insentient cetanāvantatāḥ sthāvarāḥ.

3. **jīvāpetam vāva kileḍam mṛyate, na jīvo mṛyata iti, sa ya eṣo nimmā astad ātmyam idam sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti, bhīya eva mā, bhagavān, vijñāpayatu iti, tathā, saumya, iti hovāca**

3. Verily, indeed, this body dies, when deprived of the living self, the living self does not die. That which is the subtle essence this whole world has for its self. That is the true. That is the self. That art thou, Śvetaketu 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.
ILLUSTRATIONS OF THE NYAGRODA TREE

1 nyagrodha-phalam ata āhare, idam, bhagavan, iti, bhīndādhīti, bhinnam, bhagavah, iti, kim atra paśyasīte, anyya venumā dhānāh, bhagavah, iti, āsām angaikām bhīndūhīti; bhinnā, bhagavah, iti; kim atra paśyasīte, na kim caṇa, bhagavah, iti

1 'Bring hither a fruit of that nyagrodha tree' 'Here it is, Venerable Sir' 'Break it' 'It is broken, Venerable Sir' 'What do you see there?' 'These extremely fine seeds, Venerable Sir' 'Of these, please break one' 'It is broken, Venerable Sir' 'What do you see there?' 'Nothing at all, Venerable Sir'

The teacher explains how the world which has name and form arises from Pure Being which is subtle and does not possess name and form

2 tam hovāca yam var, saunyā, etam ammānām na māhālayase, etasya var, saunyā, eso'nmāna evam mahān nyagrodhas tisthat śraddhatsva, saunyā

2 Then he said to him, 'My dear, that subtle essence which you do not perceive, verily, my dear, from that very essence this great nyagrodha tree exists. Believe me, my dear.

The lesson of the illustration is that the cosmic process with its names and forms arises from the subtle essence of Pure Being, sata evānām na sthūlam nāma-vipaśyāt kāryam jagad utpannam

3 sa ya eso'nmā, atad āttvar varam sarvan, tat satyam, sa ātmā, tat tvam asi, svetaketoto, iti, bhūya eva mā, bhagavān, vyā-payaive iti, tathā, saunya, iti, hovāca

3 That which is the subtle essence, this whole world has for its self. That is the true. That is the self. That art thou. Svetaketu 'Please, Venerable Sir, instruct me still further' 'So be it, my dear,' said he.

SECTION 13

ILLUSTRATION OF SALT AND WATER

1 lavanam etad udake-vadāhāya, atha mā prātar upasūdathā iti, sa ha tathā caḥāra, tam hovāca: yad dosā lavanam udake-
1. Place this salt in the water and come to me in the morning. Then he did so. Then he said to him, 'That salt you placed in the water last evening, please bring it hither.' Having looked for it he found it not, as it was completely dissolved.

This section attempts an answer to the difficulty that if Pure Being is the essence of all that exists, why it is not perceived.

2. "Please take a sip of it from this end." He said, 'How is it?' 'Salt.' 'Take a sip from the middle. How is it?' 'Salt.' 'Take a sip from the other end. How is it?' 'Salt!' 'Throw it away and come to me.' He did so. It is always the same. Then he said to him, 'Verily, indeed, my dear, you do not perceive Pure Being here. Verily, indeed, it is here.'

As we are able to perceive salt in the water though not by means of touch and sight even so we will be able to perceive Pure Being by other means, upāyāntarēṇa, though it is not obvious to our senses

3. That which is the subtle essence this whole world has for its self. That is the true self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he

Section 14

THE NEED FOR A TEACHER

1. yathā, saunya, purusam gandhārebhyyo'bhinnādāhāksam āntya tam taitītyane visṛjey, sa yathā tatra prāṇ vodan vātharēn vā pratyāntābhinnādāhākṣa āntio'bhinnādāhākso visṛṣṭah.
1 Just as, my dear, one might lead a person away from the Gandhāras with his eyes bandaged and abandon him in a place where there are no human beings, and just as that person would shout towards the east or the north or the south or the west, 'I have been led here with my eyes bandaged, I have been left here with my eyes bandaged.'

2 ācāryavān one who has a teacher See Katha II 8
Bhīṣma says (to Yudhisthira) that the preceptor is superior even to the father or the mother
gurur gāryān pūtra mātrāk caṁ mb Mahā Śāntis Parva, 108 17

A teacher is regarded as being as essential as the remover of a bandage of a blindfolded man who wishes to find his way home. On several occasions Yājñavalkya teaches persons such as his wife informally and without insisting on prior initiation. Āsvapati teaches the Brāhmaṇas who come to him freely.

Ś makes out that our real home is sat or Being. Our eyes are bandaged with desires for worldly possessions which blind us. When we suddenly meet a person who knows the Self, whose own bonds have been broken, when he points the way, we feel that we are not mere creatures of the world but we belong to the ultimate reality. We are released, according to Ś, when the body reared by our past

1 Alexander was one day asked, 'Why do you show greater respect and reverence to your instructor than you do to your father?' He answered, 'From my teacher I obtain life eternal, and from my father a pensiable existence. Moreover, my father brought me down from heaven to earth but Aristotle has raised me from earth to heaven.' History of the Early Kings of Persia, by Mir Khwand, E T by David Shea (1832), p 423 According to Plutarch, 'Aristotle was the man Alexander admired in his younger years and as he himself averred, he had no less affection for him that for his own father, from the one he derived the blessing of life, from the other the blessing of a good life.'
deeds falls off. While the deeds performed after the attainment of saving knowledge do not bind us, those acts which have resulted in this embodiment have to exhaust their consequences.

3. sa ya eso’nimā aitad ātmyam īdān śarvam, tat satyam, sa āmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijnīpayato iti; tathā, saumya, ut hovaca.

3. That which is the subtle essence this whole world has for its self. That is the true. That is the self. That art thou Śvetaketu 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

Section 15

THE ORDER OF MERGENCE

1. purusam, saumya, utopāpinah jnātayah paryupāsate, jñānāśi mām, jñānāśi mām iti; tasya yāvan na vān manasi sampādyate, manah prāne, prānah tejasī, tejah parasyām devatāyām, tāsvi jānāt.

1. Also, my dear, around a sick (dying) person his relatives gather and ask, 'Do you know me?' 'Do you know me?' So long as his voice is not merged in mind, mind in breath, breath in heat and heat in the highest deity, so long he knows (them).

2. aitā, yadā’sya vān manasi sampādyate, manah prāve, prāṇas tejasī, tejah parasyām devatāyām, aitā na jānāt.

2. Then when his voice is merged in mind, his mind in heat, and heat in the highest deity, then he does not know (them).

See VI. 8. 6.

Both those who know the truth and those who do not know the truth reach the ultimate Reality at death. The former do not return to embodied life while the latter do.

Śōdenies that he who knows passes at death through the artery of the head to the sun and then to the Real. At death he reaches the Real straight.

3. sa ya eso’nimā aitad ātmyam īdān śarvam, tat satyam, sa āmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijnīpayato iti; tathā, saumya, ut hovaca.

3. That which is the subtle essence this whole world has for
its self. That is the true. That is the self. That art thou, Svetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it,' said he.

**Section 16**

**ILLUSTRATION OF THE ORDEAL**

1. **purusam, saumya, utsa hasta-grhītam ānayanti, ṛṣiḥ āraśśī, steyam aṁkārśī, ṛṣaśum asmay ātāpata it; sa yāṛi tasya karī bhavati, tata evāntrit ātmāṁām kurute, saṁyabhisandho'nri-nā'tmānāṁ antardhāya ṛṣaśum taḥtam pratīgrhṇāti, sa dāhyate'thā hanyate**

1. Also, my dear, they lead up a man seized by the hand, saying, 'He has stolen, he has committed a theft, heat the axe for him.' If he is the doer thereof (i.e., if he has committed the theft) then he makes himself untrue (a liar). Being given to untruth, covering himself by untruth he takes hold of the heated axe and is burnt. Then he is killed.

At the time of this Upanisad belief in ordeals should have prevailed. The guilty man is burnt and killed by grasping the heated axe while the innocent man is not affected by grasping it. So also the knower is not repelled by the Real while the non-knower returns to embodied life.

This passage gives an illustration to indicate how he who knows, when he reaches the Real, does not return to embodied life, while he who does not know, when he reaches the Real returns.

2. **atha yādi tasyākārtā bhavati, tata eva satyam ātmānam kurute, sa satyābhisandhah satyenātmānam antardhāya ṛṣaśum taḥtam pratīgrhṇāti, sa na dāhyate, atha mucyate**

2. But if he is not the doer thereof, thereupon he makes himself true. Being given to truth, covering himself by truth, he takes hold of the heated axe he is not burnt. Then he is released.

It is a universal principle that the truth will make us free.

*John VIII* 32 Truth is not merely theoretical but practical. *yathā vadā tathā kārti.* Devas and Asuras are distinguished by their respective adherence to truth and untruth.

3. **sa yathā tatra nā dāhyeta atiḥ ātmyam idam sarvan, tat**
And as in this case he would not be burnt, thus has all this that for its self. That is the true That is the self. That art thou, Svetaketu. Then he understood it from him, yea, he understood.

Madhva makes the text read, *atat tvam asi*—Thou art not that, and argues that these passages aim at establishing the difference between the individual and the Universal Self.
CHAPTER VII

Section 1

SANATKUMĀRA'S INSTRUCTION TO NĀRADA
PROGRESSIVE WORSHIP OF BRAHMAN NAME

1. adhihi, bhagavah, iti hopasadā sanatkumāram nāradah, tam hovāca yad veṣṭha tena mōpaśīda, tatas ta īrdhavam vakṣyāmīti, sa hovāca

Nārada approached Sanatkumāra and said, 'Teach me, Venerable Sir.' He said, 'Come to me with (tell me) what you know. Then I will teach you what is beyond that.'

See T U III

The story is introduced to show that the supreme good cannot be accomplished without a knowledge of the Self niraiśayā-prāpti-sādhananāvam ātma-vidyāyā Ś

Nārada is he who gives the knowledge of the Supreme Self, according to Sabda-kalpa-druma nāram dadāh ut nāradah, nāram param-ātma-visayakam ēṇānam

Sanatkumāra is represented in Indian tradition as the eternal child Brahma-avatāra Purāṇa makes out that he is eternally a child of five years, who did not undergo the usual sanskāras, a pupil of the very God, Nārāyana, vayāsa paśca-hāyaṇah, acūdo amūpavitas ca veda-sandhyā-viśayakah yasya nārāyano guruh

Harvanāsā confirms this view 'Know me only to be a child just as I was born and so the name sanatkumāra was given to me'
yathotpannas tathavāham kumāra iti ndālu māṃ, tasmāi sanatkumārāt māṃ aitān me pratiṣṭhitam

The learned Nārada goes to the unlearned Sanatkumāra for instruction. For self-realisation, practice of virtue and love to all creation are necessary more than scriptural lore Vāmana Purāṇa makes out that Sanatkumāra is the son of virtue by the wife of non-violence
dharmasya bhāryāhmsākhyā, tasyāṃ putra-catustāyam yestāḥ saṇatkumāro' bhūt

2. rgvedam, bhagavah, adhyemi, yajurvedam sānavedam, athavānām caturtham, ithubāśa-purānam pāñcamam, vedānām vedam, pītvām, rāśīm, davan, māhām, vākovākyam, ekāyanam, devavādyām, brahma-vādyām, bhūta-vādyām, ksatra-vādyām, naḥsattrā-vādyām, sarpa-devayana-vādyām, etat, bhagavah, adhyemi

2. Venerable Sir, I know the Rg Veda, the Yajur Veda, the Sāma Veda, Atharvāṇa as the fourth (Veda), the epic and the
ancient lore as the fifth, the Veda of the Vedas (i.e. grammar),
propitiation of the Fathers, the science of numbers
(mathematics), the science of portents, the science of time
(chronoilogy), logic, ethics and politics. the science of the gods,
the science of sacred knowledge, the science of elemental spirits,
the science of weapons, astronomy, the science of serpents and
the fine arts. This, Venerable Sir, I know.

deca-vidya: nirukta or exegetics. S; science of the worship of gods. R.

3. so'ham, bhagavā, mantra-vidyāś. in tīma-viśįt. śruti: ṛvṛyena bhūya-
dārād-āpābhīyah, tatā cāvati dhāma-vid ī śī; so'ham, bhagavā, soāra,
tan mā bhagavā, ekāṇa pāranī tāravati īī; tad kuģācā yad aha bhī cāvati
dāyā, sūyā, āyā, nāmaśrīlē.

3. But, Venerable Sir, I am only like one knowing the words
and not a knower of Self. It has been heard by me from those
like you that he who knows the Self crosses over sorrow. Such
a sorrowing one am I. Venerable Sir. Do you. Venerable Sir,
help me to cross over to the other side of sorrow. To him he
then said, 'Verily, whatever you have here learned is only a
name'

4. nāma tā ṛg-vedo yajur-vedaḥ sāma-vedaḥ aitara-vedaḥ ca parītha
śīlās-praśūraḥ paścama vedānām vedāḥ pīryo rāśī tātvā, niākā
sīlaśīyaṃ, ekāṇa, yajur-vidyā, brahma-vidyā, bhūya-vidyā,
keśa-vidyā, nākeśa-vidyā, sarpa-āyana-vidyā, nāmaśrīlē,
nāmopāśrīlē.

4. Verily, a name is Ṛgveda (so also) Yajur Veda, Sāma Veda,
Aitara-veda as the fourth, the epic and the ancient lore as the
fifth, the Veda of the Vedas, propitiation of the fathers, the
science of numbers, the science of portents, the science of time,
logic, ethics and politics, the science of gods, the science of
weapons, the science of serpents and the fine arts. All this is
mere name. Meditate on the name.

5. sa yo nāma brahma, upāste iva in nāma gaum. tārāśa, a
yāhā kāma-cāro bhūt asi yo nāma brahma, upāste: 'sti, bhagavā,
rā testimon īī; nāma rūta khirlē, īśī; tan me bhagavā
brahma ātē.
kāma cārin He can pass in and out at will See T U III 10 5, John X 9 It is possible for those who live in the spirit to assume any form they please

Section 2

Speech

1 vāg vā va nāmno bhūyaśī, vāg vā rg-vedam vyānāpayat, yajur-vedam sāma-vedam atharvanam caturtham itīhāsa-puṇānam pāṇiṣam vedānām vedam, ṣṭryam rāśim āsvam māthun vākavāyam, ekāyanam, deva-vidyām, brahma-vidyām, bhūla-
vidyām, ksatra-vidyām, naksatra-vidyām, sarpa-devajana-vidyām āsvam ca prītvām ca vāyum cākāśam cāpās ca tejas ca devāms ca manusyāms ca paśūms ca vayāmsa ca irna vanaspatīn śvāpaḍāny ākīla-pālanga-ḥpiṭīkham dharmam cādharmam ca satyam cāṁtīm ca sādhu cāsādhu ca hrdayajñam cāhrdayajñam ca, yad vai vān ū
bhavisyat na dharmo nādharman vyānāpayisyat, na satyam nāṁtām na sādhu nāsādhu na hrdayajñho nāhrdayajñho vāg evaṁvat sarvam vyānāpayati, vācam upāsveti

1 Speech assuredly is greater than name Speech, verily, makes known the Rg Veda, the Yajur Veda, the Sāma Veda, the Atharva Veda as the fourth, legend and ancient lore as the fifth, the Veda of the Vedas (i.e. grammar), the rites of the Fathers, mathematics, the science of portents, the science of time (chronology), logic, ethics and politics, the science of the gods, the science of sacred knowledge (i.e. the Vedas), the science of the elementals, the science of rulership, the science of the stars (astronomy), the science of snake charming, of the fine arts as well as heaven and earth, air and space, water and heat, gods and men, beasts and birds, grass and trees, animals together with worms, flies and ants, the right and the wrong, the true and the false, the good and the bad, the pleasing and the unpleasing Verily, if there were no speech neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasing nor the unpleasing Speech, indeed, makes all this known Meditate upon speech

2 sa yo vācam brahmety upāste, yāvad vācā gatam, tatrāśya
yathā kāma-cāro bhavati, yo vācām brahmety upāste, asti, bhagavah,
vāco bhūya iti, vāco váva bhūyo’sti, tān me, bhagavān, braviva iti.
2 He who meditates on speech as Brahman becomes independent so far as speech reaches, he who meditates on speech as Brahman ‘Is there anything, Venerable Sir, greater than speech?’ ‘Yes, there is something greater than speech’ ‘Do, Venerable Sir, tell me that’

Section 3

MIND

1 mano vā va vāco bhūyah, yathā vas āve vānalake āve vā kole dvau vāksau mustir anubhavats, evam vācam ca nāma ca mano 'nubhavah, sa yadā manusā manasyai, mantrān adhīṣṭyeta, athādhiste, karmān kuruṣṭi, atha kurute, prāmsā ca paśūṁś ceccheyeti, athechchate, maṁ ca lokam, amum ceccheyeti, athechchate; mano hy ātāṁ, mano hi lokah, mano hi brahma, mana upāsvaseta.

1. Mind, assuredly, is greater than speech. For as the closed fist holds two āmalaka or two kola or two ākṣa fruits so does mind hold speech and name. For when one through mind has in mind to learn the sacred hymns, then he learns them. If he has mind to perform sacred works, then he performs them. When he has in mind to desire for sons and cattle, then he desires them. When he has in mind to desire this world and yonder, then he desires them. Mind is, indeed, the self, mind is, indeed, the world, mind is indeed Brahman. Meditate on the mind.

2 sa yo mano brahmety upāste, yāvan manaso gatam, taitrasya yathā kāma-cāro bhavati yo mano brahmety upāste, asti bhagavāh, manaso bhūya iti, manaso vā va bhūyo'sūti, tan me, bhagavān, bravītva iti

2 He who meditates on mind as Brahman becomes independent so far as mind reaches, he who meditates on mind as Brahman ‘Is there anything, Venerable Sir, greater than mind?’ ‘Yes, there is something greater than mind’ ‘Do, Venerable Sir, tell me that’
The Principal Upanisads

Section 4

WILL

1 samkalpa vā va manaso bhūyāṁ, yadā vai samkalpayate
atha manasyat, atha vācām ēavyāṁ tām u nāṁnīrayati, nāmū
mantra ekam bhavanāṁ, mantresu karmāṁ

1 Will, assuredly, is greater than mind. For when one wills,
then one reflects, one utters speech and then one utters it in
name. The sacred hymns are included in name and sacred
works in the sacred hymns.

samkalpa will. It is said to be an activity of mind. It is, like thinking,
an activity of the inner organ antah-karana-yāti. It has also re-
flexive aspects besides the volitional. What is mechanical process in
the inorganic world, stimulation in the organic is motivation in
human beings mantresu karmāṁ. See M U I 2 1

2 tām ha vā etām samkalpa-kāyaṇāṁ samkalpāṁ ākārṇāṁ
samkalpe ātisṭhāṇāṁ, samakalpetāṁ dyava-prālīyāṁ, samakal-
petāṁ vāyus cākāsan ca, samakalpantāpaṁ ca teṣaṁ ca, teṣām
saṁklptyar vāsam samkalpate, vārasya saṁklptyaṁ annam
saṁkalpate, annasya saṁklptyar prānāṁ saṁkalpane, prānāṁ
saṁklptyar mantrāḥ samkalpane, mantrānāṁ saṁklptyar karmāṁ
saṁkalpante, karmānāṁ saṁklptyar lokāḥ samkalpate, lokasya
saṁklptyar sarvām samkalpate, sa esa samkālpaṁ samkalpaṁ
upāsate

2 All these, verily, centre in the will, have the will as their
soul. Abide in will. Heaven and earth were formed through
will, air and ether were formed through will, water and heat
were formed through will. Through their having been willed,
rain becomes willed. Through rain having been willed, food
becomes willed. Through food having been willed, living
creatures are willed. Through living creatures having been
willed sacred hymns become willed. Through sacred hymns
having been willed, sacred works become willed. Through sacred
works having been willed, the world becomes willed. Through
the world having been willed, everything becomes willed. Such
is will. Meditate on will.

2 sa yah samkalpaṁ brahmaṇy utpāste kiptāṁ vai sa lokāṁ
dhyāvāṁ dhrvauḥ prātisṛṣṭaṁ pratisṛṣṭaṁ vyāhamaṇāṁ awyatha
māno bhūsūdhyaṁ, yāvat samkalpaṁ gataṁ tatrāyaṁ yathā kāma-
cāro bhavati, yah samkalpaṁ brahmaṇy utpāste, asti, bhagavah,
2 He who meditates on will as Brahman, he verily obtains the worlds he has willed, himself being permanent the permanent worlds, himself unwavering the unwavering worlds. As far as will goes, so far is he independent, he who meditates on will as Brahman. 'Is there anything, Venerable Sir, greater than will?' 'Yes, there is something greater than will.' 'Do, Venerable Sir, tell me that.'

Section 5

THOUGHT

1. Thought, assuredly, is more than will. Verily when one thinks, then he wills, then he reflects, then he utters speech and he utters it in name. The sacred hymns become one (are included) in name and sacred works in the sacred hymns.

Thought is said to be higher than will. See Maitri VI 30
See Dīgha Nikāya I 21

2. Verily, all these centre in thought, have thought for their goal and abide in thought. Therefore, even if a man be possessed of much learning, but is unthinking, people say of him that he is nobody, whatever he may know. Verily, if he did know he would not be so unthinking. On the other hand, if he is thoughtful, even though he knows little, to him people are desirous of listening. Truly indeed thought is the centre of all these, thought is their soul, thought is their support. Meditate on thought.

3. sa yaś cittam brahmody upāste, cittān var sa lokān dhruvān
dhyānah pratiṣṭhitān pratiṣṭhito vyathamānān āvyathamāno 'bhvasaḥ, yāvac cittaśya galam, itrāśya yathā kāma-cāro bhavati, yaś cittam brahmaṇy upāste, asti, bhagavah, cittaḥ bhūya uṣ, cittaḥ vā va bhūyo'śtin, tan me, bhagavan, brāhmaṇa uṣ

3 He who meditates on thought as Brahman, he venly obtains the worlds he has thought, himself being permanent the permanent worlds, himself established, the established worlds, himself unavering the unavering worlds As far as thought goes, so far is he independent, he who meditates on thought as Brahman 'Is there anything, Venerable Sir, greater than thought?' 'Yes, there is something greater than thought' 'Do, Venerable Sir, tell me that'

Section 6

CONTEMPLATION

1 dhyānam vā va cittaḥ bhūyaḥ, dhyāyatāva prthvā, dhyāyatāvāntāriksam, dhyāyatāvā dyaḥ, dhyāyatāvāpaṛvataḥ, dhyāyatāvā deva-maṇusyaḥ, tasmād ya uṣ ha maṇuṣyaṃ mahatvam prāṇumvanti dhyānāpādāmśā svava te bhavanti, atha ye'lpāḥ kalaḥnah piṣunā upavādānas te atha ye prabhavah dhyānāpādāmśā svava te bhavanti, dhyānam upāsate

1 Contemplation, assuredly, is greater than thought The earth contemplates as it were The atmosphere contemplates as it were The heaven contemplates as it were The waters contemplate as it were, the mountains contemplate as it were. Gods and men contemplate as it were Therefore he among men here attains greatness, he seems to have obtained a share of (the reward of) contemplation Now the small people are quarrelsome, abusive and slanderers, the superior men seem to have obtained a share of (the reward of) contemplation, Meditate on contemplation

dhyāna contemplation It is the concentration of all our thoughts on one subject, ekagrata

Even as men who contemplate acquire repose, become firm and established, the earth, etc., are said to be firm and established, as the result of their contemplation deva-maṇusyaḥ gods and men or godlike men for men endowed with
inward peace are not devoid of divine qualities  
deva-samā devamanusyāḥ samāyogini-sampānna manusyaḥ deva-svarūpam na jahāty 
arthaḥ Ś

2. sa yo dhyaṇam brahmety upāste, yāvad dhyaṇasya gatam, 
tatrāśya yathā kāma-cāro bhavati. yo dhyaṇam brahmety upāste, 
asti, bhagavah, dhyaṇād bhūya iti; dhyaṇād vā va bhūyo'stiḥ; tan 
me, bhagavān, brahītu iti.

2. He who meditates on contemplation as Brahman, so far 
as contemplation goes so far is he independent, he who meditates 
on contemplation as Brahman 'Is there anything, Venerable 
Sir, greater than contemplation?' 'Yes, there is something 
greater than contemplation.' 'Do, Venerable Sir, tell me that'

Section 7

UNDERSTANDING

i. vyākānam vā va dhyaṇād bhūyaḥ, vyākānena va rū-vedam 
vijānāti, yajur-vedam sāma-vedam āharvajam caturtham,  
tīhāsa-purāṇanam pañccam, vedānām vedam, pītryan, rāśim,  
davam, māhim, vākovākyam, ekāyanam, deva-vidyām, brahma-vidyām,  
bhūta-vidyām, kṣatra-vidyām, naksatra-vidyām, sarpa-devajana,  
vidyām, dāvam ca prīthvīm ca vāyum cākāsān, cāpam ca tejas ca,  
dvāṁś ca manusyaṁś ca pāśūṁś ca vayāṁś ca trna-vanaspatīṁ-  
śvāpāṁśy ākīta-pataśga-pipālam cādharman cādharman ca  
satyan caṇḍiṁ ca sādhuk caśādhu ca hrdayāyaṁ cāhrdayāyaṁcāna  
cānaṁ ca rasaṁ cemam ca lokam annim ca vyākānena va  
vijānāti, vyākānam upāsveti

i. Understanding, assuredly, is greater than contemplation 
Verily, by understanding one understands the Rg. Veda, the 
Yajur Veda, the Sāma Veda, the Atharva Veda as the fourth, 
legend and ancient lore as the fifth, the Veda of the Vedas 
(i.e. grammar), the rites of the fathers) mathematics, the 
science of portents, the science of time (chronology), logic, 
ethics and politics, the science of the gods, the science of sacred 
knowledge (i.e the Vedas), the science of the elements, the 
science of rulership, the science of the stars (astronomy), the 
science of snake charming, of the fine arts as well as heaven 
and earth, air and space, water and heat, gods and men,
beasts and birds, grass and trees, animals together with worms, flies and ants, the right and the wrong, the true and the false, the good and the bad, the pleasing and the unpleasing the food and the drink (or taste), this world and yonder, all this one understands just with understanding. Meditate on understanding.

2 sa yo viṣṇānam brahmety upāste, viṣṇānavato vai sa lokā-nārāyaṇo'bhisādhyati, yāvad viṣṇānasya gatam, taitrasya yathā kāma-cāro bhavati, yo viṣṇānan brahmety upāste; asti, bhagavah, viṣṇānād bhūya iti; viṣṇānād vā va bhūyo'sīri; tati n.e., bhagavān, brāhītā iti

2 He who meditates on understanding as Brahman, he verily, attains the worlds of understanding, of knowledge. As far as understanding goes, so far he is independent, he who meditates on understanding as Brahman. 'Is there anything, Venerable Sir, greater than understanding?' 'Yes, there is something greater than understanding.' 'Do, Venerable Sir, tell me that.'

Section 8

STRENGTH

1. balaṁ vā va viṣṇānaṁ bhūyaṁ api ha saṁnaṁ viṣṇānavādāṁ eko balavān ākāṁ, hāyate, sa yādā balī bhavati, atho bhātā bhavati utīśthān parīcaraṁ bhavati, parīcaraṁ upaśātā bhavati, upaśātā āraṣṭā bhavati, srotā bhavati, māntā bhavati, boddha bhavati, kartā bhavati, viṣṇātā bhavati, balena vai pṛthivī tiṣṭāti, balena dhārānī, balena paravāhā, balena drava-manuyāḥ, balena paśaṅgā ca rayāṁsi ca ṛṣa-ar.ṣaṇātāyaḥ svāyāpayāḥ ākīśa-śatanga-pāpīlākam, balena lokas tiṣṭāti; balam upāsāvati.

1. Strength, assuredly, is greater than understanding. One strong man, indeed, causes a hundred men of understanding to tremble. When one becomes strong, he becomes a rising man. If he rises he serves (wise people). If he serves, he draws near (by becoming attached as a pupil). By drawing near, he becomes a seer, becomes a hearer, becomes a thinker, becomes a perceiver, becomes a doer, becomes an understander. By strength, verily, the earth stands, by strength the atmosphere, by
strength the heaven; by strength the mountains, by strength the gods and men (or god-men), by strength beasts and birds, grass and trees, animals together with worms, flies and ants By strength the world stands Meditate on strength

2. sa yo’nam brahmety upāste, yāvad balasya gatam, tatrāśya yathā kāma-cāro bhavati, yo balam brahmety upāste, astī, bhagavah, balād bhīya iti, balād vā va bhīyostīti, tan me, bhagavān, bravītv iti

2 He who meditates on strength as Brahman—as far as strength goes, so far he is independent, he who meditates on strength as Brahman ‘Is there anything, Venerable Sir, greater than strength?’ ‘Yes, there is something greater than strength’ ‘Do, Venerable Sir, tell me that’

Section 9

FOOD

1 annam vā va balād bhīyak, tasmād yady api daśa rātrīr na’ṣniyāt, yady u ha ṛṣiṣy, atha vā adrāstā’srotā’manta’boddhā ’kartā viṣṇātā bhavati, atha ‘nmasyāy’e drestā bhavati, srotā bhavati, mantā bhavati, boddhā bhavati, kartā bhavati, viṣṇātā bhavati; annam upāssveti

1 Food, verily, is greater than strength. Therefore, if anyone does not eat for ten days, even though he might live, yet, verily, he becomes a non-seer, a non-hearer, a non-thinker, a non-understander, a non-doer, a non-knower But on the entrance of food (when he gets food), he becomes a seer, he becomes a hearer, he becomes a thinker, he becomes an understander, he becomes a doer, he becomes a knower Meditate on food

2 sa yo’nam brahmety upāste, annavatō vai sa lokān pānavatō-’bhisadhyati. yāvad annasya gatam, tatrāśya yathā kāma-cāro bhavati yo’nam brahmety upāste, astī, bhagavah, annād bhīya iti, annād vāva bhīyostīti, tan me, bhagavān, bravītv iti

2. He who meditates on food as Brahman, he, verily, attains the worlds of food and drink As far as food reaches, so far he who meditates on food as Brahman, has unlimited freedom.
‘Venerable Sir, is there anything greater than food?’ Yes, there is something greater than food.’ ‘Do, Venerable Sir, tell me that.’

Section 10

WATER

1. अपो वा वा अन्नाद भूयास्याह, तस्माद यदाद स्वर्षवर्ण ना भवति, व्याधिग्याते प्रानाह, अन्नम कानो भविष्यति, अथा यदा स्वर्षवर्ण भवाह, एणादनाह अन्नाद भवान्, अन्नम बहु भविष्यति, आपेव एवम भूरत्क ये याम प्रथवी, याद अन्तर्कसम, यद द्वाह, यत् परवाह, यद् देव-मानस्याह, यत् पावास ता वायस्मि का त्रिना-वनस्पतयाय, स्वापदाय अकी-पताङ्ग-पिपलाकाम, आपेव एवम भूरत्क अपु त्परिस्वति

1. Water, verily, is greater than food Therefore when there is not good (sufficient) rain, living creatures sicken with the thought that food will become scarce But when there is good rain, living creatures rejoice in the thought that food will become abundant It is just water that assumes (different) forms of this earth, this atmosphere, this sky, the mountains, gods and men, beasts and birds, grass and trees, animals together with worms, flies and ants Water indeed is all these forms Meditate on water

2. sa yo'po brahmety upāste, āpnoti sarvān kāmān, trāpīmān bhavah yāvād aprām gatam, taravasya yathā kāma-cāro bhavah yo'po brahmety upāste, asī, bhagavah, adbhhyo bhūya iti, adbhhyo va va bhūyo'sīts, tan me, bhagavān, bravītv iti

2. He who meditates on water as Brahman, obtains all his desires and becomes satisfied As far as water reaches so he who meditates on water as Brahman has unlimited freedom ‘Venerable Sir, is there anything greater than water?’ ‘Yes, there is something greater than water.’ ‘Do, Venerable Sir, tell me that’

Section 11

HEAT

1. tejo vā va adbhhyo bhūyāh, tasmād vā etad vāyum āgrhyākāsām abhitaṇṭi, tad āhuh, mśocati, niṭapati, varṣisyati va iti, teja
Heat, verily, is greater than water. For it seizes hold of the wind and warms the ether. Then people say it is hot, it is burning hot, it will rain. Thus does heat show this sign first, and creates water. So with lightnings, flashing upwards and across the sky, thunders roll. Therefore people say, there is lightning, there is thunder, therefore it will rain. Heat, indeed, first indicates this and creates water. Meditate on heat.

We see the cause of heat first and then the effect of rain. Pṛṣiṇḍhaṁ hi loke kāraṇam abhyādyālam ārdayatāh kāryam bhasyathuḥ vyānam Ś.

2. Sa yaḥ tejasya viśeṣe, tejasvī vai sa tejasvato lokān bhāsvato pahata-tamastān abhisiddhyah, yāvat tejaso gatam, tatāśya yathā kāma-cāra bhavati, yas tejasya viśeṣe, asīt, bhagavān, tejaso bhūya iti; tejaso vā va bhūyāsūti, taṁ ma, bhagavān, bravītā iti.

2. He who meditates on heat as Brahman, he, verily, radiant himself, attains radiant, shining worlds, freed from darkness. As far as heat reaches, he who meditates on heat as Brahman, has unlimited freedom. ‘Venerable Sir, is there anything greater than heat?’ ‘Yes, there is something greater than heat.’ ‘Do, Venerable Sir, tell me that.’

Section 12

ETHER

1. ākāśo vā va tejasya bhūyān ākāše vā sa sūryā-candramasāv ubhau udvyn nakṣatṛāṇy agnīḥ, ākāśena śravanāḥ, ākāśena śravīḥ, ākāśena pratiśravīḥ, ākāše ramate, ākāše na ramate, ākāše āvāte, ākāśam abhiāvate ākāśam upāśvetha.

1. Ether (or space), verily, is greater than fire. For in the ether exist both sun and moon, lightning, stars and fire. Through ether one calls, through ether one hears, through ether one answers. In ether one enjoys himself and in ether one does not
enjoy himself In space one is born and unto space one is born. Meditate on ether.

**ākāśam abhīṣyate** When born, the seed grows upward and not downward

**Aḥāśā** originally meant space through which one can pass or thrust one's finger. See *Aitareya Brāhmaṇa* III. 4. 2. 1, *Sātāpatha Brāhmaṇa* III. 3. 2. 19. The space between the sky and the earth when they separated became *antarkṣa* or atmosphere. It was empty and so got filled with air **Aḥāśā** is more than mere space. KU speaks of man being born from **ākāśa** as from a womb, I. 6.

2 *sa ya ākāśam brahmeky upāste, ākāśavato va sa lokān praḥāśavato* sambādhān urugāyavato bhusidhyate, yāvad ākāśasya gatam, tatrāṣya yathā kāma-cāro bhavati, ya ākāśam brahmeky upāste, asti, bhagavah, ākāśād bhūya iti, ākāśād vā va bhūyo' sīti, ten me, bhagavān brahītv iti.

2. He who meditates on ether as Brahman, he verily attains the worlds of ether and of light, unconfined and wide extending As far as ether goes, so far he who meditates on ether as Brahman, has unlimited freedom. 'Venerable Sir, is there anything greater than ether?' 'Yes, there is something greater than ether.' 'Do, Venerable Sir, tell me that.'

asambādhān- unconfined, also free from pressure and pain.

sambādho 'nyo' nyāpiḍā tād-rahitān asambādāhān Ś.

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**Section 13**

**MEMORY**

1 *smaro vā va ākāśād bhūyah, tasmād yady api bahava āsīran asmarantah, naiva te kancana śṛṃuyah, na manvīran, na vyānīran yadā vā va te smareyuh, atha śṛṃuyuh, atha manvīran, atha vyānīran, smareṇa vai putrān vyānīnaḥ, smareṇa paśūn· snaram vṛśṣveta*

1. Memory, verily, is more than ether, therefore if many assemble and if they have no memory, indeed they would not hear any one at all, they would not think, they would not understand. But surely, if they remember then they would hear, then they would think, then they would understand Through
memory one discerns one's sons; through memory, one's cattle
Meditate on memory

Memory is a quality of the inner organ, antah-karana-dharmah

2 sa yah smaram brahmety upāste, yāvat smarasya gatam,
tatrāṣya yathā kāma-cāro bhavati, yah smaram brahmety upāste;
asti, bhagavaḥ, smarād bhūya iti, smarād vā va bhūyo'stiti; tan me,
bhagavaṇ, brahīv iti

2 He who meditates on memory as Brahman—as far as memory reaches, so far he has unlimited freedom, he who meditates on memory as Brahman 'Venerable Sir, is there anything greater than memory?' 'Yes, there is something greater than memory.' 'Do, Venerable Sir, tell me that'

Section 14

HOPE

1 āśā vā va smarād bhūyaḥ, āśedāho vā vino mantrān
adhib karmām kuruto, purāṇiś ca paśūṁś cecchate, sman ca
lokam annam cecchate, āśām upāssveti

1 Hope, assuredly, is greater than memory. When kindled by hope, memory learns the sacred hymns, performs sacrifices, desires sons and cattle, desires this world and the other Meditate on hope.

āśā, craving, desire, ṭrasnā, kāma Ś
āśedāhā āśā-iddha āśayābhavāntah, roused by hope Ś

2 sa ya āśām brahmety upāste, āśayāsyā sarve kāmāḥ samy-
dhyanti, amoghā hāsyāsīso bhavanti, yāvaḥ āśāyā gatam, tati śya
yathā kāma-cāro bhavati, ya āśām brahmety upāste, asti, bhagavaḥ,
āśāyā bhūya iti, āśāyā vā va bhūyo'stiti, tan me, bhagavaṇ,
brahīv iti

2 He who meditates on hope as Brahman, through hope all his desires are fulfilled, his prayers do not go in vain. As far as hope reaches, so far he has unlimited freedom, he who meditates on hope as Brahman 'Venerable Sir, is there anything greater than hope?' 'Yes, there is something greater than hope.' 'Do, Venerable Sir, tell me that'

āśīṣah prayers, prārthanāḥ Ś
Life

1. Life-breath, verily, is greater than hope. Even as the spokes are fastened in the hub, so on this life-breath all this is fastened. Life moves by the life-breath. Life-breath gives life, it gives (life) to a living creature. Life-breath is one's father, life-breath is one's mother, life-breath is one's brother, life-breath is one's sister, life-breath is one's teacher, life-breath is the Brāhmaṇa.

According to Śprāṇa is the conscious self, Ṛprajñātman, which enters the body to reveal the whole variety of names and forms.

2. If one answers unworthily to a father or a mother, or a brother or a sister, or a teacher or a Brāhmaṇa, people say to him, shame on you, verily, you are a slayer of your father, verily, you are a slayer of your mother, verily, you are a slayer of your brother, verily, you are a slayer of your sister, verily, you are a slayer of your teacher, verily, you are a slayer of a Brāhmaṇa.

3. But if, when the life breath has departed from them one shoves them together with a poker and burns up every bit of them, people would not say, 'you are a slayer of your father,' nor 'you are a slayer of your mother,' nor 'you are a slayer of your brother,' nor 'you are a slayer of your sister,' nor 'you are a slayer of your teacher,' nor 'you are a slayer of a Brāhmaṇa.'
The importance of \textit{prāna} is brought out by positive and negative proofs, \textit{anvaya-vyātisṛkāhīyāṁ} Š.

4 \textit{prāno hy evaṁ sarvāṁ bhavati, sa vā eṣa evaṁ śātyan, evaṁ manvāṁḥ, evaṁ vijñānam atvādī bhavati, tamo ced brīyuh atvādhy āsīti, atvādhy āsmītī brīyāt, nāpahmuvita

4. Life-breath is all this Verily, he who sees this, thinks this, understands this, becomes an excellent speaker Even if people should say to him, you are an excellent speaker, he should say, ‘I am an excellent speaker.’ He should not deny it \textit{atvādāṁ} He goes beyond all declarations made previously beginning with name and ending with hope, and realises that \textit{prāna} or the conscious self is \textit{Brahman} In M Ū III 1 4 an \textit{atvādāṁ} is contrasted with one who really knows the highest truth

In all this discussion Sanatkumāra leads Nārada step by step, \textit{tato brīyāḥ}, until he obtains the experience of the absolutely great, which is undefined and unmeasured. As Nārada seems to be satisfied with \textit{prāna} and does not ask ‘Is there anything greater than \textit{prāna}?’ the teacher leads him on to a higher view in sections 16–26. He is an \textit{atvādāṁ} who passes beyond the empirical variety and grasps the metaphysical reality. \textit{yastu bhūmākhyam sarvātkṛāntāṁ tattvam paramārtha-satyam veda so’tvādātī Š.

\textbf{Section 16}

\textbf{TRUTH}

I eṣā tu vā atvādāt āyaḥ satyenaśtvadati, so’ham, bhagavāh, satyenaśtvādānāḥ, satyam tu eva vijñānistavyam iti, satyam, bhagavāh, vijñāṇāsa iti.

I But he, verily, speaks excellently, who speaks excellently of truth ‘But I, Venerable Sir, would speak excellently of truth ’ ‘But one must desire to understand the truth ’ ‘Venerable Sir, I desire to understand the truth.’

\textit{vijñānaśe’ viśesca jñātum iccheyam tvat’o’ham iti Š

\textbf{Section 17}

\textbf{TRUTH AND UNDERSTANDING}

I yaḍā vai vijñāṇāti, atha satyam vadati, nāvijñāṇāni satyam vadati, vijñāṇam eva satyam vadati, vijñānām eva satyam vadati, vijñānānam eva vijñānistavyam iti; vijñānām, bhagavāh, vijñāṇāsa iti.
Verily, when one understands, then he speaks the truth. One who does not understand does not speak the truth. Only he who understands speaks the truth. But one must desire to understand understanding. 'Venerable Sir, I desire to understand understanding.'

In his commentary S distinguishes between the empirical truth (rupa-traya) and metaphysical truth (rupa-traya-vyaterekena paramarthatah), between factual truth and ultimate significance.

Section 18

THOUGHT AND UNDERSTANDING

1. yadā var manute, atha vijñānāt, nāmatvā vijñānān, matvava vijñānāt, matis tv eva vyaghāstavyeti, matim, bhagavah, vyaghāsa uti

Verily, when one thinks, then he understands, one who does not think does not understand. Only he who thinks understands. But one must desire to understand thinking. 'Venerable Sir, I desire to understand thinking.'

matr mananam, tarko mantavya-visaya ādarah Ś

Section 19

FAITH

1. yadā var śraddhadhāḥ, atha manute nāśraddhadhan manute, śraddhadhad eva manute, śraddhā tv eva vyaghāstavyeti, śraddhām, bhagavah, vyaghāsa uti

Verily, when one has faith, then he thinks. One who has not faith does not think. Only he who has faith thinks. But one must desire to understand faith. 'Venerable Sir, I desire to understand faith.'

āstikya-buddhah śraddhā Ś sense of religious reality
VII. 22. I  
Chândogya Upanisad  485

Section 20
STEADFASTNESS

I yadā vai mstishthāt, atha śraddādhatā, na'nistishthaśraddādhatā mstishthān eva śraddādhatā, msthā tu eva vijñāsitavyaḥ; msthā, bhagavah, vijñāsa iti.

1. When one has steadfastness, then one has faith. One who has not steadfastness does not have faith. Only he who has steadfastness has faith. But one must desire to understand steadfastness. 'Venerable Sir, I desire to understand steadfastness.'

msthā: earnest attention to and service of the spiritual guide
guru-śusrūśāṁ tatparavam brahma-vijñānāya Ś
See B G III 3

Section 21
ACTIVITY

I yadā vai karoṭy atha nistishthāt, nākriyāḥ nistishṭaḥ, kriyāva nistishṭaḥ, kriyā tu eva vijñāsitavyaḥ, kriyam bhagavo vijñāsa iti

1. When one is active, one has steadfastness. Without being active, one has not steadfastness. Only by activity does one have steadfastness. But one must desire to understand activity. 'Venerable Sir, I desire to understand activity.'

activity: Ś refers to the duties of a student such as restraint of the senses, concentration of the mind indriya-samyamaś cittākāgra-tā-karaṇam ca

Section 22
HAPPINESS

I yadā vai sukhaṁ labhatētha karoṭi, nāsukhaṁ labdhvā karoṭi, sukhaṁ eva labdhvā karoṭi, sukhaṁ tu eva vijñāsitavyam iti; sukham, bhagavah, vijñāsa iti

1. When one obtains happiness, then one is active. One who does not obtain happiness is not active. Only he who obtains
happiness is active But one must desire to understand happiness 'Venerable Sir, I desire to understand happiness'

Section 23

THE INFINITE

I yo vai bhumā tat sukham, nālpe sukham asti, bhumāvā sukham; bhumā tv eva vijñāstavya iti, bhumānam, bhagavah, vijñāsa iti.

I The infinite is happiness There is no happiness in anything small (finite). Only the infinite is happiness But one must desire to understand the infinite 'Venerable Sir, I desire to understand the infinite'

bhūmā grand, superlative, abundant, mahat niratisayam bahvīt It is the highest that can be reached, the infinite In the small there is no happiness It produces craving, trsnā, which is the seed of sorrow, duhkha-bīja

'Thou hopest perhaps to subdue desire by the power of enjoyment, but thou wilt find it impossible for the eye to be satisfied with seeing or the ear to be filled with hearing If all visible nature could pass in review before thee, what would it be but a vain vision?' Imitation of Christ

Section 24

THE INFINITE AND THE FINITE

I. yatra nānyat pāsyati nānyac chrnoti nānyad vijñāti sa bhūmā, atha yatrānyat pāsyati anyac chrnoti anyad vijñāti tad alpam; yo vai bhūmā tad amritam, atha yad alpam tan marītam, sa, bhagavah, kasmin pratiśthita iti, sve mahīṃm, yād vā na mahīṃnītī

I Where one sees nothing else, hears nothing else, understands nothing else, that is the infinite But where one sees something else, hears something else, understands something else, that is the small (the finite) Verily, the infinite is the same as the immortal, the finite is the same as the mortal 'Venerable
Sir, on what is the infinite established? 'On its own greatness or not even on greatness.'

The empirical dualities are absent in the experience of the infinite: samśāra-vyavahāro bhūmīṃ nāsti Ś. All empirical objects are subject to the law of change; svē mahīṃ on its own greatness, ātmīye mahīṃ māhātmye udbhūtan Ś. It is rooted in its own greatness while things which are in the region of the little, aśpa, are rooted not in themselves but in others.

Yadi vā If the question is taken in an ultimate sense, we cannot even say this, for the infinite cannot be established in anything else, not even on its own greatness, for it is apratistha, anāśrita.

The last line reminds us of the Nāsadīya hymn of the R V where the expression of the highest certainty is followed by a misgiving that after all it may not be so:

2. go-aśvam iva mahimety ācakṣate, hasti-hiranyam dāsa-bhāryam, kṣetrany āyatanaṁśu, nāham evam braviṁ, braviṁti houcānyo hy anyasmīn pratisthata iti

2. Here on earth people call cows and horses, elephants and gold, slaves and wives, fields and houses 'greatness,' 'I do not speak thus, I do not speak thus,' said he, 'for in that case one thing is established in another.'

The infinite cannot be established in anything different from itself.

Finite things are established in others, anyo hi anyasmīn pratisthatah. The doctrines of para-tantra and pratītya-samudīpāda are suggested by this passage.

Section 25

SELF-SENSE AND THE SELF

1. sa evādhistāt, sa uparistāt, sa paścāt, sa ārastāt, sa daksinatah, sa utoṣatah, sa āvedānī sarvam iti, aitēḥ hāmkā śādesta eca, aham evādhistāt, aham uparistāt, aham paścāt, aham ārastāt, aham daksinatah, aham utoṣatah, aham āvedānī sarvam iti

1 That (infinite) indeed is below. It is above. It is behind. It is in front. It is to the south, it is to the north. It is indeed all this (world). Now next, the instruction in regard to the self-sense I, indeed, am below. I am above, I am behind, I
am in front I am to the south, I am to the north, I, indeed, am all this (world).

2. aṁhata ātmādeśa eva ātmavādhaṁstāt, ātmoparistāt, ātmā paścāt, ātmā ātmasāt, ātmā dakṣinatāh, ātmotāvatāh, ātma-vedam sarvam th sa vā esa evam paśyami evam manvāna evam vyānām ātma-ratr ātma-kriḍa ātma-mithuna ātmānandah sa svarād bhavati, tasya sarvesu lokeshū kāmā-cāro bhavati, atha ye’nvātāhāto vādhaḥ, anya-rājānas te ksayya-lōkā bhavanti tesāṁ sarvesu lokeshū akāmā-cāro bhavati

2 Now next the instruction in regard to the self. The self indeed is below The self is above The self is behind The self is to the south The self is to the north The self, indeed, is all this (world) Verly, he who sees this, who thinks this, who understands this, he has pleasure in the self, he has delight in the self, he has union in the self, he is independent (self-ruler), he has unlimited freedom in all worlds. But they who think differently from this are dependent on others (have others for their rulers) They have (live in) perishable worlds In all worlds they cannot move at all (have no freedom).

paścāt behind, or to the west
purastāt in front or to the east

The knowers are self-governing, autonomous (sva-rāj), the non-knowers are heteronomous, subject to others (anya-rāj)

Section 26

THE PRIMACY OF SELF

1 tasya ha vē etasya-vam paśyataḥ, evam manvānasya, evam vyānāt ātmataḥ prāṇah, ātmataḥ āśā, ātmataḥ smarāh, ātmata ākāśah, ātmātas tejah, ātmata āpah, ātmata āvarbhāva-śrūbhāvau ātmato’nmam ātmato balam, ātmato vyānām, ātmato dhyānas, ātmataś citam, ātmataḥ samkalpaḥ, ātmato manah, ātmato vāk, ātmato nāma, ātmato mantrah, ātmataḥ karmām, ātmata āvedaṁ sarvam th

1 For him who sees this, who thinks this and who understands this, life-breath springs from the self, hope from the self, memory from the self, ether from the self, heat from the
self, water from the self, appearance and disappearance from the self, food from the self, strength from the self, understanding from the self, meditation from the self, thought from the self, determination from the self, mind from the self, speech from the self, name from the self, sacred hymns from the self, (sacred) works from the self, indeed all this (world) from the self.

All these, life-breath, hope, memory, etc., which were traced to the real, sat, are now traced to the self, as the real and the self, sat and átman are one.

2. tād eṣa ślokah:

na pāśya mrtyum pāsyati,
na rogam naśa duṣṭhatāṁ;
sarvāṁ ha pāsyah pāsyati,
sarvāṁ āpratīt sarvaśāh

ii.

sa ekadhā bhavati, tridhā bhavati, pañcadhā
saptadhā navadhā caiva ātma ca cakādasah smṛtaḥ,
śatam ca daśa ca ūtā ca sahasrāṁ ca viṁśatīṁ
āhāra-śuddhau sattvā-śuddhau, sattvā-śuddhau dhṛtā ca smṛtīṁ, smṛti-
lambhe sarva-granthināṁ upramoksaḥ; tasmai myṛta-kasyāyā
tamasah pāram darśayati bhagavān sūryakumāraḥ; taṁ skanda
ity ācaksale, taṁ skanda ity ācaksate.

2 On this there is the following verse.

He who sees this does not see death nor illness nor any sorrow.
He who sees this sees everything and obtains everything everywhere.

He is one, becomes threefold, fivefold, sevenfold and also
ninefold. Then again he is called the elevenfold, also a hundred
and elevenfold and also twenty-thousand fold.

When nourishment is pure, nature is pure. When nature is
pure, memory becomes firm. When memory remains firm, there is release from all knots of the heart. To such a one who
has his stains wiped away, the venerable Sanatkumāra shows
the further shore of darkness. Him they call Skanda, yea, him
they call Skanda.

He who sees this, pāśya yatho Ma-darsi vidvān. Ś.

One—He is one before creation. prāk śṛṣṭi-prabhedād ekadhāiva.
The various numbers, three, five, seven, nine, etc., are intended to
show the endless variety of manifestations after creation:
samastasūrdhi-bhedair ananta-bhedā-prabāro bhavati sṛṣṭi-kāle. Ś.

See Mātrī V. 2
sattva-suddhi nature is pure The reference, according to Ś, is to the inner organ antahkaranasya sattvasya suddhir naśmalyam bhavaḥ. Sanatkumāra is said to be ‘bhagavān,’ as he conforms to the definition quoted by Ś:

\[ \text{upatīnam pralayam caṇva bhūkānām āgahiṃ gatim vetti vidyām avadyām ca sa vācyo bhagavān iti} \]

Sanatkumāra points out that spiritual freedom is the basis of all action. We reach it by stages. The vision of the Divine, the Infinite, gives us happiness. Other things which fall short of it are of little consequence. The self, ātman, is the source of all things, whatsoever, hope, memory, space, light and water. It is the source of all power, all knowledge, all happiness.
CHAPTER VIII

CONCERNING THE NATURE OF THE SELF

Section I

THE UNIVERSAL SELF WITHIN THE HEART AND IN THE WORLD

1 han, aum. atha yad idam asmin brahma-pure daharam

2. If they should say to him, with regard to this city of Brahmā and the abode and the small lotus flower and the small space within that, what is there that should be sought for, or that, assuredly, one should desire to understand?

The implication is that there is nothing there which one has to
The Principal Upaniṣads

VIII. r. 5

search out or understand: kim tad atra vidyate na kim cana vidyata ity abhiprayah. Ś.

3 sa br̥yati yāvān vā ayam ākāśaḥ, tāvān eso'ntarhrdaya ākāśaḥ. ubhe asmin dyāvā-प्रिहिव antar eva samāhite, ubhāv agniś ca vāyuś ca sūrya-candramasāv ubhāv, vidyān nakṣatṛāni yac cāsyaḥkāti yac ca nāstī sarvān tad asmin samāhitam iti.

3 He should say, as far, verily, as the (world) space extends, so far extends the space within the heart. Within it, indeed, are contained both heaven and earth, both fire and air, both sun and moon, lightning and the stars. Whatever there is of him in this world and whatever is not, all that is contained within it.

The individual is to be regarded as the world in miniature. The world is the individual writ large.

In Buddhist thought ālaya-vijñāna is the receptacle of all the latent possibilities of existence, hr̥d-ākāśa answers to the ālaya-vijñāna. When the concrete manifestations are overcome by decay and death, their types are not destroyed along with them. The desires out of which they arise are preserved in the hr̥d-ākāśa.

what is not: What is no longer or not yet, the past and the future.

4. tām ced br̥yuḥ, āsmīṃśced idam brahma-pūre sarvān samāhitam sarvān ca bhūtaṃ sarve ca kāmaḥ yatātaj jāra vāpnoi pradhvaṁsate vā, kim tato’tiśasyata iti.

4. If they should say to him, if, within this city of Brahmā, is contained all (that exists), all beings and all desires, then what is left of it when old age overtakes it or when it perishes?

5. sa br̥yati, nāśya jārāyantaj āityati, na vaḍhenasya hanyate. etat satyam brahma-pūram asmin kāmaḥ samāhitah. āsa āma-pakata-pāpmā vijaro vimrtyur viśoko vyāghato’ptipaśaḥ, sat-ja-kāmaḥ satyā-samkalpaḥ. yathā hy ekeha prajā avāśiṣanti yathāvāśiṣanam, yam yam anām abhikānā bhavanti yam āpadyaṃ, yam āśira-bhāgam, tām tām evaśoṣyivantī.

5. He should say, it (the self within) does not age with old age, it is not killed by the killing (of the body). That (and not the body) is the real city of Brahmā. In it desires are contained. It is the self free from sin, free from old age, free from death, free from sorrow, free from hunger, free from thirst, whose desire is the real, whose thought is the real. For, just as here on earth people follow in obedience to command (as they are commanded), of whatever object they are desirous, be it a country or a part of a field, on that they live dependent.

Our desires condition our future.
8. As here on earth the world which is earned by work perishes, even so there the world which is earned by merit (derived from the performance of sacrifices) perishes. Those who depart hence without having found here the self and those real desires, for them there is no freedom in all the worlds. But those who depart hence, having found here the self and those real desires—for them in all worlds there is freedom.

akāma-cāro'svatantratā. Ś
kāma-cāro bhavati rājña eva sārvabhaumasyehaloke He has like a King complete sovereignty in the world. Ś ‘Seeing the self impartially in all beings and all beings in the self, the ātma-yājī obtains autonomy,’ Manu XII 91, see also B G VI. 29

Section 2

DIFFERENT FUTURE WORLDS

1 sa yadi pitr-loka-kāmo bhavati samkalpād evāsya pitarah samuttisthanti, tena pitr-lokena sampanno mahīyate

1 If he becomes desirous of the world of the fathers, by his mere thought, fathers arise Possessed of the world of fathers he is happy.

Out of these kāmas or desires, out of samkalpas or formative tendencies, the desired spheres are fashioned mahīyate pūjyate vardhate vā maṃśānam annabhavati. Ś.

2 atha yadi mātr-loka-kāmo bhavati, samkalpād evāsya mātarah samuttisthanti, tena mātr-lokena sampanno mahīyate

2 And so if he becomes desirous of the world of mothers, by his mere thought, mothers arise Possessed of that world of mothers he is happy

3 atha yadi bhrātr-loka-kāmo bhavati, samkalpād evāsya bhrātarah samuttisthanti, tena bhrātr-lokena sampanno mahīyate.

3 And if he becomes desirous of the world of brothers, out
of his mere thought brothers arise Possessed of that world of brothers he is happy

4. atha yadi svasr-loka-kåmo bhavati, samkalpåd evasya svasaråh samuttiśthantih, tena svasr-lokena samppanno mahiyate
4. And if he becomes desirous of the world of sisters, out of his mere thought, sisters arise Possessed of that world of sisters he is happy

5 atha yadi sakhi-loka-kåmo bhavati, samkalpåd evasya sakhiyoh samuttiśthantih, tena sakhi-lokena samppanno mahiyate
5. And if he becomes desirous of the world of friends, out of his mere thought, friends arise Possessed of that world of friends he is happy

6 atha yadi ganda-målya-loka-kåmo bhavati samkalpåd evasya gandhamålye samuttiśthatah, tena ganda-målya-lokena samppanno mahiyate
6. And if he becomes desirous of the world of perfumes and garlands, out of his mere thought, perfumes and garlands arise Possessed of that world of perfumes and garlands he is happy.

7 atha yadi anna-påna-loka-kåmo bhavati, samkalpåd evasyāna-påne samuttiśthatah, tena anna-påna-lokena samppanno mahiyate
7. And if he becomes desirous of the world of food and drink, out of his mere thought, food and drink arise Possessed of that world of food and drink he is happy.

8. atha yadi gîta-vadtta-loka-kåmo bhavati, samkalpåd evasya gîta-vadtte samuttiśthatah, tena gîta-vadtta-lokena samppanno mahiyate
8. And if he becomes desirous of the world of song and music, out of his mere thought, song and music arise Possessed of that world of song and music he is happy

9 atha yadi strî-loka-kåmo bhavati, samkalpåd evasya striyah samuttiśthantih, tena strî-lokena samppanno mahiyate
9. And if he becomes desirous of the world of women, out of his mere thought, women arise Possessed of that world of women he is happy

10 yam yam antam abhikåmo bhavati, yam kåman kåmayate, so'sya samkalpåd eva samuttiśthati, tena samppanno mahiyate.
10. Of whatever object he becomes desirous, whatever desire he desires, out of his mere thought it arises. Possessed of it he is happy.

\textit{antām object, pradeśam ṣ}

\textit{Section 3}

\textbf{THE SPACE WITHIN THE HEART}

1. These same are true desires, with a covering of what is false. Although the desires are true there is a covering that is false. For whosoever of one’s (fellows) departs hence, one does not get him (back) to see here.

2. But those of one’s (fellows) whether they are alive or whether they have departed and whatever else one desires but does not get, all this one finds by going in there (into one’s own self), for here, indeed, are those true desires of his with a covering of what is false. Just as those who do not know the field walk again and again over the hidden treasure of gold and do not find it, even so all creatures here go day after day into the Brahma-world and yet do not find it, for they are carried away by untruth.

All desires find their fulfilment in the self. The city of Brahmā is within one’s heart where we can possess all our desires.

We daily get into the Brahmā-world while we are asleep; \textit{kṛṣṇākāśākyan brahma-lokam ahar ahaḥ pratyaham gacchantyaḥ} \textit{ṣa} \textit{susupti-kāle na vindantī na labhante Ś.}

\textit{antāna} by falsehood Rāmānuja interprets \textit{ṣa} to mean disinterested action, \textit{phala-kāmanā-rahaṇa-karma} and \textit{antā} as its opposite, selfish work.
satya and anrta are not two coexistent factors but two alternative manifestations of a common factor of the hrday-ākāśa or vijnāna, its two orientations upward and downward

3. sa vā esa ātmā hrdayā, tasyaitad eva niruktam hrdaya aham iti, tasmād hrdayam, aham aham va evam-vit svargam lokam eti

3. Verily, that self is (abides) in the heart. Of it the etymological explanation is this This one is in the heart, thereof it is the heart. He who knows this goes day by day into the heavenly world.

In deep sleep one gets into the Brahmān of the heart. One has to realise the self in one's heart hrdaya-nāma nirvacana prasādhyaśī svā-hrdaya ātmety avagantavyam Ś.

4. atha ya esa samprasādo'smāc-charīrāt samuttāhāya param jyotir upasamābdya svāna rupenabhinisādya, esa ātmety hovāca, etad amṛtam abhayam, etad brahmēt; tasya ha vā elasya brahmānā nāma satyam iti

4. Now that serene being, rising out of this body, and reaching the highest light appears in his own form He is the self, said he (when asked by the pupils). That is the immortal, the fearless That is Brahmān Verily, the name of that Brahmān is the True

śarīrāt samuttāhāya: rising out of the body giving up the notion of the identity of the self with the body. śarīrāma-bhāvanām pari-vajyety arthah Ś

5 tāni ha vā etāni triṇy aksarāni sat-ti-yam iti; tad yat sat tad amṛtam, atha yat ti tan martyam, atha yad yasī tenobhe yacchati yad anenobhe yacchati tasmād yam, aham aham va evam-vit svargam lokam eti.

5. Verily, these are the three syllables sat, ti, yam The sat, that is the immortal. The ti, that is the mortal. The yam, with it one holds the two together. Because with it one holds the two together therefore it is yam. He who knows this goes day by day into the heavenly world.

For another explanation of the word satyam, see B U. V 5 1 yacchati: holds together, yamayati, ityamayati, vaśikaroti Ś The eternal and the temporal are bound together. There is no suggestion that the mortal is illusory.
Section 4

LIFE BEYOND

1. atha ya ātmā, sa surve viddhyār esāṁ lokāṇāṁ asamāhedāya nātāṁ satūṁ ahaṁtāre taratah, na jarā na mṛtyur na śoko na sukṛtām, na āṅkurām, sarve pāpānāṁ 'to nivartante, apanāt-pāpāṁ ky esa brahma-lokāḥ.

2. Tasmād vā etāṁ setum tirtvāndāh sann anandāko bhavati, viddhaṁ sann aviddhaḥ bhavati, upatāpi sann anupatāpi bhavati. Tasmād vā etāṁ setum tirtvāpi nākam akar evaṁ bhinīśpadayate, sakṛd vibhāto ky evaṁsa brahma-lokāḥ.

3. Therefore, verily, on crossing that bridge, if one is blind he becomes no longer blind, if wounded, he becomes no longer wounded, if afflicted he becomes no longer afflicted. Therefore, verily, on crossing that bridge, night appears even as day for that Brahma-world is ever-illumined.

See Katha III. 2, M.U. II. 2. 5.

Day and night are the factors of time, the determinants of the mortality of all things under the sun.


3. But only they find that Brahma-world who practise the disciplined life of a student of sacred knowledge; only they possess that Brahma-world. For them there is unlimited freedom in all worlds.
IMPORTANCE OF BRAHMACARYA

1. atha yad yajña ity ācakṣate brahmacaryam eva tat, brahmacaryena hy eva yo jñātā tam vundate atha yad iṣṭam ity ācakṣate, brahmacaryam eva tat, brahmacaryena hy evastvātmānam anuvundate

1. Now, what people call sacrifice is really the disciplined life of a student of sacred knowledge. Only by the disciplined life of a student of sacred knowledge does he who knows obtain that (world). Now what people call 'What has been sacrificed' is really the disciplined life of a student of sacred knowledge, for only by sacrificing with the disciplined life of a student of sacred knowledge does one obtain the self.

2. atha yat sattrâyānam ity ācakṣate brahmacaryam eva tat, brahmacaryena hy eva sāta ātmanaḥ trāṇam vundate atha yam maunam ity ācakṣate brahmacaryam eva tat, brahmacaryena hy evātmānam anuvandayā manute

2. Now what people call the protracted sacrifice (sattrāyānam) is really the disciplined life of a student of sacred knowledge. Only by the disciplined life of a student of sacred knowledge does one obtain the protection of the real self. Now what people call the vow of silence is really the disciplined life of a student of sacred knowledge, for only by finding out the self through the disciplined life of a student of sacred knowledge does one (really) meditate the protection of the self satāḥ pāramād ātmanaḥ ātmanas trāṇam raksanam Ś manute āhyāyati Ś.

3. atha yad añāṣakāyānam ity ācakṣate brahmacaryam eva tat, esa hy ātmā na nāyati yam brahmacaryenānuvindate; atha yad aravyāyanam ity ācakṣate brahmacaryam eva tat tada aras' ca ha vai nyaś cārṇavaḥ brahma-loke tṛīyasyām uṣa duś, tad avam madiyam sarah, tad aṣvāṭhah soma-savanah, tad aparaśātā phir brahmaḥ, prabhuvimtam hīrannayam

3. Now what people call a course of fasting is really the disciplined life of a student of sacred knowledge, for the self which one finds by the disciplined life of a student of sacred knowledge does not perish. Now what people call the life of a hermit is really the disciplined life of a student of sacred
knowledge. Verily, *ara* and *nya* are the two seas in the Brahma-world in the third heaven from here. And there is the lake *Airamnadīya* and there the tree showering *Soma*, there is the city of *Brahman Aparājīṭa* and the golden hall built by the Lord.

*anāśakāyanam* a course of fasting. It may also mean entrance into the unpershing, *a-nāśaka-ayana*

In the K.U I 3, the sea is called *ara*, according to Ś, *aparājīta* is not a city but a resting-place, *āyatana*

This section advocates not only the need for *brahmacarya* but also the equivalence of certain sacrifices to *brahmacarya*. This equivalence is established by ingenious etymological explanations. *Yajña* or ‘sacrifice’ and *yo jñātā* ‘he who knows’ have a certain similarity. Similarly *ista*, another kind of sacrifice, has something in common with *esanā* or ‘search’.

*satāryāṇa* with *sat*, the true and *trāyana* or protection, *manā* silence with *manana*, meditation, *anāśakāyanā* with the unpershing from *nas* to *pensch*, *aranyāyanā* with *ara* and *nya*, the two seas which are said to exist in the world of Brahmā.

4. *tad ya evastāv aram ca nyam cānavau brahma-loke brahma-caryenāmuvindantu, tesāṁ evaśa brahma-lokah tesāṁ sarvesu lokēsu kāma-cāro bhavati.*

4. Only they who find the two seas *Ara* and *Nya* in the Brahma-world through the disciplined life of a student of sacred knowledge, only they possess the Brahma-world. In all the worlds they possess unlimited freedom.

All these fulfilled desires mentioned in sections 2–5 are real at their own level. They are not to be dismissed as false or unreal. Even dreams are unreal only in relation to what we see when we are awake. What we see in waking experience is not altogether unreal for it is based on the real.

Section 6

COURSE AFTER DEATH

1. *atha vā etā khyāyasā nādyas, tāh pungalasyaṁnumnaḥ, hshantu, śuklaśya nīlasya pītasya lohitasyeti asau vā ādityah pungalah, esa śuklah, esa nīlah, esa pītah, esa lohitah.*

1. Now as for these arteries (channels) of the heart, they
consist of a fine substance which is reddish-brown, white, blue, yellow and red. Verily, the sun yonder is reddish-brown, he is white, he is blue, he is yellow, he is red.

2.\ntag yathā mahāpāthā ātala ubhau grāman gacchatāminm cānum ca, evam evāta adhyātya yasmaya ubhau lokā gacchatāminm cānum ca, amusmād adhyātyāt pratāyante ta āsū nādīsu srptā, ābhyo nādībhyaḥ pratāyante te’ṃnuśmūn āditye srptāh

2. Even as a great extending highway runs between two villages, this one and that yonder, even so these rays of the sun go to both these worlds, this one and that yonder. They start from the yonder sun and enter into these arteries. They start from these arteries and enter into the yonder sun.

3.\ntag yatrātāt suptah samastah sanprasannam svapnam na vyānāṁ āsū tadā nādīsu srpto bhavati, īm na kaścana pāṃma śṛśati, tejasā hi tadā sanpamno bhavati

3. And when one is thus sound asleep, composed, serene (so that) he knows no dream, then he has entered into these channels, so no evil touches him for then he has obtained the light (of the sun).

samastah composed, upasamhiṣṭa-sarva-kaṇara-vṛttih Ś
samprasannah serene, bāhyā-visaya-samparka-jānti-kālasyābhāvāḥ samyak prasannah samprasannah Ś
svapnam dream, visaya-kāraḥbhāsaṃ mānasam Ś
teyas light saura-tejaḥ The light of the sun Ś

No evil touches him because he gets into his own nature. sva-rūpā- vāsēhutavāḥ dehendriyā-vāsīṣṭam hi sukha-duḥkhā-kaṛya-pradāneca pāṃma śṛśati na tu satsampannam sva-rūpāvastham Ś

4. atha yatraśat abalmaṇaṁ niṇī bhavati, tam abhita āśinā āhuh jānāśi māṁ, jānāśi māṁ, tu, sa yāvāt asmācchaśiraṁ adhikrānto bhavati, lāvaṇ jānāṁ

4. And now, when one thus becomes weak (falls ill), those who sit around him say, Do you know me? Do you know me? As long as he has not departed from this body, he knows them.

sāmākṛtiva ṣrūpa-rūpa-vastham svadhyāya-sāmākṛtiva ṣrūpa-rūpa-vastham āśinaṁ niṇī bhavati, tadā na sāmākṛtaḥ adhikrānto bhavati, lāvaṇ jānāṁ

5. atha yatraśat asamāccharir ādityam utkramaṁ, athastar eva raśmīśvahāṇ urdhvam akrame, sa aum ut vā ha ut vā māyate sa yāvāt kṣipyen manah, tāved ādityam gacchati etad vai kaḥ loka-āvāram vudhamsaḥ prapadanam, mroṣhoṁvidusāṁ

5. But when he thus departs from this body, then he goes upwards by these very rays or he goes up with the thought of aum. As his mind is failing, he goes to the sun. That, verily,
is the gateway of the world, an entering in for the knowers a shutting out for the non-knowers.

ksipyen manah. As his mind is failing: sometimes rendered ‘as quickly as one could direct his mind to it’: yāvatā kālena manasaḥ kṣetāḥ syāt tāvatā kālenādityam gacchati, kṣipram gacchati artho na tu tāvatva kālenīt vivaḥśtām

6. tad esa ślokāḥ:

śatam caitā ca hydayasya nādyah
tāsāṁ mūrdhānam abhinśasīstakā
tayordhavam ēyann amṛtatvam eti
vīśvāṁ anyā utkramanē bhavantis, utkramanē bhavānti.

6. On this there is this verse

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, for going in various other directions.

See Katha II. 3. 6.

Section 7

PRAJĀ-PATI’S INSTRUCTION TO INDRA CONCERNING THE REAL SELF

1. ya ātmā apahata-pāpma vajaro vimṛtyur viśoko vyuḥatso

piṭūsah satya-kāmaḥ satya-saṁkalpaḥ, so’nvesṭavyah, so vyayāsī-
tavyah sa sarvānś ca lokān ēṇpoto sarvānś ca kāmān. yas tam
ātmānam anuvidyā vijānāti: iti ha prajā-patru uvaśa

1. The self which is free from evil, free from old age, free from death, free from grief, free from hunger and thirst, whose desire is the real, whose thought is the real, he should be sought, him one should desire to understand. He who has found out and who understands that self, he obtains all worlds and all desires Thus spoke Prajā-pati.

2. tadda hobbaye devāsurā anvubudhīre. te hucuḥ: hanta tam

ātmānam anviśhāna, yam ātmānam anviṣyā sarvānś ca lokān
āṇpoto sarvānś ca kāmān iti, indro havā devānām abhiṣpravavṛāja,
virocana-surāṇām. tau hā saṁvadanaev eva sami-pāṇi prajā-pa-
ti-sakāsaṁ ṣajgmaṇaṁ.

2. The gods and the demons both heard it and said, ‘Well,
let us seek that self, the self by seeking whom one obtains all worlds and all desires' Then Indra from among the gods went forth unto him and Virocana from among the demons Then without communicating with each other, the two came into the presence of Prayā-patī, fuel in hand

fuel in hand. it is the custom for pupils approaching the master

3 tāv ha dvātrimaśatam varṣāni brahmačaiyam āsatuḥ; tāv ha prajā-patir uvāca, kim icchantā avāstām iti tāv hocaḥ, ya atmāpahataḥpaṁ maha vijāto umāryur visoko vighatsuśipāsah satya-kāmāḥ satya-sankbalpāḥ so'nvestavyah-sa vighnāstavyah, sa sarvāṁ ca lokān āpiṁr sarvāṁś ca kāmān, yas tām utmānau anvūnyda vijānātī iti bhagavato vaco vedayante. tām icchantāv avāstām iti

3 For thirty-two years the two lived there the disciplined life of a student of sacred knowledge. Then Prajā-patī asked them, 'Desiring what have you been living?' The two said, 'The self which is free from evil, free from old age, free from grief, free from hunger and thirst, whose desire is the real, whose thought is the real He should be sought, him one should desire to understand. He who has found out, he who understands that self he obtains all worlds and all desires.' These people declare to be your word, Venerable Sir, desiring him we have been living.

4 tāv ha prajā-patir uvāca, ya eso kṣiṇi āruxo drśyata esa ātmē brahma hovāca, etad amṛtam abhayam etad brahmaḥ; aha yo'yaṁ, bhagavāḥ, āpiṁr paraṁyāyate yaścāyam ādāre katama esa iti esa u cvasu sarvesu anesu paraṁyāyate iti hovāca

4 Prajā-patī said to the two, 'The person that is seen in the eye, that is the self,' said he 'That is the immortal, the fearless That is Brahman.' 'But, Venerable Sir, he who is perceived in water and in a mirror, who is he?' He replied, 'The same one, indeed, is perceived in all these'

While Prajā-patī means by the self the subject of all seeing, Indra and Virocana mistake the self for the person that is seen, not the person that sees See Yoga Sūtra II 6 The person seen in the eye is the figure imaged in the eye, and they ask whether the image that is seen in the water and in the mirror is the self At this stage the pupils confuse the true self with the body.
Section 8

THE BODILY SELF

1. Look at yourself in a pan of water and whatever you do not understand of the self, tell me. Then the two looked in a pan of water. Then Praja-pati said to the two, ‘What do you see?’ Then the two said, ‘We both see the self thus altogether, Venerable Sir, a picture even to the very hairs and nails.’

The body is subject to change and cannot therefore be the self which is said to be unchanging loma-nakhaśāvac charīrasyāpy āgamāpāyitvam siddham.

2. Then Praja-pati said to the two, after you have well adorned yourselves, put on your best clothes, make yourselves tidy, look into the pan of water. Then the two adorned themselves well, put on their best clothes and made themselves tidy and looked into the pan of water. Then Praja-pati said to the two, ‘What do you see?’

This illustration points out that bodily changes are as external to the true self as clothes and ornaments are. They belong to the not-self, anātman.

3. The two said, ‘Just as we are, Venerable Sir, well adorned, with our best clothes and tidy, thus we see both these, Venerable Sir, well adorned, with our best clothes and tidy.’ ‘That is the self,’ said he ‘That is the immortal, the fearless, that is Brahman.’ They both went away with a tranquil heart.

4. tau hāntiśya praṇa-patir uvāca, anupalabhyātmānam
anamuvdyā vrajataḥ yatara etad upaniṣado bhauvyanti devā vā asūrā vā, te parābhauvyantītī sa ha śaṅṭa-hidaya eva virocana' surāṇi jagāna tēbhya hatām upaniṣadān ṛvaśa, ātmāvaha mahayaya ātmā paricayah, ātmānam evaśa mahayaya ātmānam paricarann ubhau lokāv āpirotimāṁ cāmum ceti

4 Then Prajā-pātī looked at them and said, they go away without having perceived, without having known the self. Whosoever will follow such a doctrine, be they gods or demons they shall perish. Then Virocana with a tranquil heart went to the demons and declared that doctrine, one’s (bodily) self is to be made happy here, one’s (bodily) self is to be served. He who makes his own self happy here and he who serves his own self, he obtains both worlds, this world and the yonder

5. tasmād āpy adyaśahādānam aśraddadhānam ayayanānam ākhuḥ, āsuro bateṣi, asūrānām hy esopanisat pṛetasya śarīram bhikṣayā vasanenaśattākāreneti sanskurvanti, etena hy anum lokam vesyaṃtō manyante

5 Therefore even here they say of one who is not a giver, who has no faith, who does not offer sacrifices, that he is a demon, for this is the doctrine of the demons. They adorn the body of the deceased with what they have begged, with clothes and with ornaments, and think that thereby they will win the yonder world

bhikṣayā with perfumes, flowers, etc., which they have begged
gandha-mālāyāmātī-laksanayā

Section 9

INDRA FEELS THE INADEQUACY OF THE PHYSICAL THEORY

1. atha hendro’prāpyava devān etad bhayaṃ daḍarśa, yathāiva khalu aṣṭāṃ śarīre sabhauvalankrtā śādhu alankṛto bhavati, suvasā sarvasāh, pariṣkṛte pariṣkṛtaḥ, evam evaśaṃ asmin anhe’sādo bhavati, śrāne śrāmān, pariṣkṛte pariṣkṛtaḥ, asyāvinaśarīrasya nāṣam anv esa naśyati, nāham oṣṭa bhogyam paśyāmi

1 But Indra, even before reaching the gods saw this danger. Even as this self (the bodily self) is well adorned when this body is well adorned, well dressed when the body is well
dressed, tidy when the body is tidy, that self will also be blind when the body is blind, lame when the body is lame, crippled when the body is crippled. It perishes immediately when the body perishes. I see no good in this

srāmāḥ one-eyed, eka-netra Ś
bhogyam. good, literally what is enjoyable

2. sa samti, pāṇīḥ pūnar evāya, tam ha praśa-पत्रuv uvāca
maghavan, yac chānta-ḥṛdayah prāvṛṣṭiḥ sārdham virocanena, kim
techan pūnar āgama tī sa hovāca yathava khalv āyam, bhagavah:
asmin śarire sādhv alaṅkrite sādhv alaṅkṛto bhavati, suvasane
suvasaneśa, pārivrāṇaḥ pārivrataḥ evam evāyaṁ asminn andhe'ndho
bhavati, saṁme srāmāḥ, pārivr̄kno pārivr̄knaḥ, asyava śarīrasya
nāśaṁ anv esa naśyat, nāham atra bhogyam paśyāmiṁ.

2. He came back again with fuel in hand. To him Prajā-पत्र said, ‘Desiring what, O Maghavan, have you come back, since you along with Virocana went away with a tranquil heart?’ Then he said, ‘Even as this self (the bodily self) is well adorned when this body is well adorned, well dressed when the body is well dressed, tidy when the body is tidy, that self will also be blind when the body is blind, lame when the body is lame, crippled when the body is crippled. It perishes immediately. I see no good in this.’

Indra evidently was not satisfied with the theory of the self as body
prāvṛṣṭiḥ pragatavān asi Ś

3 evam evasa, maghavan, ity hovāca, etam tu eva, te bhīyo
‘nunyākhīyasyāmi; vasāparāṁ dvātrimsatāṁ varsāntī sa hāpa-
rāṁ dvātrimsataṁ varsāny uvāsa, tasmat hovāca
3 ‘So is he indeed, O Maghavan!’ Said he (Prajā-पत्र). ‘However, I will explain this further to you. Live with me another thirty-two years.’ Then he lived with him another thirty-two years. To him he then said:

Section 10

THE DREAM SELF

1 ya esa svāpne mahīyamānaś carati esa ātmā, ity hovāca,
cid amritam abhayam, cid brahmaṁ. sa ha sānta-ḥṛdayaḥ pra-
vārāja, sa ṣāprāpyava devān etad bhayaḥ daḍarśa, tad yady, aḍām śarīram andham bhavati, anandāh sa bhavati, yadi śrāmam asrāmāh, navaiso 'syā dosena dusyati

1 He who moves about happy in a dream, he is the self, said he, he is the immortal, the fearless. He is Brahman. Then he went forth with a tranquil heart. But even before reaching the gods he saw this danger. Even though this self is not blind (when the body) is blind, is not lame (when the body) is lame, though he does not suffer defects from the defects (of the body)

mahīyamānah (moves) happy
aneka-udhān svapna-bhogān anubhavati Ś He experiences different kinds of satisfaction in a dream

. The dreaming self does not suffer from the defects of the body navaisa svapnāṁāya dehasya dosenā dusyati Ś

2 na vadhenaṁya hanyate, nāsya srāmyena srāmah, ghanti tv evanam, vicchādayantīvṝpriyavetteva bhavati, api roditva, nāham atra bhogyam paśyāmīti

2 He is not slain (when the body) is slain. He is not one-eyed (when the body) is one-eyed, yet it is as if they kill him, as if they unclothe him. He comes to experience as it were what is unpleasant, he even weeps as it were. I see no good in this

vicchādayanti unclothe, from the root chad
v vicchādayanti tear to pieces. See B U IV 3 20

Even the dreaming self is subject to pleasure and pain

3 sa samit-pāṃh ḷunar eyāya tam ha praṇā-pāth uvāca maghavan, yac chānta-krāyaṁ prāvrājīḥ, kim ucchān ḷunar āgama iti sa hovāca, tad yady aḍām, bhagavah, śarīram andham bhavati, anandāh sa bhavati, yadi śrāmam asrāmāh, navaiso 'syā dosena dusyati

3 He came back again with fuel in hand to him. Praṇā-pāth said, 'Desiring what, O Maghavan, have you come back since you went away with a tranquil heart?' Then he said, 'Venerable Sir, even though this self is not blind (when the body) is blind, lame (when the body) is lame, even though he does not suffer defects from the defects of the body

4 na vadhenaṁya hanyate, nāsya srāmyena srāmah, ghanti tv evanam vicchādayantīva aprīyavetteva bhavati, api roditva, nāham atra bhogyam paśyāmīti, evam evaṁa, maghavan, iti hovāca etam tv eva te bhūyo' nuyākhyāsyāmi vasāparāṁ
When a man is asleep, composed, serene, and knows no dream, that is the self, said he, that is the immortal, the fearless. That is Brahman. Then he went forth with tranquil heart. Even before reaching the gods he saw this danger. In truth this one does not know himself that ‘I am he,’ nor indeed the things here. He has become one who has gone to annihilation. I see no good in this.

Indra feels that if there are no objects of which we are conscious, even the subject becomes destroyed.

He came back again with fuel in hand. To him Prajā-pātī
said, ‘Desiring what, O Maghavan, have you come back, since you went away with a tranquil heart?’ Then he said, ‘Venerable Sir, in truth this one does not know himself that I am he, nor indeed the things here. He has become one who has gone to annihilation. I see no good in this.’

Then he said, ‘Venerable Sir, in truth this one does not know himself that I am he, nor indeed the things here. He has become one who has gone to annihilation. I see no good in this.’

The self is not the undifferenced consciousness of deep sleep. It is the false infinite. Quietistic trance is not final freedom.

Section 12

THE SELF AS SPIRIT

1 maghavan, martyr, and idam sarīram āttam mṛtyunā, tad asyāṃ pravṛtiśāśarīrasyātmano’ḥnāthānām, ātī do sarvīrah, prīyāprīyābhāyām, na va sarvīrasya sataḥ prīyāprīyayor āpahāt ast, sarvīram vā na santam na prīyāprīye śprśatah

2. asarīro vāyuḥ, abhram, vidyut, stanaṅyang sarīrāny etān tad yathātāny amuṣmād ākāśat samudhāya param gyoṭir upa-sampaḍaya svena svena rūpaṇābhinnaspaḍāyante
12. Bodiless is air, clouds, lightning, thunder, these are bodiless. Now as these, when they arise from yonder space and reach the highest light appear each with its own form.

3. Even so that serene one when he rises up from this body and reaches the highest light appears each with its own form. Such a person is the Supreme Person. There such a one moves about, laughing, playing, rejoicing with women, chariots or relations, not remembering the appendage of this body. As an animal is attached to a cart so is life attached to this body.

The self enjoys these pleasures as an inward spectator only and does not identify itself with them. The spirit is joined to the body as a horse to the cart. The relation is external. Dehādyulaksanam atmano rūpam S. See S B IV 4 1.

4. Now when the eye is thus turned to space, that is the seeing person, the eye is for seeing. Now he knows 'let me smell this,' that is the self, the nose is for smelling. Now he who knows 'let me utter this,' that is the self, the voice is for uttering. Now he who knows 'let me hear this' that is the self, the ear is for hearing.

The perceiver is the self, the sense organs are the instruments for perception.

5. Now who knows, let me think this, he is the self, the mind is his divine eye. He, verily, seeing these pleasures through his divine eye, the mind rejoices.

6. ya etc brahma jate tam va etam devā atmānam upāsate, tasmā
13.

Verily, these gods who are in the Brahma-world meditate on that self. Therefore all worlds and all desires are held by them. He obtains all worlds and all desires who finds the self and understands it. Thus spoke Praja-pati, yea, thus spoke Praja-pattar.

In this account we have a progressive spiritualisation of the idea of self. The highest knowledge is not to be snatched at one leap. It is acquired as the result of methodical endeavour, steady deepening of the mind. The essence of the psychical self consists in a directedness to the object of consciousness, its intentionality. We begin with the physical individual, the sensuous outlook, the demoniacal view. Slowly there is the inturning of the mind, a direction to the phenomena of dream and dreamless sleep. Introspection is guided towards the idea of the self. Atman is the highest self. The journey ends in pure spirit, the subject of knowledge which is continuous despite the shutting off of consciousness, which is exalted above waking and sleeping.

Section 13

A PÆAN OF THE PERFECTED SOUL

1 Śyāmāc chabalam prapadye, Sabalāc chyāmam prapadye
   aśva iva romām indhūya pāpam, candra iva rāhor mukhat
   pramucya dhūtvā sarūram, akyam kṛtām brahma-lokam abhisambhavāmi, abhisambhavāmi

1 From the dark I pass to the vari-coloured, from the vari-coloured I pass to the dark. Shaking off evil as a horse his hairs, shaking off the body as the moon frees itself from the mouth of Rāhu, I a perfected soul obtain the uncreated Brahma-world, yea, I obtain it.

The sun and the moon are treated as the dogs of Yama. Śyāma the moon dog and Sabala the sun dog. We must run past these two heavenly bodies coursing across the sky to get to the blessed abode of light. See also K U I 2 2. In the R V it is said that Yama sends forth two dogs, his messengers who search out among men those.
who have to join the Fathers. X 14. 10-12, Pluto's house has a janitor.

In Indian mythology a lunar eclipse is caused by the demon Rāhu's attempt to swallow the moon.

**Section 14**

**THE PRAYER OF A SEEKER FOR ETERNAL LIFE**

1. ākāśo vai nāma nāma-rūpayor nirvahitā, te yad antarā, tad brāhma, tad amṛtam, sa ātma, prajā-paṭeh sabhāṁ veśma prapaṭaye, yaśo 'ham bhavāmi brāhmaṇānām, yaśo rājānām, yaśo viśāṃ yaśo'ham amu-prāpatsv sa hāham yaśasāṃ yaśah. śyetaṃ adatkam adatkam śyetaṃ lindu mābhgām, lindu mābhgām

Verily, what is called space is the determined of name and form That within which they are is the Brahman, that is the immortal, that is the self I pass to Pragā-paṭs's assembly-hall and abode I am the glory of the Brāhmaṇas, the glory of the princes, the glory of the people. I have obtained glory. I am the glory of the glories. May I never go to the white, toothless, to the toothless, white, devouring, may I never go to it

ākāśa space It is used as a name of the Supreme, because like space, Brahman has no body and is subtle. aṣārīvatvāt sūksmatvāc ca Ś

Brahman is untouched by concrete existences though they are all sustained by it.

The three castes of Brāhmaṇa, rājan and viś, are mentioned here. mābhgām mābhgaccheyam Ś

**Section 15**

**PARTING ADVICE TO THE PUPIL**

1. tadd hastiḥ brahma prajāpataya uvāca, prajā-paṭir manave, manuh prajābhyaḥ ācārya-kulād vedam adhiyā yaṁā-vidhānam, guruh karma (kṛtvā) atiśeha abhisamāvṛtya, kutumbe sīhīvā, śucau dvē svādhīyāyam adhiyānaḥ, dharmikāṃ vidadhat, ātmani
sarvendriyam sampratisthapyah, ahimsan sarva-bhūtany anyatra tirthabhyah, sa khalu evam varitayan yāvad āyusam brahma-lokam abhisampadyate, na ca puṣnāt āvaritāte, na ca puṣnā śvaritāte.

1. This Brahmā told to Prajā-pātī, Prajā-pātī 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 virutsa sons and pupils.

putrān sisyāms ca dharm-yuktān Ś anyatra tirthabhyah 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-māṃhitām atanādīnāpi pareṣā syāt
The Aitareya Upanisad belongs to the Rg Veda and the Upanisad proper consists of three chapters. This is part of the Aitareya Aranyaka, and the Upanisad begins with the Fourth Chapter of the second Aranyaka, and comprises Chapters IV, V and VI. The preceding parts deal with sacrificial ceremonies like the mahāvrata and their interpretations. It is the purpose of the Upanisad 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 Upanisad (Aitareya Aranyaka 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 ā parseFloat{.}name=\textit{prāna}, life-breath is intended (Aitareya Aranyaka II 1-3). There are still others who care only for worldly possessions. For them the meditative worship of the Samhitā is intended (Aitareya Aranyaka III).\footnote{See Ś on Aitareya Aranyaka III 1 1}
INVOCATION

I vāṁ me manasi prātisthitā, mano me vācī prātisthitam, āvṛ āvṛ ma edhi vedasya ma ānīstham śrutam me mā prahāsīh anenādhītenāhorātāṁ samadāhāmy, rītam vādiṣyāṁ satyam vādiṣyāṁ tin māṁ avatu, tad vaktāram avatu, avatu māṁ, 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 1

THE CREATION OF THE COSMIC PERSON

1. 选项在 (all) this, one only, in the beginning.

Nothing else whatsoever winked He thought, 'let me now create the worlds'

See BU I 4 1

'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 mām lokaṁ asṛjata, ambho maricir maram āpo'do'mbhah pareṇa dvam; āyauḥ pratiṣṭhāḥ, antarikṣam maricayah, pṛthvi maro ya āḍhastāt tā āpaḥ

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

pratapaste asmi būtām

'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'

3 sa āksata ime nu lokaḥ, loka-pālān nu srjā iti; so'abhya eva

prusam samuddhṛtyāṁśrīçayat

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 abhyatapaṭa tasyābhūtaṁśa mukham nṛabhidyata

yathānam mukhāḥ vāg, vāco'gniḥ nāśake nṛabhidyetām, nāśkābhyaṁ pṛnah, pṛnād vāyuh, aksim nṛabhidyetām, aksībhyaṁ ca, caksusā ādityāh, kannu nṛabhidyetām, kannābhīyām śrotām, śrotād ātāk, tvaṁ nṛabhidyata, tvaco lomāṁ, lomābhya oṣadhi-vanaspalayah, hrdayam nṛabhidyata hrdayān manah,
The Principal Upanisads

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 paksenah andam nirbhidyate evam Ś

Section 2

THE COSMIC POWERS IN THE HUMAN PERSON

1. tā etā devatāḥ srstā asmin mahatyo arnave prāpanic īam aśanāya-ppāsābhāyām avavārjat, tā enam abruvam, āyatam naḥ prajāvīn yasmin prāsīhita ānams adām ēt

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'

arnave in the ocean samsāra is generally compared to an ocean samsārārnave, samsāra-samudre Ś

prāpanic fell, pahāvāyah Ś

2. tābhya gām ānayat tā abruvam, na vaś no’yam ālam ēt, tābhya śvam ānayat tā abruvam, na vaś no’yam ālam ēt

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 gavāktritisāma périma Ś

3. tābhyaḥ puruṣam ānayat tā abruvam, sukrtam bācheti puruṣo vā va sukrtam, tā abravid, 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 agmur vág bhūtvā mukham prāvīṣad, vāyuḥ prāno bhūtvā nāske prāvīṣad, ādīyas ca kṣur bhūtvākṣuṇi prāvīṣad, dīṣāh śrotram bhūtvā kanna prāvīṣann, osadhi-vanaspatayo lomāṁ bhūtvā tvacam prāvīṣāṁ ca uṛdramā mano bhūtvā hrdayam prāvīṣaṁ, murtur āpāno bhūtvā nābhum prāvīṣad, āpō reto bhūtvā śiśnam prāvīṣaṁ

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-ḍīḍāse abhītāṁ āvābhyaṁ abhibṛjānībhūtvā te abhivānt, etāsu eva vām devatāsvābhājāṁ, etāsā bhāgvyau karo-māṁ, tasmāḥ yasyaṁ kasyaṁ ca devatāya havir gṛhyate bhāgvyā ucchāyāṁ aśanāyā-ḍīḍāse 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 iksatame nu lokāś ca loka-pālāś cāṇnām ēbhyaṁ srīyā iti
1 He thought, 'Here are the worlds and the guardians of the worlds Let me create food for them'

2 so'p'o'bhyaṭapati ābhyo bhūtaptābhyo mūrīr ājayata, yā var sā mūrīr ājayatānannam 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. Thus, 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.

3. This, so created wished to flee away. (The person) sought to seize, grahitum aucchat Ātrapyat would have had satisfaction trypto'bhavisyat Ā

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. (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. (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. (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. (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.
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 chiśnenānyghṛksat, tan nāśaknoc chiśnena grahītum; sa yad hanyac chiśnenāgrahasyad visṛyya havānnam atraśpayat.*

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 apānenānyghṛksat, tad āvayat, saśo’nnasya graho yad vāyur annāyuh vā esa 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-jīvano vai prasiddhah

THE ENTRANCE OF THE SELF INTO THE BODY

II. *sa śiksata‘ kathām nvidanā mad ite syād iti, sa śiksata katerena prāpadya iti, sa śiksata, yadi vācāhuvāhrtam, yadi prānenābhi- prāmītam, yadi caksusā ārātam, yadi śrotrena śrutam, yadi tvacā sprātam, yadi manusā āhyātam, yady apānenābhya-pāmītam, yadi śīśnena visṛṣtam, aha ko‘ham iti.*

II. 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-samghāta-laksanam 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?’

12 *sa etam eva śīmānam vidāryantayā dvārā prāpadyata, saśā vadṛśīr nāma dvāh, tad etan nāndanam, tasya traya āva-
The Principal Upanisads

The opening known as mārtha. This is the very end of the head. Thus he entered. This is the opening known as indhra. 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.

The ordinary condition of waking is said to be a dream as distinguished from the state of enlightenment. S 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 (hrdayākāśa) 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.

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.

Indra is the perceiver of this. Indra is a word denoting an object beyond the range of vision.
THREE BIRTHS OF THE SELF

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. 

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.

bhāwayati: nourishes, vardhayaṭi, pāripālayati Ś.

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
ad: after (birth), ārdāvam janmaṇaḥ. Ś
ātmānam: his own self. The father is said to be born as the son. pīturātmā: hi ātra-rūpena jāyate. Ś

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.

5. \(\text{prayann eva departing, } \text{sa} \text{ri} \text{ram } \text{parityya} \text{n eva} \text{ Ś} \)

5 garbhe nu samu anveśām avedam aham devānām janmān

\(\text{Śatam } \text{mā } \text{pura } \text{āyasīr araksann aghah } \text{ṣyeno } \text{javasā } \text{mra-}

\text{diyam}

vī, garbha evastac chayāno vāna-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 nāvān asmiṣ ca charira-bhedād ārdhva utkramy-

\(\text{ānusmu } \text{svarga } \text{loke } \text{sarvān } \text{kāmān } \text{āptvām} \text{ṛtaḥ } \text{samabhavat,}

\text{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)
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

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

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

4. sa etena prajñenātmanāsmāḥ lokād utkramyāmusmin svarge loke sarvān kāmān āpitvāmṛtah 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
The Taittirīya Upaniṣad belongs to the Taittirīya school of the Yajur Veda. It is divided into three sections called Valls: The first is the Śiksā Valla. Śiksā 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 Brahmnānanda Valla and the third is the Bhṛgu Valla. These two deal with the knowledge of the Supreme Self, paramātma-jñāna.
SECTION 1

INVOCATION

I. harkh aum. sam no mitraś sam varunah, saṁ no bhavat aryamā, sam na indro brahmaṣ, saṁ no visnur uru-kramah; namo brahmaṇe, namas te vāyo, tvam eva pratyaksam brahmaśv, tvām eva pratyaksam brahma vādisyāmi, rtaṁ vādisyāmi, satyaṁ vādisyāṁ;

Ian māṁ avatu, tad vaktāram avatu, avatu māṁ, avatu vaktāram, aum śāntih śāntih śāntih;

I. Aum, May Mitra (the sun) be propitious to us; may Varuna (propitious to us) May Aryaman (a form of the sun) be propitious to us, May Indra and Brahaspati be propitious to us, May Visnu, of wide strides, be propitious to us

Salutation to Brahma. 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 vṛghna-śāntyān devatāḥ prārthayate. R.

See R.V I 90. 9

uru-kramah of wide strides vstirna-kramah Š. It is a reference to Visnu’s incarnation as Trivikrama or Vāmana whose strides were wide Šānti or peace is repeated thrice, with reference to ādhyaṁma, ādhībhautika and ādhīdawika aspects Š

SECTION 2

LESSON ON PRONUNCIATION

2 śīksām vyākkhyāyāmahaḥ vartna svarah, mātrā balam, sāma santānāḥ, ity uktas śīksādhyāyāh.

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 Upanisads carefully and so a lesson in pronunciation is given. We must learn the text before we can ascertain its meaning.

\[
\text{vastūpāsanam hitā prathamataḥ śabdopāsana-vidhāne}
\]

Section 3

THE SIGNIFICANCE OF COMBINATIONS

1. saha nau yaśah, saha nau brahma-varcasam, athā tat samhitāyā upamsadalam vyākhyyāyāmah;
   pañcasu adhistaranesa, adhīlokam, adhivyodisa, adhvindyaṃ, adhīpryaṇam, adhyātmanam etā mahāsamhitā ity ācaksate,
   atahadhīlokam, pṛthivī purva-rūpam, dyur uttara-rūpam, ākāsas sandhik, vāyus samadhānams ity adhīlokam

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.

\[\text{brahma-varcasam} \text{ the splendour of brahma-knowledge}\]

In Lāttā-vistara we are told that when the Buddha was in samādhi, a ray called the ornament of the light of gnosis moved above his head, jñānakālam gāmasaṃśyā C P B G XIV II

samhitā 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. athādhyayautisam agnīḥ pūrva-rūpam, āditya uttara-rūpam, āpas sandhik, vaidyutat samadhānams ity adhhyautisam

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 athādhvivyām ācaryah pūrva-rūpam, antevasy uttara-rūpam, viyā sandhiḥ, pravacanas samādhanam. ity adhvyādyam.

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: caturbhīṣ ca prakāśyate nyayaḥpayuktā bhavaty āgama-kālena svādhyāya-kālena pravacana-kālena vyavahāra-kālāṇeḥ.

4 athādhvyapāram mātā pūrva-rūpam, pitottara-rūpam prajā sandhiḥ, prajayanānas samādhanam. ity adhvyapāram

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 athādhvyātmam: adharā-hanuh pūrva-rūpam, uttarā-hanur uttara-rūpam, vāk sandhiḥ, jātvā samādhanam. ity adhvyātmam.

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 utmā mahāsamhitāḥ, ya evam etā mahāsamhitā vyākhyātā vedā sanākhyātate prajayā paśubhiḥ, brahma-varcasenānādyena svargena lōkena

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

I yaś chandasām rśabho visva-rūpah chandodbhyōdhyanitāt san.babhūva
sa mendro mādhayā spruṇo tu anūtasya deva dhāraṇyo bhūyāsam.
The Principal Upaniṣads

śarīram me vicarṣanam, ippā me madhumattamā, karnābhyām bhūr viśrūvam, brahmanah kośo'śi medhayāpīhitah, śrutam me gopāya

I 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 Paramātmā or the Highest Self, Thou art the sheath, as of a sword, being the seat of His manifestation' Ś madhumattamā exceeding sweet madhumati, atiśayena madhurabhāsinnī Ś

2 āvahantā ujāwanā, kurvāntaīram atmanah vāsāṃti mama gāvas ca annaśāṃ ca sarvādā tato me śrīram āvaha lomasām paśubhas saha svāhā ā māyantu brahmacārīnas svāhā, tu māyantu brahmacārīnas svāhā, fra māyantu brahmacārīnas svāhā, da māyantu brahmacārīnas svāhā, sa māyantu brahmacārīnas svāhā

2 Bringing to me and increasing always clothes and cattle, food and drink, doing thus 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, kṣīram eva Ś

To the undisciplined, wealth is a source of evil amedhāso hī śīr anarthāyaveti 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 Vasistha tells Rāma —

dhanam āryaya kākuśtha dhanamālam idam jagat antaram nābhyānāmi nirāhanasya 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.

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.
pravâsâm: I enter. The knowledge of God is said to be a penetration of
God into the utmost 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 mutation. 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

1bhūr bhūvas suvah ityā etas tisro vyāhrtayah, tāsām u ha

smatām caturthām, māhācamasyaḥ, pravedayate, maha iti, tad
brahma, sa ātmā, angāny anyā devatāh, bhūr iti vā ayam lokah,
bhūva ity antariksaṁ, suvar ity asau lokah, maha ity ādityah,
ādityena vā va sarve lokā mahāyante

1 Bhūh, Bhuvah, suvah, verily these are the three utterances of them, verily, that one, the fourth, maha, 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 Suvaḥ is the yonder world mahā is the sun; by the sun indeed do all worlds become great

Vyāhrtis are so called because they are uttered in various rituals

Its limbs the other gods mahā is Brahman, the Absolute, it is the self, all other gods are subordinate to the Absolute

2 bhūr iti vā agnih, bhūva iti vāyuh, suvar ity ādityah, maha
iti candramāh, candramāsā vā va sarvān jyotīmsi mahāyante

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

3 bhūr iti vā rcaḥ, bhūva iti sāmān, suvar ity yajñīṁśi, maha
iti brahma, brahmanā vā va sarve vedā mahāyante

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

4 bhūr iti var āprānaḥ, bhūva ity āpānaḥ, suvar ity vyānah,
maha ity annam, annena vāva sarve āprānā mahāyante

4 Bhūh is the inbreath, Bhuvah is the outbreath, Suvah is the diffused breath, mahā is the food By food, indeed, do all the vital breaths become great.
5 ātā etāś caturasā caturdhā, caturasā caturas vyāhṛtayah, tā yo veda, sa veda brahma, sarvesaṁ deve balam āvahantii.

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

I sa ya eso'ntarhrdaya ākāśah, tasminii ayaṁ ātmas anu-
mayaṁ, anyo krammayah, antaraṇa iāṅkhe, ya esa stana ivāca-
lambate, sendrayoh, yatrasau kesanto vicarite, vyapokya śīrṣa-
kapale, bhūr tīy aagnau pratitiṣhati, bhuva iti vāyau.

I 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 birth-
place of Indra; where is the edge of the hair splitting up the skull of the head. In fire, as Bhūḥ, he rests, in air as Bhūvah.

See M U II. 2 6; Maitri VI. 30; VII 11
krammayah—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. upalabhāyatham upāsanārtham ca
hādayāpāsa śīlānam ucyate, sālagrama iiva vāsnoh. See C U. VIII.
i-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 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 Upanādic Philosophy (1925), 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 susumnā nādi 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 nādi passes up, breaking up the two regions of the head. That is the birthplace of Indra. indrayoniḥ mārdasya brahmanah yomḥ mārgah Ś mārdasya pāramāmano yomḥ sthānam. It is the path by which we attain our true nature. See: Maitri VI 21; BU IV 4 2

2 suvar iva āditye, maha viva brahman, āpnoti svārajjyaṃ āpnoti manasā-patim, vāk-patīḥ caksus-patih śrotva-patih vyānā-patih, etat tato bhavait, ākāśa śariram brahma, satyātma pārnā-rāmam mana ānandam śānti samṛddham amritam iti pṛacīna-yogyopāśva

2. In the sun as Svaha, in Brahman as Mahā. 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 Pracīnayogya.

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 prthvoy antarikṣam dyauḥ daśo va avāntaraśāḥ, agmr vāyuḥ ādityas candramā naḥṣatrām, āpa osadhayo vanaspataya ākāśa ātmā ity adhibhūtam

aḥādhyātman, pārānovyānopāna udānas samānāh caikṣus śrotvam mano vāk tu akṣari, carma mārṣam smaṇvāṣṭhi māyā etad adhvaṃdhyāya rṣīr avocat pānktaṁ va idam sarvam pānktenava pānktaṁ spṛṇoti

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.
prāna, 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 uts brahma, aum uśden sarvam, aum ity etad anukṛitr
   ha sma va aśya śrāvayetāśrāvayaniti, aum iti sāmāni gāyanti,
   aum śomā śastrām śamśānts, aum ity aḍhārvuḥ, pṛatigaram
   pṛahmrnā, aum uts brahma pṛasauḥ, aum ity aṁghoṭram
   annānāti, aum uts brāhmanah pṛavasyaṁ āha, brāhmopāṇa-
   vāṁśī, brahmaṁopāṇāṁ.

1. Aum is Brahma. Aum is thus 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 Advaryu 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 Brahmana begins to recite, may I obtain Brahma; thus wishing, Brahma, verily, does he obtain.

'The pranava 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 (Iśvara) who, in all cases, takes note of the act and dispenses the fruits thereof. A.

Aum is the symbol of both Brahma and Iśvara.
prahmcva uśnoḥ Ś prahmcādy arcana eva sarvatra śvarā eva.
phala-dāti Ā
Section 9

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

\(\text{The} \ \text{Principal Upamsads} \ \text{I 9 r}

1. \(\text{rlam ca svādhyāya pravacane ca, satyam ca svādhyāya pravacane ca, taṇḍas ca svādhyāya pravacane ca, damaś ca svādhyāya pravacane ca, āgnayaś ca svādhyāya pravacane ca, āgniḥotram ca svādhyāya pravacane ca, aṭhitayaś ca svādhyāya pravacane ca, māṇusam ca svādhyāya pravacane ca, pījā ca svādhyāya pravacane ca, prajānas ca svādhyāya pravacane ca, prajātis ca svādhyāya pravacane ca}

satyam ti satyavacā rāthitarah, taṇḍa ti taponityah pauruśisah, svādhyāya pravacane evaḥ nāko maudgalyah, taddhi taṇḍas taddhi taṇḍas

1. \(\text{The} \ \text{right and also} \ \text{study and teaching, the} \ \text{true and also} \ \text{study and teaching, austerity} \ \text{and also} \ \text{study and teaching, self-control} \ \text{and also} \ \text{study and teaching, tranquility} \ \text{and also} \ \text{study and teaching, the} \ \text{(sacrificial)} \ \text{fires} \ \text{and also} \ \text{study and teaching, the} \ \text{agm-hotra} \ \text{(sacrifice)} \ \text{and also} \ \text{study and teaching, guests} \ \text{and also} \ \text{study and teaching, humanity} \ \text{and also} \ \text{study and teaching, offspring} \ \text{and also} \ \text{study and teaching, begetting} \ \text{and also} \ \text{study and teaching, propagation} \ \text{of the race} \ \text{and also} \ \text{study and teaching}

\(\text{The} \ \text{true, says} \ \text{Satyavacas} \ \text{(the Truthful)} \ \text{the} \ \text{son of} \ \text{Rathitara} \ \text{austerity says} \ \text{Taponitya} \ \text{(ever devoted to} \ \text{austerity), the} \ \text{son of} \ \text{Pauruśisti, study and teaching alone, says Nāka (painless), the} \ \text{son of} \ \text{Mudgala} \ \text{That, verily, is} \ \text{austerity, aye, that is} \ \text{austerity} \)

svādhyāya adhyayananam, study
pravacana adhyāpanam, teaching
dama bāhyakaranopāsaṇah, self-control
śama antahkaranopāsaṇah, (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 vrksasya renvd, kirtih prsthām girer va, ārāhva panto vājniva, svamrām asmi, drañnañh savarcasam, suneadhā anrloksitah, trīśanko vedānvacanam

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 Trisanku’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 samsāra Trisanku, who realised Brahman, said thus, in the same spirit in which the sage Vamadeva said S

The world is said to be the eternal Brahma tree, brahmavrksas sanātanah. M B XIV 47. 14.

Section 11

EXHORTATION TO THE DEPARTING STUDENTS

I vedam anu¿yacāryo’nveśinam anuśāśi, satyam vada, dharmam cara, svādhyāyō mā pramadah, āçāryāya priyam dhanam aHRya prajātanam mā vyavacchetsih, satyān na pramaditavyam, dharmān na pramaditavyam, kuśālān na pramaditavyam, bhūyān na pramaditavyam, svādhyāya-pravacanabhīyām na pramaditavyam, deva-pūr-kāryābhīyām 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
antevasin the pupil, he who dwells near
I 11 1 Cp speak the truth
satya-pūlam vaded vācam manah pūlam 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 mātr devo bhava, pitr devo bhava, ācārya devo bhava,
atithi devo bhava, yāny anavadyām karmāṁ tāṁ svetavyāṁ,
no utarāṁ, yāny asmākam sucarāṁ tāṁ tvayopāsyāṁ, no utarāṁ
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 dis-
criminating We must not do the things which are open to blame,
even if they are done by the wise śāvadāṁ śīta-kṛāṇy api
nokartavyāṁ Ś

3 ye ke cāsmacchreyāmso brāhmaṇāḥ tesaṁ tvayāsanena
praśvastavyāṁ, śraddhayā deyam, astaddhayā deyam śrīyā
deyam, hriyā deyam, bhūyā deyam, samvīdā 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.

praśvastavyāṁ The good Brāhmaṇas are to be provided with seats
and refreshed after their fatigue praśvastānam, praśvāsaḥ śramā-
paṇayah, 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 praśvastavyāṁ praśvāso ‘pi na kartavyah kevalam taṁ ukta sāra-
grāhāṁ bhavantavyāṁ Ś We should not unnecessarily engage in
discussions with them

4 atha yaṁi te karma-vicākṣā vā vrtta-vicākṣā vā syāt ye
tatra brāhmaṇāṁ sammarśnaṁ yuktā āyuṣāh anukṣā ḍharmā
kāmās syuh yathā te tatra varteran tathā tatra varṣethāh
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 Brahmans there (who are) competent to judge, devoted (to good deeds), not led by others, not harsh, lovers of virtue would behave in such cases.

5 Then, as to the persons who are spoken against, you should behave yourself in such a way, as the Brahmans 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 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 Pali word upamsa for the Sanskrit upamsad is used: etad atmā kathā, etad atmā mantana, etad atmā upamsa, etad atmā sotavādhānam 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 śam no mitraś śam varunah, śam no bhavatu aryamā, śam na indro bhāsapthā, śam no visnur uṣṇ-kramam, nāmo brahmāne, ramaś te vāyo tvam civa prayaksam brahmāsī, tvāṁ civa prayaksam brahmāvādīsam, tvāṁ avādīsam, satyam avādīsam, tān...
mām āvī, tad vaktāram āvī, āvīn mām, āvīd vaktāram, aum śāntih, śāntih, śāntih

I Aum, may Mitra (the sun) be propitious to us, may Varuna (be) propitious (to us), may Aryaman (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

Brahmananda (Bliss of Brahman) Valli

Section I

Invocation

Saha nāva avatu, saha nau bhunaktu, saha vīryam karavāvahai, tejasvanā adhitam astu, mā viñvasāvahai, 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.

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-ved āṇvotā param, tād esābhvinkā; satyam jñānam anantam brahma, yo veda māhitam guhāyām parama vyaman svaśmite sarvān kāmān saha brahmanā vīpaścitā, tī tasmād vā etasmād ātmāna ākāśas sambhūlāh, ākāśād vāyuh, vāyor aguh, agner āpah, abhīyāḥ dhvān, dhvāvyā oṣadāyah osadābhīyo annam, annāt purusah, sa vā esa purusa anna-rasa-mayah, tasyedām cua śirah, ayam daksīnāḥ paksah, ayam uttaraḥ paksah, ayam ātmā, idam puccham pītāsthā; tād āpy esa 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, thus the right side, thus the left side, thus the body, thus 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, jadaiva and of the limited, paricchinnatva ākāśa ether is the ether or the common substratum from which other forces proceed

sambhitāt 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 annad relo-rūpena paramatat purusah

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 supreme that beyond which there is nothing else, i.e., Brahman

guha the secret place, the unmanifested principle in human nature

It is normally a symbol for an inward retreat avyākṛta ākāśam eva guhā antar-hydaya 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 uṣṇa, that which is perceptible by the senses, the physical According to Suresvara, life, consciousness and intelligence constitute the subtle self, the sūtratman and bliss is the causal sheath, the kāraṇa kośa

B U. 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

Atman becomes the knower or the subject when associated with antahkarana virtimad-antahkaranopahitavṛtiḥmatvam, na svatah Ā
The bodily sheath is conceived in the form of a bird. Suresvara 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**

1. 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 it is called the healing herb of all beings. Therefore it is called the healing herb for all beings. 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 Maitri VI 12
The physical body is sustained by life

Section 3

LIFE AND MIND

1 prāṇam devā anu prāṇani, manusyaḥ paśavaḥ ca ye, prāno hi bhūtānām āyuh, tasmāt sarvāyusam ucyate, sarvam eva ta āyur yanti, ye prāṇam brahmaḥpāsate, prāṇo hi bhūtānām āyuh, tasmātsarvāyusam ucyata iti, tasyaivaśārīra ātmā, yah pūrvasya; tasmād vā etasmāt prānāmayāt, anyo'ntara ātmā manomayah, tenaśa pūrṇah, sa vā esa purusa-vādha eva, tasya pūrusa-vīdhalām, anwayam pūrusa-vīdhak, tasya yajur eva śrīrah, rg daksṇah pāksah, sāmotlārah pāksah, āḍēśa ātmā, atharvāngirasah puccham pratisthā

tad apy esa śloko bhavati

1 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 Thus (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 Thus, 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 Angirasas, 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, prāna became the life principle On analogy, it was said to be the life of the universe
manas: the inner organ samkalpa-vahalpālmakam antah-karanam
tan-mayo mano-mayah Ś
MIND AND UNDERSTANDING

I yato váco mvarante, aprápya manasā saha, ānandam brahmāno vidvān, na bībheti kādācana tasyaisa eva śārīra ātmā, yah pūryasya, tasmād vā etasmān mano-mayāt, anyo'ntara ātmā vyūhāna-mayāt, tenaśsa pūrṇaḥ, sa vā esa pūrṇa-vidhā eva, tasya pūrṇa-vidhiām, awaṇyam pūrṇa-vidhāh, tasya śradāhava śvah, rūm dāksmaḥ pāksaḥ, salyam uitarah pāksaḥ, yoga ātmā, maḥaḥ pucchaṃ prakshāh,

 tad āpy esa śloko bhavah

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. Thus, verily, has the form of a person. According to that one's personal form is thus 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 vyūhāna 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 intellectual or vyūhāna, we ask for proofs. When we rise higher, the truths are not inferred but become self-evident and cannot be invalidated by reason. Cp.

sāmākhya-yogah pāṇcarātram vedāḥ pāśupatam tathā ātmā-pramānāny etām na hantavyām hetubhīh

Quoted by R on Katha II 19

mahaḥ the great one. It is the principle of Mahāt, the first thing evolved out of the unmanifested (avyākta) which is described as lying beyond the mahāt ānandam bliss. See RV. IX 113, 6, 11. It gives to apparently abstract being an inner content of feeling.
UNDERSTANDING AND BLISS

1. vijñānam yajñam tanute, karmāni tanute'pi ca, vijñānam devās sarve, brahma yestham upāsate,
vijñānam brahma ced veda, tasmāc cenn na pramādayati sarire
pāpmano hitā, sarvān kāmān samaśnute
tasya esa śāriśa ātmā, yah pūrvasya, tasmād vā etasmād viṣṇuṇa-mayāt, anyo'ntara ātmā ānanda-mayah, tenaisa pūrṇah, sa vā esa pūrvasa vidha eva, tasya pūrva-vidhatām, anumayam pūrva-vidhah, tasya prīya eva śīrah, modo daksmaḥ pāksah, pramaṇāda uttaraḥ pāksah, ānanda ātmā, brahma puccham pratisthā, tad api esa śloko bhavaḥ

1 Understanding directs the sacrifice and it directs the deeds also. All the gods worship as the eldest the Brahma which is understanding

If one knows Brahma 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, Brahma 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 viṣṇāna with concepts In later Vedānta, the distinction between the two diminishes Pañcadaśi ascribes deliberation to manas and decision to buddhi which is the viṣṇāna of this U. mano vimarṣa-rūpaṁ syād buddhiḥ syāṁ nisayātmikā 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 Bṛghu identifies the ultimate reality with the spirit of ānanda.

evam tapasā viśuddhātmā (anna) prāṇādīṣu sākalyena brahma-
lakṣanam āpāyan śanaiḥ śanair antar anuśravāṣya antarañam ānandam: brahma viṣṇu-tāvan tapasava śādhanena bhūṣya 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 maya is generally used for modification is set aside on the ground that it is also used for abundance.

prācīryāt SB I 1 13-14 ānanda-brahmanor abhedāt brahmrāhbidhānaṁ. eva ānāndābhidhānaṁ iti manvānaḥ Saṁkṣarānanda.

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. asann evo sa bhavati, asad brahmaṁ veda cet, asti brahmaṁ ced veda, santam enaṁ tato viduh.

tasyasya evo śāriva atmā, yat pūrvasya, athāto anuśravāṁ, uta avidvān amuḥ lokam pretya kaścana gacchati u, āko vidvān amum lokam pretya, kaśceta samaśrṇutā u;

so kāmayata, bahu syām prajāyacati, sa tāpo'tāpyata, so tāpas taptvā, idam sarvam asṛjata, yad idam kīṁ ca, tat sṛṣṭā tad aṁrūprāviṣṭa, tad anuśravāṣya sac ca tyac ca abhavat, niruktaṁ: cānuruktaṁ ca, nulayanaṁ cānulayanaṁ ca, viṣṇuṁ cāviṣṇanam ca, satyam cāntīram ca, satyam abhavat, yad idam kīṁ ca, tat satyam tiy ācaksate

tad api evo sloko 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 tapa iti jñānam ucyate tapah paryāloçanam. The Supreme reflected on the form of the world to be created sṛyamāna-jagad-racanād-vsayām alocanām akarod ātmety arthak Ś He willed, he thought and he created Tapas is the creative moulding power, concentrated thinking See B U I 4 10-11, Maitri 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 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 byat

Section 7

BRAHMAN IS BLISS

1 asad vā idam agra āśī, tato var sad ajāyata, tad ātmānam svayam akurita, īsmāit tat sukrīm ucyate
yad var tat sukriam, rasa var sah, rasam hy evāyam labdhvānandī bhavati, ko hy evāyāt kah īrānīyāt, yad esa ākāśa ānanda na svāt, esa hy evānandayān, yathā hy evaśa etasmin nadrśye’nātmye’nrukti’mlayane’bhayam pratisthām vandate, atha so’bhayam gata bhavati, yadā hy evaśa etasmin udaram antaram kuru te, atha tasya bhayam bhavati, tattveva bhayam viduṣo’manvānasya
   tad aṣṭy esa śloko bhavati
1 Non-existent, verily, was thus (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.

**asat non-existent.** The manifested universe is called *sat* and its unmanifested condition is said to be *asat.* From the unmanifested (*asat*) 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. *avikāraṇah tad brahma sarva-vikāra-heitvāt.* S.

*sūbtam: the well-made.** See A.U. I. 2, 3. S means by it the self-caused Brahman is the independent cause for He is the cause of all. *savyam eva ātmānam evākhurita kriyat.* S.

*raste tv a stah.* 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, *tanmayatram raseṣu* (Kālidāsa) it melts one’s heart, *dravābhūtam* (Bharabhūti)

*bhaya fear* We have fear when we have a feeling of otherness. See B.U. I. 42 where the primeval self became fearless when he found that there was no other person whom he should fear.

*aravānasya: who does not reflect.* He is not a true sage but thinks himself to be so.
INQUIRY INTO FORMS OF BLISS

1. 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-patī, 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-patī, that is one bliss of Brahmā—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. See Katha VI 3
The Principal Upanisads

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 Upanisad gives us an idea of the classes of human and divine beings recognised in that period, men, fathers, fames, gods by merit and gods by birth, Prajâ-pati and Brahmâ or Hiranya-garbha.

Section 9

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

I yato vâco mvarânte, aprâpya manasã saha anandam brahmano vidvân na bhhhts kutasãna
cetam ha vâ va na tapati, kim aham sâdhun nãkaravam, kim aham pãpam akaravam iti, sa ya evam vidvân eke âtmânam sprunte, ubhe hy evâsa te te âtmânam sprmute ya evam veda, ity upamsat

I 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 travailous. Once I was your servant, in all things to you obedient, but now I am delivered from your thraldom.’ Mirror of Simple Souls, quoted in Evelyn Underhill Mysticism, p 263

upamsat the great mystery, parama-rahasyam ॥
BHRGU VALLI
Section I

BHRGU UNDERTAKES INVESTIGATION OF BRAHMAN

I bhrgur vai vārunṣh, varunam ātaram upasasāra, adhīhi bhagavo brahmeh, tasmā etat provāca, annam prānam ca kṣus śrotam mano vācām iti

tam hovāca, yato vā mānī bhūtān jāyante, yena jātān jivante, yat prayanty abhisamvisanti, tad vijñānasva, tad brahmeh

sa taḥo' tapyata, sa taḥas taptvā

1 Bhrgu, the son of Varuna, approached his father Varuna 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 Varuna teaches his son Bhrgu, the sacred wisdom

Thus 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 (adhīnā) of the world, as gold is the maternal cause of gold ornaments, as the instrumental cause (nūmīla) 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 bhūtām jāyante, annena jātāṁ jīvanti, annam prayanty abhisamavāntaṃ tad vyāñāya, ānur eva varunam pāram upasasāra, adhīḥ bhagavo brahmeti
tam hovāca, tapaṣā brahma vyāñāsasva, tapo brahmeti,
sa tapo' tapyata, sa tapas taṭvā

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 Varuna 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. prāno brahmeti vyajānāt, prānādā hy eva khalv imāni bhūtām jāyante, prānena jātāṁ jīvanti, prānām prayanty abhisamavāntaṃ tad vyāñāya, ānur eva varunam pāram upasasāra, adhīḥ bhagavo brahmeti
tam hovāca, tapaṣā brahma vyāñāsasva, tapo brahmeti,
sa tapo' tapyata, sa tapas taṭvā

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 Varuna, 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.

See CU. I ii 5; VII. i5 i, 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 khalu mānīn bhittāṁ jáyante, manasā játāṁ jīvanti, manah prayanty abhisan-viśānti,

tad vyāyā, punar eva varunam pūtaram uñāsāra, adhihi bhagavo brahmneti,

tam kovāca, tapasā brahma vyajāsasava, tapo brahmneti,
sa tapo' tapyāla, sa tapas āptvā.

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 Varuna 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 Aitareya Āranyaka II. 3 2 1-5 Cp Milindapañha where manastāra, 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, 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

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 Varuna, 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.
BLISS IS BRAHMAN

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 Varuna, 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 Upāmsad 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 nīrūṣaṇa is the food for spirit viṁbutilṃ bhunjaṁāṇā 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 (praṇa), 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 (vyāṇā). 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 ananda, the truth behind matter, life, mind, intelligence, that controls them all by exceeding them.

The Upanisad 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 mundyāt, tād vratam, prāno vā annam, sarīram annādam, prāne sarīram prātiṣṭhitam, sarīre prānah prātiṣṭhitah, tād etād annam anne prātiṣṭhitam, sa ya etād annam anne prātiṣṭhitam veda prātiṣṭhata, annavān annādo bhavati, māhān bhavati, prajayā paśubhir brahma-varcasaṁ māhān kāryā

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.

* Dom Cuthbert Butler Western Mysticism (1922), p 59
Section 8

FOOD AND LIGHT AND WATER

I annam na paricaksita, tad vratam, āpo vā annam, āyur annādam, āpsu āyurh pratishtātām, āyoty āpah pratishtāh, tad etad annam anne pratishtām, sa ya etad annam anne pratishtām veda pratishtāti, annavān annādo bhavati, mahān bhavati prajāyā paśubhūtr brahma-varcasena, mahān kīrtayā

I Do not despise food That shall be the rule Water, venly, 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

I annam bahu kurvita, tad vratam, prthvī vā annam, ākāśo' mnādah, prthvīyām ākāsah pratishtātām, ākāše prthvī pratishtā, tad etad annam anne pratishtām, sa ya etad annam anne pratishtām veda pratishtāti, annavān annādo bhavati, mahān bhavati prajāyā paśubhūtr brahma-varcasena, mahān kīrtayā.

I Make for oneself much food That shall be the rule The earth, venly, 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

I na kañcana vasatau pratyācaksita, tad vratam, tasmād yuyā kayā ca vidhayā bahu annam prāpmyat, arādhyasamat annam
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. 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. 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. 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 Brahma'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 Brâhmaṇa, VIII 28; T U II 8.
Brahma the Supreme Śāyana interprets Brahma as Veda and brahmavān as one who has a perfect command over the Veda bhrātṛyāḥ rivals literally it means cousins (father's brother's sons), who are generally supposed to be unfriendly.

5 sa ya evam-vi asmāl lokāt pretya, etam anna-mayaṁ ātmānāṁ upasamkramya, etam prāna-mayaṁ ātmānāṁ upasanikramya, etam mano-mayaṁ ātmānāṁ upasamkramya, etam vijnāna-mayaṁ ātmānāṁ upasamkramya, etam ānanda-mayaṁ ātmānāṁ upa samkramya, imān lokān kāmānī kāmarūpy anusātikan, etāt sānā gāyanaṁśe
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 vāstrā- palarana. 'Across my threshold naked all must pass'.

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

A MYSTICAL CHANT

ahām annam, aham annam, aham annam, aham annādaṁ, aham annādaṁ, aham annādaṁ, aham ślokākṛti, aham ślokākṛti, aham ślokākṛti; aham asmi prathāsanāṁ ṛṣayā, pūrvaṁ devabhya amṛtyaya nābhā t, yo mā ādāti, sa id eva mā, vāṁ, aham annam annam adantar āṁśi, aham viśvaṁ bhuvanam abhya-bhavaṁ suvarna jyotih
ya eva veda ity upamāsat.
I am food, I am food, I am food I am the food-eater
I am the food-eater I am the food-eater. 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

prathamayā hranya-garbhoṣy aham Ā
the eater of food  annā-śabdiṭam a-cetanam, tad-bhoktāram cetanam ca
admi vyāñnomi R
overcome the world abhūbhavām pareṇāvarena svarūpena Ś upasannahārāṁ Ā
like the sun suvar ādiṭyaḥ (nākāra upānāriḥah) ādiṭya va Ś
kamaniryo deśṭpyamāna śārīro 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 food-eater and food and
the principle which unites them He feels in different poses that he
is one with Brahman, with Īśvara and with Hranya-garbha

The chant proclaims that the enlightened one has become one
with all The liberated soul passes beyond all limitations and attains
to the divinity 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 Aṣṣa'ṭ haqq, 'I am the real ' The Sufi theory
is that man becomes one with God when he transcends his phenomenal
self (fana) 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 food-eater, 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.

Suresvara says: "All this is divided twofold, food and food-eater. 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 Kāśi'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
INVOCATION

pūrnam adah, pūrnam idam, pūrnāt pūrnam udacyate
pūrnasya 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
Iśa Upamsad

GOD AND THE WORLD

iśāvāsyaṁ idaṁ sarvam yat kum ca jagabyāṁ jagat
tenā tyaktena bhūṣyāḥ, mā grāhah kasyasvād dhanam.

(1) (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.

iśāvāsyaṁ 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 fullness thereof, the world and they that dwell therein.' The Supreme is viewed not as the Absolute Brahman but as the cosmic Lord.

iśā iśā paramēśvaram vāsyam, navāsanāyaṁ, vyāpyam Kūrana-rayana The world is steeped in God. It is the 'household of God.' God dwells in the heart of all things. iśvarātmakam eva sarvam, bhūṇṭya yad anīśvara-rūpena gṛhitam Ājagat. The universe is a becoming, not a thing. It is a series of changeful happenings.

tyaktena bhūṣyāḥ 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 grāhah 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.
kasyas te 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.

paramasvahihis bandhavo kalatre suh-sukh-sukh-varo
sathanatir upayati yortatra snam purusa-paishr na tisudri-bhaktah.

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

By contemplating the fact that the giver of all is the Supreme Lord, we cultivate the quality of detachment, tārāgya. 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 sufferings of humble creatures is due either to callousness or thoughtless self. But when we realize that we are all the concern of the same Creator, the object of His care, we feel within ourselves an unshakable desire that everyone has a right to his own place in the universe. When we envisage all that exists as having its being in the first principle of all beings, we rush forward to help all those who come within our reach.
WORK AND WISDOM

2 kurvann evaḥ karmāṁ jñīviṣet śatam samāḥ
evam tvayi nānyatheto'sti na karma ṣāpyate 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

kurvann evaḥ 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.’ jñīviṣet should wish to live jñīntum icchet.

na karma ṣāpyate nareḥ 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 sarīnyāśins 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 Śaṅkarāṇanda, 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, to see the vision of God and it shall not be taken away from her. The Upanisad 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 vriyāh
tāms te pretyābhagacchanti ye ke cātmahano janāh

3. Demoniac, 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 asūryasunless

Siddhānta-kāvumāḍ gives two derivations for the word sūrya
saraty ākāśe sūryah kartar kyap ∥pātanād u-tvam yadvā su prerane tudāsī swati, karnam lokam īrerayah kyapo rut

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 Śamkaraṇanda 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 prākṛti avidvāmso janā ātmahana ucyante, tena hy ātma-hanana-dosena samsaranī te

Such souls are destined for the joyless, demoniac regions, enveloped in darkness. See BU IV 4.11 A 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. anyajad ekam manaso javīyo naïnād devā āpnuvan pūrvamarsat
tad dhāvato'nyān-alyeti tisthat tasminn āpo 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 caaksurādīndrīvyāṇi Ś
apah activity—karmāṇi Ś

mātarśvān air, because it moves, śvasī, in the sky, antarikse.
mātarśvān viyāk, sarva-prāna-bhīti kriyātmakah, yad-āśrayāmi kārya-
kāraṇa-jātāmi yasmun otānu prothānu ca, yat sūtrasaṁyjñakam, sarvasya
yagata vidhārayitvā sa mātarśvā 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 Śaṅkarāṇānda, mātarśvān is sūtraśman.

The whole world has the supreme Self as its basis sarvāḥ
kārya-kāraṇād-vikrīyā nityacaitanyātmastvarūpe sarvāspadbhūte saty
eva bhavantai Ś

The Supreme is one essence but has two natures, an eternal
immutability and an unceasing change. It is stillness and movement
Immovable 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 navatā tad ādire tad vac antike
   tad āntarasya sarasya tad iva sarvasya bāhyatāḥ.

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 Ćeśāka quotes two verses to show the distance and
the intuincy of the Supreme to the undevout and the devout
respectively

parāmākānāṁ govarda, vyāsādākṣātaērasāṁ
  āteṣāṁ tat paraṁnam brahma āvārād āvatāre sthitam.
  tan-mayalvam govarda ye nārāyaṇaśa-cetasāṁ
  uṣṭa-tyāṣīnas āteṣāṁ viṣṇeyam ca tad antke

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

t
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 energize 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 bhūtāṁ ātmany evānuapaśyati sarvabhūtesu cātmānaṁ tato na vyuṇgaṁsate

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
vyuṇgaṁsate—v vicekītsate He has no doubts. He shrinks from nothing as he knows that the One Self is manifested in the multiple forms ātmā-vyatiriktāṁ na paśyati.

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 ātmavābhūd vyānatah tatra ko mohah kah śokah ekatvam annāpaśyatah

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, āvarana śoka sorrow due to vikṣepa or distraction in the manifestations

When the unity is realized by the individual he becomes liberated from sorrow, which is the product of dualities. When the self of the percceiver 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 Iśa, the Lord is immanent in all that moves in this world. There is no opposition between the one and the many.

The Upanisad 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 paryāgac čhukram, akāyam, avram, asnavram, śuddham, apāpaviddham
kāvir maniśi, paribhūḥ, svayambhūḥ, yātātathyato’rthān.
vyaḍadhāc cāśvatībhyaḥ samābhyāḥ

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.

kāvih the seer He who knows the past, the present and the future kāmha śrīlītā-sarva-dṣṣ ∴. He has intuitive wisdom, while maniśi is the thinker. maniśi manasa tṣāl sarvaṇī tṣvarah paribhūḥ all-pervading As the cosmic soul He pervades the universe. ∴ says that the omniscient Lord allotted different functions to the various and eternal prajā-pātis known popularly as years samvatsāh śhhyebhyah paribhūḥ. See also B.U I. 5. 14, Praṣṇa I 9

IGNORANCE AND KNOWLEDGE

9 andham tamah pravṣaṇti yo’vidyāṁ upāsate
tato bhīya iva ī sa m y a u  vidyāyāṁ ratāḥ

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

∴ 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 vidyā deva-lokah kārmanā pṛṣṇ-lokāḥ B.U. II. 5. 16. ∴ 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 Upanisad 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 andvidyā to those who say 'I am Brahmān' without the actual realisation of this truth.

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 vidyāyā anyad āhur avidyāyā
    ut suśrūna dhrīṇām ye nas tad vacacaksire
10 Distinct, indeed, they say, is the result of knowledge and distinct, they say, is the result of ignorance. Thus we have 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 Brahmān is the basis of numberless manifestations.

II. vidyām cāvidyām ca yas tad vedabhayam suha
    avidyāyā mṛtyum tīrvā vidyāyāṃritam aśnute
II Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge.

See Maitri VII 9

Vidyā is equated with knowledge of deities and avidyā with karma, vidyām cāvidyām ca devalāyānām karma cety arthāh. S S 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 devaṁabhāvam

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 kalamasam hanti vidyayāmśtam aśnute
Kūranārayana says, 'avidyayā vidyāṅga-rūpatayā ca dhīttena kārmapā
mrtyum vidyotpatti-pratibandhaka-bhūtam punya-pāpa-rūpana: prāk-
tanum kārma tīrvā niravaśeṣam ullaśghyā vidyayā paramāṁpāsana-
rūpayā amrtam aśnute mokṣam prāpnoti.
ubhayam 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 intellectualty
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 discurs-
ive reason is essential, but it has to be transcended into the life of
spirit. Avidyā must be transcended in Vidya. Avidyā has its place.
Without it there is no individual, no bondage, no liberation.²

THE MANIFEST AND THE UNMANIFEST

12 andham tamaḥ praṇiṣanti ye'sambhūtam upāsate
tato bhūyā iva te tamo ya u sambhūtyāṁ ratāḥ.

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

asambhūtā: 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 reposes
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 to Is, and the other reposes; for the former is in the puration
of sins, the latter in the light (or illumination) of the puration 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
decay, and avidyā meaning the leading of chaste life, the practice
of austerities and the pursuit of higher knowledge as means of realising
asambhūt: non-becoming Those who do not believe in re-birth may be referred to.

asambhūt: the manifest, the lord of the phenomenal world, kārya-brāhma Hiranya-garbha Ś It is sometimes said that asambhūt 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 Agam, if the world of becoming were not there, it would all disappear in what would seem a world of undifferenced 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

quoted by R on Mc I 3

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-garbha obtain supernatural powers those who worship the Unmanifested principle of prakṛti get absorbed into it sambhūteḥ kārya-brahmapāsanāḥ asambhūteḥ anyākṛtāt Ś. quoting from the Purānas

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 sambhūtā here means asambhūti vinnāśa is taken as effect and so sambhūt. sambhūtām ca vinnāsamm ca yas tad vedobhayam saha vinnāśena mṛtyum tīrṇvā sambhūtya 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 sambhūtā here means asambhūtā vinnāśa is taken as effect and so sambhūtā. sambhūtām ca vinnāsām cetyatrañvarnalo ān mṛdeso draṣṭārṇavān loka-prakṛti-laya-ān vṛtātva-viśvātva-saṃśaya-kārya-hrana-ya-garbhasya aśākṛtya-pradhānaśa copāśanām vinihīlaya iti, śāmkara-vyākhyānam anupāpamam tathā satī mṛtyum-laranāmyrta-vāpya-prāptis-rūpa-vācana-vacanānucityāt.
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. *hiranmayena pātreṇa satyasyāphūtam mukham
tat tuvāḥ pūsan aṁśayu satyadharmāya drstaye.*

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. *pūsanm ekarṣe yama sūrya prajāpata yo vyūha raśmīn
sāmūha teyah,
yat te rūpam katyaṇatamān tati te paśyāmi yo sāv asau
dharmā, 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 sarāram
aum krato smara krātā smara kṛtaṁ 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. *agnc naya supathā rāye asmān viśvāṁ deva vayunāṁ
vidyān
yuyodhyasmay juharānam eno bhūyisthāṁ te nama-uktīṁ
vidhāma.*

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 Upanisad 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 Upanisads, 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 UPANIŠAD

The Upanisad 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 Brähmana of the Sāma Veda to which the Upanisad 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 Upanisad deals with the Supreme as God, Īśvara. The knowledge of the Absolute, āparā 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 mamāṅgāṁ vāk prānaś caṣuḥ śrotam aito bālam indrivaṁ ca sarvāṁ
   1 May my limbs grow vigorous, my speech, breath, eye, ear as also my strength and all my senses

2. sarvam brahmopanīṣadām māḥam brahma nirākuryāṁ mā mā brahma nirākarot anirākaranaṁ astu anirākaranaṁ me'stu
   2 All is the Brahman of the Upanisads 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 ātmani nṛate ya upaniṣatsu dharmāṁ te mayi santū. Aum śāntih, śāntih, śāntih
   3 Let those truths which are (set forth) in the Upanisads live in me dedicated to the self Aum, peace, peace, peace.
Section I

WHO IS THE REAL AGENT IN THE INDIVIDUAL?

1. kenesitam | patah | presitam | manah | kena | prānah | prathamah
                prabh yuktah
  kenesitam | vācam | vmaṁ | vadanti. | caksuh | 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 prānah
  caksusas | caksur | atmucya | dhīrāh, | prety | āsmāl | lokāt | amṛtā
              bhavants.

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.

car 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 caksur gacchati na vāg gacchati no manah
   na vidmno na vyānāmo yathastād anuśīṣyat

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

Katha VI, r2, M. U. III (r)-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 is possible to indicate to others, by genus, quality, function or relationship, gāt-guna-kṛtya-uśesanaḥ. Brahman does not possess any of these differentiating characters. Hence the difficulty in explaining its nature to disciples.  

4. anyad eva tad vidśād atha avidśād adhi
   iti śuśrūma pūrveśām ye nas tad vyācacakṣure.

See Isa x0, x3.

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, '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. Brahman caustavyam ācāreyopadesā paramparayānāḥ, we know it by tradition.


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.
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 yenākur mano matam
tad eva brahma tvam viddhi nedam yad idam upāsate.

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 caksuṣā na paśyati yena caksūṃsa paśyati
   tad eva brahma tvam viddhi nedam yad idam upāsate

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 ochrotena na śrūṇaṁ yena śrotam idam śrūtam
tad eva brahma tvam viddhi nedam yad idam upāsate.

1 I Kings, VIII 30.
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 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

1. yadi manyase suvedeti dabhram evāpi nāmam tvam vettha brahmaṇo rūpam
   yadasya tvam yadasya devesu atha mūmāṃsyam eva te, manye viditam.
1. 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 ācāryokatāḥ tīsya ekānte upavāṣah samāhītassan, pathoktam ācāryena āgamam arthato ivārya tarkata ca mūdhārya, svānubhāvam kartvā, ācārya-sakāśam upagamyā, vāpa manye'mam athedānim viditam brahmeta

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 Encyclopaedic 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 superlucid 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 ceda saḥ avijñatām vijñatām vijñatām avijñatām.

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 Brahmā 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. Brahmā cannot be comprehended as an object of knowledge. He can be realised as the subject in all knowledge. Says that the true knowledge is intuitive experience, sāryog-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.

Vṛttasiddhā, 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.'

Pāṇini: '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 amritatvam hi vndate
   átmaná vndate viryam vidyayá vndate amritam

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 prat vnditam S The self is the witness of all states sarva-pratyaya-darśa-occhakts-svarūpa-mātrah 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-sak-timān ātmā dravyam, na bodha-svarūpa eva S Knowledge appears and disappears When knowledge appears, the self is inferred, when knowledge disappears, the self becomes a mere unintelligent substance tathā nastabodho dravyamātram mrvśeṣāḥ S. 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.'

'Of all forms and manners of knowledge the soul must stop 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.'

1 St John of the Cross Ascent of Mount Carmel, Bk III, Ch XXXI
2 Ibid, Bk III, Ch II
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.

vicitya vyāyā, sāksātkṛtya Ś v vicitya.

The wise man sees the same Brahmā 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 devebhīyo vyajgye, tasya ha brahmaṇo vyayaye devā anahityanta, ta aikṣanāṃśākam evāyam vyajyo'ṃśākam evāyam mahām āḥ.

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 Brahmā 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 Brahmā.


2. tadd hastam vyajñau, tebhīyo ha prādur babhūva, tan na vyajānata kim idam yaksam iti.

2. (Brahman) indeed knew this (conceit of theirs). He appeared before them. They did not know what spirit it was yaksam: spirit pṛīyam mahād bḥūlam iti. Ś.

The Supreme by His power appeared before the devas stavyā-māhāmya-nirmitena vyuṣmāpanīyacanā rūpena devānāṃ mādīya-gocare prādurbabhūva. Ś.
The Principal Upanisads

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 sarvaṁ-kalpaṁ Ś āham sarvam vetti iti jāta-vedāḥ. It is the name given to Agni in the R V.

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

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

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-jañena with all speed sarvotsāha-kriyena vegenā Ś

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

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

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

10 (He)
III. 12  Kena Upanisad

sarva-javena, tan na śaśākādaśātum, sa tata eva nivavrte, naitad aśakam vyādaśātum yad etad yaksam 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 vijānihi kīm etad yaksam iti, tatheti, tad abhyādravat; tasmāt tirodaśē.

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 tasmīn evākāśe striyam āyagāma bahu-śobhamānām umām haimavatīm tāṃ hovāca kīm etad yaksam iti.

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

bahu-śobhamānām umām· most beautiful, Uṃā. Uṃā is wisdom personified
Uṃā the name is said to be derived from u mā, do not practise austerities which is the exclamation addressed to Pārvaṭi by her mother.

This legend that Uṃā, the daughter of the Himālayas revealed the mystic idealism of the Upanisads to the gods is an imaginative expression of the truth that the thought of the Upanisads 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.

śartvatvām hi śobhamānānām śobhamatamā nāyā. Ś varāpo’pi vidyāvān bahu śobhatē Beauty is the expression of inward purity. Sins leave a scar on the soul or otherwise disfigure it. Uṃā 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 Saṃjaśati 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.

1ūham yaddā yaddā bādhā dānavothā bhavisyaite,
laḍā tadāvataśrāyahaṁ karisyamy ari-samṣayam
Mārkandeya Purāṇa, Devī Saṃjaśati II. 55
6. tadd ha tad-vananāṁ nāma, tad-vanam ity upāsitavyam, sa ya etad evam vedāthi hasnam sarvāṁ bhūtāṁ samvāñchanāṁ.

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 (tad-vanam). Whoever knows it thus, him, all beings seek.

tad-vanam: dearest of all tasya prām-jātasya pratyag-ātmā-bhūtalvād vananiyam sambhājayantiyam alas tadvanam nāma prakhyātam brahma tadvanam Ś.

vāñchanāṁ seek, yearn, prārthayanti. Ś.

7. upaṁsadām bho brūhī—iṁ, uktā upaṁsāt, brahmīṁ vā va ta upaṁsadām abhūma, iti

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

8. tasyantapo-dama-karmeh-priṣṭhaḥ, vedāḥ sarvāṅgāṁ, satyam āyatanaṁ.

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

tapah: austerity. It is derived from the root tap to burn. It signifies warmth. The sants 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 chains, spikes and pricks and scourgings.

9. yo vā elām evam vedāpahatya pāmānam ante svarga loke jyeṣṭha pratiṣṭhitāḥ, pratiṣṭhitāḥ

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 samsāram āpadyata ity abhūprāyah. Ś.
KATHA UPAonisad

Katha Upamisad, also called Kâthakoimisad which belongs to the Taittirîya school of the Yagur Veda, uses the setting of a story found in ancient Sanskrit literature 1 A poor and pious Brâhma, VâjasraVasa, 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 (daksma) 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 (istâ-pûtita) may not be exhausted'; and for the third, 'Tell me the way to conquer re-death (punar mrtyu)'

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

The Upamisad consists of two chapters, each of which has three Valls or sections

There are some passages common to the Gitâ and the Katha U

1 Taittirîya Brâhma III, 1. 8, see also M.B. Anutiâsana Parva 106. The first mention of the story is in the RV (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, sraddhâ
INVOCATION

sa ha nāv avatu, saha nau dhunaktu, saha vīryam karavāhāt
tejasvī nāv adhītam astu. mā vidvisāvahāt; 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
NACIKETAS AND HIS FATHER

1. Usan ha va vajastravasah sarva-vedasam dadau
   tasya ha naciketā nāma putra āsa

Vajasravas, desirous (of the fruit of the Visvajit sacrifice) Vajasravasa, gave away all that he possessed. He had a son by name Naciketas.

Usan desirous. Evidently, at the time of the Upanisad, the sacrificial religion of the Brāhmaṇas was popular. Desire for earthly and heavenly gain was the prominent motive. The Upanisad leads us to a higher goal. 'He who is free from desire beholds him.'

II

1. Am ha kumāram santam daksināsu niyamānasu śraddhā-
   viveṣa, so'manyata

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.

2. Piłodakā jaghā-īrṇā dugāha-dohā nṛnārīyāh
   anandā nāma te lokās tān sa gacchata tā dadat

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 Usan nāma vajastravo'patyam Bhattachākara Miśra.
2 Cp RV 'No knowledge of the god have I, a mortal' nāham devasya mārtyaḥ ciketa X 79. 5.
Principal Upanishads

596

The Principal Upanishads

nirṇdriyāḥ: without the strength to breed, a-prajanana-samarthāḥ. anandāḥ: anānandāḥ, asukhāḥ, joyless. Isa 3, BU IV. 4 11. 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 ṣ̄taram, tāta kasmaī mānāh dāsyaśiḥ; dvitiyaṁ tritiyaṁ; tam hovāca: mṛtyave tuvā dadāmīḥ

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 dies.

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 Vājaśravasas 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, as a true samnyāsin, 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 bahūnāṁ eva prathamah, bahūnāṁ eva madhyamah, kām svād yamasya kārtavyam yan māyādyā kārsyati

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

em. gacchāmi, I go madhyamah. muddling, mṛtānāṁ mādhye Among many who are
Katha Upanishad

597

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.

yathāvasarān yātāvā śuṣrūsane prāvṛttirūpā; ājñādvasena śuṣrūsane prāvṛttirūpā, guruvāsābhīḥ kopitassan śuṣrūṣākaranāne prāvṛttirūpā

Samkarāṇanda and Ā

6. anupāṣya yathā pūrve pratyāṣya tathāpāre,
sasyam viva martyah pacyate sasyam ivājāyate punah.

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 Thus 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 vaśvānaraḥ pravṛṣati atithir brāhmaṇo gṛhān
tasyādāṃ śāntim kuruanti, hara vaśvasvatodakam.

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, Nāciketas 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 Vasūnara, the
universal fire, which affirms the unity of all life. The guest comes as
the embodiment of the fundamental oneness of all beings.

8 aśā-prātiṣṭhe saṅgatam sūntāṁ cestaḥpūrte putra-paśūṁ ca
śarvān

etād vṛntke puruṣasyaśāpamedhāso yasyānaśnān vasaḥ brāhmaṇo grahe

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.

BU VI 4 12

śunrta joy in Vedic Sanskrit, ‘kindly speech’ in Jaina and later
Brāhmaṇical works

estāḥpūrte sacrifices and good works

istam fruit produced by sacrifice, pūrlam fruit resulting from such
works as planting gardens, etc. istam yāgajam phalam pūrtam,
ārāmādi-kṛvyajam phalam Ś Cp RV X 14

sam gacchasva pitṛdhīnām sam yamena istāḥpūrteṇa paraṃ yuman
‘Unite thou with the fathers and with Yama with the reward of thy
sacrifices and good works in highest heaven.’

vāpi-kupa-taśākādi-devatāyaṇām ca

annāṣpadānām ārāmah pūrtam ity abhidhiyate

YAMA’S ADDRESS TO NACIKETAS

9 tisro rātrir yād avatsir grhe me’naśnān brahman aṁthir
namasyah

namaste’sthu, brahman, svasti me’sthu, tasmāt prati trīṁ varāṁ
vṛtāmāna

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’

NACIKETAS’S FIRST WISH

10 śānta-saṁkalpaḥ sumanā yathā syād vīta-manyur gautamo mābhi mrtayo,
tvat-prasṛstam mābhivadet pratiṣṭa, etat trayāṇām prathamam varam vṛṣe.

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

sumanā, gracious prasanna-manāḥ Ś.

 Fraction to ‘It means ‘recollected, recognising that this is my own son come back again’ pratiṣṭa labāha-smṛtiḥ, sa eva ayam ātra samāgaṭāṃ ity evam pratyabhijānan ity arthah. Ś.

yathā yathā purastāḥ bhavatā pratiṣṭa audḍalakī arunur mat-prasṛṣṭah
sukham rātrī śayanā vīta-manyur tvām dadṛṣvān mṛtyu-nukhāḥ pramuktaḥ.

(Yama said) ‘As of old will he, recognising thee (thy father) Audḍalakī, the son of Aruna, through my favour will he sleep peacefully through nights, his anger gone, seeing thee released from the jaws of death’

audḍalakī arunur. Uddalaka, the son of Aruna. The father of Śvetaketu is also called Aruni C U VI r I

mat-prasṛṣṭah through my favour. mayā anumāṇāḥ Ś anumāṇāḥ, anugraha-saṃpannaḥ 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 Audḍalakī Aruni, 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) Audḍalakī Aruni, recognising thee, set free by me.’

Deussen retains the original reading but gives a different rendering.

Audḍalakī Aruni will be just as before. Happy will he be, released by me (from his words).

Charpentier identifies Naciketas with Audḍalakī Aruni. He renders the verse thus ‘As of old he will be full of joy, since the son of Uddalaka Aruni
has (already) been let loose by me.' So too, Hillebrandt 'Aruni, son of Uddālaka, is (herewith) released by me.' *Indian Antiquary*, (1928), pp 205, 223

NACIKETAS’S SECOND WISH

12 svarge loke na bhayam kam ca nāsti na tatra tvam na jarayā bībheti

ubhe tīrτvā aśanāyā pṛṇase śokātugo 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 RV IX 113, R says that svarga is moksa svarga-sabdo mokṣa-sthāna-paraḥ leaving sorrow behind śokam atitya gacchati

13 sa tvam agnim svargyam adhyesi mriyo, prabṛhi tathā śraddadānāyā maḥyam svarga-lokāḥ amṛtatvam bhayanta, etad dvitiyena vrne 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 yesām 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 bhravīmi tad u me mābodha svargyam agnim naciketah prayānan anantālokaḥān ato pratiṣṭhām viiddhi, tvam etam mihlam guḥāyām

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) mihlam guḥāyām 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 śaṅrasya madhye:
Taittiriya Brāhmaṇa I 2 1 3 vidusāṁ buddhau nivṛṣītam 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 Upanisad 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 lokādaṁ agnim tam uvāca tasmaṁ, yā āstakā, vāvatār vā, yathā vā.
sa cāpi tat āpratyavadat yathoktam, athāsya mṛtyuh īmnaṁ evaṁ tustah

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.
lokādaṁ the beginning of the world In the RV, Agnim is identified with Prayā-pahi, 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 ārha, the worlds are its embodiment’
Ś, however, interprets lokādaṁ as first of the worlds, as the first embodied existence prathama-śaṅrasyaḥ 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 abraūti priyamāno mahātmā varam tavehādyā dādāmi bhūyāḥ.
tavava nāma bhavītāyam agnīḥ, srṅkāṁ cemāṁ aneka-rūpāṁ grhānā.

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.
srṅkā chain The word occurs again in I. 2. 3, where it means ‘a road ’srṅkā ugra-mayāt, the road that leads to wealth Ś gives two meanings: raja-mayāṁ mālāṁ, a necklace of precious stones, (ix) akulṣīm gamīṁ karma-mayāṁ, the straight way of works which is productive of many fruits karma-vijñānam aneka-phala-hetutvā.
The Principal Upanisads

The Principal Upanisads

602

The Principal Upanisads

I 18

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

I7 tru-nācīkelas trubhṛ etya sandhum trikarma-krī tarah janma-mṛtyūḥ brahma-maṇḍīnam devam īdyam vādūma mācyye’ṁāṁ śāntam atyanṭam eti

I7 He who has lit the Nāciketa 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-nācīkelath one who has lit the Nāciketa fire thrice S suggests an alternative One who knows about him, studies about him and practises what he has learnt tad-vṛjñānas tad-adhyayanatas tad-anusṭhānāvān

trubhṛ etya sandhum associating with the three S mentions ‘father, mother and teacher,’ or alternatively ‘Veda, smṛti and good men’

trī-karma three acts S suggests ‘sacrifice, study and alms-giving,’

brahma-maṇḍīnam, the knower of the universe born of Brahmā, Agni, who is known as jāta-vedas or all-knowing S, however, takes it as referring to Hiranya-garbha For Rāmānuja, the individual jīva is Brahma-born He who knows him and rules his behaviour is Iśvara Madhva says brahmaṁo hiranya-garbhaḥ jītah brahma- jīvaḥ, brahmajāś ca asau jīnaḥ ca brahma-maṇḍīnam, sarvajñāḥ mācyya, realising in one’s own personal experience tam vādūma sāstrātāḥ, mācyya ādṛtyā cālmabhāvena S

imāṁ śāntam this peace It is the peace which is felt in one’s own experience svā-buddhi-pratyaksāṁ śāntam S

Two tendencies which characterise the thought of the Upanisads 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

I8 tru-nācīkelas trayam etad vādūma ya evam vādūma cāṁute nācīkelam,
mṛtyu-pāśāṁ purataḥ pranodya śokātgo modate svarga-loke

I8 The wise man who has sacrificed thrice to Nāciketas 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
20 Katha Upanisad

nācikelam meditation on fire agnī-sabdena tad-viṣayaka-jñānam
ucyate Gopālayatindra

19 esa te'gmir nacikelas svargyo yam aṣṭiṇīthāḥ dvitīyena
vareṇa
etam agnim tavawā právakṣyanarendra janāsas, triṇyam varam
nacikelo uṣṇāsva.1

19 This is thy fire (sacrifice) O Naciketas, 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 Naciketas, the third boon

Whoever sacrifices to Naciketas 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 yeṇam prete vaciketā manuṣye 'stity ekenāyam astitī ca ke;
elat vedyām amuṣiśtas tvyāham, varānyam esa varas
trīyāh

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 Naciketas 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,
muktiśmasvarūpa, Madhva says that prete means nukle.
nāṣt. 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 (samjñā) 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 Rangarāmanuja
mentions it

 yo vāpyectām brahma-jañātma-bhūtāṃ stitum viditvā cintadenācikelam,
 sa c eva bhūtvā brahma-jañātma-bhūtah 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
Nāciketa, 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 deva atrapi vicikitsitam purā, na hi suvṛṣṣeyam, anur eṣa dharmah,
anyam varam naciketo vṛṇīsa, mā moparotsit āti mā srjānam

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. deva atrapi vicikitsitam kula, tvam ca mṛtyo yan na suvṛṣṣeyam āṭha,
vaktā cāṣya tvādṛg-anyona labhyah, 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 satāyusah putra-pautrān vṛṇīsa, bahūn pāśūn hasti-hranyam aśvān
bhūmer mahad-āyatanam vṛṇīsa svayam ca jīva ṣarada
yāvad vṛcchasi

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 mahād uṣṭānām āyatanam śravam manḍalam rājyaṃ.
24. etat tulyam yad manyase, varam vrniṣva, vittam cira-jīvi-kām ca,
mahā-bhūman naciketas tvam edhi, kāmānām tvā kāma-bhājām 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 rāgha bhava. Ś.

25. ye ye kāma durlabhā martya-loke sarvān kāmāniś chandataḥ
    prārthayasva.
    smā rāmaḥ, sarathāḥ satūryāḥ, na hādrā lamabhanīyaṁ
    manusyaḥ.
    ābhur mat-prāttābhīḥ paricārayasva, naciketo, maraṇam
    mānuprākṣih.

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 Mrtyu occurs for the first time in the Upanisad 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. svā-bhāva martyasya yad antakastat sarvendriyaṁ ānuṁ jara-
    yanti teṣaḥ:
    api sarvāṁ jīvatam alpaṁ eva tavaiva vāhāṁ tava mrtya-gite

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.

stobhācāḥ: 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, sarvan yad brahmano'yu jivantam āyuḥ ālpaṁ eva kiṁ utāsmađādi dirgha-jivikā.

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 tarpanīyo manuṣyāḥ, lapṣyāmahe vittam adṛks-ma cet tvā

jīviṣyāmo vai va iṣyasi tvam varastu me varanīyāḥ 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 ābhūtasanyāsabham sthānam amṛtatvam hi bhāsyate, quoted in Vācaspati’s Bhāmaṭī I 1

What Naciketas is doubtful about, what Yama says, even the gods have doubts about, is in regard to the state of liberation

28 ajīryatāṁ amṛtānāṁ utpeta jīrya jīryan maṁyaḥ kvadhasīhāḥ prajānān

ābhīdhāyān varṇaratrapramodān, atidīrgha 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
I. 2. 1

Kaitka Upanisad

29 yasmīn idam viṣṇuktsanti mṛtyo yat sāṃparāye mahāti
brūhi nas sat,
yo’yan varo gūḍham anypravisto nānaya tasmān naciketa
vṛñīle

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.
sāṃparāya. 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 sāṃparāya, from which there is no return, which
is nirūpādhasesa nirvāṇa according to Itvūlaka 44 Mahāyana
Nīkāya II opposes sāṃparāyika attha to the dīthā-dhamma attha

Knowledge of life after death is regarded as of the utmost impor-
tance See Č 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

1. anyac chhreo anyad utarva āreya te ubhe nānārthe putusam
smītah:
tayoh śreya ādadānasya sādhu bhavati, hiyate rthād ya u
śreya vṛñīte.

1 (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
śrayah the good, uttṛśreyasam Ś The highest good of man is not
pleasure but moral goodness
Cp Sanyūṭa Nīkāya I 4 2 6 tasmā salaṁ ca asalaṁ ca nānā hoti
vā gati, asantu nīrayam yanti santa saggāparāyanā

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 instead of sagga-paraśyanā, we read nibbāna-paraśyanam

In N. P Chakravarti’s edition of L’Udana (Sanskrit), Paris, 1930, p 63, we read asanta cauva santas ca nānā yāṁ tu itaś cyutāh, asanto narakam yāṁ, santah svarga-paraśyanāḥ

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. śreyāś ca preyaś ca manusyam etas tau samparītya vinakthi dhīrah.
śreyo hi dhīro’bhūnpreyaso vṛnte, preyo mando yoga-kśemād vṛnte

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

mandah the simple-minded. Cf. Heracitus ‘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 worldy well-being. 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 purification or the process of self-discipline

3 sa tvam prassyān priyarūpāmā ca kāmān abhāhīyāyan naciketo, tyaśrāksīh,
natāṁ sṛṅkāṁ vittamayāṁ avāpto yasyāṁ mājantī bahavo manusvāh

śaṭirādy-udpacya-rahkṣāṇa-nimittam for the sake of bodily welfare, Ś Cf BG 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 Sūtra Nīpāta 2 20 ‘Unlike and widely divergent are the habits of the wedded householder and the holy man without a sense of ego’ asamā udho dūrā-vhāravatano, ghi dārāposti, amāma 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 1, 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. x6 If sṛṅkā means chain, then mājantī should read sayantī. 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, cakkā-ratanaṁ, 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 vipārīte visūcī, avidā yā ca vidyeti jñātā.
vidyābhūṣmaṁ naciketasam manye, na tvā kāmā bahavo lobhāntah.

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 avida or ignorance is concerned with the pleasant and vidyā or wisdom with the good avida śreya-vidyā, avida śreya-vidyā. avida kāmā-karmātmikā vidyā vairāgya-tattva-jñāna-mayā R

5 avidāyām antare vartamānāḥ, svayaṁ dhīrāḥ pariṣṭam
manyamānāḥ
dandaranyamānāḥ pariṣṭanti mūdhāḥ, andhenaiva niyamānā
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; Maitri VII 9
Cp Matthew. 'If the blind lead the blind, both shall fall into the ditch.' XV 14
dandaranyamānāḥ v dandaranyamānāḥ, viṣaya-kāmāgniṇā dṛś-citāḥ
R wise in their own esteem. Their ignorance is serenely ignorant of itself and so assumes the appearance of wisdom

6. na sāmparāyaḥ prátiḥbhāti bālam pramādyantam viṭṭa-
mohena mūdhām:
ayam loko nāsti para iti mānī, punah 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

\[ māṇi \text{ thinking, manana-śilo māṇi Š } \]

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 labhyah, śrvanto’pi bahavo yam na vidyuh
\[ āścaryo vaktā kuśalo’sya labdhā, āścaryo yūtā kuśalānuśtāh \]

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

\[ \text{Naoketas is complimented by Yama as the seeker of final bliss is rare among men. The task is very difficult for subtle is the nature of the Self. The hidden depths of being are conceived as a great mystery. Not many have the earnest purpose not many are able to find a proper teacher. } \]

8 na narenāvarena praṅkā esa svavijñeyo bahudhā cintyamānah.
\[ \text{ananya-prakṣe gatvāatra nāṣṭy anīyān hy ātkāyam anupra-
māyāt } \]

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.

\[ \text{bahudhā cintyamānah thought of in many ways, or it may mean 'much meditated upon' or 'conceived of as a plurality' while the ātman is an absolute oneness. } \]

\[ \text{ananya-prakṣe taught by one who knows Him as himself. This is Š’s rendering. He must be taught by one who is non-different, ananya, i.e. who has realised His oneness with Brahma. He alone can teach with the serene confidence of conviction. As a man with experience, he is lifted above sectarian disputes. It may also mean } \]

\[ \text{Cp Eckhart 'Some there are so simple as to think of God as if He dwelt there, and of themselves as being here. It is not so. God and I are one.' Pfeiffer’s edition, p 206.} \]
'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, *avagatīḥ*, 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 *gatītra 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-gatīḥ atarkyam*: 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. *naisā tarkena mātir āpaneyā, proklānyenaiva sujñānāya presāha*
   yāṁ tvam āpas satyadhritir batāś; tvādri no bhūyān
   naciketāḥ prastā

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, Nāciketas, 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 śevadhīr ury anityam, na hy adhruvaiḥ*
   prāpyate hi dhruvam tat
   tato mayā naciketaś ciṭo gnir anityair dravyaiḥ prāptavān
   asmī 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 Muller and Hume) attribute this verse to Nāciketas. But surely Nāciketas has not yet performed the sacrifice called by his name. S 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 Nāciketa 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 Gopaś-yatindro. adhikārābham, dharmādharmaphalayoh, pradānena janitunām nyutrayam āpannabh. 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:

We have to use the means of the empirical world to cross it and attain to the trans-empirical... brahma-prāṇa-sādhana-pānādēṣeṇa anityas varṣakāś-dravayasyār nāciketo'gniūtah, tasmādd hetor nyata-phalā-sādhanam āpanam prāupavān asm. R.

II. kāmasyāpitaḥ jagatah pratīsthāṁ kṛator ānantaṁ abhayaṁ paraṁ
stoma-mahād urugāyam pratīsthāṁ ārśtvā ṛāhiyā dhīro
nāciketo'yaśrākṣīṁ

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 Nāciketas, thou hast steadfastly let (them) go.

Before his eyes were spread out all the allurements of the world, including the position of Hṛvanyā-garbha the highest state in the phenomenal world, obtained by those who worship the Supreme by sacrifice and meditation, according to S, and he has rejected them all. Here perhaps is suggested the contrast between the Vedic ideal of heaven and the Upanisad 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 Kaṭha 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.

This refers not to the rejection of eternal life but to the rejection of a false view of the objects described in this verse. kṛatu rite or worship

upāsanāyāḥ phalam ānantaṁ

APPREHENSION OF THE SUPREME THROUGH ADHYĀTMA-YOGA

12. tam durdārsam gūḍham anuṇāśiṣṭaṁ guhāhitam gahvasrestham purānām

adhyātma-yogādhiğamena devam matvā dhīro harsa-śokau jahāṁ

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-garbha. 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 indeferminacy, 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 viṣayebhyah pratisamhṛtya ceṇa-sāIGHL marāḥ 3. adhyātma means pertaining to the self as distinct from adhībhūta, pertaining to the material elements and adlidaiva, pertaining to the deities. Adhyātma-yoga is yokung 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 Naciketā’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
The Principal Upanisads

1. 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 chruivā samparignhya marthyāḥ pravṛhya ādarmyam
anum etam āpya
sa modate moḍanīyam hi labdhvā vivrām sadma nacik-
tasam 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

Ādarmyam the essence We must extract its essential nature, discern its real character
anum subtle sāksmaṃ Ś
moḍanīyam 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
vivrām 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 ridgepole shattered’

Yama says that Naciketas is fit for salvation, moksārham Ś
It is suggested that the three steps of śravāna (śrutva), manana (samparignhya) and nididhyāsana (pravṛhya) are mentioned in this verse and these lead to āñma-dārsana or āñma-sāksāt-kāra (āpya)

14. anyatra dharmaḥ anyatra dharmaḥ anyatraśmāt kṛākṛāt anyatra bhūtāc ca bhavyāc ca yat tat paśyas tad vāda.

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 kārānam.
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: 

\[ \text{yad ītyān vastu sarva-uyavahāra-gocarātīlam sāhyasā jānāsā tad vada mahyam Š} \]

**THE MYSTIC WORD AUM**

15 *sarve vedā yat īpadam āmananti, tapāmsi sarvān ca yad vadvanti, yad icchanto brahmacaryam caranti, tat te īpadān samgrāhena bravīmi. aum Īty etat*

15 (Yama says) That word which all the Vedas declare, which all the austerities proclaim, desiring (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 Š means by it goal *padanīyam*, *gamanīyam* The Supreme is the goal of all revelation, of all religious practices and austerities. āmananti avadhāṣena pratipādayanti brahmacaryā the life of a religious student It is referred to in RV X 109 and described in Atharva Veda XI 5 It lasts for twelve years but may be longer Śvetaketu was a *brahmācārin* 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 Grhya Sūtra

Āśālāyana says that a *brahmācārin* 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 *pravara*, which, by the time of the Upanisads, is charged with the significance of the entire universe Deussen is certain 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 Taittiriya Sanhitā of the Black Yajur Veda, III 2 9 6, where it is called the *pranīya* and indicates, according to Keith, the prolongation of the last syllable of the offering verse uttered by the *lokr*. In the Brāhmaṇas, it occurs more frequently as a response by the ādhibhūt to each Re-Vedic verse uttered by the *lokr*, meaning, ‘yes,’ so be it, answering to the Christian ‘Amen’

In the *Atharva 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 evāksaram brahma, etadd hy evāksaram param.
etadd hy evāksaram jñātvā, yo yad iṣcathās 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 Brahman 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 ālampanam śrestham etad ālampanam param
etad ālampanam jñātvā brahma-loke mahityate

17 This support is the best (of all). This support is the highest; knowing this support, one becomes great in the world of Brahman.

He attains Brahman, the higher, brahma eva lokah, or the world of Brahman, the lower, brahmānaḥ lokah.

THE ETERNAL SELF

18 na jāyate mṛtyate vā vipaścīṁ nāyam kutaścin na babhūva kaścit
ayo mṛtyah saśvato'yam ṭurūno na hanyate hanyamāne śarire.

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 Katha vípaścīṁ becomes in the Gītā, hadacit medhāvum Sayana RV 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. ṭurūnāḥ primeval, new even in old times, ṭurā apī navah, or devoid of growth, vrddhī-vīvarjitaḥ.

19. hantā cen manyate hantum hataś cen manyate hatam,
ubhau tau na vijānito 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 BG 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, ātmasya jantor niḥto guhāyām.*

	tam akraṭuh paśyati vita-soko dhātu-prasādān mahimānam ātmānaḥ.

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 tranquility 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.

*a-kratuh* unstriving man. He who is free from desire for external objects, earthly or heavenly, which distract the soul and distort its vision. S adopts this view. He will, however, have the desire for salvation, mumukṣutva. The Upanisad insists on the absence of strife or anxiety and refers to the man whose will is at peace.

dhātu-prasādāt through the tranquility of the mind and the senses.

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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 growth 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 Rānti 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 Iran. Art. Quarterly*, 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 anxiety serving as a hindrance in the way of entrance into the Kingdom of Heaven." Katha Upanisad (1934), p 107.
V dhātuh āprasadāt, through the grace of the Creator. The vision comes through the tranquility 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 ŚU III 20. There the reading is

'tām akratum paśyati vītāsko dhātuh āprasadān mahumānam iṣam

(dhātuh āprasadāt, jagato vīdhyā parameśvarah tasya āprasāda

'mugrahah Vidyāranya)

It does not, however, seem to be the intention of the writer here vītāskah He who is freed from sorrow vijata-skah... anyathā durvija-yam ātmā kāmblihi prākṛtah purusah Ś akratum samkalpa-raññam.

See also Mahānārāyana U VIII 3

THE OPPOSITE CHARACTERISTICS OF THE SUPREME

21. āśīno dūram vragati, sāyāno yāti sarvalah kastam madāmadam devam mad anyo yuṭām arhat.

21. Sitting, he moves far, lying he goes everywhere Who, save myself, is fit to know that god who rejoices and rejoices not?

See Isa 4 and 5

By these contradictory predicates, the impossibility of concerning Brahman through empirical determinations is brought out. virudha-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. aśarīram śārīresu, anavasṭheṣu anavastiḥtam, mahāntam vibhum ātmānam matā dhīro na śocai

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.
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. 

S, 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.

ยาม eva svāmānām eva sūdhako viṣṇute prārthayate tenavātmanā varitrā suyamātma labhyah niṣāyata evam ity etat nāṣkāmaḥ cātmānām eva prārthayate, ātmānaiva ātmā labhyate ity arthah

24. nāvirato duścaritān nāśānto nāsamāhitah
nāśānta-mānasā viṣṇu prajñānenaśānām āpnyāt

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 irrestible. 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 ksatriya ca ubhe bhavata odanah
mrityur yasyopasecanam ka tithā veda yatra sah
25. He for whom priesthood and nobility both are as food and death is as a sauce, who really knows where he is?

Cp RV. 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 Brāhmanas and the Ksatriyas hold the highest place.

Even Death is absorbed in the Eternal. B U. I 2 1

We cannot know where the Omnispresent 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. ram ṭhrantau sukṛtasya loke guhām pramstau ṣarame
parārdhe,
chāyā-taṇau brahma-vido vadantis, paṇcāgnayo ye ca tri-nācik-
ketāh

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. Thus 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.
śrāmaṇa: Karma. Rta signifies the divinely established order of the universe, both natural and moral. It here refers to the divine order connecting deeds with their results. S means by it ‘the truth because it is the inescapable fruit of action.’ śrāmaṇa satyam avaśyam bhāntvāt karma phalam S.

sukṛtasya, of good deeds: of their own deeds. su-a-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. Sayana, 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 Śrīnivāsa in his commentary on Nimbārka argue that it is loose usage of chātraityāya. When two men walk under an umbrella, we say there go the umbrella-bearers Madhva is more to the point when he quotes Brihat Samhitā 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 times Īśvāra as distinct from Brahmān 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 paraṃ paraśādhe: 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-lāpaṇa: shade and light, shadow and glowing or light pañcāṅgānyaḥ: 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 ijānānām akṣaram brahma yat param, abhayam itiśrālām pāram nāciketaṁ śakenaṁ

That bridge for those who sacrifice, and which is the highest imperishable Brahma for those who wish to cross over to the farther fearless shore, that Nāciketa fire, may we master.

setur bridge Cp C.U. VIII. 4. 4, B.U. IV. 4. 22. ajā ātmā esa setuh 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, samsāra-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 (pāthā) is upward (ārdhvaṁ), 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, nirvāṇa 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 ātmānāṁ rathinaṁ viddhi, śarīrāṁ ratham eva tu
buddhim tu sāradhīn viddhi, manah āpyāraham 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. Rūmi in his Mathnawi 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 Katha Upanisad and Plato agree in looking upon intelligence as the ruling power of the soul (called buddhā or vyākāna by the Upanisad 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 īndriyām ēyān āhur viśayāms te su gocarān,
āimendriya-mano-yuktām bhoktēty āhur manisnah

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), buddhī or intellect is the driver (sārathi), the horses are said to be the senses (āndhiyāni), manas is the rem (pragraha) by which the intellect controls the senses

5 yas tv avyānāvān bhavatī ayuktāna manasā sādā,
tasyendriyāmy avasāyām dusāśvā svā 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 tv avyānāvān bhavatī, yuktēna manasā sādā,
tasyendriyāmy vaśāyām sadaśvā svā 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 avyānāvān bhavatī amanaskas sādāśucih
na sa tat āpadam āpinīs samsāram vādhangacchati.
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

samsāram mundane life, the world of becoming characterised by life and death janma-marana-laksanam Ś

8 yas tv avyānāvān bhavatī samanaskas sādā śucih
sa tu tat āpadam āpnotī 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 avyānasārathī rastu manah pragrahavān narah,
so’dbhavanah param āpnoti tad uṣnoḥ paramam āpadam
9 He who has the understanding for the driver of the chariot and controls the rem of his mind, he reaches the end of the journey, that supreme abode of the all-pervading.
visnu: all-pervading, tad visnoh vyāpana-śilasya 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 RV I 154, 5; I 22 20, where Visnu, a deity of the solar group, is conceived as the giver of light and life.

**THE ORDER OF PROGRESSION TO THE SUPREME**

10 indriyebhyah pārā hy arthā, arthebhyaś ca param manāḥ, manasāḥ ca pārā buddhār buddhār ātmā mahān pāraḥ.  

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 RV (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 RV X. 129 2.

When the golden light of purusa is cast on all the rich content of prakṛti, we have the manifestations from crude matter to the divinities in paradise.  

For R, mahān ātmā is the individual self kartr, which is indwelt by the highest self. R B. I. 4. 1.

11 mahatah param avyaktam, avyaktāḥ puruṣaḥ pāraḥ  

11. 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 purusa, 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, \textit{purusa} 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 \textit{prakrti}, strictly speaking, however, the Pure Self is beyond the descriptions of unity, duality and multiplicity

For Rāmānuja, \textit{avyakta} is the body or the chariot. It is called \textit{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 \textit{analya} or ignorance for its cause and therefore belongs to the world of \textit{mâyā} 'Mâyā 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 \textit{avyakta}, Ś means not the \textit{prakrti} of the Sāṃkhya but the \textit{mâyā-sakṣa} which is responsible for the whole world including the personal God. For Rāmānuja, \textit{avyakta} denotes Brahma in its causal phase, when names and forms are not yet distinguished. It is a real mode, \textit{prakâra} or development, \textit{purnāma} of Brahma through which the universe is evolved R B I 4 23-27

Madhva observes that 'the word \textit{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.' Śūtra Bhasya I 4 1

\textit{purusān na param kuśct} beyond the Spirit there is nothing

The term \textit{purusa} goes back to the \textit{Purusa Śūkta} (RV X 90) and is distinctly personal in significance

\textit{Purusa} 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 \textit{purusa}.

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, \textit{avyakta}, and from it to the spirit behind. Between the two, \textit{purusa} and \textit{prakrti}, a certain priority is given to \textit{purusa}, for it is the light of \textit{purusa}'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 \textit{manas} or mind operates independent of the senses. From this latter we pass to the world of dreamless sleep where the unmanifest \textit{prakrti} becomes the divine mother. Those who are absorbed in \textit{prakrti}, those who have attained to the state of \textit{prakrti-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 \textit{purusa}, 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 surpassest all being." Mystical Theology, I.

Mahat, avyakta and purusa are terms used by the Sāṅkhya 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-ordinate sense-organ, 5-9, five buddhinārdriyas 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 entirely distinct in nature from all others, neither producible nor produced, though by its influence on prakṛti, it causes the evolution of the manifest world.

The account in the Katha Up. is different from the classical Sāṅkhya in many respects; there is no mention of aham-kāra or self-sense, though it is true that the distinction between buddhi and aham-kāra, intellect and individuation is not a material one.

While the Sāṅkhya identifies buddhi and mahat, the Upanisad distinguishes them.

The purusa of the dualistic Sāṅkhya is not beyond the avyakta or prakṛti but is a co-ordinate principle.

It is doubtful whether avyakta refers to the prakṛti of the Sāṅkhya. See S.B I 4.1 The Upanisad account gives certain Sāṅkhya ideas in a theistic setting.

THE METHOD OF YOGA

12 esa sarvesu bhūtesu gūḍho’tmā na prakāśate, 
       drśyate tuagryayā buddhyā sūkṣmayā sūkṣma-darsābhīḥ.

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 manasi prājñas tad yacchej jñāna-ātmani 
       jñānam ātmani mahāti niyacchet, tad yacchecchānta-ātmani.

13 The wise man should restrain speech in mind; the latter
THE SELF IS NOT TO BE SOUGHT THROUGH THE SENSES

I parāñc khāmi vyatnaḥ swayambhūḥ tasmāt parān paśyat

nāntarātman

kaś ca dhūrah pratyag-ātmanam aksad āvṛtta-caksur amrtat-
vam techan

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.

vyatnaḥ 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. It makes out that he cursed or injured them by turning them outward, humsulavān 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. Ā’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 Upanisad 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. We generally lead outward lives, to have a vision of truth we must turn our gaze inward. See SU 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 Brahmā. See Śatapatha Brahmāna I 9 3 10, Taittiriya Brahmāna III 12 3 I B U II 6.3, IV 6.3, VI 5.4 āvṛtta-caksur 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 Upanisad requires us to rise above intellective 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 Upanisad 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 parācāh kāmān anuvanti bālās te mṛtyor yantu vratasya pāśam,
   aḥa dhiṇā amṛtatvam viditvā dhrūvam adhruvēṣv iha na prārikayante.

2. The small-minded go after outward pleasures. They walk into the snare of widespread death. The wise, however, recognizing 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. 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 vyājeyam yasyātmavo' vyājeyam na bhūcit pariṣāyate sa atmā sarva-jñāh. 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. 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 jāgartiṣṭam cobhau yenānu-pāṣayati, mahāntam vobhum atmānam matvā dhiro na socait. 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. He who knows this Self, the experience 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. experencer. Literally, honey-eater, 'the enjoyer of the fruit of action'. karma-phala-bhujān. Ś

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
Upanisads There is no suggestion here of the unreality of the cosmic evolution

adyah: the waters which refer to the mula-prakriti, the aspect of the Supreme Spirit which remains when the light of purusa is withdrawn into itself Cp C U VII 10, B.U V. 5, A U I. 1-3; K U I 7

7. yā prānena sambhavaty adītṛ devatāmayi,
   guhām pravishya tisthatī, yā bhūtebhur 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-mayi sarva-devātmikā Ś. The term is used here in the sense of mother-nature, prakṛti, the source of all objectivity. Ś derives it from root ad 'to eat' and makes aditi the eater or experience of all objects 'Born from the highest Brahman as prāṇa, 1 e in the form of Hiranya-garbha' hiranya-garbhasya eva viśeṣan-āntaram āha. Ā

8 aranyor niḥto jāta-vedā garbha iva subhṛto garbhiṇībhīh:
   dvau dvā śaṝgravādḥbhur havismadbhir manusyebhir āgniḥ:
   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 purusa 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: uttarādharāranyoh, Madhva.

niḥtaḥ. hidden, utarāṁ śīḷtaḥ.

9 yataś codeti śuryān astiṁ yatra ca gacchatsa,
   tani devās sarve'rṣīśās tadā nābyetā kaś ca na ca: 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, devas sarve aham pratishtit iṣṭi. R

FAILURE TO COMPREHEND THE ESSENTIAL UNITY OF BEING IS THE CAUSE OF RE-BIRTH

10. yad eveha tadb amutra, yad amutra tad amuna,
mṛtyos sa mṛtyum āpnoti ya śa 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;
mṛtyos sa mṛtyum gacchati ya śa 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. angūṣṭha-mātraḥ puruso madhyā atmani isthāt
iśāno bhūta-bhavyasya na tato vayugpate etad va ta.t
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). Thus, verily, is that.

angūṣṭha-mātra-puruṣa: the person of the size of a thumb. Tatweśa Āranyaka X. 38. 1, ŚU III. 13, V. 8, Matri VI 38

In the story of Sāvitri, 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; See B.U I. 5 23, Revelation I 8.

1 tatah satyavatarah kaṇṭhā pāṣubaddham vaśam gatam
angūṣṭha-mātraḥ puṇṛṣam niścakārsa yamo balāt
—M B. Vana Parva
13. angushta-mātrah puruṣo pjoitrītavāhīmakah
iśāno bhūta-bhayasya sa evādyā sa u śvah: etad vaś 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 vystam parvatesu vāhāvats,
evam dharmān pñthak paśyams tān evānubhāvatī.

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 sūdhā śuddham āśktan ātād eva bhavati,
evam muner vijñānata 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).

ātād 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-śīlasya ātmā param-ātma-jñānena viśuddha san viśuddhena param-ātmanā samāna 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 dissevered from it.'

Section 2

THE INDIVIDUAL SELF

1. 

panam ekādaśa-dvāram aṣasyāvakra-cetasah,
anuṣṭhaya na śocati viṁsuḥśca viṁsuṣyaite 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.

ekādaśa-dvāram eleven-gated B.G (V. 13) mentions nine gates which are the two eyes, two ears, two nostrils, mouth, anus and generating organ. Here two others are mentioned to make up eleven and they are the navel and the sagittal 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 avahram akūṭīlam.
anuṣṭhāya ruling (the city) Ś takes it to mean 'contemplating,' dhārayā When the soul controls the gates and lives in peace it is free from sorrow. It is freedom which begins here (jīva-nuṁśī) and leads after death to complete release (videha-muṁśī).

2 hamsaś śucṣat, vasuṛ antarikṣasat hotā vedisat, atīthir dvīṣaṁsat,

nyṣat, varasat, vītasat, vyomaḥsat, abjā, gojā, vīṣā, adrijā, rītāṁ bṛhat.

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 hamsavati mantra whose seer is Vāma-deva is a prayer to the sun who illumines the world and dispels the darkness of men. See RV IV 40. 5; Vāgasaney Samhitā X 24, XII 14, Taittirīya Samhitā III 10 1, Śatapatha Brāhmaṇa VI 7 3 11

This hymnāvati-sārṣavya-vāsya the pervading gārīṣha priest ‘Fire’ according to Ś holāghanī, agní var holā ity śrutam.

In the Śatapatha 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 Brāhmaṇ or the Ātman. The verse affirms that the whole universe is non-different from the Supreme Brāhmaṇ. etal sarvam aparicchana-satya-rūpa-brahmātmakam R

3. urdhvam prānam unnayaby apānam prayagasyati, madhye vāmanam āśīnam 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 Upanisads, 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 apāṇa stand for breaths in expiration and inspiration respectively.

vāmanam: the dwarf (another name for the thumb-sized person, agnisha-mātra ārya)

Worthy to be served,’ vananīyam sambha paniyam 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. asyā viśramasāṁāṇasya sāvīraṣṭhasya dehimah,

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 prāṇena nāpāṇena mārtyo jīvati kaś cana

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 idam pravaksyāmi guhyam brahma sanātanam
   yathā ca maranam prāpya ātmā bhavats gautama
6 Look (here) I shall explain to you the mystery of Brahma, the eternal, and also how the soul fares, after reaching death, O Gautama

7. yonm anye prapadyante sariratvāya dehnah,
    sthānum anye'nusamyantī, 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 Upanisads 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 yādṛṣṭam ca vijñānam upārptam tat anṛūpaṃ eva śariram pratiṣpatyantō iti. Ś

8 ya esa suptesu jāgarī kāmam kāmam pruruso mrgamānah
    tad eva śukram tad brahma tad evāmṛtam ucyate
   tasmin lokāh śrutāḥ sarve, tad u nātyeta kāś ca na etad var 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'.

1 Quoted in New Indian Antiquary, Vol I, p 205
THE INNER SELF IS BOTH IMMANENT AND TRANSCENDENT

9. agnir yathäśko bhuvanam pravisto rūpaṁ rūpaṁ prati-rūpo babhīva,
    ekas tatāh sarva-bhūtāntar-ātmā rūpaṁ rūpaṁ prati-rūpo babhīva 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

rūpaṁ rūpaṁ prati-rūpo babhīva
    indro māyābhikṣa pururūpa śvate VI 47 18
bahīś outside While the Self assumes many forms, it is yet outside the manifested world in its own unmodified nature svena anvṛtena rūpena 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 purusa while three-quarters are immortal in heaven, trīpāḥ asyāṁriam ām RV X 90. 3, S U III 9 and 10

10. vāyur yathāśko bhuvanam pravisto rūpaṁ rūpaṁ prati-rūpo babhīva,
    ekas tatāh sarva-bhūtāntar-ātmā rūpaṁ rūpaṁ prati-rūpo babhīva 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 caaksur na līpyate caaksuṣaṁair
    bāhya-dosaiḥ
    ekas tatāh sarva-bhūtāntar-ātmā na līpyate loka-duḥkkena
    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 (avidya) 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 bahūdāḥ yaḥ karoti,
tam ātmaḥṣam ye’nupāsyanti dhīras tesāṁ sukhaṁ śāsvatantāṁ netarasāṁ.

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, S U. VI. 12
ātmaḥṣam: abiding in the soul The Supreme dwells in the inmost part of our being
sva-sārīra-hṛdayākāśe budhau ca tanyāhārenābhārayākham S 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 ekti-bhūtāvibhāgāvasthānam tamo-lakṣaṇam bijam mahadādi bahu-viḍhā-prapañca-rūpena yaḥ karoti tam R

13 nityo’nityānāṁ cetanas cetanānāṁ eko bahūnāṁ yo vidad-hāti kāmān,
tam ātmaḥṣam yemupāsyanti dhīrāh; tesāṁ śāntiś śāsvati, netaresāṁ.

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’nityānāṁ, sometimes nityo nityānāṁ 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' nirdeśyaṁ paramam sukham,
hālahū nu tad vyānīyāṁ kimu bhāti vibhāti vā
II. 3. i.  

Katha Upanisad  

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. i. 3. 12) or does He shine in His expression?

15. na tatra sūryo bhāti, na candra-tārakam, nemā vidyuto bhānti; kutā'yan agnih: 

tam eva bhāntam anubhāth sarvam tasya bhāsā sarvam idam udbhāti.

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' cannot be known by any earthly light. Our knowledge cannot find him out.

See MU II. 10; SU. VI. 14; BG. 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. īrdhva-mīlo'vāk-sākha eso śvātāhas sanātanah, 

tad eva śukraṁ tad brahma, tad evāṁrtam ucyate.

tasmin lokaḥ śrutāḥ 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. Thus, 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 Ygdrasil in Scandinavian mythology.

1 Revelation XX 123.
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 r 3 The tree grows upside down. It has its roots above and branches below. See S.U. III, 9, Maitri VI 4. The branches below are for Madhva. the lower gods avāncaḥ adhamah devāḥ sākhāḥ yasya asau

THE GREAT FEAR

2. yad idam kṣī ca jagat sarvam pṛāṇa eyati mhrstam mahād bhayam vajram udālam, ya etad vidur amṛtas 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 brahman saty eyati kampate Ś.

3. bhayād asyāgus tapati, bhayāt tapati sūryah bhayād indraś ca vāyus ca, nṛtyur dhāvait pañcamanah.

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 pṛāṇa, the life-giving power jagalo mūlam pṛāṇa-pāda-lakṣyam pṛāṇa-pravṛttir api hetuvaḥ Ā.

PERCEPTION OF THE SELF

4. tha ced aśakat boddhum pṛāk śarīrasya visrasah, tataḥ sargesu lokesu śarīrātya kampate

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. 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 saṃsāra; if he is not able to know, then for lack of knowledge, he takes embodiment in earth and other created worlds.’

The verse teaches that it is possible for us to attain the saving wisdom here and now.

5. yathādarṣe tathātmanī, yathā svapne tathā pitty-loke,
   yathāpsu parīva 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 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; see also B.U. IV 33

6. indriyānām prthag-bhāvam udayāstamayau ca yat,
   prthag 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. indriyābhyaḥ param nano manasas saltvam uttanam,
   saltvād aḍhī mahān ātmā, mahato’vyaktam uttanam

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

saltva essence Intelligence constitutes the essence of the mind.

See notes on I. 3 10 and 11

8. avyaktāt tu ārah puruso vyāpako’liṅga eva ca,
   yam jī,ātvā mucyate jantuḥ aṃritavam 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

linga without any mark See M U. III 2 4, Maitri V 31, 35; VII 2. Without any empirical attributes. sarva-samsāra-dharma-varyataḥ Ś Linga is a distinctive mark or sign. In logic, it is an invariable sign which constitutes the basis of inference Linga refers to linga-sāma sūkṣma-śarīra, the entity consisting of buddhi, akṣam, manas, indriyām, tanmārāṇi Ś U VI 9, Maitri VI 10 19

If linga 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 sandrśe tiṣṭhāti rūpam āsya, na caksuṣā paśyati kaścanaṇānām

ḥydā maniṣā manasābhūkṛto 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

maniṣā (reflective) thought vikalpa-varyata buddhi manas mund, true insight in the form of meditation manana-rūpena samyag-darśana Ś. When the mind becomes clear and the heart pure, God-vision arises Cp RV I 6x 2 ḫydā maniṣā maniṣā 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 intention 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.'

abhuṁkṛta: 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

Collation X II quoted in Dom Cuthbert Butler. Benedictine Monachism, and 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.

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.’

This, they consider to be Yoga, the steady control of the senses. Then one becomes undistracted for Yoga comes and goes.

Vigilant keenness is necessary in Yoga, as it comes and goes. 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 Patañjala Yoga.
THE SELF AS EXISTENT

12. nava vācā na manasā prāpturnā sakyo na caksusā,
astīti bruvato'nyatra katham tad upalabhya
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 says 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 evopalabhādyas tatvā-bhāvena cobbhayoh,
astīty evopalabdhasya tatvā-bhāvah prasadāt
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. tadbhayoh in both ways. In the conditioned and the unconditioned ways. sopoṭhaka-nirupādhikayoh 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 hrīv śrītāh,
atha maryo'mrto bhavaty atra brahma samaśnute
14. When all desires that dwell within the human heart are
II. 3. 17.  

Katha Upanisad 647

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 Upanisad treats fellowship with God as the consummation of spiritual experience

15 yadā sarve prabhidyangante hṛdayasya granthayah,  
athā marityo’ myto bhavaty etāvād anusāsanam.

15. When all the knots that fetter here the heart are cut asunder, then a mortal becomes immortal. Thus far is the teaching.

etāvād anusāsanam: thus far is the teaching. The original Upanisad, it was felt, ended with I. 3 17 These words seem to mark the end of the enlarged Upanisad. The remaining verses seem to be a still later addition.

16 śataṁ caśkā ca hṛdayasya nādyās tāsām mūrdhānaṁ  
abhunhṛtākā.

trayodhvaṁ āyann amṛtatvam eti, visvam anyā uktramane  
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 susumnā (Mātrī VI 21), to an aperture in the crown of the skull known as the brahma-randhra or vidrīti, 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 angusthamātraḥ puruso’ntarātmā sadā janānām hṛdaye  
sāabhinnastah

tam svāc chāriśā pravrhen muñjād iśvākāṁ dhairyena-  
tam viḍyāc chukram amṛtam tam viḍyāc 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
Him one should know as the pure, the immortal, yea, Him one should know as the pure, the immortal
dhairyena with firmness, apramādena Ś with courage, with intellectual strength. jñāna-kauśalena. R

18 mṛtyu-proktāṃ naciketo'tha labāhvā vidyām etām yoga-viśhim ca kṛtsnam,
brahmaprāpto virajo 'bhūd vimeṣyur anyopy evam yo vidd adhyātmanam 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.
PRAŚNA UPANIŚAD

The Praśna Upamisad 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 Upanishad is so called as it deals with praśna or question.
INVOCATION

1. bhadram karnebhuh śruṇṇyāma devāh, bhadram paśyemāk-
sabhir yajatrah,
sthirair aṅgais tustuvāmsas tanūbhuh, vyaśena deva-hniśm
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 mudro vrddha-śravāh, svasti nah pūsā vaśva-vedāh,
svasti nas tārkṣyo arista-nemih, svasti no brhaspatir dadhātu,
Aum śāntih, śāntih, śāntih

2. May Indra, of increasing glory, bestow prosperity on us, may Pūṣan, the knower of all, bestow prosperity on us, may Tārkṣya, of unobstructed path, bestow prosperity on us May Brhaspati bestow prosperity on us Aum, peace, peace, peace
SIX QUESTIONERS SEEK BRAHMA-KNOWLEDGE FROM A TEACHER

1. Sukesa ca bhāradvāja, śaībyaś ca satya-kāmaḥ, sauryāyaśi ca gārgyaḥ, kausalyaś caśvālāyano bhārgavo vaiśarbhūḥ, kabandhī kātyāyanah, te hatte brahma-paraḥ, brahma-nisthāḥ, param brahma-mānvesamānāḥ, esa ha vai tat sarvam vāksyaifā, te ha samāt-pānayo bhagavantam pippalādam uṭhasamānāḥ.

1. Sukesa son of Bhāradvāja, Satya-kāma son of Śibi, Gārgya grandson of Śūrya, Kausalya son of Aśvala, Bhārgava of the Vidarbha country, Kabandhī son of Kātya, these, indeed, devoted to Brahma, intent on Brahma, seeking the highest Brahma, approached the revered Pippalāda with sacrificial fuel in their hands, thinking that he would explain all to them.

2. tān ha sa rsir uvāca, bhūya eva tapasā brahmacaryena śraddhayā saṁvatsaram saṁvatsyatha, yathā-kāmam prājnān prachātha, yād vijñāyāmanah sarvāḥ ha vo vāksyāma 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 māriya-samayamena Ś. brahmacaryena with chastity yosūsmarana-kśrīla-ketāpreksana guhyabhāsana-samkalpādiyavadāyakṛtyā-nirūthi-lakṣayāśīvadichamaitihuna-varjanarūpa-brahmacaryena. R.

QUESTION CONCERNING THE SOURCE OF CREATURES ON EARTH

3 aha kabandhī kātyāyana upetya pāpapraccha, bhagavan, kuto ha vo māṁ prajak praṇayante iti.

3. Then Kabandhī, son of Kātya, approached him and asked, Venerable Sir, whence, verily, are all these creatures born?

aha then, i.e., after a year.

THE LORD OF CREATION CREATED MATTER AND LIFE

4. tasmā sa hovāca prajakāmam vai prajad-patih, sa tapo'tapyaśa, sa tapas tapvā sa mithunam upādayate, rayim ca praṇam ca, tīty elau me bahudhā prajakārasyāta 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 áditya ha var prānah, rayir eva candramāh, rayir vā etat sarvam yaṃ mūrtāṁ cāmārtām ca, tasmāt mūrtv 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 bhūtāyām rayiḥ. R.

6. athāditya  udāyan yat prācīn dīśam prāvātats, tena prācyān prānān raḥmīsu sannidhatte yad daśām yat ṭrāṭicīm yat udīcīm yad adhō yad irdāvam yad antara ādī yāḥ sarvam prakāśayat, tena sarvān prānān raḥmīsu 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-rūpāḥ prāno'gmūr udāyate, tad elad ṭcābhyyyatam

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 A.
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 Sanvatsaro vair prajā-paṭah, tasyāyane daksīṇam cottaram ca, tad ye ha vai tad istā-pūrte kṛtam ity upāsate, te cāndramasam eva lokam abhijayante, ta eva pūnār āvartante, tasmāt ete rṣayāḥ prajā-kāmā daksīṇam prahāpyante, esa ha vai raur yah pīreyānah.

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 (raya).

The southern route is the material path where we perform acts with selfish desires. These acts are of two kinds istsa and pūrti. The former relates to acts of ceremonial piety, observances of Vedic ritual, the latter to acts of social service and public good

agnihotram taṇḍas satyam vedānām utpalambhanam, ātithyanī vāśvadevāni ca ity abhiḥādyate; vāpi-kūpā-talākādā devāya duṇāhānāni ca anā-pradānam ārāmaḥ pūrtam ity abhiḥādyate

10 Athottareṇa tapasā brahmacaryena śraddhayā vidyāyātmanam anusyādātyam abhijayante, elad vai prāṇānām āyutānam,
etad amryam abhayam, etat parāyaṇam, etasmān na punar āvantante, ity esa nirodhah, tad esa ślokah:

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. Brahmacarya is sexual continence. Śraddhā is faith in the Divine. Ātma-vidyā is self-knowledge. Kāya-hlesādi-laksanena tapasā, strī-sanga-rāhitya-laksanena brahmacaryena, āstikya-buddhi-laksanayā śraddhāyā prayag-ātma-vidyāyā . . . R

Through the Sun they attain to Brahman. brahma-prāpti-dvāra-bhūtām ādityam. Iti ād

11. pañca-pādam putaram dvādāsākṛtim diva āhuh pare ardhe purīsanam
athene anya u pare vcaḥsanam sapta-cakre sādara āhur arpitam

11. 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-pādam: having five feet, i.e. five seasons

Cp R.V. I. 164 12
Ś says that hemanta and śiśira seasons are combined into one
putaram: father. Time is the father of all things. sarvasya jana-yuktavāḥ putrām Ś
dvādāsākṛtim: twelve forms, twelve months

Time is ever on the move in the form of seven horses and six seasons.

12. māso vaḥ praśā-patih, tasya kṛṣna-pakṣa eva rajah, śuklaḥ prānāḥ, tasmād etal śāyaḥ śukla iṣṭam kuruṇtvā, sitaṁ staraṁsaṁ

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.
II. 1  

Prāśna Upanisad 655

13. aho-rātro vai praśā-panah, tasyāhar eva prānaḥ rātrir eva rayih; prānavā vai ete prakrandante ye dvā ṛatvā samyujyam te brahmacaryam eva tad yat rātrau rātvā samyujyante.

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 brahmacarya or chastity is not sexual abstinence but sex control. With all their exaltation of celibacy the Upanisads recognise the value of married life.

14 annam vai praśā-panah, tato ha vaitad retah, tasmād smāḥ praśāḥ praśāyante

14 Food, indeed, is the lord of creation; from this, verily, is semen. From these creatures here are born

15. tād ye ha vai tat praśā-panah vratam caranti te mithunam utpādayante,
   tēsāṁ evaśa brahma loko yesāṁ tapo brahmacaryam yesu satyam pratishttam.

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 Upanisads were not blind to the natural innocence and beauty of sex life and parental love

16 tēsāṁ asau vracayo brahma-loko na yesu jihnam, anrīm, na māyā cetas.

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 bairv anyathātmānam prakāśya'nyathava kāryam karoti sa māyā mthyaçāra-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

I. atha hainam bhārgavo vaiḍarbhīḥ pāpraccha, bhagavan, kati eva devāḥ praśāñc vadhārayante, katāra etat praśāayante, kah punar esāṁ varīśha ti.
Then Bhargava 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?

1. Tasmai sa hovaca, ākāśo ha vā esa devo vāyur agnir āpah pṛthvī vān manaś caṅsuh śrotam ca, te pṛkāśyādhvadantī, vayam etad bānam avastabhyāmāh

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"'

bhāna body śaṭra, kārya-kārana-sanghāta

LIFE THE GREATEST OF THEM

3. tān varṣṭhah pṛāna uvāca, mā moham āpadyatha, aham evaśat pāncadālmānam pravāhajyaitad bānam avastabhya vādhārayāmāh

3. Life, the greatest of them, said to them: 'Do not cherish this delusion, I, alone, dividing myself fivefold, sustain and support this body'

pāncadāth ā fivefold, the five forms of breath

4. teśraddādānā babhūvah, so bhimānād ārdhvaṃ utkramata sva, tasmān utkramaṇy yathetare sarva evokramante, tasmāḥ ca prātiṣṭhamāne sarva eva prātiṣṭhante, tad yathā makṣikā madhu-kara-rājānam utkramantām sarva evokramante tasmāḥ ca prātiṣṭhamāne sarva eva prātiṣṭhante, evam vān manaś caṅsuh śrotam ca, te pṛitah prānām stumvantā

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. eso'gms taṭatāy esa śūrya esa pārṇanyo mahāvān esa vāyuh esa pṛthvī rayir devaḥ sad-asas caṁśrītaḥ 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 mūrtīnt, asat anmūrtīnt
6 arā ieva ratha-nābhau prāne sarvam ārjitaṁ,
7 As spokes in the centre of a wheel, everything is established in life; the Rg (verses), the Yajus (formulas) and the śāmans (chants) as also sacrifice, valour and wisdom.
8 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.
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 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 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.
12. या ते तानिर वाच प्रतिष्ठितं या श्रोते या दक्षुषि
   या ता मनास सांताताः स्वाम तम कुरु मोक्षमिः
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

स्वाम अयुस्पितो येष शंहनम् R
13 प्राणस्येदां वाश सर्वम् त्रि-द्वे यत प्रतिष्ठितम्
   मातेव पुत्राणं रक्षासवा, श्री द प्राणिनं का विदहे नाहं ती
13 All this is under the control of life, which is well estab-
lished in the three worlds Protect us as a mother her sons
Grant to us prosperity and wisdom

For a controversy between त्राना or life principle and the organs of
sense, see C U V 1 6-15
as a mother to her sons In the Devi 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'
   esa vayor avrata kila devi bhītyāl
   vyāptih sadāva jananī sutayar svārye.

Question 3

THE LIFE OF A PERSON

1 अथा हमनम् काँसलया साठवायानान्पप्राच्छा, ब्हागवन्,
   कुता esa त्रानो जयादो, कथाम् आयाय अस्मी चैरिनी, आत्मानम्
   ता प्राणिकाया कथाम् प्रतिष्ठाते, केतोत्रामाते, कथाम् बाह्यम्
   अभिद्विते, कथाम् अध्याम्यमा ती
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 तस्मान सा होवाच, अति-प्रश्नान्प्रश्चासि, ब्राह्मणो-सिंह तस्मात
   तेमात ब्रविम्म
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

अति-प्रश्नान्प्रश्चासि questions of a transcendental character such as the origin
of the world, जन्मादिवम् Ś Subtle questions, सुक्षम-प्रश्नान्प्रश्चासि A.
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. 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. 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 thus that equalises whatever is offered as food. From this arise the seven flames.

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.

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. The self which is in the heart is the ātman or the lingāman.
prānāṁ anugṛhnānāḥ, prthivyāṁ yā devatā saīśā puruṣasyāpānām avaśṭābyāntārā yad ākāśas sa samāno, vāyur vyāṇah

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 udānah, tasmād upṣāntatejāḥ puṇar-bhavam indriyair manasic sampādyamānāḥ

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 caturas tuṇasa prānāṁ āyati, prānas tejasā yuktaḥ sahātmannā yathā sankalpitam 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 viḍvān prānāṁ veda na hāsya prajā hīyate, anurto bhavati, tad eṣa ślokāḥ:

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. utpattāṁ āyatanāḥ sthānam vibhutvam caiva pañcadhā, adhyātmam caiva prānasya viṣṇāyāṁrtam aṣṭāte, viṣṇā-yāṁrtam āṣṭāte 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 haināṁ sauḥyāyaṁ gārgyāṁ pāpracchāḥ, bhagavan, etasmān puṣrse kāṁ svapante, kāṇy asmin jāgratā, katara ēṣa
Then Gargya, 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?

To him, then, he said: O Gargya, 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

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.

Anvahārya-pacana: southern sacrificial fire. It is the fire of the south used for offerings to the ancestors.

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 Brahma.
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. atraśa devaḥ svāpne mahimānam anubhavati, yad ārstan. 
    dṛṣṭam anupaśyati, śrutaṁ śrutaṁ evārtham anuśīrṇati, desa-āṅgkar-
    taraś ca ārty anubhūtam punah punah. ārty anubhavati, ārśaṁ
    cādṛṣṭaṁ ca śrutaṁ cāśṛvitaṁ cānubhūtaṁ. cānanaubhūtaṁ ca
    sac cāsa ca sarvam paśyati sarvah 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 direc-
    tions. 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 teṣāmbhīḥcitto bhaṛati, atraisa devaḥ svāpñān na
    paśyati, atha tat etasmin sarīre 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, vayānist vāsa vyāksam sampratisthante,
    evam ha vai tat sarvam para atmani sampratisthante

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. ṭṛthvī ca ṭṛthvī- mahīrha ca, āpaś caḥpah-mātra ca, tejas ca
    tejo-mātra ca, vāyuḥ ca vāyuḥ-mātra ca, āpāśaḥ cākāṣa-mātra ca,
    cāksaḥ ca ṛḍastavyān ca, śrotām ca śrotasvān ca, ghrāraṁ ca
    ghrātyān ca, rasas ca rasayātavyān ca, kac ca sparśayātavyān
    ca, vāk ca vaktavyān ca, hastau ca cādātavyān ca, upaśkaś
    cānandayātavyān ca, pāyṛs ca visaryātavyān ca, pāḍau ca
    gantavyān ca, manaḥ ca mañtavyān ca, buddhiṣ ca bodharyān
ca, aham-kāraś cāhāṁ-kartavyaṁ ca, cittāṁ ca cetayitavyaṁ ca,
tezā ca vidyotayitavyaṁ ca, prānaś ca viḍhārayitavyaṁ 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. esa hi ārastā, sprastā, śrotā, ghrātā, rasayita, manā, bodhā, karā, vyānaṁātmā, purusaḥ, sa pāreśaṁ ātmam sampratisthate.

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 evāksaram pratipadyate sa yo ha vai tad acchāyan,

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 vyānaṁātmā saha devaṁ sa sarvāḥ prāṇā bhūtāni sam-

11 He who knows that Undecaying (self) in which are established the self of the nature of intelligence, the vital
The Principal Upaniṣads

breaths and the elements along with all the gods (powers) becomes, O dear, omniscient and enters all.

Question 5

1. atha āhānam śatya-kāmaḥ pāpraccha, sa yo ha vai
tad, dhagavan, manusyesu prāyanāntam aumkāram abhidhyāya,
kalamām vā va sa tena lokam jayati.

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 bāhyā-visayebhyā upasamkhya-karanah samāhita-
citto bhaktvāvesita-brahmabhāve aumkāre ātma-pratyaya-sañāna-vic-
chedo bhunmājātiya pratyayāntarākhulikronvālāsthā-dīpa-śikha-samo' bhūdhyāna-sābdārthah

2 tasmāi sa hovāca, etad vai, satya-kāma, param cāparam ca
brahma yad aumkāraḥ, tasmād viśvān etenavāyatanenaikataram
aweti.

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 Iśvara

3 sa yady eka-mātram abhidhyāyita, sa tenava samveditas
ţūrṇam eva jagatyaṁ abhisampaḍaye, tam raṁ manusya-lokaṁ
upanayante, sa tatra tapasā brahma-caryena śraddhāyā sampanno
mahmāman 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 yady duḥ-mātrena manasi sampadyate, soṁtarksan
yajurbhūr uṇniyate soma-lokaṁ, sa soma-loke viṁśatim anubhīya
pīnar āvarate.

4 Then, (if he meditates on this) as of two elements (an) 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 *yah punar etan tri-mātrena aum iṣy etenaivāksarena param pūrusam abhīdhyāyīta, sa tejasā sūrye sampānnaḥ; yathā pādo-
daras tvacā vinirnucyata evam ha vai sa pāpmanā vinirnuktah sa sāmphir unniyate brahma-lokaṁ, sa etasmāj jīvaḥganāt parāl-param pūrśayam pūrusam īkṣate: tad etau ślokaṁ bhavataḥ.

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 samsāra, for he is the internal self of all living beings in the subtle form and in him, the subtle self are all the *jīvas* strong together. So he is *jīva-ghanah* sa *hiranya-garbhaḥ* sarvesām sam-
sārnamā, jīvanāṁ atma-bhūtah; sa hy antar-ātmaṁ ānta-rūpena sarva-
bhūtānāṁ, tasmin hi lingātmam samhātāṁ 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 pūrusam paśyati, tato muhā bhavat*. Ā.

6. *tisro-mātrā nyūtyumatyāḥ prayuktā anvonya-saktā anavi-
prayuktāḥ.*

kriyāsu bāhyābhyanantarāma-mahyamāsu samyak-prayuktāsuna
kampate jīnāḥ.

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-svāpna-susūpta-pūrusāḥ* saha sākhānair nātā-traya-rūpena aumkārāma-rūpena ārṇāḥ sa hy evam ugranā
sarvātmā-bhūta aumkāra-mayaḥ huto vā calet kasman 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
sārvādmatva, becomes one with the whole universe and is not disturbed as there is nothing independent of him, sva-vyatrīkābhāvāt ā

7. ṛgbihr etam, yajurbhir antariksam, sāmahīr yat tat kavayo
vedayante

tam aumkārenavāyatanēnānveti vidvān yat tac chāntam, ajaram, amrtam, abhayam, param ca

7 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 havnam sukeśā bhāradvājah pāpraccha, bhagavan, hiranya-nābhah kausalyo rāja-pūtro mām upetyantam praśnam aprchāta; sodaśa kalam, bhāradvāja, pūrusam vēthā, tam aham kumāram abravam, nāham imam vēda, yady aham imam avedāsam kalham te nävakṣyam iti, sa-mūlo vā esā pariśuyadi yo’ntam abhavadati, tasmān nārhāmy anrītam vāktum, sa tūṣnīn ratham āruhya pravavāya, tam tvā prchāms, kvāsau pūrasah iti

1 Then, Sukeśa, son of Bharadvaja, 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 hovaca, hāvāntah-śarire, saśmya, sa pūrṣo yas-
mun etāḥ sodaśa kalam pradhavantii 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 Sāṁkhya system the īrṣa-sarīra or the subtle body (see below verse 4), with some modifications.

3 sa ikṣāṇacabre, kasmīn aham utkṛṣṭānāṁ utērānto bhūta iyām, kasmīn vā pratiṣṭhāte pratiṣṭhāyāmī ti.

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 prāṇam asrjata, prāṇāc chhādāhāṁ khaṁ vāyur jyotir āpah prthivindriyam, mano’nam, annād tīryam. tapo mantrāḥ karna lokāḥ, lokesu ca rāma 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 prāṇa, Himya-garbha or the world-soul. Himya-garbahyam sarva-prāṇi-kāraṇādāhāram, antar-ātmāram. 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 nadyaṁ syandamānāṁ samuārāyanāṁ samuāraṁ prāpyāstāṁ gacchanti bhidyye tāsāṁ nāma-rūpe samuāra ity evam procyate, evam evāsa ādirāstraṁ ināṁ ādāsa kalāḥ purusāyāṁ purusam prāpyāstāṁ gacchanti bhidyete cāsāṁ nāma-rūpe puruṣa ity evam procyate, sa eso’kalo’myto bhārati, taḥ esa śīrpaḥ:

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. S; 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 Ch'ing, XXXII. Cp Rüm, '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-t-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 Rosetti:

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 raśa-naḥbha kalā yaśmīn prathisthitāḥ
tāṁ vedyam pūrūṣāṁ veda yathā mā vo mṛtyuḥ pārvyatāḥ

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. tāṁ hovāca, etāvaḥ evāham etat param brahma veda, nātah

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 tāṁ arcayantāḥ, tuṁ hi nah ṁtā yo’smākam

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.

nah ṁtā our father The teacher who helps us to know the truth is the spiritual father as distinct from the physical father, sarira-mātram
janayati S
MUNDACA UPANISAD

The Mundaka Upanisad 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 Upanisad is shaved or liberated from error and ignorance. The Upanisad 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 samnyasin who has given up everything can obtain the highest knowledge.
I Brahmanda devam āprathamah sambabhūva viśvasya kartā bhuvanasaya goptā
sa brahma-vedyām sarva-vidyā-pratisthām atharvāya jyeṣṭhā-
putrāya ṛṣīha.
1 Brahmanda arose as the first among the gods, the maker of the
universe, the protector of the world He taught the know-
ledge of Brahman, the foundation of all knowledges, to Atharvan, his eldest son.

Brahmanda, 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. svātantraṇa nā dharma-
dharma-puṇāti. Brahmanda here is Hrṣyana-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. atharvanē yāṁ pravadeta brahmātharvā tām purovācāṅgivre
brahma-vidyām
sa bhāradvājāya satyavāhāya ṛpha bhāradvājo'ngirase
parāvarāṁ
2 That knowledge of Brahman, which Brahmanda taught to
Atharvan, and Atharvan in olden times told Angiras He (in his
turn) taught it to Satyavāha, son of Bhāradvāja and the son of Bhāradvāja to Angiras—both the higher and the lower
(knowledge)

parāvarāṁ both the higher and the lower (knowledge) or 'know-
ledge descended from the greater to the lesser. What permeates the
objects of all knowledge, great and small.' Ś. parasmāt parasmād
avarena prāpteta pariṣṭha parāvara, pariṣṭha sarva-vidyā-viṣaya-vyāpter vā
lām pariṣṭha

Avidyā is aparā-vidyā concerned with things perishable and vidyā
is pariṣṭha dealing with Imperishable Being. Higher knowledge
is concerned with the understanding of the nature of the supreme
good, nītreyasa, and the lower knowledge deals with the disciplines
relating to instrumental values

3 śannako ha vai mahāśālo'ngirasāmī viḍhivad upasannaḥ
Papraccha, kasmim nu bhagavo vyajate sarvami idam vyajatam bhavati iti

3. Saunaka, the great householder, duly approached Angiras 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 being known, all will be well known?' kasmim nu asti sarvasya jagad-bheda-yatha-karanam yad ekasmin vyajate sarvam vyajatam bhavati?

TWO KINDS OF KNOWLEDGE

4. tasmat sa hovaca: dve vidye veditave iti ha sma yad brahma-vadanti, aparā cakva-parā 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 mithyā jñāna, error or falsehood. It also aims at knowledge of the highest reality even though in a partial or imperfect manner;

5. tatrāparā rg-vedo yajur-vedah sāma-vedo 'tharva-vedah śikṣā kalpo vyākaranam mruktam chando jyotisam—iti atha parā yayā tād aksaram adhagamyate

5. Of these, the lower is the Rg 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 veda na vidyate

parātmā vedyate yena sa vedo veda ucayate

THE IMPERISHABLE SOURCE OF THINGS UNPERCEIVABLE

6. yat tad adreṣyam, agrāhyam, agotram, avarnam, acakṣuh-śrotam tad apiṃ-pādam,

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 Un-
decaying which the wise perceive as the source of beings.

adreśyam unperceivable adreśyam adṛśyam sarvesāṁ buddhān-
driyāṇāṁ agamyāṁ  Ś
vidhun all-pervading uṇuddham brahmādi-sthāvarānta-prāṇi-bhedau
bhavatiḥ vidhun  Ś

The indescribable Absolute Brahman is also the source of beings.
bhūta-yoni For Śaṅkara, bhūta-yoni is Īśvara, for Madhva it is
Vīṣṇu.

The use of the word yoni suggests that Brahman is the material
cause of the world, according to R. yoni-sabdasyopādāna-vacanatvāṁ
R mentions another verse here which is not found in some editions
yasmāḥ param nāparam astu kvācād yasmāṁ nāṁyo na jyeṣṭhāṁ
kaścit,
vṛksa tvā stādāho divi tirthāy ekas tenedam pūrnam pūrusena
sarvaṁ

7 yathora-naṁbhūḥ srjate grīhate ca, yathā pṛthivyāṁ osadhayās
sambhavāntā,
yathā sataḥ pūrusāṁ keśalomāṁ tathāksarāṁ tāṁ sambhavatiḥa
visvam

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 kāranāntaram anāpeksya svayam eva srjate. Ś.

8 tapasā cāyate brahma, tato’nmam abhyāyate,
amāt prāṇo manah satyam lokāḥ karnasū caṁriam

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. bahūsyāṁ tī samkalpa-rūpena jñānena brahma sṛṣṭyam-
mahāham bhavati. R Tapas is derived from two roots which make out
that it is austerity or meditation tapa sanuṭāpa tī, tapa ālocana tī.
The Supreme works by means and ends and by gradual steps:
kramena, na yujgate ĪŚ
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, avyākṛtām. The two represent the subject and the object and next arises prāna, which Ś equates with the world-soul hiranya-garbhā brahmāni jñāna-kriyā-saṁkhyā-adhyātām-pāgat sadhārāno’vānādhā-kāmā-kārma-bhūta-saṁśaya-bīṣe-kunā-gaṇadāṁ. All these products are working towards immortality which is the goal of creation.

9 yah sarvajñāh sarva-vid yasya jñānamayaṁ tapaḥ, tasmād eka 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-garba), name-shape and food.

The all-knowing, all-wise is Isvara 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-mūdhakām brahma śabda-rūpam yad aksaram, vivartate ’rtha-bhūtāna prakriyā agalo yataḥ.

Vākyapādiya I 1

The Brahman who is without beginning and end, who is 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.

MUNDAKA I

Section 2

CEREMONIAL RELIGION

1 tad etat satyam mantresu karmām kavayo yāny apiṣyaṁś tāṁ tretāyāṁ bahudhā satatāṃ,
tāny ācaraṁ nityam, satyakāmā, esa vah panthāh sukṛtasya lokā
tretāyāṁ in the three Vedas or generally performed in the tretā age

YMGE śrīyasaḥ pravṛttām Ś.
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. 

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 Upamsads 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 Śatapatha Brāhmaṇa (II 2 2 8–20) it is said that the gods and the demons were both the children of Prajā-pāti 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 antarādhiṃ ādadhata and having done so became immortal and invincible and overcame their mortal and vincible foes. Again, 'by knowledge (vidyāyā) they ascend to where desires have migrated (parāgatāḥ) it is not by offerings (daksināḥḥuk) nor by ignorant ardour (avāvāṁsah tapasvanah) but only to knowers that that world belongs.' Śatapatha 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 Śatapatha Brāhmaṇa X 4 2 31 and XIII 1 3.22

4. kāti karaḥ ca mano-javā ca sulohitā yā ca sudhūnvarvamā, sphulingini viśva-rūpī ca devī lelāyamānā iti saptā-jiḥvāḥ.
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 visvaruce, all-tasting

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 pātih the one lord of the gods Indra according to Ś and Hrṣṇya-garbha according to R

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. 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 āṇks, the sacrificer and his wife
avaram inferior because it is devoid of knowledge kevalam jñāna-
varṇtand karma Ś

Ritual is by itself not enough Vasistha tells Rāma—

+kālam yajña-tapo-dāna-tirtha-devārcaha-brhamah
vrahin ādhi, satopētāh kaṇpayantis mrgā svā

Deluded by sacrifice, austerity, almsgiving, pilgrimage and worship of gods men pass many years in misery, like unto beasts

Again, Garuda, Purāṇa —
sva-sva-varnāśramācāra-niratāh sarva-mānavaḥ
na jāntu param dharmam vyāh naśyantī dāmbhikāh

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 run with their pride.

Again in Garuda 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 ekabhuktopāvāsādyayair myamāni kāya-śosanaḥ
mūḍhāḥ parokṣam icchanti mama māyā-vimohitāh
See B G. XVII 5 and 6

8 avidyāyāṁ antare vartamānāṁ svayamāṁ dhīrāḥ paṇḍitam
manyamānāṁ
jānghānyamānāṁ pariyantī mūḍhāḥ, anāhenaiva niyamānāṁ
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 Katha I 2 5 , Maitri VII 9

9 avidyāyāṁ bahuḥḥāḥ vartamānāḥ vayam kṛtāṁ bhūty abhi-
manyantī bālāh-
yat karmaṁ na pravedayānti rāgāḥ tenātūrāḥ 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 ajñānnāḥ Ś

10 ivaśāstärthāṁ nānyac chreya vedaśayante
pramādāhāh

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

10avidyāyāṁ see Praśna I 9 n
nākasya of heaven or the place where sorrow is unknown. kam
sukham na bhavaṁti akām duḥkham tan navidyate yasminn aśaṁ
nākāh A.
II. tapah śraddhe ye hy upavasanty aranye śāntā vidvāmso
bhaksācaryām caraṇāh, sūrya-dvārena te virajāḥ ṣprānti yatrāṁrīḥ sa ṣpuruso hy
anvayātmā

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 samnyāsī 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 āstāmas 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 Upanisad 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 Ṣiva, one oneness with the Supreme, where we obtain sarvātmabhāva.

**BRAHMA-KNOWLEDGE TO BE SOUGHT FROM A TEACHER**

12 parīksya lokān karmacitān brāhmaṇo nīvedam āyān nāsī
akṛtāḥ kriṇa

**tad vyānārtham sa gurum evābhagacchet samī-pāṁh**

**śrotvyaṁ brāhma-mśtham.**
12 Having scrutinised the worlds won by works, let a Brahmana 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 sāḍhanam Ś ērōtryam: a teacher who is learned in the scriptures śruta vedāntam. He should also be a man of realisation brahma-mūṣṭham established in Brahman brahma-sāksātkāravantam R.

13 tasmai sa vīdvan upasannāya samyak prāṣānta-citiyā śāmānāntāya
yenāksaram purusam veda satyam provāca tāṁ tattvato brahma-vādyām

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.'

yō brāhmāno bāhūta-papa-dhammno nīthunukō nikkasāvā ya-latto
vedāntagā vusita-brāhma-cariyā dhammema so brāhmāno brahna-
vādam vadeyya
yasu'sussadā n'atthi kuhiči lok'iti


MUNDAKA 2

Section 1

THE DOCTRINE OF BRAHMAN—ĀTMAN

1. tād etat satyam·
yathā sūdīptāt pāvakād usphulingāh sahasraśah prabhavante sarūpāḥ
tathākṣaraśād uvidhāh, saumya, bhāvāḥ prajāyante tatra caivaπi
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 aμùrtah purusah sa bāhyābhyantaro hy ajar
aprāno hy amanāh subhīro aksarāḥ paraḥ paraḥ
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.

aksara, the immutable: the unmanifested, prakṛti: the self is beyond this

3. etasmā jāyate prāno manah sarvendvavyām ca,
kham vāyur īhyāv āpah prthivi viśvasya dhārṇā
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 S points out that the world which issues out of him is not real avidyā-visaya-vikāra-bhūtah, nāmadheyah aṃūrtamakah. 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
catanyak niṣṭhāh pari saddham avatāram brahma tattvajñānād jīvātmā kavakyam tad eva māyā-pratibimbata-rūpena kāraṇam bhavati A.
The whole creation is traced to the personal Lord Ṣiva who along with the principle of objectivity is a manifestation of the Absolute Brahman

4. agnir mūrdhā, caṅga-candra-sūryau, diśaḥ śrotre, vāg uvrāš
cā vedāḥ,
vāyuh prāno hṛdayam viśvam, asya padbhyaḥ prthivi hy eṣa
carva-bhūtanātarāmā
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 a
sphere all collected together Rudolf Otto *Mysticism: East and West* (1932), p 60.
The satrātman, world-soul, is pictured as the world form or virāt. pañca-mahā-bhūtānām antar-aimā sthūla-pañca-bhūta-sarīra hi virād iti Ā.

5 tasmād agnīs samīdhō yasya sūryah somāt parjanyo
   osadhayah prthivyām,
   ānretas śiñcati yoṣitāyāṁ bahvih praṇāḥ purusāt
   samprasūlāh

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 pṛcaḥ sāma yajūṁśi dīkṣā yañās ca sarve kṛatavo
   daksinās ca,
   samvatsaras ca yajaṁanās ca lokāh somo yatra paṭate yatra
   sūryah.

6. From him are born the ṛc (verses) the sāman (chants), the yajus (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 samprasūlāh sādhyā manusyāḥ
   paśavo vayāṃs
   prānāpānaṁ vṛtih-yavau taṁpaś ca śraddhā satyanv brahma-
   caryam vadiś 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. sapta-prānāḥ prabhavanti tasmāt saṭāriscas samudhās
   sapta-homāḥ
   sapta ime lokā yesu caranti prāṇā guhāsayā mhitās sapta
   saṭā

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 prānas 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 at as samudrā girayaś ca sarve asmāt syandante sindhavas sarva-rūpāḥ,
apraś ca sarvā oṣādhayo rasaś ca yenaīsa bhūtās iṣṭhate 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. purusa evēدام viśvam karma taṃ brahma parāmṛtam, etat yo vedā niḥitam guhāyāṁ so vidyā-granthim vikratiha, 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 viśvam nāma purusād anyad hiṣcit asti Ś

MUNDĀKA 2

Section 2

THE SUPREME BRAHMAN

1. āvah samnīhitam guhācaram nāma mahat padam atratāt samarṣitam, etat prāṇan mniśac ca yaḥ etat jānatha sad asad vareṇyam param

vijñānād yaḥ varṣtham 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
II 2.5.  Mundaka Upanisad

non-being, as the supreme object to be desired, as the highest beyond the reach of man's understanding.

sammhitaṃ. well-fixed samyak-sthitam hṛdaya, Ś. sarva-prāmnām hṛdaye sthitam Ā

2. yad arca mad yad amabhyo'nu ca, yasmin lokā nihitā lokinas ca
   tad etad aksaram brahma sa prānas tad u vān manah,
   tad etat satyam, tad amrtam, 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 grhītā upamāsādāṃ mahāstram šaraṁ hy upāsaṁśrtaṁ saṁdhālāta
   āyamya tad-bhāvagatena cetasa laksyam tad evāksaram, saumya, viddhi.
3 Taking as the bow the great weapon of the Upamāsās, 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.

saṁdhālāta, v. saṁdhīyata saṁdānām kuryāt Ś

4 pranavo dhanuh, śaro hy ātmā, brahma tal laksyam ucyate,
   apramattena veddhavyam, śarvat tannayo 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)

apravattena without making a mistake, or becoming indifferent to other objects and developing a one-pointed mind, visayānlaravamukhena ekāgra-citthena R.
   tannaya united with it, becomes one with it, ekātmata. Ś

5 yasmin āyuḥ prthivī cāntariksam otam manah saha prānas ca sarvah,
   tam evaṁ kāṁ jānatha ātmānam, anyā vāco vinuvicathā,
   amṛtasyaīsa selvā.
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 aparā-vidyā-rūpah Š anātma-visāya-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 uva ratha-nābhau samhatā yatra nādyah sa eso'ntaś carate bahudhā jāyamānah,
aum uṣy evam dhyāyathātmānam, svasti vah pārāya tamasah parastā'

6 Where the arteries of the body are brought together like the spokes 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 pārāya
tamasah darkness, the darkness of ignorance avidyā-tamasah Š

7. yah sarvaśīh sarva-vid yasyaśā mahimā bhuv
dvye brahma-pūra hy esa vyomny ātmā pralīṭhitah

7 He who is all-knowing, all-wise, whose is this greatness on the earth, in the divine city of Brahmā, in the ether (of the heart) is that self-established.

8. mano-mayah prāṇa-sārīra-netā pralīṭhitānuḥ hrdayam

samudhāya

tad vijnānena pariṇāyantī dhīrāh ānanda-rūpam amrīlam

yad viśhāh

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 Brahmā) the blissful immortal which shines forth.

anna in food, anna-parināme śarīre R

9. bhūdyate hrdaya-granthish chādyante sarva-samśayāḥ,

ksīyante cāsya karmānī tasmin drṛśte pārīvāre

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 Katha 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 hiranmaye pare kośe viśayan brahma niskalam
tac chudram jyotsām jyotih tad yadh ātma-viḍo viduh

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-tārakam, nemā vidyuto
bhānti, kuto'yam agnih,
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

his shining illumines all this world. The whole objective universe is illumined by Him for it cannot illumine itself tasya sahā sarvam anyad anātma-jālam prakāśayati, na tu tasya svatah prakāśana-sāmarthyaṃ

In the Udana I. 10, the Buddha describes nirvāṇa in similar terms.

yattha āpo ca pāthavī teyo vāyo na gādhati
na tattha sukka jotantī, ādico nappakāsati,
na tattha candrām bhāti, tamo tattha na viyati.


12. brahmaivedam amrtam purastād brahma, paścād brahma,
daksinataś cōtareṇa
adhaścordhvahā ca prasṛtam brahmaivedam vīśvaṃ idam
varṣham

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.
RECOGNITION OF THE LORD AS COMPASSION

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 RV I 164,20, SU IV 6, Katha I 31.

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 SU IV 7.

3. When a seer sees the creator of golden hue, the Lord, the Person, the source of Brahmā, then being a knower, shalāng, off good and evil and free from stain, he attains supreme equality with the lord.

See Mātrī VI 18, KU I 4.

brahma-yonim: 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. **[label:4] trāno hi esa yak sarva-bhūtavr vihāti vijānan vidvān bhavāte nātvaḍāti**

   ātmā-krīḍā ātmā-ratik kṛṣyāvān esa brahma-vidān varistah

   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.

   kṛṣyāvān, 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-muktā) performs his royal duties like an actor on the stage, natavat ranga-mandale, 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 Ahī points out how we should not act in passion. Ahī, 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. **[label:5] satyena labhyas taḥpasā hi esa ātmā samyag-piṇānena brahmacaryena niyamantah**

   antah-sāvīre jyotir-mayo hi śubhro yam paśyanti yatayah kṣīnadosāḥ

   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

6 satyam eva jayate nānrtam, satyena pānthā vītata deva-yānah

yenākramanty rṣayo ky āpta-kāmā yatra tat satyasya

paramam māhānam.

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. jaya

7. brhac ca tad ādivyam acintya-rūpam suśmāc ca tat suś-

ma-taran vībhāti
dīrāt sudūre tad shānte ca pāṣyatsva shāiva mālum

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 ca kṣusā grhyate nāpi vācā nānya vīr devah tapasā

karmanā vā
gnāna-prasādena viśuddha-sattvas tatās tu tam pāṣyate

niskalam dhīyamānānāh

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 eso’mur ātma cetasā vediavyo yasmun prānah pañcaddhā

samviveśa,

prānaś cittāṃ sarvam olam praṇānam, yasmun viśuddhe

vibhavaty esa 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 yam lokam manasā samvibhāvī viśuddha-sattvah kāmaya-

ate yāms ca kāmān

tam tam lokam pāyate tāṃs ca kāmāms tasmād ātmājaḥ

hy arcayed bhūḥ-kāmāḥ.
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

MUNDAKA 3
Section 2

DESIRE THE CAUSE OF RE-BIRTH

1. sa vedaitat paramam brahma dhāma yatra viśvaṁ mhiṁ bhāt śūbhram
   upāsate puruṣam ye hy akāmās te śukram etad ativartanti 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, utbhājan sarīropādāna-kāraṇam. Ś.

2. kāmān yah kāmayaṁe manyaṁnaṁ sa kāmaṁbhir jāyate tatra tatra
   paryāpta-kāmasya kṛtāmanas tu shaiva sārve pravītyantī 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 evaisa vṛnyate tena labhyas tasyaisa ātmā vviṛnyute tanum svāṁ

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 Katha I 2 23
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-hinena* by one without strength, which is said to be derived from concentration on the self *atma-nishtha-janta-varya-hinena* Ś. Strength or energy is at the root of all great achievements.

4. **Outward signs are not enough for salvation.** We require inward realisation *linga samnyasa* Cp MB XII. 11898-9

*kasaya-dharanam maundyaṁ trnavistabham kamandalah*

lingaḥ without an aim Ś equates *linga* with *samnyāsa* āngam samnyāsah, etaih upāyaḥ balāpramāda-samnyāsyānām āntaḥ *

lingeś* outward badges of an ascetic, his robes, shaven head, etc

To 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 aparādhyatś hieśanām mundanam kuru

*sakasāyasya citrasya kāsāyaḥ kim pṛayojanam*

**THE NATURE OF LIBERATION**

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. 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 Āranyaka 12 3, SU VI 22

parāntakāle at the end of time samsārāvasāne deha-parityāga-kālaḥ Ś parāmytāḥ being one with the highest immortal param anūtman amaranā-dharmakam brahmātma-bhūtām esām te parāmytāḥ Ś

Companship 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 —

sahunām vākāsā jale vārcarasaya ca

padam yathā na drṣyeta tathā jñānavitām gaitī.

7 Gātāḥ kalāḥ pañcaadaśa prātīsthā devās ca sarve prati-devatāsau

karmāṇi vijnānamayās ca ātmā pare'vyaye sarva ekt-bhavan v

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.

ekt-bhavantī. become one Their separateness is dissolved aviseratāṁ gacchanti Ś See Praśna VI 4

8 yathā naḍyas syandamanāṁ samudre astam gacchanti

nāma-rūpe vihāya,

tathā vidvāṁ nāma-rūpāṁ vinuktāḥ parāt-param purusam

upāstī dvyam

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-aviseratma-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-mātrani, sādīryaṁ evoktam na tād-bhāvah.

9 sa yo ha vac tat paramam brahma veda brahmaiva bhavati, nisyaibrahma-vit kule 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 pūbdhyuktam kṛyāvantas śrotryā brahmaṁiṣṭhāṁ svayāṁ yujvala ekarsim śraddhayantah
tesāṁ evaṁ brahma-vidyāṁ vadeta śirovratāṁ; viññavad yais tu cīrnam
*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 rṣir angirāḥ pūrovāca, naṁ tad a-cīrṇa-vratā- dhūte.
namah pārma-rṣibhyo namah pārma-rṣibhyah
*This is the truth. The seer Angiras declared it before. Let none who has not performed the rite read this. Salutation to the great seers. Salutation to the great seers.
MĀṆḌŪKYA UPAṆIṢAD

The Māṇḍūkya 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 consciousness, 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.¹

Gaudapāda, 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 Nisimha-pūrva-tāpanīya U IV 1
² māṇḍūkyam ekam evālami muniḥsūnām vinuklaye Muktkā U I 27
THE SIGNIFICANCE OF AUM

1 aum ity etad aksaram idam sarvam, tasyopavyākhyaṇām, bhūtam bhavad bhavisyad iti sarvam aumkāra eva, yac cānyat tākalātītām tad api 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 sarvam 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 vīśva, the waking state, tvāyasa, the dream state, prāyāna, the state of dreamless sleep, and turīya which is the state of spiritual consciousness 'The knowledge of the fourth is attained by merging the (previous) three such as vīśva, etc., in the order of the previous one in the succeeding one' tvayānāṁ vīśvā-
dīnaṁ pūrva-pūrva-pravālāpanena turīyaśya pratisparītiḥ Ś

3 jagarita sthāno balus-prayñah saptaṁga ekonavimsati-nukhaḥ
hīlā-bhīn vāśvānāraḥ prathānam pādah

3 The first quarter is Vaisvanara, 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 CuV 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).

Vaisvanara. He is called Vaisvanara because he leads all creatures of the universe in diverse ways to the enjoyment of various objects, or because he comprises all beings Ś vīśvesāṁ nārāṇāṁ anekadhā nayanād vāśvānārah, yad vā vīśvaś cāsau naraś ceti vīśvānārah, vīśvānāra eva vāśvānārah.

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. svapañ-sihaṇ-ṇaḥ-prajñāḥ saññāṇga ekomavāsati-mukhah
pravuśka-dhūk tayaso āntiyah pādhah

The second quarter is tayasa, whose sphere (of activity) is the dream state, who cognizes internal objects, who has seven limbs and nineteen mouths, and who enjoys (experiences) the subtle objects.

The tayasa is conscious of the internal, i.e., mental states. While the viśva, which is the subject of the waking state, cognizes material objects in the waking experience, the tayasa 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 Upanisad makes a clear distinction between waking and dream experiences.

5 yatra suṣṭo na k enforce kāmam kāmayate na kana svapnam paṣyate tat susuṣṭam, susuṣṭa-siḥāna ekī-bhūlaḥ prajñāna-ghanā evānanda-mayo hy ānanda-dhūk ceto-mukhah prajñās triyāḥ pādhah

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 prajña, 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 prajña. 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 one.

ekī-bhūlaḥ 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). 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-mukhah. because it is the doorway to the cognition of the two other states of consciousness known as dream and waking

prajña It is called prajña consciousness or knower as it is not aware of any variety as in the two other states

ānanda-mayah, full of bliss.

ānanda-bhukṣa who enjoys bliss. It is not bliss but the enjoyer of bliss

ānanda-prajña 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 esa sarveṣvarah, esa sarvajñah, eso'ntāryami, esa yoniḥ sarvasya prabhavādyayau 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.

Gaudapāda says that 'It is the one alone who is known in the three states,' eka eva tridhā surtaḥ

Ś urges that 'that which is designated as prajña (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, 1 e in its absolute real aspect' tam abijāvastham tasyata prajña-sabda-vācyasya turiyatvena dehādi-sam-bandha-jagrādā-rahitām pāramārthikām prthag vakṣyatī Ś on Gaudapāda'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 prajña 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 Demurge, the heavenly architect, not the God but the
image of the God. For Philo 'the Sun is itself unaffected and un-
diminished 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-prajñām, na bahis prajñām, nobhayatāḥ-prajñām,
na prajñāna-ghanam, na prajñām, nāpraśnom, adṛṣṭam, aavya-
vahāryam, agrāhyam, alaksanam, acinlram, aavyapadesyam,
ekātma-pratyaya-sāram, prapañca-paśamanam, śāntam, śvam, ad-
vaitan, caturtham manyante, sa ātīnā, sa viññeyāh

7. (Turiya is) not that which cognises the internal (objects),
not that which cognises the external (objects), not what cog-
nises 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 Upanisads make out that Brahman is pure being
beyond all word and thought. He becomes Iśwara 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 Hraīya-garbha who, as
Demuruge, fashions the world. From the last develops Vīraś or the
totality of all existents. The last two are sometimes mixed up

Gaudapāda 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, anvadram, asvapnam, anāmakaṃ, arūpakam
sakṛdd vibhātām sarvaśajñān nopacārāḥ katham ca na 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
calculations 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.
Deep sleep terminates and the self returns to the dream and the
waking states. In turīya there is a permanent union with Brahman.
The metaphysical reality is cognised in turīya, 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 ātmādhyaksaram aumkāro'dhimātram ṭaḍā mātrā
mātrāś ca ṭaḍā akāra ukāra mahāra 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 Gaudapāda

kārya-kārana-baddhau tāo-isyete viśva-layāsau
prājñāḥ kārana-baddhās tu dvau tau turye na sidhyatah

I 11

Viśva and layāsa are conditioned by cause and effect. But prājñā is
conditioned by cause alone. These two (cause and effect) do not
exist in turīya. 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 logical mind. All distinctions are within the Supreme

z
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 Isvara who rests in Brahman who does not cease to be Brahman in becoming Isvara.

9 jāgarita-sthāno vaśvānaro'kārah prathamā mātrā'piter ād-manātmād vā'pnoti ha vai sarvān kamān ādīś ca bhavaih ya evam veda

9 Vaśvānara, 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.

Vaśvānara is he who has the universe for his body.

10 suṣṭapa-sthānāḥ tājasā ukāro dvīyā mātrothkāri ubhaya-vādvothkāriśaḥ ha vai yūna-samātām samānas ca bhavati, nāsyābrahma-vaḥ-kule bhavati ya evam veda

10. Tājasa, 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.

11 susuṣṭa-sthānāḥ prājñā makāras irīyā mātrā niter apīter vā mnohti ha vai idam sarvam apītes ca bhavati ya evam veda

11 Prājñā, whose sphere (of activity) is the state of deep sleep is the letter m, the third element, either from the root mī, 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. Isvara is the cause of the universe as well as that of its dissolution. As the name prājñā implies, the condition is one of intellect. 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.
cannot grasp and determine the 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 i 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'vyayahāryah prapañco'paśamah svov'dvastā evam aumkāra ātmava, samviśatī ātmātmanāḥ 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 Gaudapāda.

liyate hi susupte tan ndyhtam na liyate
tad eva mabhayam brahma jñānālokhām samantatah III 35

In both deep sleep and transcendent 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. Gaudapāda 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.'

dvatasayāgrañānaṁ tulyam ubhayoh prājñā-turiyayoh
bṛja-nidrā-yutah prājñāḥ sā ca turye na vidyate

Ś opens his commentary on the B.G., with the verse that 'Nārāyanā is beyond the unmanifested principle and from this unmanifested arises the mundane egg or Hiranya-garbha' nārāyanāh paro'vyaktād anām avyakta-sambhavan. There is first the pure Brahman beyond subject and object and then Nārāyana 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 maternal 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.

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. turīyah sarva-āyāk sadā Kārāk I 12. When the real is known there is no world of duality, yādāṁ svanam na viśyate Kārāk I 18.

Cp Astavakra Gītā.

yādā yānām tathā yāyam turiyam nāsiḥ vāstavam
dyānām bhāti yatredām so'ham asmi narañjanah

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, Viśrāti, to the dream state, Hiranya-garbha, to
the dreamless sleep state, Īśvara. All these three are on the plane of duality, Īśvara 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 sātrādīman and plays with ideas, mental states as tāyasa 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-aratiata agre bhūtasya gātaḥ pātrī eka āsīt This whole world is in him in an embryo form hiranye brahmāṇḍa-rūpe garbha-rūpenātākṣitak prajā-pātrī hiranya garbhak. Vidyāranya When these are projected into space and time, we have Viśā. This answers to the waking state, which is Vaisvānara'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, Īśvara is Brahman.

Aum thus represents both the unmanifested Absolute and the personal Īśvara. 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'.

prana paḥ apiṣaḥ brahma, praṇam aṣ ca ṣaḥ svīraḥ
apuro'niaśaro bāhuḥ tāparaḥ praṇaō'vyayaḥ (26).

If we worship Aum as Īśvara, we pass beyond grief 'Know Aum to be Īśvara, ever present in the hearts of all' The wise man, realising aum as all-pervading, does not grieve.'

pranavaḥ liśīram vidyāt sarvaśa śruti samātī sam.
sarva-yāpānām aumkārām, naśād hi rāśi rā ścātī. (28).

While Īśvara, 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)
devour of elements and of infinite elements, in which all duality is resolved, the bengnu, he is the (real) sage and none other ’

amāra’nantaka-mātrak ca dvatasyopāśamah śivah

aumkāro viśto yena sa munir nātaro yanah (29)

In this Upanisad 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 Somnus* 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 logos *Prajña*, 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 Māndūkya U. The last two the world-soul and the world are the subtle and the gross conditions of the same being. virāt trailokya-śarīraḥ brahmā sanastī-vyaṣṭi-rūpaḥ samsāra-mandala-vyāpi Ś on T U II 8.
SVETĀŚVATARA UPANIṢAD

The Svētāśvatara Upāniṣad belongs to the Taittirīya school of the Yajur Veda. Its name is derived from the sage who taught it. 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 Upāniṣads, become prominent in the Śvetāśvatara Upāniṣad. 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 Sāṁkhya philosophy occur in the Upāniṣad, but the dualism of the Sāṁkhya, purusa and prakṛti, is overcome. Nature or pradhāna is not an independent entity but belongs to the self of the Divine, devatma-śakti. God is the māyin, the maker of the world which is māyā or made by him. The Upāniṣad teaches the unity of the souls and the world in the one Supreme Reality. The Upāniṣad is an attempt to reconcile the different philosophical and religious views which prevailed at the time of its composition.

1 śveta, pure, aśva, śndryas, senses Samkarānanda. See VI 21 literally, he who has a white mule Cp javad-gavah, he who has an old cow.

2 māyī sṛjate sarvam etat
CONJECTURES CONCERNING THE FIRST CAUSE

1. brahmavādino vadanti
kim kāraṇam brahma, kutah sma jātā, jīvāma kena, kva ca
sampratisthāh,
adhisthitāh kena sukhetaresu vartāmahe brahma-vido vyavasthām

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 kālah svabhavo mnyatūr yadṛcchā bhūtāṁ yonih purusa iti
svyavāt samyoga esam na tvātma-bhāvāḥ ātmāpy anīśah sukha-duhkha-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, we are told that 'Time is a horse with seven reins' hum the knowing poets mount 'kālo aśvo vahato sapta-rasmih tam ārohanāt kavyā vṛpaścitāh In the same verse it is said that 'all the worlds are his wheels' tasya cakrā bhuvanān viśvā.

The creative and destructive functions of Kāla or time are brought out in the MB

kālaḥ pacati bhūtāṇi, kālaḥ samharate prajāh
kālaḥ suptesu jāgartaḥ, kālo hi durātikramah

It also asserts that there is a time-transcending element which overcomes even time—

kālaḥ pacati bhūtām sarvāṇy evātmanātmanān
yasmin tu pacyote kālas lam vedehā 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 āpasyān devātma-saktim svagunman
    mgūdāhām
    yah kāraṇāni mikhālām tām kālāma-yuktān adhunātah
    eka

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 r 14, again, I 10-11
    tasyābhadhyānai It seems to foreshadow the pramāṇa of the
    Yoga Sūtra I 23 Bhakti or devotion is a natural development of
dhyāna VI 22
devātma-sakti the self-power of the Divine. It is not like the prakṛti
    of the Sāmkhya independent of God. The power, sakti of the Supreme,
    is the cause of the world. It is of the nature of the Supreme and not
    independent
devasya dyotanādi-yuktasya māyānaḥ parameśvarasya paramātmānān
    ātmabhedālaṅgam avatārantām, na sāmkhyā-parikalpita-pradhānādva
    prthag-bhūtām svatantrām saktum. Š.
    See IV 10, see BG IX 10
Cp Brahma Pārāṇa

esā catur-vimśat-bheda-bhuma māyā para-prakṛti tat-samutkā
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 poten-
tiality 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-gunānīr mūgūdāhām hidden in its own qualities. 1 The self-power
of the Divine is hidden by the qualities of the Lord, devātmanā, śiva-raṇa
avasthitām Ś. The power of manifestation (māyā-sakti)
1 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
satā, rajas and tamas. It is the cause of the creation, maintenance
and dissolution of the world. devasya paramesvarasya ātmabhūtām,
jañjad-udaya-sthāna-khātu-bhūtām, brahma-visnu-śvātmikām Ś
Cp sarga-sthāya-anta-kārṇīn brahma-visnu-śvātmikām
    sa samjñām yās bhagavān eka eva janārđanāh
3 The qualities may refer to the modifications of prakṛti, purusa
    and Īśvara. brahma-pārāśatānaḥ prakṛtyādī-viśesanānātipūrṇābhik
    mūgūdāhām Ś
    devās ca ālmā ca śakti ca yasya para-brahmanah avasthā-bhedāh tām
The power of the Lord to create, preserve and dissolve the world is looked upon as the cause—

The individual soul in distress

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.

It is usual to describe the world as a wheel, ekam padam noksipati, for creation.
and the mind (manas) Praṇātis and its twenty-three evolutes are sometimes divided into two groups of eight and sixteen. The group of eight is called Praṇātis or mūla-Praṇātis and consists of Praṇātis, buddha, aham-hāra and the five elements. The group of sixteen called vikāra consists of mind, the ten organs and the five objects of the senses. See MB XII. 7670, II.394-6, III.552 ff Buddha-carita XII 18-19. This view is accepted by Tatva-samāsa I and 2, Garbha U 4 and Bhāgavata Purāṇa VII 7 22. Sāṃkhya Kārūnā divides the 24 into three groups: Ī, Praṇātis, 2 7 called Praṇātis-vikāra, and 3 16 called vikāra. The last are called sadasaka gana (22). This expression may refer to the sixteen Kalas mentioned in Praṇa IV 8 It may also refer to the five elements with the five objects of the senses and the ten organs of perception and action and their objects. Praṇa 4 It is explained as MB XII 112 38-41. Pratyārābhikā: counter-spokes. These are the ten organs of perception and action and their objects. Praṇa IV 8. It may also refer to the five elements with the five objects of the senses and the ten organs of perception and action and their objects. Praṇa IV 8. It is explained as MB XII 112 38-41. Praṇātis are the eight causes of the five elements, mind (manas), intellect (buddha, and self-sense (aham-hāra), see BG VII 4, 2, dhanu with the eight constituents of the body, 3, āsāvara lordship with its eight forms, 4 bhāva eight conditions, 5 deva gods with their eight classes, and 6 ātma-guna virtues which are also eight.

anuṃā naḥsaṃ ācaya gharunā lagnāṃ tathā
pratīṣṭhāṇa ca bhūyam ētāṃvam vāstuvam ca satabhisahlayah
vīśvā-rūpāṇa-pāsām whose one rope is manifold. It is desire or Karma vīśvā-rūpā, nānā-rūpā ekah kāmābhikāh pāsah. S Vīśvā-rūpā is often used for the soul which is subjective to rebirth I 9, V 7, Maitri II 5, Vīśvākkha, V 2, Vīśvā and VII 7, Vīśvarūpa. Cp also MB XIII 112 33, tathāvā bhāu-rūpāvatā vīśvā-rūpā tīt śrūtābhāvā Śrīmāgā-bhedaḥ which has three paths to salvation explained as dharma, religiousness, adharma, 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. 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 Isvara are brought out here. 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 MB XII 7890-1, where Nilakantha identifies it with mind or manas. Yoga Sūtra II 2 mentions the five kleśas as avidya, asmita, asakta, rāga, abhimnava. Vācaspati Māra on Sāmkhya Kārikā (47) explains pañca-viparyaya-bhedaḥ by a quotation from Vārsaganyā Pañca-parva-vidyā. See also Tatvā-samāsa 14 Buddha-carita XII 33.

6. sarvāyive sarva-samśthe bhante asmin hamso bhrāmyate brahma-cakre
prthag ātmānam pretiāram ca matvā justas tatās tenā
dḥitvam eti

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.

asmu v āsma
Cp B U I 4 10.

Katha IV 10, T U II 7 i, B G XVIII 61 Visnu Dharma has the following verses:

paśyaty ātmānam anyam tu yāvat var param-ātmanah
tāvat sāmabhūmyate janāh mohto myakamanā
samkṣīrṇāsakarmā tu param brahma prpaśyatī
abheda-ātmānāś śuddham śuddhatvād aksayo bhavet.

Both Isvara and the individual soul belong to the manifested world. brahma-cakram see also VI 1 Gaudapāda gives Brahma as a synonym for prakṛti. See Gaudapāda on Sāmkhya Kārikā 22. The soul of man is a traveller wandering in this cycle of Brahma 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 udgītām etat paramam tu brahma tasmān trayam supratisthāksaram ca.
   atrāntaram brahma-videśati vā līnā brahmaṃ tat-paraṃ yon-in-muktā

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

supratisthā v sa-pratisthā, svaprasthā
brahma-vide. v. veda-vide, knowers of the Vedas
paramam Supreme ūprapāṭācā-dharma-rahitam Ś.
trayam the triad, the individual soul, the world and the cosmic lord bhoktā, bhogyam, preritāram Ś

8 sanyuktam etat kṣaram aksaraṁ ca vyaktāvyaktam bhūrāte
   viśvam tathā
   anīśas cātmā badhyate bhoktā-bhāvāt jñātā devam ucyate
   savya-pāśāt

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 enyoyer. By knowing God (the soul) is freed from all fetters

See B G XV. 16–17. The later doctrine of Svāv-siddhānta with its distinctions of ātman, ātma, ātaśa, the creature, the lord and the bond, is here suggested

9 jñātānā ātav ātav ātavā yā kekā bhoktā-bhogyāntā-yuktā
aṇantaś cātmā viśva-rūpo ‘hy akartā trayam yadā vandate
   brahmam 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 jīvēśvara-prakṛti-rūpā-trayam brahma Ś. The
The doctrine of the trune 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 bhokti-bhoga-bhogya-rūpam 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 anuvācyatvena vastutvāyogāt tathāha,
esā hi bhagavān-māyā sad-asad-avyakti-vyartā Ś

10. ksaram pradhānam anvāksaram harah ksaraṁmānāv iśate deva ekah
tasyābhādhyānād yojanāt tatva-bhāvād bhūyaś cānte viṣvamāyā-nurtith

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 andyādha haranāt

Cp Śiva-mahāmāna Stotra

bahula-rajase viśvotpattau bhavaya namo namah
prabala-lamase tat-samhāre harāya namo namah
jana-sukha-kṛte satīvidraktau nyāya namo namah
pramahast paśe mātrayogye śūvāya namo namah

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 Visnu in whom satva 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 suvātītasaham upāsya The embodied jīva becomes one with God II 14 tad ātma-tathvam prasamātikṣya delī cko bhavate
The Principal Upanı̄sads

The illusion of the world sukha-duhkha-mohaloka-śravaṇamśa-rāpa-māya Ś Cp Vasubandhu's Abhidharmakośa. abhidharm dhyanāntya VI 24 When we reach kavarya, there is a total cessation of the world The contemplator rises above the cosmic structure and attains brahma-nirvāṇa

II. jñāṇād devam sarvāpāsāpahānāh kaśyath kleśavjanma-mṛyun-prahānāh
   tasyābhidyāyānāt triyāyan deha-bhede viśvaśvarayam kevala āpta-kāmah

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 paramesvarasya, abhidyāyānā deha-bhede sarvaśānta-kālam arcarādānā deva-yāna-pallā gatoḥ paramesvarasya-sānunyam gataya triyāyan viśva-rūpāpeksayāvyākyata-parama-vyoma-kāraṇeśvarāvasthim viśvaśvarayam laksanam phalam bhavat, aś tad anubhūya tatra niṣṇam ātmānam matvā kevalo mūrta-agataśvaraya-lad- upeśhādūvā avyākyata-parananyoma-kāraṇeśvarāmakā-triṣyāvastham viśvaśvarayam hitvā, āpta-kāma ātmā-kānāh pūrṇa-mandāḥvitya-brahma-rūpah vatsīghate. Ś He also quotes from Śiva-dharmottara dhyāyād asvāyam aṭhunām, aśvāyād sukham uttanam, jñānena tat parītyayā vidhoh mukhim āpīyāt

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 mhyam evātmāsamsatnāma nātah param vedī-
tavyam hi kuṣṭi bhoktā bhogyan preritāram ca matvā sarvam āpoktam
   tri-vaśāham brahmam etat

12 That Eternal which rests in the self should be known
Truly there is nothing beyond this to be known. By knowing the enyoyer, 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, prakrti and the Supreme Lord Isvara are all forms of Brahman ātma-samsthānam, which rests in the self.


Śva-dharmottara says: Ātman ātman paśyanti pratimāsa na yogyam.
The Yogins see the Lord in the self and not in images.

13 vahner yathā yoni-gatasya mārtih na drśyate naiva ca
linga-nāśah
sa bhūya eva-nāhana-yoni-grhyaḥ tad vo’bhayam vai prana-
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 pranava, aum.

māhāna the stick used for drilling
yoni the underwood in which the stick is drilled

14 sva-deham aranyā hṛtvā pranavam co’ltarāramin
ādhāna-nirmathanābhyāsāt devam paśyen ugra-dhatvāt

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. tīlesu tatām ādhiṁśa sarpiḥ āpas srotassu arijīṣv
cāgmiḥ.
evam ātmāṇam gṛhyate’sau satyanaināṁ tapasā yo’
mupāṣyati.
15 As oil in sesamum seeds, as butter in cream, as water in riverbeds, as fire in friction sticks, so is the Self seived 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
tapasā 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.

ghram tvā pāyasā nigudhaṁ bhūte bhūte ca rasaṁ vijñāṇam, satatam manahetvāyām manasā manthāva-bhūtena

16 sarvavāτinaṁ ātmānam ksīre sarpir vārpitam
ātma-vidyā-tapo-mūlam tād brahmopanisat param, tād brahmopanisat 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

brahmopanisat 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-bhadra U.

Cp Bhāgavata

'When men realise me as present in all beings, as latent fire in wood, from that moment they discard confusion'

yadā tu sarvābhūtesu dāruśv agnīṁ tvā sthitam
prāticākṣita man. loko jāhāt tarhiṣvā kāśmālam

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-brādh U 5

puspā-nadīya yati yāt gandhiṁ payo-n adīya 3 ādī 3 ādī 3 ādī 3 ādī 3 ādī
tila-nadīya 3 ādī 3 ādī 3 ādī 3 ādī 3 ādī 3 ādī 3 ādī 3 ādī 3 ādī
CHAPTER II

INVOCATION TO SAVITR

1 yujñanah prathamam manas tatvāya savitā dhyanah
agnier yotiv nicāyya āprthivyā adhyābharat

1 Savitr (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 Taittiriya Samhitā
IV. 1 1-5; Vājasaneyi Samhitā XI 1-5; Satapatha Brāhmaṇa
V. 3 1. 12-17.

The Upanisads 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, catvārti ārya-saṇyā: See Dhammapada, Intro-
duction

2 yuktena manasa vayaṁ devasya savituh save
svargayāya saktiyā

2 With mind controlled we are under the command of the
divine Savitr that we may have strength for (obtaining) heaven
svargayāya for (obtaining) heaven, svarga-prāpti-hetu-bhātāya

3 yuktvāya manasa devān svaryato dhiyā devam
brhaj jyotih karisyatas savitā prasūtār tān

3 May Savitr, having controlled through thought the gods
that rise up to the bright heaven, inspire them to make a great
light to shine

4 yuṣṭate mana uta yuṣṭate dhīyro viprā uprasya brhato
vīpaścitah
vi hotra dadhe vayunāvid eka in mahī devasya savituh
parishatih

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 Savitr

5 yuge vām brahma pūrvayam namobhir visloka etu paṭhy eva
sūre
śravantu viśve amṛtasya putrā ā ye dhāmāni divyāni
tasīluḥ

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.

amrtasya 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 devālayah prakāh jīvah ītvātuṁ ṛtuṁ kevalaḥ

6 agnir yatārāhmatyate vāyur yatārāhrudāhyate
somo yatātriricyate tatra samyāyate manah

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 11

Mind is born where the routine or automatism is broken.

7. savitrā prasavena yuseta brahma pūrvyam
tate ca yomāṁ kṛivavase na hi te pūrītāṁ aksipāt

7. With Savitr 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. trirummatam sīhāpya samam šarīram hrāindrayāṁ manasā
sannuṣṭeyā
brahmaṇuṇipena praṭaretā vidvān srotāmśi sarvāṁ bhayāva-
hāṁ.

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

sannuṣṭeyā v saṁmrudhyā
trīṁi: three, ugraṟiṇaśtrāṁsi, chest, neck and head

At the time of meditation we must hold the trunk, the head and the neck in a straight line. The theory of āsanas or postures is a development of this view. The control of the senses by means of mind answers to the later praṇyāhāta.

Body, mind and spirit form one whole and here what is known as bodily prayer is mentioned.

Brahma the syllable aum brahma-śabadam pranaṁ vartanvam varnayantī.
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 pranayama or breath-control

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, Maitri VI 30.

The importance of physical surroundings is brought out here Kûrma Purâna mentions yantrâyäpta and saśābda as unfitting a place for meditation II. 11, MB says varjane vane XIV. 567; also nadāpulinaśayi, namadārahast ca XIII 6473 The place for meditation should be noiseless and not noisy. šabda is said to be a mistake for sadā, a place green with young grass

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 Lankāvatāra 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 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 Mandala Brāhmaṇa U II 1.

This text is from the Svetasvatara Upanishad.

9 prānān prapīḍyeyha samyukta-cestah ksine prāne nāsikayo' cchvasita
dustāsya-yuktam iva vāham enam udvān mano dhārayetā pramattah.

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 pranayama or breath-control

10. same śucau śarkarā-vahtm-vāihu-vivarjnte śabda-jalāśrayā-
  dābhuh
  mano'nukule na tu cakṣu-pidane guhā-nvātāśrayane 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, Maitri VI 30.

The importance of physical surroundings is brought out here Kûrma Purâna mentions yantrâyäpta and saśābda as unfitting a place for meditation II. 11, MB says varjane vane XIV. 567; also nadāpulinaśayi, namadārahast 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 nihāra-dhūmārkanilālanānām khadyota-vidyut-sphatika-
  saśānām
  etām vihāram purassarām brahmany abhivyaktikarām 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 Lankāvatāra 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-lathā) 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 Mandala Brāhmaṇa U II 1.
mandalam tato vahmiśkhamandalam śphatika, dhūmra, bndu, nāda, kalā, nakṣatra, khadyola, dīpa, netra, swarna nava-ratnāḥ-prabhā dṛṣyante

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 Hildebrand (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 prthvayapyatejo'ntakhe samutihite pāśicātmake yaga-guno pravritte
   na itasya rogo na jarā na mṛtyuh prāptasya yogāgni-mayam
   śaṅkram

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 want to make the very substance of our body incorruptible
Four stages of yoga, ārambha, ghata, paricaya and nispaṭti are described in verses 13, 14, 15, and 16 respectively. In securing bodily health we have the commencement of the yoga, yoga-pravṛthi. In attaining freedom from sorrow he reaches the second stage. In the third stage the traces of duality disappear, mahā-śūnyam talo bhāț 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, sūksmatā. 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 laghutvaṁ ārogyam aloṣṭapatvam varṇa-prasādaṁ svara-sausthavam ca
gandhāṅs subha mūtra-pūrim alpam yoga-pravṛthim pratha-māṁ 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 yathāvva bimbam mydayo'paḥptam tejomayam bhrajate tat
tsudhāntam
tad vātmatattvam āramāy nyasa dehi ekah kṛitrhā bhavate
vita-sokāh

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 yadāṁma-tattvena tārāma-tattvam dipopamene'hā yuktāh
prapāśyet
ayam dhruvam sarva-tattvaṁ vṛśuddham jñātvā devam
mucyate sarva-pāśaḥ.

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 pūrvo hi jātah sa u garbhe antah.
sa eva jātah sa jāmsyamānah āryatyajjanāms tisthati sarvato-
mukhah

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
pūrvo hi jātah is the first born as Hiranya-garbha

17. yo devo'gnau yo'psu yo visvam bhuvanam ānveṣa,
ya osadhīsī yo vanaspatiṣu tasmāi devāya namo namah

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 iṣata iṣanibhiḥ sarvān lokān iṣata iṣanibhiḥ, ya evaika udbhave sambhava ca, ya etad vidur amṛtās te bhavantu.

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 dvitiyāya tasthur ya mān lokān iṣata iṣanibhiḥ.

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 pratyān: opposite He lives as pratyag-ātman sarvāṁ ca janāṁ praty-antarāḥ pratis-purusam avasthitāḥ Ś who also quotes 'rūpam rūpam pratirūpo babhūva'

3. viśvataś caṣkur uta viśvato mukho viśvato bāhur uta viśvataś-pāt.

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 RV X 81 3, Atharva Veda XIII 2. 26, Vājasaneyi Sanhitā
XVII 19, Taittiriya Samhita IV. 6 2 4, Taittiriya Aranyaka X 13
dhāmaśi forgées Ś means by it samyojayaḥ, he joins men with arms
and birds with wings
bāḥubhyāṁ with arms As it is in the dual number, Śamkarānanda
takes it for adharma and adharma
pātāraśi with wings Śamkarānanda means by it the five chief
elements pātana-sīlaḥ pātīkṛta-mahā-bhitāś
bāḥubhyāṁ, māyā-karmābhyāṁ, pātāraśi vāsana-rūpāḥ samdhamah
dīṣayati Nārāyana-dīṣikā

4 yo devānāṁ prabhavaś codbhavaś ca viśvādhipo rudro
maharsih
hiranya-garbham janaīyāmāsa pūrvam sa no buddhyā
subhayā samyunahū.

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 under-
standing

See IV 12
Hiranya-garbha is the person endowed with clear ideas hitam
atī-ratanīyam atī-uppaśalam pūṇam garbhah antas-sāvak yasya
tam Ś
In verse 3, the stress is on the cosmic form urāḥ svārūpa, here on
the cosmic spirit, the world-soul, Hiranya-garbha

PRAYERS TO RUDRA

5 yā te rudra śvā taṁūr aghorāpāpakāśmi
tayā nas taṁūra śantaniyā śriṁśūlībhiḥāśiḥi.

5. Rudra, your body which is auspicious, untiringly,
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 Vājasaneyu Samhitā XVI 2–3
auspicious body this is not identical with his absolute reality. It is
analogous to the Buddhist dharmakāya.

6 yām śūm giriśanta hāste bhārasy astave
śvāṁ girtaṁ tāṁ kuru mā hmsiḥ pūrṣaṁ jagal

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

pūrṣaṁ asmadiyam jagad api krīṣnau Ś, the human and the other
than human
KNOWLEDGE OF THE SUPREME AS THE WAY TO ETERNAL LIFE

7 tathaḥ param brahmaḥ param brhaṁyaṁ yathā-niśāyam sarva-bhūtesu gūḍham

... Paramesvara
...

8 vedāham etam pūraśam mahāntam āditya-varnam tamasah parastāt

... Paramesvara
...

9 yasmāt param nāparam asti kuñcat yasmān nānīyo na juddhyo’sā kuñcat

... Paramesvara
...

10 talo yaḥ uttarataram tad arūpaṁ anāmayam... evāpyantā
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

II. sarvānana-śiro-grīvah sarva-bhūta-guhāsayah
   sarva-vyāpī sa bhagavān tasmāt sarva-gataś śvah

II 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 RV X 81.3, X 90.1
Ś explains Bhagavat by citing the verse
aśvārayasya samagrasya, dharmasya, yaśasah śriyah
yānā-vaivāgyayos cāva sannām bhag aśtrānā
He who has the six qualities of complete lordship, righteousness, fame, prosperity, wisdom and renunciation is Bhagavān.

12 mahān prabhur vai purusah satvasya visu vartakah
   suvimalām uṁmām prāptum iśāno jyotir avyayāh.

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.

satvā highest being For Ś the internal organ, antah-karana.

13 angustha-mātrah puruṣo'ntarātmā sadā janānām hṛdaye
   sanvinsūhah
   hṛdaya manviśo manasābhiklēpto ya etad vidura anṛtāṁ te bhaavanī

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 yānāsah Ś v manisā, by thought
This reading 'hṛdāmanisā manasābhiklepto' is adopted by Śamkaraṇanda, Nārāyaṇa and Vijnāna-bhikṣu.

14 sahasra-śīrsā purusah sahasrāksah sahasra-pāl
   sa bhūmim viśvato vṛtvā aty atishthād dasāngulam

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.
Il 19

Svetāsvatara Upanisad

See RV X 90 1. dasāṅgulam ten fingers' breadth anantam, āpāram Ś endless, shoreless. Though the Supreme manifests Himself in the cosmos, He also transcends it.

15. ṣvārata evedam sarvam yad bhūtam yac ca bhavyam utāmaḥtatvasyeśāno yad annenātirohat.

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 RV X 90 2. Sayana 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 pāṇu-pādam tat sarvato'ksi-śiro-mukham sarvataḥ śrutimal iōke sarvam āvṛtya tisthat.

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-avrjitaṃ sarvasya prabhūm iśānam sarvasya śaranam 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 X 13.

18. nava-dvāre pūre dehi hamso līlāyate bahīḥ vaśī sarvasya lokasya śhāvarasya 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 Katha, V 1, B G. V 13.

19. a-pām-pādojavanogṛhitāpāṣyatyacakṣuhsaśrnotyakarnah, so vetti vēyāṃ na ca tasyāsti vētā, tam āhur agryam prusam 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. anor aniyān mahato mahiyān ātmā guhāyān nihutō'sya jantoḥ
   tam akratum paśyati viṭa-śoko dhatuvḥ prasādān mahimānam īśam.

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 Taittiriya Aranyaka X 10-1

akratum: being actionless viśaya-bhoga-samkalpa-rahaṃtām dhatuvḥ prasādāt: through the grace of the Creator dhatu-prasādāt: through the clarity born of sense-control Sense organs are said to be dhatu

21. vedāham etam ajaram purāṇam sarvālmānam sarva-galam viṣhutvāt
   janma-nirodham pravadanty yasya brahnavādinobhiva-
danti nītyān

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 maḍhāḥ pravadanti, Samkaraṇanda. Nārāyaṇa Dīpikā suggests a reading, janma-nirodham na: adanti yasya. For whom birth and death are not spoken

Sometimes it is used for the creation and destruction of the world yasya paramēśvarasya kāma jagatāḥ janma-samhāran Vyañāna-bhikṣu

This chapter makes out that the Impersonal and the Personal, Brahman and Iśvara are not two different entities but the same in two aspects.
CHAPTER IV

THE ONE GOD OF THE MANIFOLD WORLD

1 ya eko'varno bahudhā śakti-yogd vartān anekān mkhārtho dadhāt
vcaati cānte viśvat ādau sa devah sa no buddhyā subhayā 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

avarnah devoid of determinations mṛuṣesah Ś muktiarthah in his hidden purpose Without any motive or personal interest agṛhita-prayojanaḥ, svārtha-māpeksah ante. in the end V śānte The world was inactive, unmanifest before creation

2. tad eva'gms tad ādityas tad vāyus tad u candramāh
   tad eva śukram tad brahma tad āpas tat prajāpatih

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 Mahānārayana U in the following way

yad ekam avyaktam ananītāḥpam viśvat paramān tamasah
   ānanta-śāstrām
   tad eva śāstrām tad u satyam āhṃs tad etad brahma paramān kaviṇām
   yādānāṃ viśvat śāstrām bhavat bhuvanasya
   nābhī
tad evāgna tad vāyus tad sūryas tad u candramāh
   tad eva śukram amṛtan tad brahma tad āpas sa prajā-patih

This verse indicates that the different Vedic gods are not independent but are forms of the One Supreme

tad that, self-nature ātma-lātivam Ś
   śukram pure, alternatively the starry firmament
   sūdhām avyday api dīpitaṃm naksatrādi

Ś makes Brahmā, Hiranya-garbhamā and Prajā-pati virād-ātma

Vīşnabhāksī makes out that the Supreme through the power of māyā created the manifestations and entered into them and is called by their names svanāyayā adhūdavikopādhit śasmats-ṛṣpān

AA
3 tvam stri tvam pumān asi, tvam kumāra uta vā kumārī, tvam jirno dandena vaśeṣi, tvam īśo bhavaś tviścām
mukhah.

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. nilah-patango harito lohitāksas tadid-garbha ritas samudrān,
anāśīnām tvam vibhulvena vartase yato jātān bhavaṁ 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

patai.ghah: bird bhramarah, bee. 5

THE UNIVERSAL SELF AND THE INDIVIDUAL SOUL

5 ajām ekāṁ lohita-śukla-hṛṣṇāṁ bahviḥ prajāḥ sprāmāṁ.
sarūpaḥ
ajo ky eko yusamāno'nuśete jalāty enāṁ bhukta-bhrām
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 4–5
lohita-śukla-hṛṣṇāṁ, red, white and black Reference is either to fire (tajas), water (ap), and earth (anna), or the three gunas, ra:;
saltu, and tamas of prakriti,
The one she-goat, red, white and black in time produces many young like herself For the red, white and black colours see C. I
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 l.'-l.
of food or of earth It is the order of creation when the Absolute 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 divisions sayujā sakhāyā, samānām vrksam parisasvakta
tayor anyah pippalam svādu atty anaśnam anyo bhicākaśita

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 MU III 1, RV I 164 20, Katha I. 3 1

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 vrksa puruso mmaagno niśayā socati behyamānaḥ
   justam yadā paśyaty anyam īśam asya mahimānam iti
   vīta-śokah.

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.

MU. 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. rca'ksare prame vyoman yasmin devā adhī viśve mamedh
   yas tam na veda kūh rcā karisyahi ya v 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.

RV. I. 164. 39; Taittiriya Āranyaka II. 11 6.

samāsate rest fulfilled krtarthas tisthanti 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. Chandāṁśa yaṣṭāṁ kṛta-vratāni, bhūtam bhavyam yac ca
vedā naśantah,
asmin māyā sṛjate viśvam etat tasminn cānyo māyā
samshrutadānāh

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, devatma-sakti.

10. māyām tu prakṛtim viḍāhi, māyānam tu mahēśvaram,
tasyāvaya-bhūtaṁ tu vyāptam sarvam idam 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 Sāmkhya prakṛti is identified with the māyā of the Vedānta.
The Upanisad attempts to reconcile the views of the Sāmkhya
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.’

śvah śaktiyā yukto yadi bhavaṁ śaktiḥ prabhautum
na ced evam devo na khali kuśalāh śpanditum api

Agam, ‘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’

ubhābhyaṁ elabhim ubhaya-vidhīṁ udāśya dāyayaṁ
sanāthābhyaṁ jaśñe janaṁ-janaṁ mahajagad idam

Anandalahari 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’

systrākṛtam jagad idam sad-asad svarūpaṁ
śaktiyā svayaṁ triṇaṁśaya (or triṇaṁśaya) parśāṁ viśvam.
samkṛtya kalpa-samaye ramate tathāhā
īdām sarva-visṇuo-jananiṁ manasto smaramitaṁ

Devi 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

11. 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. 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. 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 RV X 121 3.

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, viśvādhipah sarva-bhūtesu gūḍhah

yasmin yuktā brahmarsayo devatās ca, tam evam jñātvā mṛtyu-pāśāh chinati.
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 mandam wātisūksmam jñātvā śvam sarva-bhūtesu gūḍham. viśvasyaśaṁ parivestāraṁ jñātvā devam mucyate sarvapāsāṁ.

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 esa devo viśva-karmā mahātmā, saḍā janānām hṛdaye saṁvunsthah hṛdā maṇiśā maṇasaḥbhūktā, ya etad vidūr anuttān 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'لامas tan na dvā na rātrir na saṁ na cāsac chvā eva kevalah, tad aksaram tat savitr vareṇyam, praṣāṇā ca tasmāt praśāṇā prūṇāṁ.

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 Savitr and the ancient wisdom proceeded from that.

savitr vareṇyam the adorable light of Savitr. Literally the choicest (splendour) of Savitr.

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 namam śrādhanāṁ na tryaṁcaṁ na madhye na pariṣṭhaṁ, !

na tasya praśāṇāṁ asti yasya nāma maṝd yaśah

19 Not above, not across, not in the middle, nor in any
one grasped Him. There is no likeness of Him whose name is
great glory.

20 na samārṣe tisṭhati rūpam asya, na caksusā paśyati kaś
canānam
hrdā 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 Upanisad emphasises the personal aspect of the
transcendent God. He is Śiva to whom we turn in prayer and praise.

21 aṣṭa ṣty evam kaścid bhināk prapadyate
rūdra yat te daksinam mukham tena nāṁ pāṁ mtymam

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 āyuṣ, mā no gosu mā no aśvesu
rīnisah
vīran mā no rudra bhāmato‘vadhūr hauṃsmantah sadam it
inā 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

I. due aksare brahma-para tu anante, vidyā-vidyā mithye yath gūdhe
ksaram tu avāyā hy amrītam tu vidyā, vidyāndye īśate ya:
ī tu sọnyah

I. 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 Śamkarānanda 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-śādīrthau hīyeyādhyeyeyā mrūptayā yady āpi taḥāpi tvam-śādīrtho nāyantam mrūptayā, tat-arham āyam paścāmōdhyeyā śāhhyeyām brahmaṇaṁ hranyagarbhot pare or parasmin brahmaṁ Ś gūdhe hūdhen lokānām āsakye Śamkarānanda ksaram perishable It is the cause of bondage, samsṛti-kāranam while vidyā is the cause of mokṣa, mokṣa-hetuh Ś anyah another, tat sāksītvā, 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 avāyā

2 yo yonim yonim adhitasthayy eko mśvām rūpām yonit ca sarvāh
vṛm praśūlam kapilam yas tam agre jñānav vibharti jayamānam ca paśyet

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 hranyagarbham See IV 12 VI 1-2 The reference is not to the sage Kapila, the founder of the Śāmakhya philosophy The Supreme is described as looking upon Hranyagarbha while he was being born He was the first to be created by God and endowed by Him with all powers III 4 Hranyagarbha 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 jñānav by thoughts See note IV 18
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 creatures, such as gods, men, beasts, etc.

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.

The so-called causes of the world are not in themselves causal. They operate only because God works through them.

The source of all, who develops his own nature, who to maturity whatever can be ripened, who distributes qualities, He the one, rules over this whole world.
The gods and seers of old who knew that, they came to be of its nature and have, verily, become immortal.

veda-gauḥ, upanisāt: Veda is interpreted as referring to the sacrificial part which teaches sacrifices and their rewards, karma-kāṇḍa, guṇa, the āraṇya-kāṇḍa part which teaches the worship of Brahma under various aspects, yoga-kāṇḍa, and the Upanisad, the part which teaches the knowledge of Brahma, the undifferentiated, jñāna-kāṇḍa. This is the view of Viṣṇu-bhāṣa, brahma-yoni: the source of the Vedas or the source of Hiranyāgama-gana, another reading for puruṣa devaḥ, ancient gods lana-jaya, of its nature. tad ātma-bhūtaḥ Ś.

THE INDIVIDUAL SOUL

7. guṇāṅcayo yah phala-karma-kartā hītasya tasya va sa copabdhiḥ sa viṣva-rūpas tri-guṇas tri-carimā prāṇādhiḥs samacarati sva-karmabhūḥ.

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: satta, rajas and tamas.
tri-carima: see I. 4 the paths of dharma, adharma and jñāna or ācā-yāna, pīrī-yāna and manas-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. aṅgusṭha-mātro ravi-indya-rūpas saṁkālpaḥ anikāra-samanvito yah

brāhmr guṇena-guṇena caiva ārāgra-mātro āpāro'pi ārūḍhaḥ.

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.

āpāra, another reading acara.
ātma-guṇena: of the qualities of the body like old age, etc. Ś

9. vālāgra-śāla-ḥāgasya saṇādhā kalpīkasya ca

bhāgo śivas sa viśeṣas sa canantāya 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 stri na pumān esa na caivāyaṇā nāpuṣaṇakaḥ

ṣad yac charīram ādāte 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- samrakṣyate, tat tad dharmān ātmany adhyāsyābhimānaye. Ś.

Another reading is yuyyate or joined sambādyate.
The living self, jīva is viṣṇānātman. Ś

11. sāṁkalpaṇa-sparśana-āṛṣṭi-mohair grāśāmbu-Ṭṛṣṭy-āṭma

vivṛddhi-janma
karmāṇīgāny anukrameṇa dehi sthānesu rūpāṇy aṁkhi

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.

mohah v homah, by the sacrifices.

12 sāṁkalpāṇa-sūkṣmaṁ bāhūṁ ca cava, rūpāṇi dehi sva-guṇair

vrnoti

kriyā-guṇair āṭma-guṇaiḥ ca tesām samyoga-letur aparopī

ā ṛṣṭah.

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 anantaṁ kahlasya nādhya viścasya sraṣṭāram

āneka-rūpam

viśvasyaikam parivestāram jīṭiḥ ādevam 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
kalīsya gahana-gabhāra-samsārasya Ś The wonder and mystery of the cosmic process are emphasised
devaṁ jyoti-rūpam paramātmānaṁ Ś of the nature of light, the Supreme Self
sarva-pāśasah avidyā-hāma-karmabhūŚ The bonds of ignorance and its resultants of desire and deed

14 bhāva-grāhyam anīdākhyaṁ, bhāvabhāva-karam śvam
kalā-sarga-karam devaṁ, ye vndus 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.

anīdākhyaṁ Śamkarāṇanda reads anīlākhyaṁ, who is called air as being the breath of the breath, prāṇasya prānam
nīda body, anīda bodiless
kalā Ś explains it to mean the sixteen kalās beginning with prāna or life and ending with nāma, name Praśna VI 4
Viśiṣṭa-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 vādantu, kālam tathānye īnāyasa-mānakāh, devasyaiva mahimā tu loke yenedam bhrāmyate brahma-cakram.

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, pāda-gaṇa-sadṛṣam, megha-varnam, and is placed against the background of white which is above all colours, the pure radiance of eternity.

2 yenāvrtam uṭyam idam hi sarvam, jñāh kāla-kāro guno sarvanād yah
teneśītam karma vīvartate ha, ārthṛyāpya-tejo-nilakhaṁ

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

kāla-kāro author of time, kālasya vartā karā v is kāla-kālo, the destroyer of time kālasya uṛyaṁ, upahartā kālaṁ sarva-vaṁśakarī, tasyāṁ vāṁśakaraha

See also VI 16

(knower of) all knowledge sarvanāh yah or sarva-vidyāh

3 tat karma krtvā vīmāvatya bhūyah, tattvasya tattvena sametaṁ
yogam
ekena dvāḥbyām tribhir astabhīr vā, kālena caivaṁta-gunaṁ ca sūkṣmaṁ

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 *purusa* of the Sāmkhya
two *purusa* and *prakṛti*
three the three gunas, *sātva, rajas* and *tamas*
eight the five cosmic elements and *manas* (mind), *buddhi* (understanding), and *aham-kāra* or self-sense. See B G VII 4

ālma-gunah the affections of the mind, love, anger, etc antahkarana-gunah kāmādibhiḥ ＠

4 ārabhyā karmāṇi ghnāṇaṁ, bhāvān ca sarvān vinayojayai
tesāṁ abhāve kṛta-karma-nāśah karma-ksaye yāt sa tatvato'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 S, 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'

vinayojayed īśvare samarpayet tesāṁ īśvare samarpita-tvād ālma-sambandhābhāvās tad-abhāve pūrva-kṛta-karmanāṁ nāśah karma-ksaye viśuddha-satvā yāt ＠

anyah v. anyat He goes to that Brahman which is different from all things, tatvebhya yad anyat brahma tad yāt ＠

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 Sāmkara-nanda and Viṣṇāna-bhikṣu adopt the latter view

5 ādas sa samyoga-nimittā-hetuḥ paras trikālādh akalo’pi drstah
tam viśva-rūpam bhava-bhūtāni idyam devam sva-cita-stham

upāsyā piṛuvam

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-līngodhavanatrayākyam

M B XII 8x9

akalāh without parts, trans-empirical, sus-prapañcag ＠
worshipped first Worship is the preliminary to knowledge who has many forms God assumes the form which the worshippers attribute to Him

Worship is the preliminary to knowledge. God assumes the form which the worshippers attribute to Him. Worship is the enlightening power of the Saviour God manifested in the human soul. Siva is the bringer of dharma, 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, dharma is the enlightening power of the Saviour God manifested in the human soul. See R V I 164

There is no action and no organ of his to be found. 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).

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...
The Principal Upanisads

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 the unmanifested, entrance into Brahman, ek-bhāvam  
yathoryāṇādhur ātma-prabhavais tantubhir ātmānam eva samārṇot,  
tathā pradhānāyairavyakta-prabhavaṁ nāma-rūpa-karmabhūs tanhu-  
thaṁyayo svam ātmānam āvṛnot  
As the spider covers itself with threads produced from itself, so does the one God cover Himself with the products of prakṛti.

II. eko devas sarva-bhūtesu gūḍhas sarva-vyāḍī sarva-bhūtān-  
tar-ātmā  
karmādhyaṅkṣas sarva-bhūtādhvaṁsas sākṣi cetā kevalo  
vṛgnaś 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 vaṣṭi nisṛṣṭiṁ bahūnum ekam bijam bahuḥdā yah  
karoḥ  
tam ātmastham ye'nu-paśyantī dīrās tesām suḥkhāṁ  
śāśvataṁ netaresāṁ  
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 Katha II 2 12  
nisṛṣṭiṁ inactive Ś makes out that the acts of living beings are due to their organs and the Higher Self remains untouched by them. sarvā lu kriyā nātmāṁ samavetāṁ kum tu dehendriyesu, ātmā tu  
nis-kroṣyō nṛgunaḥ Ś  
See BG III. 20

13 nityo mītyāṁ cetanas cetanānāṁ eko bahūnum yo vidā-  
dhāṁ kāmāṁ  
tat kāraṇaṁ sāmkhyā-yogādhyāmyaṁ yuṭvā devam  
mucyate sarva-pāśaḥ  
13 mītyāṁ cetanas cetanānāṁ eko bahūnum yo vida- dhāṁ kāmāṁ  
tat kāraṇaṁ sāmkhyā-yogādhyāmyaṁ yuṭvā devam  
mucyate sarva-pāśaḥ
13 He is the eternal among the eternals, the intelligent among the intelligences, the one among many, who grants desires That cause which is to be apprehended by discrimination (of sāmkhyā) and discipline (yoga)—by knowing God, one is freed from all fetters

See Katha II 2.13

miyo utyānām the eternal among the eternals 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 bhāt na candra-lārakam, nemā vidyuto bhānti kuto'yan agnih
tam eva bhāntam anubhāt sarvam, tasya bhasā sarvam idam vidhāti

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 Katha II 2.15, MU II 2.10, BG XV 6

15 eko hamso bhuvanasyāṣya madhye, sa evāgni sāhile samvistah
tam eva vidiśvātimrtyum etr, nānyah 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.

hamsa bird, the highest self which destroys the source of bondage, ignorance, etc hanti avāyādī-bandha-kāranam ut hamsah

16 sa viśva-kṛd viśva-ud ātma-yonir jñāh kāla-kāro guṇi sarvavidyāh

pradhānā-kṣetrajña-patih gunesah samsāra-moksa-sthitī-bandha-hetuh

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-yonih self-caused ātma-cāsaṃ yoniḥ cet ātma-yonih Ś.
ātmanam yoniḥ, ātma-yoniḥ the source of all selves kāla-kāro the author of time See VI. 2. 21.
pradhāna: avyaktam, nature.
keśaraṇa: vipānakārā, spirit.
The Supreme binds, sustains and dissolves worldly existence.

17. sa tanmayo hy anvīti iśa-saṁśiho jñas sarvago bhūcara-
syāsyagopā
ye iśe asya jagato nityam eva-nāryo hetur vidyaśeśanīv.
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.

iśa-saṁśiha, existing as the lord. iśe svāminisamyah shrihyasyēsu
iśa-saṁśiha.
No other is able to rule the world. nāryo hetuḥ samartha riyastē.

18. yo bhramānāni vidadhāti pūrvam, yo vai vedaṇīsa prahvati:
tasmai
tain ha devam ātma-buddhi-prakāśam munakṣur tii
śaranam aham praṇādyey.
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 eva-buḍḍh-
sākṣiṇam, who is the light or witness of self-knowledge.
It can be derived in two ways: (1) ātma-buddhir ātma-buddhi-
sivā prakāśo’syaty ātma-buddhi-prakāśam (2) ātma-buddhi prat-śayatī ātma-buddhi-prakāśam.

V. ātma-buddhi-prasādam ātmani yā buddhi, tasyaḥ prasādakaram.
Ś, he who through his own grace manifests himself.

19. niskalam niśkriyam śāntam niravadyam nirajjaraṁ,
amrīṣaya param setum dagadhendhānam ivānālaṇ.
19 To him who is without parts, without activity, tranquil,
irreproachable, without blemish, the highest bridge to immor-
tality like a fire with its fuel burnt.
nirajjanaṁ: nirlepam, without blemish.

20. yadā carnavad ākāśam restayisvanī mānaro
ladā devam avijñāya duḥkhasyānto bhavisyat:
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. śvam

21. tapah-prabhāvād deva-prasādāc ca, brahmā ha svetāsvatara
'tha vidvān
atyāśramibhiḥ paramam ātitham, poviča samyag-
ṛsi-saṁgha-justam.

21. By the power of austerity and the grace of God, the wise Svetāsvatara in proper manner spoke about Brahman, 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: paramahāṁsa-samīyāsinas tata ātithān iṁhaḥ Ś, the highest of the four orders of ascetics

Cp caturvādha bhikṣavaś ca bahūdakau kuticakau
hamsah paramahamsas ca yo yaḥ paścāt sa ułtamaḥ

22. vedānte paramam guhyam purākālpe pracoditam
nāpraśāntāya dātavam nāpuṭrāyāṇaṇyā 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, prakarsena śāntiṁ sakalā-ṛgādi-mala-rahitam cūlam yasya lasmai puṭrāya rādṛśa śīvyāya vā dātavam, tad viṇśilāya puṭrāya śīvyāya vā snehādīnā brahmāvidyā na vaktavyā Ś

It should not be taught to a son or a pupil, if his passions are not subdued.
23. \( \text{yasya deve para bhaktir yath} \text{a deve tath} \text{a gurau}, \)
\( \text{tasyaste ka} \text{htata hy arth} \text{a}, \text{prak} \text{a} \text{sa} \text{nte mahatmanah, pra-} \)
\( \text{k} \text{a} \text{sa} \text{nte mahatmanah} \)

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.
KAUSITAKI-BRAHMANA UPAÑIŚAD

Kausitaki-Brahmana Upanisad, also called Kausitaki Upanisad, does not form a part of the Kausitaki Brahmana of thirty chapters which has come down to us and the name can be accounted for by treating the Áranyaka of which it forms a part as itself included in the Brähmana literature of the Rg Veda. Šamkara refers to it in several places in his commentary on the Brahma Sūtra and Saṁkarānanda has commented on it. There are various recensions of the text and the version adopted in Saṁkarānanda’s Dīpikā is followed in this work. The Upaniśad has four chapters.

Dr S K. Belvalkar has edited the text and given an English translation of the first chapter of this Upaniśad.

1 Saṁkarānanda explains the name thus ku kusitam nindyaṁ ṭeyan. ity arthah, šītam šīlam saṁsāri-kam sukham yasya sa ṭusitah eca kusitah keśa tasyāpaṁya kaustītaḥ II 1

2 Brähmanas also deal with Vedānta and so sometimes include the Upaniśads: brahmanam api truvāham, vidhi-rūpaṁ, arī avāda-rūpaṁ, tād-ubhaya-vilaksanāṁ ca, vidhy-arthavādābhaya-vilaksanāṁ tu vedānta-vākyam Madhusūdana. Prasthāna-bhedā

3 Four Unpublished Upanisadic Texts and The Paryanka Vidyā (1925)
CHAPTER I

REBIRTH AND RELEASE THROUGH KNOWLEDGE

1. Citro ha vai gangyayaniy yakṣyamāna ārumānava vavre, sa ha putram śvetaketum praṇghaya yājayet; tam hābhīyaagusam paḥraccha, gautamasya putrāsti samurtam loke yasmin mā dhāṣyasī, anyatamavādhvā tasya, mā loke dhāṣyasīti; sa hovāca, nāhām etad veda, hantācāryam prachānīti sa ha putaram āsādyapaḥracchā uṭāti mā pṛahṣiti katham prahbravanihit, sa hovāca, aham apy etan na veda, sadas eva vayam śvādhyāyan adhītaya harāmahe yan naḥ pare dādhaḥ, ehy udbhau gamasyāva tī, sa ha samit-pāniś citram gangyayanim prātikrama upāyānīti: tam hovāca, brahmārhasī, gautama, yo na mānām uṭāgāh, ehi veye tvā yanapayasyānīt.

1. Citra Gāngyayani, verily, wishing to perform a sacrifice chose Ārumān. 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 Gāngyayam 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

gāngyayam v gārgyayam
vavre chose, varanam cakre
abhiyāgalam has arrived, v āsinam, when he was seated
putrāsti, v putro'si, you are the son of Gautama.
samurtam hidden place, samyag āvram guptam sīhānam
anyatam v anyam aho
ācāryam teacher, sarva-jñam, sarva-sāstrārthasya pñālāram anusthā-
tāram
Worthy of the knowledge of Brahman V brahmārgho'sī brahma-
grāhyasi.

1 See Belvalkar. The Paryanka Vidyā, p 32
You are to be honoured like Brahman, brahmavat mānaviyah
you have not gone into conceit you do not affect pride
eh. come, āgaccha
yāpasyām. will make you understand clearly
vyāpasyām, śaṣṭam bodhāyisyām, na tu sandhādikam yana-
yasyām.

The reference is to the two ways deva-yāna and pītṛ-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 Upāmsad references are to Śaṅkarānanda’s
Diśikā

2 sa houaça, ye vai ke cásmāl lokāt prayānti candramasam
eva te sarve gacchanti, teśām prānāst prurva-pakṣa āpyāyate tān
apaṇa-pakṣena prājanayati, etād vai svargasya lokasya dīvām,
yac candramās ān yāḥ praty āhā tam atsryate atha yo na praty
āhā tam tha vrster bhūtvā versatī sa tha kīto vā, pātango vā,
matyo vā, śākuny vā, simho vā, varāho vā, parasvān vā, śārdūlo
vā, pūrussa vā, anyo vā tesu sthānesu pravāpyāyate, yathā-
karma yathā-ndyam, tam āgatam pṛcchhat kośāh, tam prabṛtyāt-
vaŚcaḥsanād rīavo reta abhṛtam paṅcadaśat prasūtāt pītyā-
vatāh
tam mā pumṣi kariyareyadham pumṣā karīvā mātari mā

sa jāya upajāyamāṇo dvādaśa-trayodaśopamāso dvādaśa-trayo-
dasena pitarāsam tad-nde’ham pratitad-nde’ham, tam ma
rīavo’marīya va ābakadam tena salyena tena tapasā rīv
asmy ārāvōs’m, kośāh, tvam āsmītaḥ, tam atsryate

2 Then he said, those who, verily, depart from this world, they all, in truth, go to the moon In the earlier (bright) half,
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. 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.

The question 'Who are you?' is asked by the teacher, according to Samkarananda.

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 Brahmā takes us beyond both.

**THE COURSE TO THE BRAHMA-WORLD**

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 Varuna, then to the world of Prajā-pati, then to the world of Brahmā. This brahmā world, verily, has the lake Āra, the moments yestih, the river Viṣṇu, the tree Iīya, the city Sālaya, the abode Aparājita, the two door-keepers Indra and Prajā-pati, the hall Vibhu, the throne Vicakṣana, the couch Amitāyus, the beloved Mānasī and her counterpart Caksusī, 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 hiranya-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

an desire, wrath, etc

muhārtha moments which produce desire, wrath, etc, and destroy the sacrifice

yestih kāma-krodha-pratītyutpādanena ghanatī yestih the moments spent in subduing desires

the river Viṣṇu ageless, vṛgata yarā

the tree Iīya tā pṛthvi tad-rūpato vāya-iti-nānā taruḥ

the city Sālaya 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

samśāna city, aneka-jana-nvāsa-rūpan pañcāna

aparājitaun unconquerable (city), hiranya-garbhasya rāja-mandram pramitām hall, sābhāṣṭalam ahamkāra-svarūpaṃ akam ity eva

sāmānyena pramitām vibhū-pramitām

the throne Vīcaksana reason, vīcaksana kuśalā buddhih mahat-latvam ity und sabdābhādheya

āsānī sabhā-màdhya veśa

amitaujah of unmeasured splendour. amitam aparimātām pāra-samvāda kartti prasiddham ो pālaṃ yasya so'yam amitaujah

ambā the mothers, jagad-jananyah śrutayah

4 tam pācaśatāmy apsarasāṃ pratīvanta, satam phala-hastāḥ, satam aṇyana-hastāḥ, satam māṇya-hastāḥ, satam vāso-hastāḥ, satam cūrṇa-hastāḥ, tam brahmālakṣārenālamkarvantī, sa brah-

1 Dr Belvarkar adopts the variant sañjaya and renders it as the source of existence sa, emergence la and emergence ga
mālankārenālankpto brahma-vidvān brahmābhūprati, sa āgacchaty āram krodham, tam manasātīt, tam ivā sampratsvādō māyānti, sa āgacchati mukhīrtan yeshhān te’smād apādravanu, sa āgacchati, vijārām nadim tām manasāvātīt, tāt-sukṛta-dūskrite dhunute vā, tasya pṛyā yātlayah sukrtam upayanty apṛyā dūsktre, tad yathā rathena dhāvayan ratha-cahre pāryavēk-

sa āgacchāt, mūhurte yeshkānta sāmāyana, sa āgacchā\nat, dvāra-gopau tāv asmād āpādrava, sa āgacchati viśūhu-pravāntam, tām brahma-yasāh pravāsa āgacchats vacaksanan āsandām bhād-rathaniśe sānanī t\ndāru, śyātanaudhasa cāparau pādu, vairūṣa-vairēye a.

5. Kaṇṣītaka-Brāhmaṇa Upānsad

4 Five hundred āpsarasas (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 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 present sink. He comes to the moments yeshtha and they flee from him. He comes to the river Vījarā (Ageless), thus 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 driver 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 on freed from good and freed from evil, the knower of Brahma goes on to Brahmā.

phala fruits, another reading phana ornaments ābharaṇa

śats paraś dharanī like light and darkness, heat and cold, pleas and pain, chāyātāpa-sītosa-sukha-duhkhaṁ. He transcends limitations of the empirical world
The Principal Upanisads

5 He comes to the tree Ilya and the fragrance of Brahmā enters into him. He comes to the city Salajya, 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-patī and they run away from him. He comes to the hall Vibhū and the glory of Brahmā enters into him. He comes to the throne of Vicaksana; the Sāman verses, Bhṛad and Rathantara, are its two fore feet, the Śyaīta and the Naudhāsa the two hind feet, the Vairūpa and the Vairāga, the two lengthwise sides (pieces) the Sākvara 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 Bhradra and the Yajñāyaṇāya the two head pieces, the Bhṛad and the Rathantara the two lengthwise pieces; the Rg verses and the Sāman chants, the cords stretched lengthwise, the yajus formulas the cross ones; the moonbeams the cushion, the udgha the coverlet, prosperity the pillow. On this (couch) Brahmā sits. He who knows thus 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 brahmāna
tva darśana-mātreṇa baddhaḥāṅgalo parīyaktāsanau dāra-pradeśā
sarabhasam jaya-jayety-sābdam uccārayanau apadaravateh apasaraṇaḥ
the throne of Vicaksana see Atharva Veda XV. 3 3–9 for a description of Vṛatya’s seat and Aitareya Brahmāṇa VIII. 12 for a description of Indra’s throne
prosperity and the earth śrīś ca trā. lakṣmīḥ dhārani ca.

IDENTITY WITH THE SUPREME SELF

6 tīrur asmy ārtavo’smy ākāśād yoneh sambhūto bhāryāya
reṭah, samvaṣaṛasasya tejō, bhūtasya bhūtasyālmā, bhūtasya
bhūtasya tvam ātmāst, yas tvam asi so'ham asmi, tam āha ko'ham asmī, satyam iti, brūyat, kām tad yat satyam iti, yaś aśya devēbhyaś ca prānebhyaś ca tat sad, aṣṭa tad devāś ca prānāś ca tat tvam, tad etayā vācābhvyāḥryate satyam iti, etā vad idam sarvam idam sarvam asīty evam idam tad aha, 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 Rg verse.

7 yom source upādāna-kārana, bhārayās for a wife, v bhāyā produced from light, devebhyaḥ from the gods. madhye bhārayaḥ.

7 yaṣjāraḥ sāmaśrā asāvīrmūrtv auyayāh, sa brahmaṁ vijnāya rsṛ brahmaḥ-nayo mahān iti, tam āha kena me paumṣyām nāmāṁ āpnotih, prānena brūyat, kena naḥpumsakānūti, manase, kena śrī-nāmāṁ ā, vāceta, kena gandhānūti, prāneneta, kena rūpānūti, caksuseta, kena śabdān iti, śroteneta, kenaṁnarasānān iti, jñeyayet, kena karnānūti, hārabhyām iti, kena sukha-dhūkhē iti, sārtreneta, kenaṁnamand ratim prajātēm iti, vpaśtheneta, kenaṁnimitē, pādābhyaṃ iti kena dhīyo vijnātavyam kāmān iti, prajñāyaśveta, brūyat, tam āha āpo vat khalu me loko'yaṁ te'sv iti, sā yā brahmano ṇitri yā vyasīs tam jīsmayāḥ, tāṁ vyāstam vyāśnute, ya evam vedā, ya evam veda.
The Principal Upanisads

I 7.

'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

**svayam-prakāśenātma-bodhena.**

In *Brahma-loka*, whatever belongs to the presiding deity Brahmā belongs also to the aspirant who reaches it

**yāvat madiyam tāvat tvadiyam.**

Cp with this account *Satapatha Brāhmaṇa* XI VI. i, Jaunniya *Upanisad Brāhmaṇa* I, 17–18, 42–44, 49–50
CHAPTER II

THE DOCTRINE OF PRĀṆA (LIFE-BREATH) IDENTITY WITH BRAHMA

1. prāṇo brahmeti ha smāha kauśitakih: tasya ha vā etasya prāṇasya brahmaṇo mano dūtan, caksur goḍīḥ, śrotāṁ; saṁśrāvayিर्, vāk pariveśṭr; sa yo ha vā etasya prāṇasya brahmaṇo mano dūtan; veda dūtavān bhavati, yas caksur goḍīḥ goḍīṁān bhavati, yāḥ śrotāṁ saṁśrāvayिर् saṁśrāvayिर्; bhavati, yo vācami pariveśṭrīm pariveśṭrīṁ bhavati, tasnaī vā etasmā prāṇāya brahmaṇa elāḥ sarvā devataā āyācamānāṅya balīṁ karanti, evam havāsni sarvāṅ hūtāry āyācamanāṅyaṅva balīṁ karanti, yā evam veda tasyopaniśan na yāced iti, tad yatāḥ grāman: bhūktivā labdhkvopaviśen nāham astro datam askṛīyām iti, ta evamā upanmantrayante ye ṭhāstīt pratyākāśīrṇa, eṣa dharmo yācato bhavati, annādas tu evaṁaṁ upanmantrayante, dadāma ta iti.

1. The breathing (living) spirit is Brahmā, thus, indeed, Kauśitaki 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, uṭṭhastā, approaches the coach 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-kāranam.
Food is the aliment which nourishes body or mind.

2. The breathing spirit is Brahman, thus indeed Patanjali used to say. Of this same breathing spirit as Brahman, 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 Brahman, 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.’

arunāhate is enclosed, surrounded, enveloped. V. arunāhe, arunāyate samantāi ārdvya tiśhakā

anuvyamya vācamyamo'bhūpravrajyārthaṃ brāyād dūlam vā, 
prahūmyā labhate hava

3 Now next the attainment of the highest treasure If a
mancovets 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-dhāna highest treasure, single treasure, prānasya nāmadheyam,
yogaty asminī eka eva dhana-rūpa eka dhanah
paristṭrya having strewn sacred grass, samantād daibhān avakṛtya
srūvena with a spoon, v camasena vā kamsena vā with a wooden
bowl or with a metal cup

4 athāto dāvahā smaro yasya priyo bhūlūsed yasyat vā
yesām vartātām evaikṣasmīn purvany etayavāntatā ājayahūtir
juhoti, vācām te mayī yuhomy asau svāhā, prānaṁ te mayī
yuhomy asau svāhā, caksus te mayī yuhomy asau svāhā, sītraṁ
 te mayī yuhomy asau svāhā, maras te mayī yuhomy asau svāhā,
prajnām te mayī yuhomy asau svāhā it, atha dhūma-gandham
prapṛkhṛāyāyalepunāngāmy anuvyamya vācānyamabhūpravra-
jyaṃ sanspaśaṃ jigamised api vātād visthit sambhāsāmānāh
priyo hava bhavati snaṇant hāvaśya

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

snanaa longing, abhulasaah 'I am the fire in which the fuel of your dislike or indifference is burnt '

SACRIFICE OF SELF

5 athitah sanyamanam pratardanam antaram agm-hotram ity acakṣate, yāvad vac puruṣo bhāsate na tāvād prāṇaṃ saknot, prāṇaṁ tādā vac āvic juhōt, yāvad vac purusah prānīt na tāvād bhāsītum saknot, vacam tādā śrīne juhōt, eke aṅante annte āṁrit jāgrac ca suṣaṇa ca santaraṁ juhōt ahā yā anyā āṁhiteyo vrata byāh tāh karmamayyo hi bhavant taddhastmatat phrīves udvāhino guhūtāram na juhāvāñcakrih

5 Now next self-restraint according to Pratardana 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 agmi-hotra sacrifice.

antaram inner because it is independent of outer aids' bāhya-sādhana-nirāpekṣam

PRAISE OF THE UKTHA

6 uktham brahmēts ha smāha ṣuska-bhrngārah, tad āgī ity upāśita, sarvāṁ hāsmā bhūlāṁ śrāsthya-yābhhyarcyanete, tad yaṁr ity upāśita, sarvāṁ hāsmā bhūlāṁ śrāsthya-yāvyantar, tal sānēty upāśita, sarvāṁ hāsmā bhūlāṁ śrāsthya-yā samanmante, tāc chhrīv ity upāśita, tad yaśa ity upāśita, tat tejā ity upāśita, tad yathissac chhrīttamaṇaṁ yaśasvuttamam tejasvuttamam iti śastresu bhavati, evam havaa sa sarvesu bhūteṣu śrīttamaṇo
The uktha (recitation) is Brahman, so Suska-bhrngdra used to say, let him meditate on it as the Rg (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 Saman. 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 adhvarya 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 hot priest weaves what consists of the Rg. In what consists of the Rg the Udgatr priest weaves what consists of the Saman. This is the self of all the threefold knowledge. And thus he who knows this becomes the self of Indrā.

DAILY WORSHIP OF THE SUN FOR THE REMOVAL OF SIN

Now next are the three meditations of the all-conquering Kausitaki. The all-conquering Kausitaki, 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.

yajnopavilam the sacred thread worn over the left shoulder, for performing sacrifices

aditya having fetched, v ācanya having sipped
vargā deliverer sarvam idam jagat ātma-bodhena ērvavad vṛnkte
vṛndāṁ deliver, varjaya, vṛndaśayel

ADORATION OF THE NEW MOON FOR PROSPERITY

8 atha māsi māsy anāvāsyāyām vṛttāyām paścāc candra-
masam ardhamānam upatiselantayayāvānti harita-trīne vā
prāyasyānti, yan me susānam kṛdayam ātva candrasyasi śrītam
manye'ham māṁ tad naśvām sam māham putryan agham rudam
iti, na hy asmāt pūrvāḥ prajāḥ prātiṁnu jāta-prārasyā-
thāgāta-prārasyāpyāyasva sametu te sam te āyamān sam v yantu
vājā yān ādityā amśumāpyāyayantīti, etāś iti sa ro jāpītvā
māmākam prāteṇa prajāyā paśubhir āpyāyayistāḥ yo'ṃśa
āvesh yam ca vayam dūrsas tasya prāṇena prajāya paśubhir
āpyāyaya sva āndrīṁ āvriam āvarita ādityasāvatām anvāvarita
vā daksīṇām bāhūn anvāvarata

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 far 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-śne vā pralāyasyaḥ he throws two blades of grass toward it; v harita-śrābhyām vāk pralāyasyaḥ 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 8 i 6.

There is throughout an allusion to an implied comparison between the husband as sun or fire and the wife as the moon.

aham somaṁkāsti asti agnyātmakah āraṇān

9. atha paurnamāśyaṁ pūrastāc candramasam ārṣyamānaṁ upaṭisetha etayā vāvṛtā, sono rājāśv vicaksanah, paśca-mukhośi ṣrają-pañjāḥ brahmanas te ekaṁ mukham, tena mukhena rājñośtasa, tena mukhena mām annādam kuru, rājā ta ekaṁ mukham, tena mukhena visnośtasa, tena mukhena mām annādam kuru, śyenasa ta ekaṁ mukham, tena mukhena paścinośtasa, tena mukhena mām annādam kuru agnista ekaṁ mukham, tenemān lokamatsa, tena mukhena mām annādam kuru, twaya paścanam mukham, tena mukhena sarvāṃ bhūlānā yātī, tena mukhena mām annādam kuru, māsmākāṁ prānena prajayā paśubhir avaksastā, yo’smān dvaste yac ca vaṁya daṁsanā tasya prānena prajayā paśubhir avaksīyāvastā, dawāṁ ōvātā ōvārta ādityāvāvratām annāvarata iti daksūmaṁ bāhun annāvaratate

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 your vital breath, your offspring, your 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' urayā viśva-prahshyā saha varlamānaḥ prīya-darsanāḥ vicākṣanāḥ the wise, sarva-lavikīa-varṇika-kārya-kuśalāḥ

Here the reference is only to the three classes, the Brahmans, the Kṣatriya and the common people.

10. atha sanīvesyān jāyāyai hṛdayam abhimrset, yat te susīne hṛdaye śrītan antāḥ prajāpatan tenāṁrtatvasyeśāne ma tvam ṣutṛyam agham nigā iti, na hi asaḥ pūrvāḥ prajāḥ praṇih.

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 Praja-pati, may you never fall into sorrow about your children. Her children then do not die before her.

See Asvalāyana Gṛhya Sūtra I. 13 7. susīne O fair one: sobhana-gātreye

II. atha prasyāyan pūtrasya mūrdhānam abhisijhret, angāt samañcavasa hṛdayaḥ adhijāyase, ātma vai pūtra nāmāśi sa jīva śaradāḥ satam asāv iti nāmāśya dādhāya asām bhava, paraśur bhavā, hiranyam atrīṣam bhava, tejo vai pūtra nāmāśi sa jīva śaradāḥ satam asāv iti nāmāśya gṛhātya athanaḥ pariśrīnāti, yena prajāpatiḥ prajāḥ paryagyāḥ tad arṣyāyā tena tvā pariśrīnāṁ asāviti, aṭhāśya daksīne karne jāpady asāmā prayanāḥ māghavān rājina tiṁdram śrēṣṭhāni draupāṇi dēhitā savaye, ma chethā, mā vyathishthāḥ, satān śarada āyuno jīvaśva, pūtra te nāmā śaradānam abhisijhreti, trirāśya mūrdhānam abhisijhreti gavām tvā hīkārenābhihīkārenāti trir asya mūrdhānam abhibhīkuryāt.

II. 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 Praja-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


abhyajgṛhet smell, abhijnṛṣet touch, kāreṇa sanūṣprṣet puttra nāma v utra mātutha You have saved me, son, he putra tvam ānānma nirayāt mā nām ānītha mama raksanam kṛīvān. See Manu IX 38

asmā bhava be a stone, pāśāno bhava Be healthy and strong; rogair amūpadṛtah vajra-sāra-śarīro bhava

hranyam aztām everywhere desired gold aztām aztām sarvalaḥ parṣṭṛtam kanakakula sarva-prajāpṛṇyo bhava

teyas light samsāra-urkṣa-bijam.

confer on him see RV III 36 10, II 21 6

mā vyātisitāḥ be not afraid, sāritrendriya-manobhār vyāthām mā gāh See BG XI. 34

MANIFESTATION OF BRAHMAN

12 athato daivah parmara, etad vai brahma dīpyate yad āgnir jvalati, athaitan mriyate yan na jvalati, tasyādītyam eva tejo gacchati vāyum prāṇa; etad vai brahma dīpyate yad ādītyo drṣyate 'thatan mriyate yan na drṣyate, tasya candramasam eva tejo gacchati vāyum prāṇa, etad vai brahma dīpyate yac candramā drṣyatvthatan mriyate yan na drṣyate, tasya vidyutam eva tejo gacchati vāyum prāṇa; etad vai brahma dīpyate yad vidyut vidyotate‘thatan mriyate yan na vidyotate, tasya diśa eva tejo gacchati vāyum āṅgulas tā vā elāh sarvā devatal vāyum eva pravīṣya vāyau mrvā na mrechante tasmād eva āpraresa nīrata ity adhīdasvālam, ahaḍhiyātman

12 Now next the dying around of the gods. Thus Brahma 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, thus Brahma 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; thus Brahma 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, thus Brahma 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. Thus, with reference to
the divinities now with reference to the self

Cp Astareya Brahmāna VIII 28

13. elad vaś brahma dīpyate yad vācā vadati, athaitan mriyate
yan na vadati, tasya caksur eva tejo gacchati prānam prāna, elad
vaś brahma dīpyate yac caksusā paśyati, athaitan mriyate yan
na paśyati. tasya śrotam eva tejo gacchati prānam prāna, elad
vaś brahma dīpyate yacchrotrena śnothi, athaitan mriyate yan na
śnothi, tasya mana eva tejo gacchati prānam prāna, elad vaś
brahma dīpyate yan manasā dhyāyati, athaitan mriyate yan na
dhyāyati, tasya prānam eva tejo gacchati prānam prānas tā vā
etāh sarva devatāh prānam eva pravīṣya prāne prakṛto na
mreçchantae, tasmād eva punar uśirete, tad yadi ha va evam vid-
vāmsam udbhau parvatāv abhipravartayātaḥ daksinās coltaś ca
tusśirsamānu na haranam strvīyālām atka ya evam duśantā
yān ca svayam doṣtī ta evamān parīnriyante

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
defties, verily, having entered into the vital breath, though
they die in the vital breath, do not perish (altogether) There-
from, 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 as
and the Himālayas respectively

14 athāto nihśreyasādānam, etā ha vaś devatā aham-śreyase
vivadānamā asmāc charirād uccakramuḥ tadā hāpṛanāt śuślam
darubhitām śisye'hamad vāk praviveśa tad vācā vadač chisya
eva, athainac ca kṣuḥ praviveśa tad vācā vadač ca kṣuḥ paśyac
chisya eva, athainac chrotram praviveśa tad vācā vadač, caksu
paśyac chrotrena śrṇvac chisyā eva, athānaṁ manāḥ prāvineśa
tād vācā vadac caksusā paśyac chrotrena śrṇvan manasā dhīyāvac
cchisyā eva, athānaṁ prānaṁ prāvineśa tāt tata eva samuttasṭhau
tā vā etāh sarvā devatāḥ prāme niśreyasam viditvā prānam eva
prajñātmānam abhisanbhūya sakhāv autāh sarvār asmāc
charitrād uccakramāḥ te vāyu-pravīṣṭā ākāśātmānah suvāryuh,
tatho evavam vidvān prāme niśreyasam viditvā prānam eva
prajñātmānam abhisanbhūya sakhāv autāh sarvār asmāc charitrād
utkramaṁ, sa vāyu-pravīṣṭā ākāśātmā suvāreti, sa tād gacchāti
yatāte devāś taī prāpya yad anvītā devāś tad amṛto bhavati ya
evam vādam

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 BU VI i 1-14, CU V i
niśreyasam highest excellence, sarīasmād utkarsa-rāpo guro
moksa-vuścasaḥ
aham-śreyase in regard to self-excellence, in regard to one who was
the most important among them
uccakramāh went forth, utkramanaṁ cakruḥ
śīṣe lay, sāyaṁ kṛtavat
tata eva at once, prāna-pravesād eva
BB*
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 (recovery) 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 pūrṇam kalaśam viśśu-pūrṇa-pātra-saḥitam covered with a fresh garment navīcena vaisiṣṭaṃ sāmrtaḥ pūtā śete father remains lying, v svayam śycetah, himself in white, śycetah, stita-mālyāmbara-dharaḥ dadhānām dhārayān.

After 'deeds,' in some versions we read, 'śaṭrām me tvayi dadhānīti pūtā, šaṭrām te mayi dadaḥ tīs putrah' The Father 'Let me place my body in you.' The son, 'I take your body in me.' prajñā wisdom, another reading, 'dhiyo viṣṇa-vyāyan kānān me tvayi. May I place my thoughts, my understanding and my desires in you, etc upābhugadah unable to speak much, pratyckam vaktum asamarthah honour some versions have also avvnādyam food to eat.
CHAPTER II

THE DOCTRINE OF LIFE BREATH

THE GREATEST GIFT IS THE KNOWLEDGE OF INDRA

I Pratardana ha vai datvadasih indrasya priyam dhīmo-
prajagama yuddhena ca paurusena ca, tam hendra uvaca, prat-
dana, varam eva vrñśveta, sa hovāca pratardanan, tvam eva me
vrñśva yam tvam manusyaḥ hitatamam manyasa iti, tam hendra
uvāca, na vai varo' varasmā vrñēte, tvam eva eva vrñśveta, avaro
vai kila meti, hovāca pratardananah, atho khalu indrah satyād eva
neśāya satyam hindrah, tam hendra uvāca, māṁ eva vyāhily
etad evāham manusyaḥ hitatamam manye yan māṁ vyāhīyan
triśīrsānam tvādram ahamam, arunmukhān yatīn sālāvrbhiyāh
prayaccham, bahūsah sandhā atśkramya dūn prahlādāyān apram
aham antarukṣe paulomān, āṅhīvyām kālakañjān, tasya me tatra
na loma canāniyate, sa yo māṁ veda na ha vai tasya kena cana
karmanā loko niśvate, na steyena, na brūna-hatyayā, na māṭr-vad-
hena, na Ṙītṛ-vadhena nāsyā Ṛītapam cakrṣo mukhān nilam,
veti

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 Pratard-
ana 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 Tvasṭrī 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 Kālakañjās 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
Vāmadeva 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: ātodbāsya kāśi-rājasya piṭcro āhāračāsī. 'A superior chooses not for an inferior' or 'no one who chooses, chooses for another,' na vai varah parasmayāttile anyārtham na cṛte'ryo na prārthyate yata evam añta svārtham varah tama eva tṛṇiṣṭeti.

As he is bound by the vow of truth, Indra grants Pratardana his desire, satya-pāśāhābadakah.

For Indra's exploits referred to here, see R.V. X. 8 89; X. 99 6; Satapatha Brāhmaṇa I. 2 3 2, XII. 7. 1 1; Taittirīya Samhitā 2 5 1 1 ff.; Atharvaveda Brāhmaṇa VII. 28.

Voles wild dogs aranya-śvābhāvak.

Atrim: killed, hṁśitavān mihyate: injured, hṁsyate.

Nilam: dark colour; bloom: mukha-kānti-stāṟūpam. 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 khoacca, pṛāno'smi, pṛajñātva tu: mām āyur anṛtam ity upāsya, āyuh pṛāṇah, pṛāro vā āyuh, yāvad ha āsmin sarire pṛāṇo vasati tāvrd āyuh, pṛāneṇa āhuv āsvāmin loka'ṛṇatācām āṇno, pṛajñayā satyaṁ sarvakalpam, sa yo mām āyur anṛtam ity upāste sarves āyur āsmin loka ety āṇno anṛtatāc: akṣitiṁ svarge loke, tadd hihāra ātūr ekaḥkūtan vair pṛār gacchantiṁ, na hi kaścana śakrnoṣyāḥ sakṛd rāca rāma pṛajī āyrviṁ, caḥsūsa rūpam, śrotreya śābdan, manasā dhyānam, ekaḥkūtan vair pṛāṇa bhūvaikaṅkam etāṁ sarvāṁ pṛajī āyrvantiṁ, vācān vadauṁ pariḥ śrāṇa anuvadanto, caḥsūla pāṣyat sarye pṛāṇā anupaśyanti, śrotreya śābdan, manasā dhyānam, ekaḥkūtan vair pṛāṇa bhūvaikaṅkam etāṁ sarvāṁ pṛajī āyrvantiṁ, vācān vadauṁ pariḥ śrāṇa anuvadanto, evam u ṇaḍiṁ iti: vṛdhaṁ u cāstaṁ: it eva pṛāṇām. 1.1.śreyasam 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 one, 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.'

prajñāmār the intelligente self, buddhi-cittii-pravīḍhala-prajñā- nāśa-saṃabhāt.

Indra is the source of life of all creatures, sarta-prāṇām jīvanā-bāgum.

3. jiva tāgpēto mūkān hi pāṣāyamah, jīvati ekaṁsr-prēto
nāhān hi pāṣāyamah, jīvati śrōtrēpeo badaṁ hi pāṣāyamah,
jīvati manōśeō balōn hi pāṣāyamah, jīvati bāhuchhino jīvati
bhas-tṣāna ity eva hi pāṣāyamah iti, aha bhālu prāṇa eva prajñā-
medam sāvīram pāriḥsokāpyati, tasād etāv evakhum
uḍāsteti, saśā prāṇa sarṣeṣhīr jō vai pāṇāh sa prajñā, ā tā
prajñā sa prāṇah, tasyaśaiva āyṣañ ētād viṇāram, jāvartii
prāṇāy jōtiḥ saṇtrāṁ na kaṭacana pāṇāy atācām-prāṇa
ecātēdāṁ bhava, tāv enam tāk saraiṁ namabhiḥ, sahāpyati,
cakṣṛḥ saraiṁ viṣṭapāṁ-sahāpyati, āḥcram saraiṁ sahāryaṁ,
mahā saraiṁ ahānakah sahāpyati, sa yād prajñāvāhyate, aha-
ner jāvartiih sarṣeṣevo viśnūśiṅga vi-prāśiṣherann eva
āxsaśaś aśmanah prāṇāḥ yathāyataḥḥāṁ vi-prāśiṣhanam
prāṇāḥ, o divā
ārthi, o lokāṁ, sa esa prāṇa eva prajñāmedam saṇtrāṁ pari-
graṣciṁāpyati, tasād etāv evakhum uḍāsteti, saśā prāṇa
sarṣeṣhīr, jō vai prāṇah sa prajñā ja tā prajñā sa prāṇah,
tas āśaiva śātāḥ ētād viṇāram, jāvartii parasa ārto mārti-
varntām, am eṣa sammoham eti, tam āhūr udātām etām, na
ṣṛṣṭi, na pāsyati, na tāča vaddhi, na dhūryaṁ, atāsnām-prāṇa
evasthāṁ bhāca, āv enam tāke saraiṁ nāmaḥkāḥ sa śṛṣṭi,
cakṣṛḥ saraiṁ viṣṭapāḥ-sahāpyati, śrūraḥ saraiṁ sahāyāḥ
sahāpyati, mahā saraiṁ ahānakah sahāpyati, sa yādāśaṁ
svātirāḥ vi-prāśiṣati sahācāriṁ saraiṁ uḥārayami.

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 ukthā, 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 it, the ear together with all sounds goes to it, the mind together with all thoughts goes to it. 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 ukthā, 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 āsmin śarīre vasataḥ sahātātmaḥ

The intelligence self grasps the breath and erects the flesh. Cpa 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

upratishanta proceed in different directions, vividham virgamchanti. marisyan about to die, maranam karisyant, āsanam-marana sti abalyam weakness, abalasya durbalasya bhāva abalym, hasta-pāḍādy avasatvam

udakramāt has departed, utkramanam akarot
4 vāg evāśmān sarvān nāmaṇāv abhūvśrṣyante, vācā sarvān nāmaṇāv āṇoṭi prāṇa evāśmān sarve gāndhā abhūvśrṣyante, prāṇena sarvān gāndhān āṇoṭi, caṅsūr evāśmān sarvān rūpāṇy abhūvśrṣyante, caṅsūrā sarvām rūpāṇy āṇoṭi śrotram evāśmān sarve śabdā abhūvśrṣyante, śroṭena sarvān śabdān āṇoṭi, mana evāśmān sarvāṁ dhyāṇānuv abhūvśrṣyante, manasā sarvām dhyāṇānuv āṇoṭi saha hy etāvāśmān śāre vasataḥ sakal-kāmataḥ, atha yathāyaśai praṇāyai sarvāṁ bhūtāṇy ekam bhavanti, tad vyākhyāyānāḥ

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.

abhūvśrṣyante v abhūvśrṣate gives up, sarvādha parīyaṇah prāṇa life, v ghrāṇa nose

After the account about mind there is the following passage in some texts: saṣṭā prāṇe sarvāptiḥ yo vaś prāṇah sā praṇāyā yā vā praṇāyā sa prāṇah. 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 evāśyā ekam angaṁ udūlham, tasya nāma parastāt prāsvvahā ḫūṭa-māṭrā, prāṇa evāśyā ekam angaṁ udūlham, tasya gāndhā, parastāt prāsvvahā ḫūṭa-māṭrā, caṅsūr evāśyā ekam angaṁ udūlham, tasya rūpam parastāt prāsvvahā ḫūṭa-māṭrā, śrotram evāśyā ekam angaṁ udūlham, tasya śabdā parastāt prāsvvahā ḫūṭa-māṭrā, jñānavāśyā ekam angaṁ udūlham, tasya anna-rasah parastāt prāsvvahā ḫūṭa-māṭrā, hastāv evāśyā ekam angaṁ udūlham, tayoh karma parastāt prāsvvahā ḫūṭa-māṭrā, sarīram evāśyā ekam angaṁ udūlham, tasya sukha-duḥkhā parastāt prāsvvahā ḫūṭa-māṭrā, utpastha evāśyā ekam angaṁ
udālham, tasyānando ratih prajātih parastat pratvihitā bhūta-
mātrā, pādāv evāsyā ekam āngam udālham, tayor ityāh parastāt
pratvihitā bhūta-mātrā, mana evāsyā ekam āngam udālham, tasya
dīh kāmāḥ parastāt pratvihitā 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, prajnāyā vibhāgam, with objects corresponding to them in the outside world The objects are described as the external existential elements udālham taken out, lifted up Commentator reads adādham adā-
duhat milked

THE SUPREMACY OF INTELLIGENCE

6 prajnāyā vācāṃ samārūhāya vācā sarvāṃ nāmāny āpnoti prajnāyā prānāṃ samārūhāya prānena sarvāṃ gandhān āpnoti prajnāyā caksuḥ samārūhāya caksuṣā sarvāṃ rūpāny āpnoti, prajnāyā śrotāṃ samārūhāya śrotreṇa sarvāṃ sākārān āpnoti, prajnāyā āṇuṃ samārūhāya āṇuvā sarvāṃ anna-rasān āpnoti, prajnāyā hastāṃ samārūhāya hastābhyaṃ sarvāṃ karmān āpnoti, prajnāyā śaṅkāṃ samārūhāya śaṅkareṇa sukha-dukhān āpnoti, prajnayopasthān samārūhyyopasthānaṇānāṃ ratnī prajātih āpnoti, prajnāyā pādāv samārūhāya pādābhyaṃ sarvā ityā āpnoti, prajnāyā maṇah samārūhāya maṇasā sarvāṃ 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 krivā

7 na hi praṇāpeta vān nāma kūcana praṇāpayet, anyatra
me mano’bhūd iva āha nāham etan nāma praṇāsasam it, na hi
praṇāpetaḥ pṛāno gandham kūcana praṇāpayet, anyatra me
mano’bhūd iva āha nāham etam gandham praṇāsasam it, na hi
praṇāpetaṃ caksūrāpam kūcana praṇāpayet, anyatra me
mano’bhūd iva āha nāham etad rūpam praṇāsasam it, na hi
praṇāpetaṃ strotaram sādam kūcana praṇāpayet anyatra me
mano’bhūd iva āha nāham etam sādam praṇāsasam it, na hi
praṇāpetaḥ jhūcāna-rasam kūcana praṇāpayet anyatra me
mano’bhūd iva āha nāham etam anna-rasam praṇāsasam it, na hi
praṇāpetau hauṣa karma kūcana praṇāpayetām
anyatra me mano’bhūd iva āha nāham etat karma praṇāsasam
iti, na hi praṇāpetaṃ ūrīram sukhām na ānukkham kūcana
praṇāpayet anyatra me mano’bhūd iva āha nāham etat sukhām
na ānukkham praṇāsasam it, na hi praṇāpetaṃ upaṣṭha āṇandam
na ratām na praṇāvm kūcana praṇāpayet anyatra me mano’
bhūd iva āha nāham etam āṇandam na ratām na praṇāVM
praṇāsasam it, na hi praṇāpetau pāḍāv iṣyām kūcana praṇā-
payetām anyatra me mano’bhūd iva āha nāham etām iṣyām
praṇāsasam it na hi praṇāpetaḥ ādiḥ kācana sūhyena na praṇā-
tavyam praṇāpayeta

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 cognize that name.’ For, verily,
without intelligence breath does not make known any odour
whatever '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, verly,
without intelligence the ear does not make known any sound
whatsoever 'My mind was elsewhere,' he says, 'I did not
cognise that sound.' For verly, 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.'
For, verly, 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, verly, 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, verly, 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, verly, 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 viṣṇuṣita vakāram vidyāt, na gandham viṣṇuṣita
ghrātāram vidyāt, na rūpam viṣṇuṣita drastāram vidyāt, na
śabdām viṣṇuṣita śrotāram vidyāt, nāma-rasam viṣṇuṣitā
tānāra-sasya vyānatāranām vidyāt, na karmā viṣṇuṣitā kārtāram
vidyāt, na sukha-dukkhe viṣṇuṣitā sukha-dukkhayor vyānatāram
vidyāt, nānandam na ratnām na prajātm viṣṇuṣitānandāsya rathe
prajātā vyānatāranām vidyāt, netaṁ viṣṇuṣitātāram vidyāt, na
mano viṣṇuṣitā mantaṁ vidyāt, tāvā etā daśārva bhūta-mātra
adhīprajñām, daśā prajñā-mātrā adhiḥbhūtaṁ yadd hi bhūta-mātrā
na syur na prajñā-mātrā syur, yad va prajñā-mātrā na syur na
bhūta-mātrā syuh, na hy anyataḥ rūpam kānicāna sidhyen no
etan nānā tad yathā rathāṣṭreyā senur arūto nābhāva arā arūtā
evam evaṁ bhūta-mātrāḥ prajñā-mātrāṁ arūtāḥ, prajñā-mātrāḥ
prāneṣpitaḥ, sa esa prāna eva prajñāmānaṁ daśār̥ṇaṁ, ha
sādhunā karmād bhūyaṁ bhavati no evāśādhuṁ kaniyāṁ, esa hy
The Principal Upanisads

782

eva sādhu karma kārayati tam yam ebhyo lokebhya unnīsata
esa u evāsādhu karma kārayati tam yam adho unnīsate, esa
lokapāla esa lokādhāpatih, esa lokeśah, sa ma ātmēti vidyāt, sa ma
ātmēti 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 mover Mind is not what one should desire to understand, one should know the thinker (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 Thus 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 (bhūla-mātrā) factors is recognised Inter-
action between the two gives us the knowledge of the external world. Cp Dīgha 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 Isvāra jīvāya karitravam parād eva bhavati, na tu tat īśvara-nirapeksam. SB II 3 41
A PROGRESSIVE DEFINITION OF BRAHMAN

\[1\] atha ha vai gārgyo bālākīr anācānaḥ samsāpta āsa, so vasād uśīnareṣu savasana matsyesu kuruṇācālaṁ kāśīvadehasu iti, sa hājāṭāśatrūṁ kāśyana ābrāgyovaca brahma te brahāni, tahiḥ hovaca ajāṭāśatrūṁ sahasrāṁ ādāma iti, etasyāṁ vāci janaka janaka iti va u janā dhāvanti

\[2\] Now, verily, there was Gārgya Bālākī, famous as learned in the scriptures, for it was said of him that he dwelt among the Usīnaraś, among the Matsyaś, among the Kāśīvadehas. He, having come to Ajāṭāśatrū of Kāśi, said, Let me declare Brahman to you. To him Ajāṭāśatrū, 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 BU 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

samsāptaḥ famous, sarvatra ṭrathuḥ-kārīṁ savasana matsyesu v satvarmatsyesu among the salvatmatsyas janaka father, the name of the king of Mithila, who was famous for his knowledge of Brahman brahma-vyāyāṁ sotyāyāṁ ādā vaṁ ca ṭītṛty evam . mithileśvaram eva gacchanti

\[2\] ātisye brhac, candramasy annam, vidyotsa satyam, stany-śīnau śābdo, vāyau indro vaikunthaḥ, ākāśe pūrṇam, agnau vaśasah iti, āpsu teja ity aḍhāvataṁ, ahādkāyāṁ ādāre pratīpaścādhāyāṁ dvitiyāṁ, prāśrutkāyāṁ asur iti śābde śṛtyāṁ, svāpne yamah, śāśre praṇāpatiḥ, daksine aksin vacah, savye’ksīṁ satyasya

\[2\] In the sun the great, in the moon food, in lightning truth, in thunder sound, in wind Indra Vaikuntha, 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 Praṇā-paṭi, in the right eye speech, in the left eye truth

This passage provides a kind of table of contents for the discussions which follow.
3. sa hovēca bālākī, ya evāsa āditye pūrasas tam evāham upāsa iti, tam hovēca ajātasatruh, mā maitasmin samvādayisthāḥ bhṛat-pāňāra-vāśā atisthāḥ sarvesāṁ bhūtānāṁ mūrdheta vā aham etam upāsa iti, sa yo haitam evam upāste'isthāḥ sarvesāṁ bhūtānāṁ mūrdhāḥ bhavati

3 Then Bālāki said, 'The person who is in the sun, on him indeed do I meditate.' To him, then Ajātasatru 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 hovēca bālākī, ya evāsa candramasi pūrasas tam evāham upāsa iti, tam hovēca ajātasatruh, mā maitasmin samvādayisthāḥ annasyātmeti vā ahān etam upāsa iti sa yo haitam evam upāste 'nnasyātma bhavati

4 Then Bālāki said, 'The person who is in the moon, on him indeed do I meditate.' To him, then, Ajātasatru 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 hovēca bālākī, ya evāsa vidyuh pūrusas tam evāham uṣāsa iti, tam hovēca ajātasatruh, mā maitasmin samvādayisthāḥ satyasyātmeti vā ahān etam upāsa iti, sa yo haitam evam uṣāste, satyasyātma bhavati

5 Then Bālāki said, 'The person who is in the lightning on him, indeed, do I meditate.' To him then, Ajātasatru 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. tejasvātmā the self of light

6 sa hovēca bālākī, ya evāsa stanyayitnau pūrusas tam evāham uṣāsa iti, tam hovēca ajātasatruh, mā maitasmin samvādayisthāḥ, śabdasyātmeti vā ahān etam upāsa iti, sa yo haitam evam uṣāste śabdasyātma bhavati

6 Then Bālāki said, 'The person who is in the thunder, on him, indeed, do I meditate.' To him then Ajātasatru 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 hovaca bálakih, ya evaśa vāyauḥ puruṣas tam evāham upāsa iti, tam hovaca ajātaśatruḥ, mā maśasmin samvādayishāḥ, indro vaikunthoparāśītā seneti vā aham etam upāsa iti, sa yo haitam evam upāste jīṣṇur ha vā aparājyayuṣṇur anyatastvajīyī bhavati.

7. Then Bālākī 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 Vaikuntha, the unconquered army. He who meditates on him thus becomes indeed the triumphant, the unconquerable, a conqueror of others.'

jīṣṇuh. triumphant, jayana-śilah
aparājyayuṣṇuh unconquerable, paraur jetaum aśakya-śilah

8 sa hovaca bálakih, ya evaśa ākāśe puruṣas tam evāham upāsa iti, tam hovaca ajātaśatruḥ, mā maśasmin samvādayishāḥ, pūrnam apruritī brahmāḥ vā aham etam upāsa iti sa yo haitam evam upāste pūryate prayāyā paśubhir yaśasā brahma-varcasena svargena lokeṣa sarvam āyur eti.

8. Then Bālākī 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-pruritī nonactive, kriyā-śūnyam

9 sa hovaca bálakih, ya evaśo'gnau puruṣas tam evāham upāsa iti, tam hovaca ajātaśatruḥ, mā maśasmin samvādayishāḥ, visāsahāḥ iti vā aham etam upāsa iti sa ho haitam evam upāste visāsahāḥ ha vā anyesu bhavati.

9. Then Bālākī 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.'

visāsahāḥ irresistible, viṇḍha-sahana-śilah or duḥsahah
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. nāmuṣya ātmā, the self of name, its source, kāranam

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’

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’

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 inseparable second He then who meditates on him thus obtains from his second and becomes possessed of his second’

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 inseparable second He then who meditates on him thus obtains from his second and becomes possessed of his second’

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 inseparable second He then who meditates on him thus obtains from his second and becomes possessed of his second’

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 inseparable second He then who meditates on him thus obtains from his second and becomes possessed of his second’

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 inseparable second He then who meditates on him thus obtains from his second and becomes possessed of his second’

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 inseparable second He then who meditates on him thus obtains from his second and becomes possessed of his second’
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, ā chāyā shadow.

He does not pass into unconsciousness, does not die before his time. saivism jana janam

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.'

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).'

śraṅgāhāya for his excellence, adhikātvāya

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 Prapūtati (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.'
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.'

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

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 speech, the self of fire, the self of light. He then who meditates on him thus becomes the self of all these.'
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 Brahmān 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, ‘Thus 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 BU II 16

mṛṣā in vain, visthaṁ vedastavyah is to be known, directly apprehended, sāksātkāraṇīyah

When the Brāhmaṇa became humbled in his pride, the king accepted him as his pupil, aparagata-garvam brāhmaṇam dīnatamām avastham prāptam

śśye lay silent, śayanam ca kare, v śisyā pupil avatikṣēpa pushed, ā samantāt tāḍatavān.

ULTIMATE UNITY IN THE SELF

20 athāśaṁ prāna evaśakadhā bhavati, tad enam vāk sarvār
nāmabhik sahāpyaṁ, caksuṁ sarvār rūpāṁ sahāpyaṁ, śrotram
sarvār śabdāṁ sahāpyaṁ, manah sarvār dhyānaṁ sahāpyaṁ,
śa yadā pratibhāyaṁ yathāgner jvalataṁ sarvā śūdo vśphulgaṁ
vpṛatisthereṇān evam evastasmād atmaṁ prānaṁ yathāyatanam
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.

viśvambharak āgniḥ
bhunkte ādhipatih annam ātii
abhibabhūvuh abhibhāvati parābhavam cakruḥ.
MAITRĪ UPAŅIŚAD

The Maitrī or Maitrāyanīya Upaniṣad, belongs to the Maitrāyanīya śākhā or branch of the Black Yajur Veda. Maitrī is the principal teacher and Maitrāyana is the name of the śākhā to which the Upaniṣad belongs. It contains seven chapters of which the last two are comparatively modern. The whole Upaniṣad is later in date than the classical Upaniṣads which it quotes frequently. We have a reference to the trimūrti conception Brahmā, Visnu and Śiva in IV 5, which also indicates the late date of the Upaniṣad. The three forms are traced to the three gunas, rajas, sattva and tamas in V. 2. Suggestions of the illusory character of the world, momentariness of phenomena show the influence of Buddhist thought. Rāmatirtha’s commentary on the Upaniṣad is of much interest.

1 In some texts it is assigned to the Sāma Veda
2 From the grammatical peculiarities found in this Upaniṣad Max Muller ascribes the Upaniṣad ‘to an early rather than to a late period, possibly to an anti-Pāṇinean period’ Sacred Books of the East, Vol XV (1900), p 6
CHAPTER I

MEDITATION ON THE SELF. EVANESCENCE OF THE WORLD

1. brahma-yajña vā esa yat pūrvasām cayanan, tasmād yajna-
mānas citvālān agnīn ātmānam abhidhīyat; sa pūryāḥ khalu
vā adāhā'vikalah sampadyate yajñāḥ, kah so 'bhidhyeyo'yan: yah
prāṇākhyāḥ; tasyopākhyānam

1. A sacrifice to Brahman, indeed, is the laying (of the
sacrificial fires) of the ancients. Therefore let the sacrificer,
having laid these fires, meditate on the self. Thus, verily, does
the sacrifice become complete and flawless. Who is he that is
to be meditated upon? He who is called life. Of him there is
this story.

pūrvasām: of the ancients or formerly described. The performance
of the sacrifices described previously in the Maitrayāṣa Brāhmaṇa
is to lead up in the end to the knowledge of Brahman.

According to Rāmatīrtha,1 the purpose of the Upaniṣad is to
show that ceremonial works insofar as they contribute to produce
the knowledge of the Supreme Self are themselves indirect causes of
the highest end of man: sarvesāṁ karmayām pararāma-vaśām-
janapakārakatvena parama-puruṣārtha-hetulvāṁ darśayit-vām śrutī:
pravārtte.

khalu verily. niścitam vai prasiddham.

2 bhadratho vai nāma rājā virāye putrāh nidākāpayittvedam:
asāsvatam manyamānah śarīram vaiśāgyam upeṭoranyam vijša-
gāma sa tatra paramāṁ taiṣa asthāyādityam utāksamānaṁ urākva-
bahus tishahi, ante sahasraya munir antikam ājagāmāgrīr itā
dhīmakas tejasā nirdakann śvāmaid bhagavāṁ śakṣāyaṁ,
uittusithothisha varāṁ vṛñśtvi rājānam abhavit, sa tasmai
namaskṛtvācā, bhagavän, nāhām ātmaiv itāṁ tātāraiv śuśrūno vāyam,
sa tvam na brūhiṁ; etad vṛttaṁ purastiād duḥkṣak-
yam etal-ḥaṁnam aikṣvākānyān kāmān ṭorīṣte śākṣāyaṁ,
śirasāya caraṇāv abhinirmāṇo rājanāṁ gāḻākām jāgaṁ.

2 Verily, a king, Bhadratha by name, after having estab-
lished his son in the kingdom, reflecting that this body is
non-eternal, reaching the state of non-attachment (to the
things of the world) went into the forest. There, performing
extreme austerity, he stands, with uplifted arms, gazing at
the sun. At the end of a thousand (days) there came into the

1 Unless otherwise stated, all references are from Rāmatīrtha

cc
presence of the ascetic, like a fire without smoke, burning as it were with glow, the revered Sākāyanya, the knower of the self. He said unto the king 'Arise, arise, choose a boon.' He did his obeisance and said, 'O Revered One, I know not the self. We have heard that you know its nature. So tell it unto us.' Sākāyanya replied, 'Such things used to occur formerly. Very difficult (to answer) is this question. O Aiksvāka, choose other desires.' The king, touching his (Sākāyanya's) feet with his head recited this utterance.

sahasrasya' a thousand, at the end of a thousand years, sahasrasan-vatsarrānte. V. sahasrāhasya, a thousand days.
vairāgya non-attachment rāga-mūrti.
tattvamī ātmatalavasya vettā the knower of the nature of the self
duśśakyaṁ: duśsadham vaktum śrotum ca durlabhām etat
aiksvāka śātvāku-kulodhāvā

3 bhagavann asthi-carmā-snāyu-mañā-māmsa-sūkra-sūnita
dleśmā-sru-duṣṭakā-vin-mūtra-vāla-śptā-kapha-samghate āyurgha
unisare samāhin sarire hvin kāmopabhogah? kāna-krodha-lohā-
moha-bhaya-vusādersyeslavvyogānāśa-samprayaoga-kṣut-śipāṣī-
tarā mṛtyu-roe-saṣādyāvī abhīhate asmin sarire hvin kāmo-
pabhogah?

3 O Revered One, in this foul-smelling, unsubstantial body, a conglomerate of bone, skin, muscle, marrow, flesh, semen, blood, mucus, tears, rheum, faeces, urine, wind, bile and phlegm, what is the good of the enjoyment of desires? In this body which is afflicted with desire, anger, covetousness, delusion, fear, despondency, envy, separation from what is desired, union with the undesired, hunger, thirst, old age, death, disease, sorrow and the like, what is the good of the enjoyment of desires?

māsare unsubstantial, kadalistambhavan māsare, anāt-sāra-varyte
kāma desire, desire for what one has not got, aprāptābhūtah
moha delusion, anatthevtha-buddha

Such descriptions of the human being occur in Buddhist literature and are intended to create disgust for the human existence.

Cp Manu VI. 62

'On their separation from those whom they love and their union with those whom they hate, on their strength overpowered by old age and their bodies racked with disease.'

4 sarvam cēdam kṣayāṇu paśyāno yathemē daṁṣa-ma-
śakādayas-irna-vanaspalayodbhiha-pradhvamsīnāh, añha kam
etair va pare'nye mahā-dhāmir-dharāś cakra-vartanāh kecit, suḍ-

yumna-bhūra-dyumna-nendradyumna-kuvalayāśva-yauvanāśva-vadhry

aśvāsapaṭaḥ śasabindur haricandā oṁbarisa-nānakū-saryāti-
yāyāyanaranyokṣenādayah, ati marutta-bharata-prabhrthe

rājānāh, malaḥ bandhu-vargasya mahatim śrīyam tyaktva smāl

lokād annūm lokam prayātā tu, ati kim etair va pare'nye gand-

harvāsura - yaksā - rāksasā - bhūta - gana - pīṣācara - grahādīnām

nīrodham pāśyānah, ati kim etair va vyānām sūsānam mahārnam-

vānān śikharnān prāpatahnd inhrvāsyā pracitaḥs vraṣtanam

vātarassānam nimēcharu pithuyāḥ sthānād apasaranam sūrā-

nām ity etad-vadhamsūn samsāre hin kāmo-pabhogaḥ, yar

evāstasyaśakrā śacīvaranam arṣāta ity udāhityu arhasi,

andhodapānasi bheka vāhamsūn samsāre bhagavān tvam

no gatī tvam no gatī

And we see that all this is perishing, as these gnats, mosquitoes and the like, the grass and the trees that grow and decay But, indeed, what of these? There are others, superior, great warriors, some world-rulers, Sudyumna, Bhūri-

dyumna, Indradyumna, Kuvalayāśva, Yauvanāśva, Vadh-
yāśva, Aśvapatī, Śaśābandu, Hariśandra, Ambarīsa, Ananakta,

Saryāti, Yāyāti, Anaranya, Uksasena, and the rest, Kings, too, such as Marutta, Bharata and others, with their whole families looking on, they renounced great wealth and went forth from this world into that But, indeed, what of these? There are others, superior. We see the destruction of Gandharvas (fairies), Asuras (demons), Yaksas (sprites), Rāksasas (ogres), BHūtas (ghosts), Ganas, Pīṣācas (goblins), snakes, vampires, and the like. But, indeed, what of these? Among other things, there is the drying up of great oceans, the falling away of mountain peaks, the deviation of the fixed pole-star, the cutting of the wind-ropes (that hold the stars in their places), the submergence of the earth, the departure of the gods from their station. In such a world as this, what is the good of enjoyment of desires? For he who has fed on them is seen to return (to this world) repeatedly. Be pleased, therefore, to deliver me. In this world (cycle of existence) I am like a frog in a waterless well Revered Sir, you are our way (of deliverance), you are our way.

Everything in the world is transient It rises and grows, decays and dies, nabhūta-pradhvanāṁ mahātŚrī Vaḥanavantānāḥ Cp Henry Vaughan. Suddenly do the high things of this world come to an end, and their delectable things pass away, for when they seem to be in their flower and full
strength, they perish to astonishment And sure the rune of the most goodly places seems to tell, that the dissolution of the whole is not far off 'Mount of Olives' (1652)

After Ambarîṣa, name of Nahusa is given in some texts Anānata is the name of a Rṣi in RV IX 3

mrodham  destruction, another reading, mrodhanam
CHAPTER II

SĀKĀYANYA’S TEACHING CONCERNING THE SELF

1. atha bhagavān śākāyanyah suprīto’braud rājānam, mahārāja brhadratheksvāku-vamśa-dhvaṇā śīghram ātmajyāh kṛtā-kṛtyās tvam marumāṁneti viśruto’sīt, ayam vā va khalv ātmā te, yah katamo bhagavā uts, tam hovāceti.

Then, the revered Sākāyanya, well pleased, said to the king ‘Great King Brhadratha, banner of the race of Iksvāku, speedily will you who are renowned as Marut (the wind) attain your purpose and become a knower of the self. This, indeed, is thy self.’

‘Which, O Revered One,’ said the King

Then he said to him

dhendnya mano buddhi prānānām madhye kim anyatamah kim vā tad vilaksane anya iti praśnārthah, latra samghatavilaksana voāntieti gurur utsaram pratiyajne

The question is raised whether the self is different from the body, the senses, mind, understanding and life and the answer is given that the self is different from the composite of all these

The teaching concerning the self continues till VI 2b

2. atha ya esa uucchāśvāviśtambhanenordhvam utkraṇto vyayamānānu vyayamānas tanah ātmāya ity āha bhagavān mattrih, uty evam hy āha, atha ya esa samprasādō’smāc charitrā samvitthāya param jyoitr upasampadya svena rūpenānhims-padyata ity esa ātmāya hovācatat amrtam, abhayam, etad brahmneti

2 Now he who, without stopping the respiration, goes upwards, moving about yet unmoving, dispels darkness, he is the self. Thus said the revered Maitrī. For thus has it been said, ‘Now that serene one, who, rising up out of this body, reaches the highest light and appears with his own form, he is the self,’ said he, ‘that is the immortal, the fearless. That is Brahman.’

See C U VIII 3 4

moving about, yet unmoving while he experiences the changes of the mind caused by impressions, he is in reality unaffected by them all

mattrī mattrī aṭayam ṣur mattrī mattrīyāh
He is the proclaimer of this śākhā, etat-śakhā-praṇakātā.
The Principal Upanisads

The conversation between Vālikhilyas and Praja-patih continues till the end of IV 6

3. Now, indeed, O King, this is the brahma knowledge, even the knowledge contained in all the Upanisads as declared to us by the revered Maitri. I will narrate it to you. Now we hear that Vālikhilyas were free from evil, of resplendent glory and vigorous chastity. Now they said to Krahu Praja-patih, ‘O Revered One, this body is like a cart without intelligence. To what supersensuous being belongs such power by which such a sort of thing has been made intelligent, or in other words, who is its mover? What you know, O Revered One, tell us that.’ Then he said to them:

The Principal Upanisads
tranquil, breathless, mindless, endless, undecaying, steadfast, eternal, unborn, independent. He abides in his own greatness. By him this body is set up as possessing intelligence or in other words, this one, verily, is its driver. Then they said, 'How, Revered sir, by this kind of desireless being is this sort of thing set up as possessing intelligence, or in other words, how is this one its mover?' Then he said to them

uparisthah: standing aloof, sarvasya praṇācasayopari nispraṇāca
svarūpāvasthitah
ārđha-retasah may be taken as vocative also 'He who, O men of vigorous chastity, is described in the Sruti as dwelling amidst worldly objects and yet placed above them all.' This is more satisfactory
śāntah tranquil, nirukhārah kūtasihah
nirātmā mindless, āmeti mana ucayate, mano-rahitaḥ, samkalpādhy-avasāyādi-dharma-rahitah
Anubhātu-prakāśa reads aṇiśāṁ (60)
'He abides in his own greatness.' See CU VII 24
ānisthena free from any local habitation or attachment
v amśikena । ।
In Śūnyatā (60)

5 sa vā esa śūksmo'grāhoyodṛṣyāh purusa-samjñō'bbuddhi-
pūrvam ihaivāvartate'mśeneti suptasyeśvābbuddhi-pūrvam utbodhā
evam iti, aha yo ha khalu vāvaitasyāmso'yaṁ yas cañāmātraḥ
pratipūrvasah ksetrajñāḥ; samkalpādhyayasāyādhimānāṅgāh,
praṇā-patīr visvākhyāṁ cetanenedam sārtvam cetanavat pratisāh-
piyam pracoḍayitā vaiśo'bbhayete, te hucar bhagavan, yady
anenedṛṣenāṁsthenairāśvad-viśham idam cetanavat pratisāhpiyam
pracoḍayitā vaiśo'ya katham iti: tān hovācet.

5 Verily, that subtle, ungraspable, invisible one, called the person, dwells here (in the body) with a part (of himself), with previous awareness (volition) even as the man who is fast asleep awakes of his own awareness (volition). Now, assuredly that part of him, which is entirely intelligent in every person is the spirit (knower of the body) which has the marks of conception, determination and self-love, Praṇā-patī called Viśva. By him as intelligence is his body set up as possessed of intelligence, or in other words this very one is its mover. Then they said, 'Revered sir, if by this kind of desireless being this sort of thing is set up as possessed of intelligence, still, how is this one its mover?' Then he said to them.

buddhi-pūrvam is the reading adopted by Anubhātu-prakāśa 67, 68.
A man if he likes can wake himself from sleep Another reading is

\textit{a-buddhi-pūrvam}, without previous awareness or volition

\textit{kṣetraṇāḥ}; knower of the body, \textit{kṣetram śārīram tad āham asmīṁ jānātiḥ kṣetraṇāḥ}

**PROGRESSIVE DIFFERENTIATION OF \textit{PRAJĀ-PATI} INTO DIFFERENT TYPES OF BEINGS**

6 \textit{prajā-patir} \textit{vā ekō'gre'tis}that, sa nārāṃ atakah, sotmānām
abhidhyātva bahvīḥ \textit{prajā asryata}, tā aśmevāprabuddhā aprānā
tāhāṁ vā \textit{tīsthāmanā} aphaśyat, sa nāramata, so manyaśālasan
pratibodhanāyābhivyantaram utuśāmi, sa vēyur utāmānam krīdā-
hvyantararam prāviśat sa eko nāsakat; sa paścādhatāmānam
vibhayocayate, yah prāno'pānāḥ samāna udāno vyāna iti athēya
yā udīhvaṃ utkrāṇaty esa vā vā sa prāno'ṭha yo'yaṃ ayaṃ sa
āniśrāṇaty esa vā vā so'pāno'ṭha yena vā etā amugrāhāsti ity
esa vā vā sa vyāno'ṭha yo'yaṃ sthanāhaḥ dhāthīr annasyāpēne
prāpayaty amśito vānge'ṃge samānyathy esa vā vā sa samānas
samāṇāḥ uklärāṃ vyānāya rūpam caiteśām antarā prāṣūtr
evdānasyāthā yo'yaṃ pitaśām udgrātī nigraśāḥ vara vā vā sa
udānāḥ, athopāṃśur anātānām abhībhavaly anātāyām upāṃ-
śuṇiccaṣṭaṣār antarā devaśimyām prāśuvat yad ausnyam sa
pruroṣo'ṭha yah pruṣasah so'ṅgur vatsvāräḥ anyatraṣāḥ uktām,
ayam agnir vaśvānaro yo'yaṃ antah-purusā yenedam annam
pacyate yo'da ādīvat, ṣasyaṣa ghoṣo bhavāt iyaṃ etā
karnāv apidhāya śrwoḥ sa yado utkramīṣyaṃ bhavats namam
ghosam śrwoḥ, sa vā sa paścādhatāmānāṃ vibhaya mhih
guḥāyaṃ, mano-mayā hṛcā-śāriro bhā-rūpha sayla-samkalpa
ākāśimeneś sa vā esoṃōd hrdantārād akrīrāḥ maro'nyatārāhān
aśāniḥ atah khaṃtīnāṃ bhītvadātā paścābīh raṃbhir usayān
attī, iti buddhindriyāṃ yānīmīmī evān asya raśnāvah karma-
driyāvī anśa hayā, raitha śāriṃ, mano myānā, prakṛt-
maṇyo'sya ṣtrado'ṇena khaṃtītaḥ parivhramātādaṃ śāriṃ
cārām iva mṛtyavedeṇāṃ śāriṃ cēlandavaṇ pravāṣṭiṣanta
pracodayānta vāso'pyasyāh

6 Verly, in the beginning \textit{prajā-pati} (the lord of creatures) stood alone He had no happiness, being alone Then, meditating on himself, he created numerous offspring He saw them to be like a stone, without understanding, without life, standing like a post He had no happiness Then thought to himself, 'Let me enter within in order to awaken (enlighten) them' He made himself like wind and sought to enter into him Being one, he could not do it He divided himself fivefold and
II 6. Maitrī Upanisad 803

is called prāna, āpāna, samāna, udāna, vyāna (five kinds of breath) That breath which rises upwards that, assuredly, is the prāna (breath) Now that which moves downwards, that, assuredly, is the āpāna (breath) Now that, verily, by which these two are supported, that, assuredly, is the vyāna (breath). Now that which carries unto the āpāna breath gross elements of food and distributes the subtle (elements) in each limb, that, assuredly, is called samāna (breath) It is a higher form of the vyāna (breath) and between them is the production of the udāna (breath) That which brings up or carries down what has been drunk and eaten is the udāna (breath). Now the upāṁśu vessel is over against the antaryāma vessel and the antaryāma vessel is over against the upāṁśu vessel and between these two the god generated heat That heat is the person and the person is the universal fire And thus it is said elsewhere, 'This is the universal fire namely that which is here within a person by means of which the food that is eaten is cooked (digested) Its noise is that which one hears on covering the eyes thus When a man is about to depart this life he does not hear this noise' He, verily, having divided himself fivefold is hidden in a secret place, he who consists of mind, whose body is life, whose form is light, whose conception is truth, whose soul is space Verily, not having attained his purpose, he thought to himself from within the heart here, 'Let me enjoy objects' Thence having pierced these openings (the five apertures of the senses), he enjoys the objects by means of the five reins These reins of his are the organs of perception His horses are the organs of action His chariot is the body. The charioteer is the mind The whip is made of one's character By him thus driven, this body goes round and round like the wheel (driven) by the potter So this body is set up as possessing intelligence or in other words, this very one is its mover.

ekah. with no one to help, asahāyah
agre before creation, carācarasṛṣṭeh pūrvam
āśmeva pāsānavaḥ acetanah
āprabuddhāḥ buddhi-rahitāḥ
upāṁśu and antaryāma are the two (grahas) vessels for holding the soma juice They are placed on either side of the stone used for crushing the soma plant See Tattviriya Samhitā I. 4 2 3. VI. 4 5 6

Thus it is said elsewhere BU V 9, CU III 13 8
guha-yām in a secret place ghati samyogni ghanānandādyatśayam iti guhā buddhiḥ It conceals the excess of knowledge, joy, etc

cc*
bhâ-rûpaḥ whose form is light. bhâ ca-prâkâśo rûpaṁ sarâpun asyeti bhâ-rûpaḥ.
satya-saṁkalpaḥ whose conception is truth satyâḥ saṁkalpaṁ avaśyambhâvnam pûrva-kṛtā-jñāna-karma-samskāra-bhâvam̐ satyâ saṁkalpaḥ
ākâśâtmā whose soul is space, ākâśavâdaḥ asango grâhya ātmâ sarâpun asety ākâśâtmā.
cakram asa mrtvauvânedam, v cakram asa mrta-pana-vedandam.

7 sa vâ esamâtmâh kavayah, sitâśatâh karmaphalair anabhâbhîtâ asya prájâ satiresu caryâ avyaktâvâd samksmyâd
adrâyâvatâd agrâhyâtvān nirmamatvāc cānâvastho'ât karâ karâ tâvâvâsthaḥ, sa vâ esatâuddhâh sthriro'calas calepyovâgro
nâsphrâh p̐reksâkâvâd avasthaḥ svâstha ca, râbhi̊g gunamayena
phâlendrânam antardhâyâvasthitâ ity avasthita iti

7. Verily, thus self, the seers declare, wanders here on earth in every body (from body to body) unaffected, as it seems, by the light or the dark fruits of action. On account of this unmanifestness, subtlety, imperceptibility, ungraspability, freedom from self-sense, (the self) is unabiding and a doer only in seeming, truly is not a doer, he is abiding. Verily, he is pure, steadfast, unwavering, stainless, unagitated, free from desire, remains fixed like a spectator and abiding in his own self. As an enjoyer of righteous work he covers himself with a veil made of qualities, but he remains fixed, yea, he remains fixed.

kavayah seers, medhâvinā
anabhâbhîtaḥ unaffected, asamsprnstah
He is a seer, a witness, not an object seen, avastha traya-rahito
vastha-sâksitvât na h drâyadharma drâstarti uparaipyate.
nâsphrâh free from desire, pari̊purna-paramânanda-rûpatvât sphaṇi-
yâbhâvât.

p̐reksâkâ. spectator, udâśina The impartial looker-on of the drama of which all the world, ourselves included, is the stage.

The suggestion that the self assuming the form of an enjoyer wanders in the world of samsâra is made here evam-udâha evâsram
gunamayena phâne trigungâyeyamârayevarmanenâtmânam mitya-sud-
dhâvatârâpam antardhâya karma-phala-bhoktâ samsârâna bhâsanâno
vartate
THE GREAT SELF AND THE INDIVIDUAL SOUL

1. They (the Vākhlyas) said (to Prajad-pāth Kṛatu), ‘Revered One, if you thus indicate the greatness of this self then there is that other, different one also called self, who, affected by the bright or dark fruits of action, enters a good or an evil womb, so that his course is downward or upward and he wanders about, affected by the pairs (of opposites like pleasure and pain).

2. There is, indeed, another, different, called the elemental self, he who, affected by the bright or the dark fruits of action, enters a good or an evil womb so that his course is downward or upward and he wanders about affected by the pairs (of opposites). And this is its explanation. The five subtle elements are called by the name element. Likewise the five gross elements are called by the name element. Now the combination of these is called the body. Now he, indeed, who is said to be in the body is called the elemental self. Now its immortal self is like a drop of water on the lotus leaf. This (elemental self) verily, is affected by nature’s qualities. Now because of being affected, he gets to bewilderment (becomes confused); because of bewilderment...
he sees not the blessed Lord who dwells in himself, the causer of action. Borne along and defiled by the stream of qualities, unstable, wavering, bewildered, full of desire, distracted, he gets to the state of self-love Thinking, 'I am he,' 'This is mine,' he binds himself with his self like a bird in a snare. So being affected by the fruits of his action, he enters a good or an evil womb so that his course is downward or upward and he wanders about, affected by the pairs of opposites. Which one is this? Then he said to them

The gross body consists of the gross elements, the subtle body of life, senses, mind and the subtle-elements apasyad does not see. See BG VII 13. gunauhkar uhyamānā. this refers to the torrent of gunas by which one is swept along. Cp Plato’s river of sensations, Timaeus 43B and Philo’s river of the objects of sense that swamps and drowns our soul under the flood of the passions until he crosses it. The self is overcome by the gunas and falls into an illusion in which it becomes weak, disordered, sensual and believes in its own separate existence, fettering itself by its own action like a bird in the net.

3 athānyastrāpy uktam, yak kartā so’yan vai bhūtātmā karanash kārayāntānih-purusah atha yathāgnumāyaspindā vābhūtāh kartābhāh hanyamāno nānāvam upātī evam và va khalu asau bhūtātmāntah-purusenābhūtāhāh gunār hanyamāno nānāvam upātī catur-pālam catur-duśavādham catur-asātidhā parnasām bhūta-ganam etad vai nānāsvasya rūpam tām ha và etāmi gunām purusenārdham cakram iva mṛtyuveneti atha yathāyaspinde hanyamāne nāgūr abhidhūiyāt evam nābhīdhūiyāt asau pravaso’bhubhūiyāt ayam bhūtātmopasamśāslāvāt iti

3 And thus it has been said elsewhere. Verily, he who is the doer is the elemental self. he who causes to act by means of the organs is the inner person. Now even as a ball of iron, overcome by fire and beaten by workmen takes many forms, the elemental self overcome by the inner person and beaten by the qualities takes many forms. The mode of that form has a fourfold covering, is fourteenfold, is transformed in eighty-four different ways, is a host of beings, is verily manifold. All these varieties, verily, are impelled by the person even as the wheel by the potter. Now, as when a ball of iron is being beaten, the fire is
not overcome, even so the person is not overcome. The elemental self is overcome because of its attachment (to qualities)

kanyāyatāpya utkam, śarıṇam idaṁ maithunād evodḥūtām, samudāḥvyanṭam utraye’thā mūtradvāreṇa uskrāṇām, asthubhiś cītām, māṃsenauḥṣṭām carṇanāvānaddham uṇ-mūtra-pīta-kapha-mājā-meda-vasāḥhir anyais cāmayair bahubhīḥ pārpiṭinān, kośā vā va vasuvā

4 And thus it has been said elsewhere This body arises from sexual intercourse It is endowed with growth in darkness Then it comes forth through the urinary passage. It is built up with bones, smeared over with flesh, covered with skin, filled with faeces, urine, bile, phlegm, marrow, fat, grease and also with many diseases, like a treasure house full of wealth

Wise people should not identify their true self with the body.

5 And then it has been said elsewhere bewilderment, fear, depression, sleepiness, sloth, heedlessness, old age, grief, hunger, thirst (mental), weakness, anger, unorthodoxy, ignorance, jealousy, cruelty, stupidity, shamelessness, meanness, rashness, unequableness, these are the characteristics of the quality of
darkness. Inner thirst, affection, passion, covetousness, hurting others, lust, hatred, deceit, envy, insatiability, steadfastness, fickleness, distractedness, ambitiousness, acquisitiveness, patronage of friends, family pride, aversion to unpleasant objects and over-attachment to pleasant objects, sourness of utterance and gluttonousness, these are the characteristics of the quality of passion. By these he is filled, by these he is affected, therefore the elemental self attains manifold forms, yea, attains (manifold forms)

sammoha bewilderment, viparyaya
tandri sloth, alasayam
karpanayam weakness (mental), krpanatvam
nastityam unorthodoxy non-belief in the unseen world and indifference to sacred scriptures, amusminke shreyasi nivaye va nastith buddhav vedavy-anadaras ca.
naishkarumiya cruelty, naishthuryam
mrakritvam v nkritvam sathatvam
uddhatatvam rashness, sahasasu nishankatvam.
himsa hurting others, para-pidda
dveshah hatred dvesah
vyagatvam distractedness, vyasamta.
The Upanisad is greatly influenced by Sāmkhya ideas
CHAPTER IV

THE UNION OF THE ELEMENTAL SELF AND THE SUPREME SELF

1. te ha khalu vāvodhva-retaso'tivismitā abhisametyocuḥ, bhagavan, namaste'stv anuśāḍhi, tvam asmākaṁ gaitr anyā na vidyata iti, asya ko vidhār bhūtātmano yenedam hitvātmann eva sāyujyam upeñtit tān hovaciti.

1. They (the Valikhilyas), indeed, of vigorous chastity, exceedingly amazed, approached him and said, 'Revered Sir, salutations to you, instruct us further. You are our way (of deliverance) and there is no other. What is the method (rule) by which this elemental self, after leaving this (elemental body) obtains union with the (true) self?' Then he (Prajā-pati Kratu) said to them

vismitā amazed that the true self, pure and undefiled, should appear to be impure and defiled. mtya-suddhas-adātmā' smatpratyayātmā sann api parokṣa iiva sūddho'py aśuddha iiva akṛyyo'pi sakriya veti vismitā eva santah hitā leaving, vihāya ātman-ātmani, the self, cid-ānanda-sat-sveṣa eva pūrṇātmani sāyujyam union, sayug-bhāvan

2. athānātyātṛāpy uktam, mahānādisūrvamaya iivānīvaṟḷakam asya yat āraṃ, samudraveleva durniivāryam asya mṛtyor āgamanam, sad-asad-ādīnayaih pāśaih paṅgur iiva haddham, bandhanasthaṣaṣṭa va śvāvālantryam, yam avisayasthaṣṭa va bahu-bhāyāvastham, mādīrṇa saṁvitam, pāpnaṃ grhita iiva brāmyamānām, mahoraga-dasta iiva vīṣaya-dastaṃ, mahāndhakāraṃ iiva rāgāndhaṃ, indrayālaṃ iiva māyāmāyam, svāpaṇa iiva mithyā-darsanam, kadāī-garbha vāsāram, nata iiva kṛāna-veṣam, citra-bhātiṣṭ iiva mithyā-manorānām uto athoktaṃ.

śabda-spaṛṣaṭayō hy arthaṁ mṛtye'naḥ tahā vāśṭhitāḥ yesām saktaś tu bhūtātmā na smāṛtaḥ param padam.

2. And this it has been said elsewhere. Like the waves in large rivers there is no turning back of that which has been done previously; like the tide of the ocean, the approach of one's death is hard to keep back. Like a lame man, bound by the fetters made of the fruits of good and evil, like the condition of a man in prison, lacking independence, like the condition of one in the realm of death, beset by many fears, like one intoxicated with liquor, intoxicated with the liquor of
delusion, rushing about like one possessed by an evil spirit, like one bitten by a great serpent, bitten by the objects of sense, like gross darkness, the darkness of passion, like jugglery, consisting of illusion, like a dream, false appearances, like the inside of the banana tree, unsubstantial, like an actor changing dress every moment, like a painted scene, falsely delighting the mind and therefore it has been said, 'Objects of sound, touch and the like are worthless objects for a man,' the elemental self, through attachment to them, does not remember the highest state.

पप्मनाः by an evil spirit, पपाग्रहेन मने man, a mortal, मारणाःधर्मूभुतात्माः

3 ayam vā va khalv asya pratviṇāh bhūtātmano yad vedavyādhamah svadharmasyāṇucaranan, svārāmesv evāmukramanam, svadharmasya vā etad vratam, stambatāke vāpāram, anenardhvabhāg bhavaity anyathāvān ity eṣa svadharmo bhūthito yo vedesu na svadharmātikramenāśrami bhavati, āśramesu evānavasthas tapasvī vetyucyata ityeta dukkhati, nātapakasyātmanaṁ jñāne ādhigamah karma-siddhāṃ vṛtī, evam hy āha
tapasvā prāpyate sattvam, sattvāḥ samprāpyate manah manasah prāpyate hy ātma, yam āptvā na mārata iti

3 This is, indeed, the antidote for the elemental self, acquirement of the knowledge of the Veda and the due performance of one's own duty. Pursuit of the duties of the stage of life to which each one belongs, this is the rule for one's own duty, others are like the branches of a stem. Through it one goes upwards, otherwise downwards. That is one's regular duty which is set forth in the Vedas. Not by transgressing one's regular duty does one belong to the stage of life. If one says that a man does not belong to any of the stages of life for he is (one) who practises austerity, it is not proper. (However) if one does not practise austerity there is no success in the knowledge of the self or in the perfection of works. For thus has it been said. By austerity goodness is obtained and from goodness understanding is reached and from the understanding is the self obtained and he who obtains the self does not return.

veda-vidyādhamah acquirement of the knowledge of the Veda
veda-duṣṭāḥ vṛtyāyā atma-talva-vaśayāyā adhigamah sanyukt-prāpiḥ stamba śākeva 'branches of a stem' īṛnaśākeva, like a bunch of grass

We belong to a particular stage of life or āṭrama by performing
the duties belonging to it and not by assuming its external marks:
kevalam tat-tad-āśrama-luga-dhārana-mātrād āśrami na bhavati.
satya goodness, satya-guna-pradhānam citlām
manah understanding, viveka-ujñānām
ātmā the self, pūrnam tattvam param brahma
We can say prasannacittasyeva mokṣah Upaṇisad Brahmayogm
When one attains self-knowledge, he is freed from samsāra...
prāpya sāksātkṛtya na nivartate punah samsāra-mandale bhūtāntā
bhāvaṅya nivartate mucyata

KNOWLEDGE, AUSTERITY AND MEDITATION

4 asī brahmaṇi brahma-vidyā-nd abravid, brahma-dvāram idam
ityevadā āha, yasy tāpasāpaḥata-pāpma, aum brahmano mahimeta
evastad āha, yah suyukto’jrasraṃ cintayati, tasmād vidvāya
ātmas cintayā kopalabhyate brahma, sa brahmanah āra para
bhavati adhidaiva vyayam devebhyaś ceti, aksayam, aparimtam,
anāmayam, sukhāma asnute ya evam nivāṃ anena trikēna brhamo-
pāste, atha yasya prāprūṅnaḥbhūto’yaṃ rathitaḥ ca tair vaiva
muktas tu ātinam eva sāyūṣyam upaśti

4 ‘Brahma is,’ said one who knew the knowledge of
Brahma ‘This is the door to Brahman,’ said one who had
freed himself from evil by (the practice of) austerity ‘Aum is
the (manifest) greatness of Brahman,’ said one who, completely
absorbed, always meditates (on it) Therefore, by knowledge,
by austerity, by meditation is Brahman apprehended He
becomes one who goes beyond the Brahma (the lower,
Hranyagarbha) and to the state of the supreme divinity above
the gods He obtains happiness, undecaying, unmeasured, free
from sickness, he who knows this and worships Brahman with
this triad (knowledge, austerity and meditation) Then freed
from those things by which he was filled and affected, this
rider of the chariot attains (complete) union with the self

brahma-vidyā, knowledge of Brahman which arises from logical
investigation, pramāṇa-yukti-janyam brahma-jñānam
By austerity, knowledge and meditation, we obtain Brahman
prāhaman tatha brahma-vidyā śravāna-lakṣaṇā tataḥ prāna-
vaika-nisthaleḥ krameṇa sādhana-trayāvan brahmopalāhetaḥ arthah
brahmanah lower Brahma, aparasya hṛanya-garbhaḥkhyasya śabda
brahmanah
rathitaḥ the rider of the chariot, ratham prāpito rathitvam ca prāpita
iti yāval
WORSHIP OF VARIOUS GODS PERMISSIBLE, BUT THEIR REWARDS ARE TEMPORARY

5. te hocur bhagavann abhivaḍyasīty abhivaḍyasīty, mātmam
asmābhur etad yathāvad uktam manasīty, atoītaram praśnam
aniṣṭuḥkī, aguru vāyur ādityah kālo yah praṇo’mmam brahma
rudro viṣṇur ity ekeṣyam abhiṣadyanty ekeṣyam, ūtyah
kātamo yah so’ṃśaṃ brūḥīś, tāḥ hovāceti

5 They said ‘Revered One, you are the teacher, you are the teacher What has been said has been duly fixed in mind by us Now answer a further question Fire, air, sun, time, whatever it is, breath, food, Brahmā, Rudra, Viṣṇu, some meditate upon one, some upon another Tell us which one is the best for us ’ Then he said to them

6. brahmaṇo vā vastā agṛyās tanaṇḍah parasyāmṛtasya śaṇirasya
tasyasya loke pratiṃdātī ha yo yasyaṃśakta ityevam hy āha;
brahma khāṇa vādai vā va sarvam yā vāsyā agṛyā stavaṇās tā
abhūdyāyed arcayen mhnuyāc ca, atas tābhik sahaṛvopary āpāti
lokeṣu caratu, atha kṛṣṇa-ksaya ekatvam eti purusaṣya, purusaṣya

6 These are but the chief forms of the Supreme, the immortal, the bodiless Brahma To whichever one each man is devoted here, in his world he rejoices For it has been said, ‘Verily, this whole world is Brahma’ Verily, these, which are its chief forms one meditates upon, worships and discards For with these one moves higher and higher in the worlds And when all things perish (in universal dissolution), he attains unity of (with) the person, yea, of the person

agṛyā chief, śresthāḥ
tanaṇḍah forms, mūrtayah ‘Verily, this whole world is Brahma,’
CU III. 14 i
kṛṣṇa-ksaye when all things perish kṛṣṇasya sarva-devatāmanah
śatya-lokaḥsthasya hṛvya-garbhasya ksaye avasāne saṁśaṃ-ḥraṃma-
ruṣyah sān purusaṣya pūrṇasya parabrahmana ekatvam sāyuyam eti
gechāt, krama-muktim āpāti

At the end of this world, at the time of universal dissolution, the lord of this world Hṛvya-garbha lapses into the Absolute Brahma Till then individualities are retained by the souls including the world-soul

By the worship of these deities one rises to higher states of being When these forms are resolved he attains to the unity of the Person The different concepts of the Supreme are supports for contemplation Here apparently ends the conversation begun in II 3 between
the Vālkhīyas and Prajā-pāti as derived by tradition from Maitri and narrated by Śākāyanya to King Brhadṛatha. Śākāyanya’s teaching is said to be continued till VI 29, though it evidently is a later addition as undoubtedly chapters VI and VII are, even according to the commentator.
The Conception of Trīmūrti

I. Atha yatheyāṁ kausyāyāni stutih
tvam brahmā tvan ca vai vasmus tvam rudras tvam préjāpatih, tvam agnir varuno vāyuḥ tvam indras tvani niśākarah tvam annas tvam yamas tvam pṛithivī tvam viṣvam tvam atīcyutah,
svārthe svābhāvike'rihe ca bahudhā samsthūnas tvayi
viṣṇeṣvara, namas tadbhyam, viṣvātmā viṣṇu-karma-kṛt
viṣva-bhug viṣvanāyus tvam viṣva-krīḍā-ratī-prābhuh
namah sāntātmane tadbhyam, namo guhyadāmāya ca,
acintyāyāpameyāya anādmādhanāya ca

I. Now then this is Kutsāyana's hymn of praise
Thou art Brahmā and verily thou art Viṣṇu, thou art Rudra and thou Prajā-pāti, thou art Agni, Varuna, Vāyu, thou art Indra and thou art the moon Thou art food, thou art Yama, thou art the earth, thou art all, thou art the Impersonable All things exist in thee in many forms for their own or for their natural ends Lord of the universe, salutations to thee, the self of all, the maker of all, the enjoyer of all, thou art all life and the lord of all pleasure and delight. Salutations to thee, the tranquil self, salutations to thee, the deeply hidden, the incomprehensible, the immeasurable and without beginning and without end

svārthaḥ for their own ends, purusārtho dharmāḥ-catusīya-rūpah
svābhāvahā for their natural ends, prakṛti-kah
viṣvātmā because he is the material cause of the world, visvopādā-nātāt
the tranquil self. Cp. śānta upāsita, śāntah sa prema-bhaktikah Śrīdhara on Bhāgavata Brahmavarkarā Purāna dhyāyante vaṁśavāk śāntāḥ śāntam tam tat parāyanam Brahma Khandā XIX 23 2

2. tanō vā idam agra āśīd ekam, tat para syāt tat tat para
verītam vasamātvam prayāt, etad-rūpam vai rajas, tad rajah khalu
irītām visamātvam prayāt, etad vai sāttvasya rūpam, tat sāttvam
everītam rasah samprāśravat sōmśo'yaṁ yas cetāmāraḥ prakṛti
purūsah ksetrajñāḥ samkalpādhyavasāyābhūmyāna-langah prayā- pātur viṣvēt, asya prāg-uktā elās tanaṇah, atha yo ha khalu
vā vaṣya tāmaśo mśo'sau sa brahma-cārino yo'yaṁ rido'tha yo
ha khalu vā vaṣya rājaso mśo'sau sa brahma-cārino yo'yaṁ
brahma-thāha yo ha khalu vā vaṣya sāltūhō'mśo'sau sa brahma-
cārino yo'yaṁ viṣṇuh, sa vā eṣa ekas trīdhā bhūtu'stadāhākā-
Verily, in the beginning this (world) was darkness alone
That was in the Highest When impelled by the Highest it moves on to differentiation That form, verily, is passion That passion, when impelled, moves on to differentiation That, verily, is the form of goodness That goodness, when impelled, the essence flowed forth. That part is what the intelligence principle in every person is, the knower of the body, which has the marks of conception, determination and self-love, Pragā-pah (the lord of creation) called Viśva. His forms have been previously mentioned. Now then, indeed the part of him which is characterised by darkness, that, 0 students of sacred knowledge, is this Rudra. Now then, indeed, that part of him which is characterised by passion, that, 0 students of sacred knowledge, is this Brahmā. Now then, indeed, that part of him which is characterised by goodness, that, 0 students of sacred knowledge, is this Viṣṇu. Verily, that one becomes threefold. He developed forth eightfold, elevenfold, twelvefold, in unlimited parts. Because he thus developed, he is a (created) being, he moves about, having entered all beings. He became the lord of (created) beings. That is the self within and without, yea, within and without.

The relation of the three forms (mārtu-traya), to the Supreme is here indicated. The three Brahmā, Viṣṇu and Śiva are not to be conceived as independent persons, they are the threefold manifestations of the one Supreme

rasā/s essence, sāras cit-ānanda-prakāśah See T U II 7

cetāmālakah intelligence-principle, which is entirely intelligent, cetā cetā cāsakṣi-cātanyam layā nīyate vabhāsyāla iti cetāmālakah svapakāśa-sāksa-mātreṇānubhāvya iti

ksetraṇa knower of the body kṣetram īśāraṁ āharmādāharmā-bīja-prarloha-bhūmatit tad ā-pāda-tala-maṣṭakam āham iti jānātiḥ kṣetraṇa jīva iti

viśva every one, i.e. every individual. He is not only the sum-total of all existences but is also the principle of the individual being eightfold, etc. The eight forms are the five vital airs, the sun, moon and stars or the last three and the five elements. The eleven are the eleven organs of sense and action and mind. If we make mind and understanding (buddhi), different, we get twelve. It becomes unlimited if we take the endless activities in the various individuals.
CHAPTER VI

INWARD BREATH AND OUTWARD SUN, CORRELATED MANIFESTATIONS OF THE SELF

1. āṭḥāhā vā esa ātmānam bibharti ayam yah prāno yas cāsā ādityo'θha āsavā vā etā asya ḫāntānā antar bhaṣis cāhorātrenaihān vyāvarīte, aṣau vā āṭhya bhaḥr ātmāntārāṁ prāno'ṭo bhaḥr ātmākya gatyāntarātmano'numīyate gatir ity evam hy āḥāṭha yah kacudūdvan apahata-pāpma'ksādhyaḥko'vadāṭa-manāsān-nirṣaḥ āvṛtta-caksuh so antarātmakya gatyā bhaḥr ātmāno'numīyate gatir ity evam ha āḥa, atha ya eso'ntarādītye hiranmayah ṣuṛṣo yah ṣaṣyatīṁāṁ hṛvanyavastāt sa eso'ntare hṛi-ḥuskara evāśrito'ṇnām atih

1 He (the self) bears himself in two ways, as he who is breath and he who is the Sun Therefore, two, verily, are these paths, inward and outward They both turn back in a day and night Yonder sun, verily, is the outer self, the inner self is breath. Hence the course of the inner self is measured (inferred from) by the course of the outer self For thus has it been said, 'Now, whoever is a knower, who has freed (himself) from evil, the overseer of the senses, pure-minded, firmly established in that, locking away (from outward objects) is even he (the self) Likewise, the course of the outer self is measured by the course of the inner self For thus has it been said, 'Now that golden person who is within the Sun, who looks on this earth from his golden place is even he who has entered into the lotus of the heart and eats food'

The sixth and seventh chapters are treated as supplementary. The main purpose of the Upāmsad is to affirm that there is one Supreme Self to be known and the various forms of Brahmā, Viṣṇu and Śiva are only aspects or manifestations of that Supreme Self In these chapters we find references to various modes of worship and means by which spiritual knowledge can be gained. See RV X 90 2

aśādhyakṣaḥ : overseer of the senses and not subject to them māryādhyaksas tesu svatantro nendriya-paravāṣaṁ ti avadāṭa-manāḥ : pure-minded, nirmala-cittān

2 atha ya eso'ntare hṛi-ḥuskara evāśrito'ṇnam atih sa eso'gniṛ āṃ śrītaḥ saurah kālākhyo'ṛśyak saruabhidāṁ annam atih, kah ṭuskaraḥ kīm-mayō vet, ādam vā va tat ṭuskaram yo'yan ākāśo'ṣyemās castro dīṣaṁ castra upaḍiśo dalaśansthā āsan,
Now, he who has entered the lotus of the heart and eats food is the same as that fire of the Sun which enters the sky, called Time the Invisible, who eats all beings as his food. What is the lotus and of what is it made? That lotus, assuredly, is the same as space. The four quarters and the four intermediate quarters are its leaves. These two, breath and the Sun, move near each other. Let him reverence them with the syllable aum, with the mystic utterances (bhūḥ, bhuvah, svah) and with the Sāṇṭrī prayer.

Akaśa is described as the lotus flower whose petals are the four quarters and the four intermediate quarters or the cardinal points. Time who eats all beings as his food, prāṇātmya kalanat kālākhyah sarva-bhūlum samharaṁ arvāg near, adāre sanmhitau.

THE MYSTIC AUM

3 duo vāva brahmaṇo rūpe mūrtāṁ cāmūrtāṁ ca, atha yan mūrtam tad asatyam, yad amūrtam tat satyam tad brahma, taj jyotih, yaj jyotih sa ādityah, sa vā esa aum ity etad ātmābhavat, sa tredhāmānam vyākurti, aum iti, tiro mātrā, etābhī sarvam idam otam ātman caivaśmi, evam hy āhastad va āditya aum ity evam dhyāyata ātmānam yujyītaṁ.

3 There are, assuredly, two forms of Brahman, the formed and the formless. Now that which is formed is unreal, that which is the formless is the real, that is the Brahman, that is the light. That which is the light is the Sun. Verily, that came to have aum as its self. He divided himself threefold (for aum consists of three letters (a, u, m)). By means of these all this (world) is woven, warp and woof, across him. For thus has it been said, ‘One should meditate on the Sun as aum and get united to it’.

The formed is the effect and the formless is the cause
sātyam the real, paramārtha-sātyam, sarvādhiṣṭhānam
mātrāḥ parts, avayavāḥ

4 athānyatṛtpy uktam, atha khalu ya udgīthah sa pranavayah pranavāḥ sa udgīthah iti, asau vā āditya udgīthah esa pranavā iti. evam hy āhodgītham pranavākhyam pranetāram bhā-rūpam
4 And then it has been said elsewhere, 'Now then the udgītha is the pranava and the pranava is the udgītha. And so verily the udgītha is the yonder Sun and he is pranava. For thus it is said, the udgītha called pranava, the leader (in the performance of sacrificial rites), whose form is radiance, sleepless, ageless, deathless, three-footed, three-lettered, also to be known as fivefold, hidden in the secret place (of the heart).'

And it is also said, 'The three-footed Brahman has its root above. Its branches are space, wind, fire, water, earth and the like. This Brahman has the name of the “lone fig tree” and of it that is the radiance which is called the Sun and the radiance too of the syllable aum. Therefore, one should continuously worship it with the syllable aum. For thus it is said, “This syllable, indeed, is holy, this syllable, indeed, is supreme. By knowing that syllable, indeed, whatever one desires (becomes) his”'

See C U 1 5 r, R V X 90 3-4, Katha VI 1, 11 16

pranetāram leader (of rites), prakṛṣṭena tat-tat-karmanām pravar-tayānām

5 athāṅyatārya uktam, svanavaṭya esāsyah tathāḥ yā aum ity stri-śun-napumsaheti āṅgavati, esā.thāgnir vāyur āditya tī bhās-vaṭi, esā ātha brahma ruḍro vismūr ity ādhipati vaśī, esā the gārhapatiyo daksināgnir āhavaṇīyā tī mukhavaṇi, esā the rg yajas-śāmeku vijnānavaṇi, esā bhūr bhūvah svart itā lokavaṇi, esā the bhūtam bhavyam bhavasyad itā kālavaṇi, esā the prāno’gniḥ sūrya itā prātāpavaṇi, esā thevānam āpasa candramā ity āpīyavanavi, esā the buddhr mano’hamkārā itī celanaṇavi, esā the prāno’pāno vyāna itī prānavaṇi, esety ata aum ity uktenaitah ārṣatūla arclā arpitā bhavanti evam hy āhato vai satyakāma paraṇā ca brahma yad aum ity etad aksaram iti

5 And then it has been said elsewhere, 'This aum is the sound form of this (the self). Feminine, masculine and neuter (this) is the sex form. Fire, wind and sun, this is his light form.
Brahmā, Rudra and Viṣṇu, this is his lordship form. The Gārhapatya, the Dakṣināgni and the Ākāvaniya sacrificial fires—this is his mouth-form. Rg, Yajus and Sāman (Vedas) this is his knowledge-form. Earth, atmosphere and sky, this is his world-form. Past, present and future, this is his time-form. Breath, fire and Sun, this is his heat-form. Food, water and moon, this is his growth form. Understanding, mind and self-sense, this is his thought-form. The prāṇa breath, the apāna breath and the vyāna breath, this is his breath form. Therefore, by the utterance of the syllable aum all these (forms) are praised, worshipped and ascribed. For thus it is said, ‘This syllable aum, verily, is the higher and the lower Brahman.’

stanavati sound-form śabdavati.

THE EXPLANATION OF THE THREE WORLDS

6 Now (in the beginning) this (world) was, verily, unuttered When he, the Real, the lord of creation, performed austerity, he uttered (the words) bhūk, bhuvah, svah. This, indeed, is Prajā-pati’s very gross form, this world-form. Its head is the sky, the navel is the atmosphere, the feet are the earth, the eye is the sun, for a person’s great maternal world depends on the eye, for with the eye he measures all things Verily, the eye is the real for stationed in the eye a person moves about among all objects Therefore one should reverence bhūk, bhuvah, svah, for this Prajā-pati, the self of all, the eye of all, becomes reverence, as it were For thus has it been said, ‘Verily this is the all-supporting form of Prajā-pati, for in it all this (world) is hidden, and it is hidden in this whole (world). Therefore, this is what one should reverence.’
taking up into itself Pāvana is so named because of its purifying Āpas is so named because of its causing to grow. For thus has it been said, Assuredly the self of one’s self is called the leader, immortal, perceiver, thinker, the goer, the evacuator, the delighter, the doer, the speaker, the taster, the smellr, the seer and the hearer and he touches He, the all-pervader has entered the body For thus has it been said, Now where knowledge is of a dual nature (implying a subject which knows and an object which is known), there, indeed, one hears, sees, smells, tastes and also touches, the self knows everything Where knowledge, being devoid of effort, cause or action, unspeakable, incomparable, indescribable, what is that? It is impossible to say.

pravaramiya v. pracaraniya
ātmā-kāmāḥ desirous of self, ātmava kāmāḥ yasya saḥ
brahma-vādānāḥ expounders of Brahma-knowledge brahma-
vadana-sīlā vedārthavidāh
bhājayaś ca causes to dry up. Rudra is the destroyer of the world, yogat samharati
Creatures go into him and come out of him. They go into him in sound sleep and in intervals between successive creations and come out of him in waking and in creation

For the distinction between dual and non-dual knowledge see B U II 4 14 The self is present in all knowledge but it is not itself an object of knowledge

The gāyatrī prayer has come down from the period of the R V. and expresses man’s aspiration to know more and more Cp Nicolas of Cusa ‘To be able to know ever more and more without end, this is our likeness to the eternal wisdom Man always desires to know better what he knows, and to love more what he loves, and the whole world is not sufficient for him, because it does not satisfy his craving for knowledge’

8 esa hi khalu ātmesānah śambhur bhavo rudrah prajā-patir
uśva-srka hṛnya-garbhar saityam pṛāho hamsah śāstā vismurnārā-yanor’kah sautil dhāti vidhātā samrād indra indur iti, ya esa tapaty agur ugaumā phitah sahasrāksena hiranmayenānena, esa vā pūrṇaśtvayo’vesṭavyah, sarva-bhūtebhūyo’bhayam datvā-ranyam gato'liha bahihkritvendriyārthān svāc charirād upalabheta

viśvanāpaḥ harinam jātavedasam parāyanam jyotir ekam
lakṣantam,
sahasra-ṛasimh śatadāḥ varlamānah prānaḥ praṇānam uday-{
}
aty esa sūryah.
8 This self, verily, is the lord, the beneficent, the real, the terrible, the lord of creation, the creator of all, the golden germ, truth, life, spirit, the ordainer, the pervader, Nārāyana, the shunning, vivifier, the upholder, the maker, sovereign, Indra, the moon. He it is who gives forth heat, concealed by the thousand-eyed golden egg as one fire by another. Him, verily, one should desire to know. He should be sought after. Having given fearlessness to all creatures, having gone to the forest, then having put aside objects of sense, let a man comprehend the self from out of his own body. He who has all forms, the golden one, who is all-knowing, the final goal, the only light, who gives heat, the thousand-rayed, abiding in a hundred places, the life of creatures, the yonder sun rises.

Rāmatirtha makes out that the Supreme associated with the three gunas is described here rudrántah tamah-pradhāna-māyopādhiḥḥ, hamsānto rajas-pradhāna-māyopādhiḥḥ śāstā viṣṇur nārāyana ut suddha-satīva-pradhāna-māyopādhiḥḥ. The one appears as threefold on account of the three functions samhāra-srṣi-sthitih. phalstaḥ concealed, ācchanno bhavati ācchādītah hraunmayena golden, brilliant, tejomayena aranyam forest, a solitary place which soothes the mind viṣṇam deśam manah-prāśāda-karaṃ hārnam golden, also interpreted as the seizer of all harats sarvesāṃ prānnīm āyūms bhaumān vā rāsan itīs hārinah jāta-vedasah all-knowing jātim jātam vēti. See also VII 7, Praśna I 8

EATING OF FOOD A SACRIFICIAL ACT

9 tasmād vā esa ubhāyatmaṇvam-vid utm any eva yagātīṃ dhvāṇam pravyogastham mano vidvadhīh-śtuśam, manah-pūtīṃ uccchistopāhatam ity anena ita pāvayet, mantram pāthit, uccchistocchistopahatam yac ca pāpena datam mṛta-sūtaḥd vā vasoh paurāṇā vagh savitūs ca rāsmayah puṇantu annam mana diskṛtaḥ ca yad avyat, adbhūḥ pūrasūdāyā prādhādāt, prāṇīyā svāhāpāṇīyā svāhā vyānāya svāhā sāvānāya svāhodānāya svāhats paṅcabhūtr abhyjagoh, aṭhāvāśrīlaṃ yata-vāg asnāty atodābhir bhūya evoparastāt ārddadhūṭi acānto bhūtvātmetyānāḥ prāṇo'gur viśva-sūri ca dvābhāyām atmvān abhādhyāyē, prāno'gurī paramātmā vā paṅca-vyuhān samāsṛtah, sa prālīḥ prīndhih visuvaṃ viśva-bhūt, viśva-sī varaśānaro'śi viśuvān tvayā dhāryate jāyanām, visān tu tvām āhutayaś ca sarvāh
Therefore, verily, he who knows that this has both these (breath and the sun) as his self, meditates only on his self, sacrifices only to his self, such meditation, the mind absorbed in such practice, is praised by the wise. One should purify the impurity of his mind with the verse 'What has been defiled by the leavings.' He reads the verse. Leavings or what has been defiled by leavings and what has been given by a sinner or (what is rendered impure) by a still birth, may the purifying power of Vasu, Agnu and of Sāvitrī's rays purify my food and any other that may be evil. First (before taking his food), he swathes (his breath) with water. Hail to the prāna breath, hail to the apāna breath, hail to the vyāna breath, hail to the samāna breath, hail to the udāna breath. With these five invocations, he offers the oblation. Then he eats the remainder, with restrained voice (in silence). Then, afterwards he again swathes with water. So, having sipped (the water), having made the sacrifice to the self, he should meditate on the self with the two (formulas) 'As breath and fire,' 'Thou art all.' 'As breath and fire, the highest self has entered in with the five airs. May he when pleased himself, please all, the enjoyer of all.' Thou art all, thou art the Vaisvānara (fire). All that is born is supported by thee. Let all oblations enter into thee. There creatures live where thou, the all-immortal art. So he who eats according to this rule comes not again into the condition of food.

In this passage the taking of food is represented as a sacrifice offered by the self to the self dhma-yajfia-riipani bhojanam. The formal rinsing of the mouth at the beginning and the end of meals is described here. See CU V 2 pápena by a sinner, pápāmanā, pāttena yata-vāk with restrained voice, naunik visva-bhuk the enjoyer of all, visvan bhunakti, pálayati visvāṃtah all-immortal, visvan amṛtyasati jīvayasīt viśvāṃtah comes not again into the condition of food. He does not become food for others, he is not reborn.

**PURUSA AND PRAKRTI**

Io athāparam veditavyam, uttaro viñño'sāma-yajñasya yathānnam annādaś ceti, asyopavyākhyānam, prūṣasā cetā pradhānāntahstah, sa eva bhūktā prākṛtam annam bhunkta iti,
tasyāyam bhūtātmā hy annam asya kartā pradhānah, tasmāt
tri-guṇam bhoyam bhoktā pūruṣo’ntahstah, atra ārṣtaṁ nāma
pratyayam, yasmāt biṣya-samādhaṇaḥ hi paśavas tasmād biṣam
bhoyam anena va praṇāsya bhoyatvam vyākhyātam, tasmād,
bhoktā pūruṣo bhoyā prakṛitis tātāhi bhunktā iti, prākṛtam annam
trīguna-bhedo-parnamātvān mahādāyam visēsāntam āsaṁ,
anena va caturduṣa-avāhasya mārgasya vyākhyā kṛtā bhavak,
sukha-duḥkha-moha-samjñijam hi anna-bkūtam iti, annam
bhujyam bhoktā puruso’ntaMhah, atra drsēm anam
vyaktatam, bhavatvam vyākhyātām, tad prākṛtam anam
bhujyam bhoktā prakaRtībhavatvān mahādāyam visēsāntam āsaṁ,
anena va samā-hūpa-parṇāsya mārgasya vyākhyā kṛtā bhavak,
sukha-duḥkha-moha-samjñijam hi anna-bkūtam iti, annam
bhujyam bhoktā prakaRtībhavatvān mahādāyam visēsāntam āsaṁ,
anena va ca tatha vyaktām anam annatvam bhavatvam
bhavatvam vyākhyātām, tad prākṛtam anam
bhujyam bhoktā prakaRtībhavatvān mahādāyam visēsāntam āsaṁ,
anena va ca tatha vyaktām anam annatvam bhavatvam
bhavatvam vyākhyātām, tad prākṛtam anam
bhujyam bhoktā prakaRtībhavatvān mahādāyam visēsāntam āsaṁ,
anena va ca tatha vyaktām anam annatvam bhavatvam
bhavatvam vyākhyātām, tad prākṛtam anam
bhujyam bhoktā prakaRtībhavatvān mahādāyam visēsāntam āsaṁ,
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bhavatvam vyākhyātām, tad prākṛtam anam
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bhavatvam vyākhyātām, tad prākṛtam anam
bhujyam bhoktā prakaRtībhavatvān mahādāyam visēsāntam āsaṁ,
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bhavatvam vyākhyātām, tad prākṛtam anam
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bhavatvam vyākhyātām, tad prākṛtam anam
bhujyam bhoktā prakaRtībhavatvān mahādāyam visēsāntam āsaṁ,
anena va ca tatha vyaktām anam annatvam bhavatvam
bhavatvam vyākhyātām, tad prākṛtam anam
bhujyam bhoktā prakaRtībhavatvān mahādāyam visēsāntam āsaṁ,
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bhavatvam vyākhyātām, tad prākṛtam anam
bhujyam bhoktā prakaRtībhavatvān mahādāyam visēsāntam āsaṁ,
anena va ca tatha vyaktām anam annatvam bhavatvam
bhavatvam vyākhyātām, tad prākṛtam anam
bhujyam bhoktā prakaRtībhavatvān mahādāyam visēsāntam āsaṁ,
youth and old age. There is in them the character of food, on account of transformation. Thus as nature moves to the state of becoming manifest, there arises the perception of it. For the tasting (of the effects of nature) arise intellect and the like, determination, conception and self-love. Then there are the five objects of sense, for the tasting of them. Thus arise all actions of organs and actions of senses. Thus the manifest is food, and the unmanifest is food. The enjoyer of it is without qualities (but) from the fact of his being an enjoyer it is evident that he possesses consciousness. As fire, verily, is the eater of food among the gods and Soma is the food, so he who knows this eats food by fire. The elemental self is called Soma. He who has the unmanifest as his mouth is called Agni because of the saying, ‘The person truly with the unmanifest as his mouth enjoys the three qualities.’ He who knows this is a renouncer, a contemplator, a performer of the self-sacrifice. Even as there is no one to touch sensual women who have entered into an empty house, so he who does not touch objects of sense that enter into him is a renouncer, a contemplator, a performer of the self-sacrifice.

**FOOD AS THE FORM OF SELF**

I. This, verily, is the highest form of self, namely, food, for truly this life consists of food. If one does not eat, he becomes a non-thinker, a non-hearer, a non-toucher, a non-seer, a

\[\text{food as the form of self}\]
The Principal Upaniṣads

V. 13.

non-speaker, a non-smeller, a non-taster, and he lets go his vital breaths. For thus it has been said, ‘If, indeed, one eats, he becomes full of life, he becomes a thinker, he becomes a hearer, he becomes a tocher, he becomes a speaker, he becomes a taster, he becomes a smeller, he becomes a seer.’ For thus has it been said ‘From food, verily, are creatures, whatsoever dwell on earth, are produced, moreover, by food, verily, they live and again into it they finally pass.’

See C U VII 9 1, T U II 2

12 athānyatraśpy uktam, sarvāṁ ha vā imāṁ bhūtāṁ ahaḥ prāpatanty annam abhīṣṭhyaṃ samānāṁ, sūryo raśmiḥṝḥ ādādāṁ annam tenāsam tapaty annenābhīṣṭhāḥ paccantiṁ prāṇāṁ, agnir vā annenaḻ vjalaty annakāmenēdāṁ prakalpiṁ brahmanāḥ, ato’nnam āśrayo upāśītetye vac ky aha annād bhūtām jāyante, jātāṁ annena vardhane adyatē’tth ca bhūtāṁ, tasmād annam iad ucayate

12 And thus it has been said elsewhere Verily all creatures here run about day after day, desiring to get food. The sun takes food to himself by his rays and thereby he gives forth heat. When supplied with food living beings here digest Fire, verily, blazes up by food. This world was fashioned by Brahma with a desire for food. Therefore, let a man reverence food as the self. For thus has it been said. From food creatures are born, by food they grow when born, because it is eaten by and eats creatures, it is called food.

V. annenābhīṣṭhāḥ
See T U II 2, B S IV 1 4 5
abhīṣṭhyaṃ supplied, samkīrnāḥ sangarpitāḥ

13 athānyatraśpy uktam viśva-bhrāvaḥ nāmāṁ tanāṁ bhagavato viṣṇor yaṁ idam annam, prāṇo vā annasya raśo manāḥ prāṇasya viṣṇuṁ manasa, ānandam viṣṇuṁ syeti, annavāṁ, prāṇavāṁ, manasvāṁ, viṣṇuṇavāṁ, ānandavāṁ ca bhuhati yo havam veda, yāvanītha vā bhūtāṁ annam adanty tuvatsvan-tastho’nnam atta yo havam veda annam eva vyāramannaḥ annam samvananam smear annam paśuṁām prāṇo’nnaṁ yesṭham, annam bhūsak smear

13 Now it has elsewhere been said That born of the blessed Viṣṇu which is called the all-supporting, that, verily, is this food. Life, verily, is the essence of food, mind of life, understanding of mind, (spiritual) bliss of understanding. He who
VI. 14  

Maitri Upamsad  

827  

knows this becomes possessed of food, life, mind, understanding and bliss. Whatever creatures here (on earth) eat food, abiding in them does he, who knows thus, eat food. Food, indeed, prevents decay, food is worshipful, it is said. Food is the life of animals, food is the eldest-born, food is the physician, it is said.

samvanitam worshipful, sambhajanīyam.  
yestham śrathamajam, eldest born, first born

IMPORTANCE OF TIME  

I4 and thus it has been said elsewhere. Food, verily is the source of this whole (world), and time of food, and the Sun is the source of time. The form of it (time) is the year, which is composed of moments (twinklings) and other measures of time, and which consists of twelve months. Of it one half (when the Sun moves northward, belongs to Agni, the (other) half (when the sun moves southward) belongs to Varuna. The course from the asterism Magha (the sickle) to half of Śravistha (the drum) belongs to Agni. In its northward course from Sarpa (the serpent) to half of Śravistha belongs to the moon. Among these each month of the self (named as the year) includes nine quarters according to the corresponding course (of the Sun through the asterism) Because of its subtilty (imperceptibility of senses) this (course of the Sun) is the proof for only in this way is time proved (to exist) Without proof there is no apprehension of the thing to be proved. However the thing to be proved may become proved from the fact of its containing parts and for the sake of making itself known. For this it has been.
said, As many parts of time as there are, through this the yonder (sun) moves. He who worships time as Brahmā from him time moves away very far. For this has it been said, ‘From time all beings flow, from time they advance to growth; in time they obtain rest (they disappear) Time is formed and formless too.’

Half the year is utharayana, belongs to Agnu, avṣnya-pradhānataḥ, and the other half daksinayana belongs to Varuna, jala-pradhānataḥ. The two periods are predominantly warm and moist respectively.

sārpaṁḥ the asterism of Āśleṣā, sacred to the serpents, sarpa-devaḥ āṁ āśleṣā-nakṣatram.

suhiltya: indriyāgocaratvāḥ.

samābhodhanārtham: for making itself known, samyag-bodhanārtham avadāhravārtham

15. Ṛc ce vāva brahmaṇa rupa kālaḥ cākālaḥ cāthya yah śrāg ādityaḥ so’kālo’kalo’tha ya ādityad yah sa kālaḥ, sakalāḥ, sakalasya vā etad rīpaṃ yat sāvatsaraḥ, sāvatsaraḥ kālo evamāḥ prajāḥ prajāyante, sāvatsaraṇaḥ vai jātā vā vardhante, sāvatsaraḥ pratyastani yanti, tasmāt sāvatsaro vai prajā-patiḥ kālo’nuṁ brahma-nidām ātēt cēte ca caṁ ky āha kālaḥ pacati bhūtāni sarvaśy eva mahātmāni, yastrīn tu pacyate kālo yas tamo veda sa vedavit.

15. There are, verily, two forms of Brahman, time and the timeless. That which is prior to the sun is the timeless, without parts. But that which begins with (has a beginning from) the Sun is time, which has parts. Verily, the form of that which has parts is the year. From the year, verily, are these creatures produced. By the year, verily, after having been produced they grow. In the year they disappear. Therefore, the year, verily, is Praja-pati, is time, is food, is the abode of Brahman, is the self. For thus it has been said ‘Time cooks (ripens) all things, indeed, in the great self. He who knows in what time is cooked, he is the knower of the Veda.’

The Sun is the self of time as he is its ordainer, kāla-nilārtasaḥ ca ādityaḥ kālātmakakṛ.

abode of Brahman: brahmaḥ śrām ālambrānam brahma-dṛṣṭi-yaṁ pratiṣṭhām.

pacati: cooks, jarayati

pacyate: is cooked, is dissolved, liyate

The temporal process and the Sun go together. What is prior to the Sun is non-temporal.

Time is exalted as the highest principle, as the source of all that is
There is a distinction between time which has parts, which is later than the Sun and the stars and the non-time which is without parts and is earlier, between time which cooks or matures all beings and that in which time is cooked or matured.

16 This embodied (incarnate) time is the great ocean of creatures. In it abides he who is called Savitr (the Sun as begetter) from whom, indeed, are begotten the moon, stars, planets, the year and the rest. And from them comes this whole (world) here and whatever of good or evil is seen in this (world) comes from them. Therefore, Brahman is the self of the Sun. Therefore one should reverence the Sun under the name of time. Some say the Sun is Brahman and thus is it said: ‘The offerer (of the sacrifice), the enjoyer (of the sacrifice), the oblation, the hymn, the sacrifice, Visnu, Prajā-patī all this is the lord, the witness who shines in yonder orb.'

See C.U. III 19 i.

Vigrāhavān embodied, mūrtimān
Ocean samudravat āstārah

17. Brahman ha vā idam agra āśīt, ekonaṇṭah, praṅg ananto
dakṣinatoṇḍal, praṇīcy ananta udeṇcy ananta śvardvān ca'vaṃ
caraṇaṇṭah, na ha āsya praṇīcyānti-ātisah kalpane'tha tiryagvān
cordvām vā, avīkṣyata esa paramātmā pariṁnatojō'tarkyo'
cintyā esa ākāśātmā: evaśa kṛṣṇa-kṣaya eko jāgārīti, etasmād
ākāśād eṣa khāl vād iṣṭau cētāmāraḥ bodhayati, ancaiva ceda
dhyāyate asmin ca pratyastam yāti, asyaśād bhāsvaram rūpaṃ
yād anuśāsmā āditye tapati, agho ādīmāke yap jyotiṣa cītra-
taram, udarastho'tha vā yah pacatya annam, ity evam hy āha,
yastuṣo'guṇa yaś cāyaṃ hṛdaye yaś cāsāv āditye sa esa eka ity
ekaśya haikatām esa ya cvān vrddah.
is that Supreme Self, unlimited, unborn, not to be reasoned about, not to be thought of (unthinkable), he whose self is space. At the dissolution of all he alone remains awake. Thus from that space, he awakes this (world) which consists of thought only. By him alone is all this meditated on and in him it is dissolved. He is that luminous form which gives heat in the yonder sun, the wonderful light on the smokeless fire, as also the fire in the stomach which cooks (digests) food. For thus has it been said, 'He who is in the fire, and he who is here in the heart and he who is yonder in the sun—he is one. He who knows this goes to the oneness of the one.'

na kalpante. exists not, na vastutah sahi. anāhyā. The self cannot be imagined because it is not determinate. Whatever is imagined is determined 'yat vastubhyate tat parimān ākāṣātin' whose self is space. See C.U. III 14 2, K U II 14 citra-taram. wonderful, ali-weitrnam.

THE YOGA METHOD

18 tathā tat-prayoga-kalpah prānāyāṃmah pratyāhāro dhyānam
square dharanā tarkah samādhiḥ sadāngā śy ucyate yogah, anena yadā paśyaṇa paśyati rukna-varnam kartāram ūśam ātare sam brahma-yoṣam, tadā udvān punya-pāpe vihāya pare'vyaye sarvam ekā-kāroty, evam hy āhā

yatāh āravatam ādīpam nāśrayanti mrga-dvijāḥ, laḍadā brahma vido doṣā nāśrayantis kadācana

18 This is the rule for achieving this (oneness), control of the breath, withdrawal of the senses, meditation, concentration, contemplative inquiry and absorption, (this is) said to be the sixfold yoga. When, by thus (yoga) he beholds the gold-coloured maker, the lord, the person, the Brahma source, then the sage, shaking off good and evil, makes everything into oneness in the supreme indestructible. For thus has it been said, 'As beasts and birds do not resort to a burning mountain, so sirs do not find shelter in those who know Brahman.'

Yoga is the means by which we control the mind utta-vāṣṭhāro upāyah. See Yoga Sūtra II 29

Withdrawal of the senses from their objects is pratyāhāra inār-vyanām vasyeṣāhyah pratyāharanam pratnvārthanam pratyāharah

Contemplative inquiry or tarka is savikalpaka-samādhi. It may also mean an inquiry whether the mind has become transformed or not into the object of meditation or an investigation into the hu-
dances of concentration caused by the inferior powers acquired by meditation

pasyat beholds By means of yoga we achieve direct perception of the Supreme, saksad anubhavat. See M U III. 1 3

19 athänyatrāpy uktam: yadā vai bahir vidvān mano nyam-
yendryārthān ca prāno nveśayātā mahsankalpās tatās tisthet,
aprānā iha yasmāt saṃbhūlāh prānasamyāhko yivas tasmāt
prāno vai turyākhye dharayet prānam, ity evam hy āha:
acittam cāttamadhyāstham acintyam guhyam uktamam
tatra cittaṁ nidhāyeta tac ca lingam nirāśrayam

19 And thus it has been said elsewhere 'Verily, when a knower has restrained his mind from the external, when his breath has put to rest objects of sense, let him then remain void of conceptions Since the living individual who is named the breathing spirit has arisen here from what is not the breathing spirit, therefore let the breathing spirit merge his breathing spirit in what is called the fourth (condition). For thus has it been said 'That which is non-thought, which stands in the midst of thought, the unthinkable, the hidden, the highest, let a man merge his thought there Then will thus living being be without support (attachment)'
aprānā i from what is not the breathing spirit. Its source is the thinking self, prānād-vāsasa-rahitac odaśtmanah

turya: the fourth, the other three being waking, dream and sleep. See M U. 7.
līnga the subtle body It will not appear in its separate individuality on account of the absence of any conscious object or the subtle body will become void of all objects.

THE VISION OF THE SELF

20 athänyatrāpy uktam, atah parasya dhāranā, tālu-rasanā-
graṇipīdanād vān-mañah-prāna-nirodhanaṁ, brahma tarkena
pasyati, yad ātmanā ātmānam anor anvāyāsanm dyotamānan
manah-kṣayāt pasyati tād ātmānātmānam āsrītvā nrātmā bhavati,
rātmakatvād asamkhyo'yonīs cintyō mokṣa-laksānam ity etat
param rasāyaṇam, ity evam hy āha

citrasya hi prasādaṁ hanti karma śubhāśubham,

prasannātmānam sthitvā sukham avyayam aśūntā iti.

20 And thus it has been said elsewhere 'There is yet a higher concentration than this for him By pressing the tip of the tongue down the palate, by restraining voice, mind and
breath, he sees Brahman through contemplative thought. When, by the suppression of the mind, he sees through self he sees the shining self, more subtle than the subtle, then having the self through the self he becomes selfless. Because of his being selfless he is to be thought of as immeasurable, without origin. Thus is the mark of liberation, the highest mystery.' And thus has it been said, 'For by the serenity of thought, one destroys deeds, good and evil, with the serene self abiding in the self he enjoys eternal happiness.'

The process described here is called lambhā-yoga and the state produced by it is called unmanibhāvā tarkena through contemplative thought, dhāranānandara-bhāvāṁ mścitā-rāḍepa yānena.

unātmā: selfless, unmanasko bhavati jīvabhāvāṁ nvaratāte esāvastā yogibhūr unmanibhū nityaṁ.

21. athānyatrāpy uktam. ārāhvagā nādi suśumnākhyā prāna- sancārini tālvantarvicchinnā, tayā prānāhāra-mano-yukta- yordhvam utkramet, tālavadyagram ṇarvarīya indreyāṁ asam- yojya mahāṁ mahāmānaṁ mūkṣeṣa, tato unātmakalavam eva, unātmakatvān na sukha-duḥkha-bhāg bhavati, kevalatvam labhāt ity evam hy āha:

parah puruṣam pratīṣṭhāpya nighrīlām tataḥ
tīrvā pāram apārena paścād jnāyaṁ mūrdhvam

21. And thus it has been said elsewhere 'The channel called suśumnā leading upward, serving as the passage for the breath, is divided within the palate Through it, when it is joined by the breath, the syllable aum and by the mind, let him proceed upwards. By causing the tip of the tongue to turn back on the palate, by binding together the senses, let greatness perceive greatness.' Thence he goes to selflessness.' On account of selflessness, he is not (ceases to be) an experiencer of pleasure and pain. He obtains aloneness For thus has it been said, 'Having first fixed the breath that has been restrained, having crossed the limit, let him join the limitless in (the crown of) the head.'

See C U. VIII 66, Katha VI 16, T U. 1-6, Prāšna III 7 (7) 6
Freed from limitations he becomes conscious of the unlimited perfection of Brahman.
MEDITATION ON AUM

22. And thus it has been said elsewhere: 'There are, verily, two Brahmands to be meditated upon, sound and non-sound. By sound alone is the non-sound revealed. Now here the sound is aum. Moving upward by it one comes to ascend in the non-sound. So (one says) this is the way, this is immortality, this is complete union and also tranquillity. And now as the spider moves upward by the thread, obtains free space, thus assuredly, indeed the meditator moving upward by the syllable aum obtains independence.' Other expounders of the sound (as Brahman) think otherwise. By closing the ears with the thumbs they hear the sound of the space within the heart. There is the sevenfold comparison of it, like rivers, a bell, a brass vessel, a wheel, the croaking of frogs, rain, as when one speaks in a still place. Having passed beyond this variously characterised (sound), they disappear (become merged) in the supreme, the non-sound, the unmanifest Brahman. There they are uncharacterised and indistinguishable like the various juices that have reached the condition of honey. For thus has it been said, 'There are two Brahmands to be known, the sound Brahman and what is higher. Those who know the sound Brahman get to the higher Brahman.'

See MB XII 8540, also Pāṇini-dārśana in Sarva-dārśana-samgraha.

Free space nirairkuśa-mhārastham krtā-kṛtyalvam
kin. kini bell, ghantā-ghosah
kāmsyam a brass vessel, tat-pātra-ghosah
the croaking of frogs, mandūka-ravah
astam disappearance, ādārśanam

For the comparison of juices and honey, see CU VI 9 r–2.
The Absolute is not totally unconnected with God Those who
worship God get to the Absolute

23 athānyatraṇy uktam. yah śabdās tad aum ity etad aśaram,
yad asyāgram tac chāntam, aśabdam, abhayam, aśokam, ānandam,
trplam, sīhram, acalam, amrtaṃ, aśayam, dhruvam, visnu-sam-
ţaṃ, sarvāparāvāya tad etā upādītī evam hy āha

yō'sau parāparo devā aum-tāro nāma nāmataḥ,
maśabdāk śūnyā-bhūtas tu mūrdham sthāne itat'bhyaṣet

23 And thus it has been said elsewhere 'What is (called)
the sound is the syllable aum That which is its end is tranquil,
soundless, fearless, sorrowless, blissful, satisfied, steadfast,
unmoving, immortal, unshaking, enduring, called Viṣṇu, for
obtaining what is higher than everything (final release), let
him reverence these two ' For thus is it said, 'He who is both
higher and lower, that God known by the name of aum is
soundless and void of being too Therefore let one concentrate
on (the crown) of the head'

śūnyā-bhūtaḥ void of being, urvākāratvāt urvasesah Distinctions do
not apply to it, but it is not, on that account, to be regarded as
non-being.

24 athānyatraṇy uktam. dhanuḥ sārīram, aum ity etac
charah, śkhāsyam manah, tamo-laksanam, bhūtā tamo'namāvastham
āgacchat, athānṣtam bhūtvā'lātacakram va sphurantam ādīya-
varnam uṇjasvam brahma tamasah āpāyam āpāyad yad
amismanm ādīte'ha some'gnau nāyusū vibhāti, aha khalv enam
ārśtvā mṛtalavam gacchaḥiti evam hy āha

aḍhyānam antah ātare tattve laksyesu ca maḥīyate
aṭo viśeṣa-viṣṇānaṃ viśeṣan uṇḍacchat
mānase ca viśeṣu tu yat sukham cātma-sāksikam
tad brahma cāmrtāṁ śukram sa gatir loka eva sah

24. And thus it has been said elsewhere 'The body is the
bow The arrow is aum. The mind is its point, darkness is the
mark Having pierced through the darkness, one goes to what
is not enveloped in darkness Then having pierced through
what is thus enveloped one sees Brahman who sparkles like
a wheel of fire, of the colour of the sun, full of vigour, beyond
darkness, that which shines in yonder sun, also in the moon,
in the fire, in the lightning. And having seen Him assuredly, one goes to immortality.' For thus has it been said 'Meditation is directed to the highest being within and to the (outer) objects. Hence the unqualified understanding becomes qualified. But when the mind is dissolved and there is the bliss of which the witness is the self, that is Brahman, the immortal, the radiant, that is the way. That indeed is the (true) world.'

See BG XV.12, M U. II. 2-3-4.

25 And thus it has been said elsewhere 'He who has his senses indrawn as in sleep, who has his thoughts perfectly pure as in dream, who, while in the cavern of the senses, is not under their control, perceives him who is called Pranava, the leader of the form of light, the sleepless, free from old age, the deathless, the sorrowless, he himself becomes called Pranava and becomes a leader, of the form of light, sleepless, free from old age, deathless and sorrowless.' And thus it is said 'Because in his manner he joins the breath, the syllable aum; and all this world in its manifoldness or perhaps they are joined, therefore this (process of meditation) is called Yoga (joining). The oneness of the breath, the mind and likewise of the senses and the abandonment of all conditions of existence, this is designated as Yoga.'
The Principal Upaniṣads

pranetāram leader VI 4
bha-ṛṭpan of the form of light, niṇa-prakāśa-svarūpam
The first verse describes the goal of Yoga and the second the means to it.

26. athānyatrāpy uktam yathā vāpsu cārṇaḥ sākunakah sūtra-yantarncodāḥṛtyodāre'gnau yuhoy evam vā va khalo mnān prānān aum tyanenodāḥṛtyānāṃaye'gnau yuhoh, atas taṭtoruva-so'īha yathā taṭtoru sārśis trna-kāśīha-samsparśeṇaṣyovaliṭy evam vā va khalo asāv aprānākhyah prāṇa-samsparśenoṣyovalah, atha yad uṣyovalaty etad brahmaṇo riśpaṃ caitad visnoḥ paramam padan, caitad rudrasya rudrascamed, etat tad apraṃitāhā cātnānam vibhayā pūryayāṁ lokān, ity evam hy āha vahneṣ ca yadad khalu viṣphulingāḥ, sūryān mayūkhaḥ ca tathāva tuṣyā
prānādāyo vai ṇunar eva tasmād, abhyuccaratiḥa yathā-
kramena

26 And thus it has been said elsewhere 'Verily even as the huntsman draws in the dwellers in the waters with his net and offers them (as a sacrifice) in the fire of his stomach, thus assuredly does one draw in these breaths by means of the syllable aum and sacrifice them in the fire that is free from ill. Hence it is like a heated vessel. Now as ghee in a heated vessel lights up by contact with (lighted) grass or wood, thus assuredly does he who is called non-breath light up by contact with the breaths. Now that which lights up is a form of Brahma, and that is the highest place of Viṣnu and that is the Rudra nature of Rudra. That having divided itself in limitless ways fills these worlds.' For thus has it been said, 'And as indeed the sparks (issue) from the fire, as rays from the sun, so do the breaths and the rest come forth again and again into the world in proper order.'

See BU II 1.20
dwellers in the waters matsyādīn
anāmaya free from ill See ŠU III 10.

27. athānyatrāpy uktam brahmaṇo vā vastrapāparasvār-tasyāsaṁrasya yaccharārasyaṣṭapyaṃ asyaṁta ghrītam, athānān san nabhass nāḥyaṁ vastrapā prājyānavaṃ anatarhdayākāśam vumadant yat tasya jyoḥr vva samprāyātiṣ, atas tad bhavam, acrenatiḥ bhūmāv ayaspiṇḍam nāḥyaṁ yathā'crenatiḥ bhūmītvam, mṛdvat samsthān ayaspiṇḍam yathāgīryaṣṭarkādayo nābhī-
bhavanti pranaśyate cittam tathāśrayena sahaivam, ity evam hy āha:

hṛdayākāśayam kośam ānandam paramālayam,  
svam yogas ca tatośnākam tejas caivāgni-sūryayoh

27 And thus it has been said elsewhere. Verily, this is the heart of Brahman, the supreme, the immortal, the bodiless, even the warmth of the body. For that (heat) this (body) is the ghee (melted butter). Although it is manifest, verily, it is hidden in the space of the heart. Then by intense concentration they disperse the space within the heart that the light, as it were of that (heat) appears. Then one passes speedily into the same condition (of light) even as a ball of iron that is hidden in the earth passes speedily into the condition of earthiness. As fire and brass smiths and the like do not trouble about the ball of iron that is in the condition of earth, so does thought disappear together with its support. And thus it is said, 'The store house which consists of the space in the heart, the blissful, the supreme abode, is our self, our Yoga (goal) too and this the heat of fire and sun.'

for that this body is the ghee the splendour of Brahman which is otherwise unmanifested is manifested, even as fire blazes up by contact with ghee.

āvah manifest, prakātam. See M U II 2 1.
kośam storehouse, bhāndāgāram.

The words āśraya and ālaya are used in their technical meanings. When disembodied in the Yogic process the hṛdayākāśa is the mṛdayāya-līṅga consubstantial with cittā, its own āśraya. When this process culminates in the ānanda state, it is the higher ālaya. Lambāvatara Śātra distinguishes two aspects of ālaya, the lower of which is vijñāpa and the higher param ālayavijnānam which is tathātā.

THE FREE SPIRIT

28. aṁśyaatrāpy uktam: bhūtendriyārthān atskramya tataḥ pravrajyāyam dhrtu-dandam dhanur gṛhitva-nabhimānayena caivesinā tam brahma-dvāra-pāraṁ niḥatyādyani samnaha-mauli trsnersyakundali tandirāghavetrayahmānādhyaksaḥ krodhajyam pralobha-dandam dhanur gṛhitvamānayena caivesināhīm khalu bhūtānī halti, tam katuvaḥkāra-rovāntarirdayākāṣasya pāram tīrthāvrbhūteśaṁ tāraṅkāśe śanakhaśravataśvāvatakṛd dhātukāmāḥ saṁvāsadv evāṁ brahma-śālāṁ viśeṣ, tatoś caturjālam brahma-kośam śramadet, gurvāgamaneti: atah śuddhāḥ, pūtaḥ, śūnyāḥ,
śānto’prāno, nirātmā’nanto’ksayyah, silrah, śūśvalo’jah, svatantrah, sve mahām iṣṭihat, atah sve mahām iṣṭhamānam ārsto’vrītacakram von saṅcāra-cakram ālokayah, sīy evam hy āha saddhir māsas tu yuktasya niyamanuktasya dehnah, anantah paramo guhyah samyagyogah pravartate. rajastamobhyam viddhasya susamudāhasya dehnah

28 And thus it has been said elsewhere. Having passed beyond the elements, the senses and the objects of sense and then having seized the bow, whose string is the life of a mendicant, and whose stick is steadfastness and having struck down, with the arrow which consists of freedom from self-concept, the first guardian of the door to Brahmā, (who has) bewilderment as his crown, greed and envy as his ear-rings, sloth, sleep and impurity as his staff, the cord of self-love, who seizes the bow whose string is anger, whose stick is lust, who slays beings here with the arrow that consists of desires, having slain him, having crossed over with the raft of the syllable aum to the other side of the space in the heart, in the inner space which gradually becomes manifest one should enter the hall of Brahmā as a miner seeking minerals enters into the mine. Then let him disperse the fourfold sheath of Brahmā by the teaching of his spiritual perceptor. Henceforth being pure, clean, void (of being), tranquil, breathless, selfless, endless, undecaying, steadfast, eternal, unborn, independent, he abides in his own greatness. Thereafter, having seen (the self) which abides in his own greatness, he looks down on the wheel of births and deaths as on a revolving wheel (of a chariot). For thus has it been said, ‘If a man practises yoga for six months and is constantly freed (from the world) then the infinite supreme, mysterious Yoga is accomplished. But if a man, though well-enlightened, is afflicted with passion and darkness, if he is attached to son, wife and family, for such a one, no, never at all.’

tāndrī sloth, satkarmasu ālasyam
ārā sleep, udrā.
āgham impurity, pāpam
ādhi-kāmāh seeking minerals, suvarṇāṁ-dhātūṁ antarbhūmau nīhitān kāmayamānāh
fourfold sheath, consisting of matter, life, mind and understanding.

See T U II 1–4

29 evam uktvā’antarhrdayah śākāyanyas tasmā namaskṛtvāvayā
nayā brahma-vidyayah rājan brahmanah pānīhitām ārūdhāh
29. Having thus spoken (to Brhadratha) Śākāyana with his heart (fixed) on the inner self bowed before him and said, by this brahma knowledge, did the sons of Prajā-pāti ascend the path of Brahman. By the practice of Yoga one gains contentment, endurance of the dualities (of pleasure and pain) and tranquillity. Let no one declare this most secret doctrine to any one who is not a son, who is not a pupil, who is not of a tranquil (mind). To one who is devoted to none other (than his teacher) to one endowed with all qualities, one may give it.

The conversation begun at I, 2 and the course of instruction begun at II, 1 conclude here.

See BU VI, 3, 12; ŠU VI. 22
The sons of Prajā-pāti The Vālkhūyas who approached Prajā-pāti for this knowledge See II, 3
30 Aum One should be in a pure place, himself pure, abiding in goodness, studying the real, speaking of the real, meditating on the real, sacrificing to the real. Henceforth absorbed in the real Brahman is he who yearns for the real, becomes another. He has the reward of having his bonds (fetters) cut, becomes void of expectation, is freed from fear in regard to others as in regard to himself, void of desire, he remains, having attained imperishable and immeasurable happiness. Verily, freedom from desire is, as it were, the highest prize from the choicest treasure. For a person who is made up of all desires, who has the marks of determination, conception and self-love is bound He who is the opposite of that is liberated. On this point, some (the Sāmkhyas) say, it is the quality which, through the force of the differentiation of nature, binds the self with determination (and the like) and from the destruction of the fault of determination (and the like) liberation (results) It is with the mind, verily, that one sees. It is with the mind that one hears. Desire, conception, doubt, faith and lack of faith, steadfastness and lack of steadfastness, shame, meditation, fear, all this is truly mind. Borne along and defiled by the stream of qualities, unsteady, fickle, bewildered, full of desire, distracted, one gets into the state of self-love. In thinking I am he, this is mine, he binds himself with himself as a bird in a snare. Hence a person who has the marks of determination, conception and self-love is bound He who is the opposite of that is liberated. Therefore stand free from determination, free from conception, free from self-love. This is the mark of liberation. This is the path to Brahman in this world. This is the opening of the door here in this world. Through it one will go to the farther shore of darkness for therein are all desires contained.
(fulfilled) On this point they quote, 'When the five forms (of sense) of knowledge along with the mind stand still and the intellect stirs not, that, they say, is the highest state.' Having spoken thus, Śākāyanya had his heart (fixed) on the inner self. Then Marut having bowed before him and, properly honoured him, having obtained his end, departed by the northern course of the sun for there is no way thither by a side-path. This is the path to Brahma here in the world. Bursting open the door of the sun, he rose on high and departed. On this point they quote, 'Endless are the rays of him, who, like a lamp, dwells in the heart, white and black, brown and blue, tawny and pale red. One of them leads upwards piercing the solar orb, by it, crossing the world of Brahmā they go to the highest path. The other hundred rays lead upwards also and through them (the worshipper) reaches the abiding-places of the gods. But the rays of dun colour which manifestly lead downwards by them one wanders here helplessly for experiencing (the fruits of) his deeds. Therefore, the yonder blessed sun is the cause of creation, of heaven and of final emancipation.'

Katha VI 10 16, Praśna I 10, C.U. VIII. 6 1, B U I. 5. 3.

calo v. cañcalo
sat the real, sadākhyam brahma.
brahma-pādam: path to Brahmā, sāksāt-brahma-prāpti-mārgaḥ.
avahastante stand still, niścalāṃ bhavanti.
marut marud nāma byadraithak
kṛtā-kṛtyah having attained his end, avāptākāmaḥ.

By the upward course we reach the highest state or the abodes of the gods; by the downward course we are reborn in the world of births and deaths.

THE SELF’S RELATION TO THE SENSES AND THE MIND

31. kīm-ātmakāmā vā etānindriyāni prasaraniy udgantā caite-sām iha, ko māyā vēty āha; ātakāyātmakānātityātmā hy esām udgantā māyā vaṣpaśaraḥ bāna-vyāśaḥ ca marica-yo nāma, atha pācamath raśmabhv visayān atit, katana ātmeti, yo 'yam suddhaḥ pūtal śūnyaḥ śāntādi-laksanoktaḥ svakar lingair upogaryah, tapyatā śaṁgān alingasyānegr viṇaśyam avistaḥ capam yah śva-tamo rasa ati eke; atha vāk śrotam caṃsūr manāḥ prāna ati eke, atha būdhār dhṛtiḥ smṛtiḥ prajñā lañ ati eke, atha te etasyaivaḥ yathāvecaḥ bhāṣyānkaravāśa dhūmarciruv-phulinga vāgneś cet, atrodāharanti:
vahneś ca yadvat khalu visphulangāh, sūryān mayūkhaś ca
vāhaśa tasya
prāṇādayo vai āśvar eva tasmād, abhyuccarantiḥa yathākramenā

31. (One asks) Of what nature, verily, are these senses that
go forth (towards their objects)? Who is the one that sends
them out here and who restrains them? Another answers they
are of the nature of self for the self is he who sends forth and
restrains them. There are enticing objects of sense and there
are what are called the luminous rays. Now the self feeds on
objects by the five rays. Who is the self? He who has been
defined as pure, clean, void, tranquil and of other marks. He
is to be apprehended by his own marks. Some say that the
mark of him who is without any mark is as heat and anything
pervaded by it are to fire, or what the most agreeable taste
is to water, others say that it is speech, hearing, sight, mind,
breath, others say that it is understanding, steadfastness,
memory, wisdom. Now, verily, these are the marks of him even
as the sprouts here are the mark of a seed, as smoke, light and
sparks are the marks of a fire. On this point they quote: As
indeed the sparks from fire, and likewise as the rays from the
sun, living creatures and the rest in proper order again and
again proceed from him here on earth.

See II 4, VI 28, ŠU VI 13, AU III 2, BU IV 4 18, Kena 2
The sprout reminds us of the invisible seed, bhūmyantargalatayādīśyasā sad-bhāva-nilāpakā ankarā. Even so from the manifesta-
tions of self we infer the reality of self.

32 tasmād vā etasmād ātmāni sarve prāṇāh, sarve lokāh, sarve
vedāh, sarve devāh, sarvāhni ca bhūtāny uccaranī tasyopansat
satisfactionā satyam iti, atha yathārādādāhāner abhyāhitasya Īrha-
dhūmā uścarany evam vā ētasya māhato bhūtasya vihāvasitaṃ
etad yad rg-vedo yajur-vedah sāma-vedo' tharuvāngirasā itihāsah,
parānām, vāyā, upansadahā, ślokāh, sūtrāny anuvākyāṇām
vyākhyāṇāmy asya vaitām viśvā bhūtām

32 From him, indeed, who is in the self come forth all living
creatures, all worlds, all the Vedas, all the gods and all beings.
Its mystic meaning is that it is the truth of the truth. Know
as from a fire laid with green (damp) wood, when kindled,
clouds of smoke separately issue forth, so, verily, from this
great being has been breathed forth that which is the Rg Veda,
the Yajur Veda, the Śāma Veda (hymns of), the Atharvans
VI. 33

Maitri Upanisad 843

and the Angirasas, legendary stories, ancient lore, sciences, mystic doctrines, verses, aphorisms, explanations and commentaries. From it, indeed, all these beings (come forth).

See BU II. 1 20, II 4 10

upamsad mystic doctrines, upamamayitravāt sāksāl rahasyam nāma the truth of the truth empirical existence is the truth, the underlying truth of it is the self

33 pāñcestako vā eso'gnih samvatsarah tasyemā istskah yo vasantī grūsmo varṣāh śaradd hemantāh, sa śvāh-paksasi-prsīha-pucchavān, eso'gnih purusavidāh seyam praṇā-pateh prathamā cīti, karair yajamānam antariksaṃ utkṣiptavā vāyave prāyacchat, prāno va vāyuh, prāno'gnus, tasyemā istskah yah prāno vyāno 'pānah samāna udānāh, sa śvāh-paksasi-prsīha-pucchavān eso'gnih purusavidās tad idam antariksaṃ praṇāpateh dūtiyā cīti, karair yajamānam dvām utkṣiptivendrāya prāyacchat, asau vā āditya indraḥ, saiso'gnih, tasyemā istskah yad rg-yajuh sāmāhāravāngvasā vīhāsah purānām sa śvāh-paksasi-puccha-prsīha-vān eso'gnih purusavidāh, sasā dyaun praṇāpateh triyā cīti, karair yajamānasyātmāvadevādām karotā, yatātmāvade vāksāpya brahmānī prāyacchat, tatrānandā moḍi bhavati

33 Venly, this (gārhapatya sacrificial) fire with its five bricks is the year For that the bricks are these, spring, summer, the rainy season, autumn, winter So it has a head, two wings, a back and a tail. In the case of one who knows the person, this earth is Prajā-pati's first sacrificial pile With its hands it raises the sacrificer to the atmosphere and offers him to Vāyu (the wind) Wind, verily, is breath Breath is the fire (dakṣnāgni) For that the bricks are these, the prāna breath, the vyāna breath, the āpāna breath, the samāna breath and the udāna breath So it has a head, two wings, a back and a tail In the case of one who knows the person, this atmosphere is Prajā-pati's second sacrificial pile With its hands it raises the sacrificer up to the sky and offers him to Indra Verily, Indra is yonder sun He is thus (third āhavanīya) fire For that the bricks are these, the Rg Veda, the Yajur Veda, the Sāma Veda (the hymns of the), Atharvans and Angirasas, legendary stories, ancient lore, so it has a head, two wings, a back and a tail In the case of one who knows the person, this sky is Prajā-pati's third sacrificial pile With its hands it presents the sacrificer to the knower of the self Then the knower of the self raises him up and offers him to Brahmā There he becomes blissful and joyful.
The three fires which are used in religious sacrifices are treated as three sacrificial piles erected by Prajā-pāti the lord of creation on earth, the atmosphere and the sky. The year, the wind and the sun rule in these three regions. They raise the sacrificer to the next higher stage until, finally, he reaches Brahmā.

CONTROL OF THOUGHT IS LIBERATION

The three fires which are used in religious sacrifices are treated as three sacrificial piles erected by Prajā-pāti the lord of creation on earth, the atmosphere and the sky. The year, the wind and the sun rule in these three regions. They raise the sacrificer to the next higher stage until, finally, he reaches Brahmā.
34 The earth is the gārhapatya fire, the atmosphere is the dakṣīna fire and the sky the āhavanīya fire. Hence they are (called) the pure, the purifying, the bright. By this the sacrifice is made manifest. Since the digestive fire is the combination of the pure, the purifying and the bright, therefore this fire should be worshipped with oblations, is to be built (with bricks), is to be praised, is to be meditated upon. The sacrificer, when he takes the oblation seeks (to perform) his meditation of the divinity thus. ‘The bird of golden hue abides in the heart and in the sun, a diver-bird, a swan, of surpassing radiance. Let us worship him in the fire.’ Having recited, one discerns the meaning of this verse, the adorable splendour of Śāvitrī should be meditated upon by him, who, abiding in his understanding, meditates thereon. Here he reaches the place of tranquillity for the mind. He places it in the self, indeed, on this point there are these verses. Even as fire without fuel becomes extinct in its own place, even so thought, by the cessation of activity becomes extinct in its own source. Even in a mind which seeks the truth and has quieted down in its own place, there arise false ideas due to past acts when deluded by the objects of sense. One’s own thought, indeed, is samsāra; let a man cleanse it by effort. What a man thinks, that he becomes, this is the eternal mystery. For by the serenity of one’s thought, one destroys all actions, good or bad. Dwelling within the self, with a serene self, he enjoys imperishable happiness. If the thought of man is so fixed on Brahman as it is on the things of this world, who will not then be free from bondage? The mind, it is said, is of two kinds, pure and impure, impure from contact with desire and pure when freed from desire. By freeing mind from sloth and distraction and making it motionless, he becomes delivered from his mind (reaches mindlessness), then that is the supreme state. So long should the mind be restrained in the heart till it reaches its end, that is knowledge, that is liberation. All else is but extensions of the knots that bind us to this life. The happiness of a mind whose stains are washed away by concentration and who has entered the self, it cannot be here described by words. It can be grasped by the inner organ (only). One cannot distinguish water in water, fire in fire or ether in ether, even so he whose mind has entered in, he is released completely. Mind, in truth, is the cause of
bondage and liberation for mankind; for bondage if it is bound to objects, freedom from objects, that is called liberation. Therefore, for those who do not perform the agnihotra sacrifice, who do not build up the fire, who are ignorant, who do not meditate, the remembering of the ethereal (heavenly) place of Brahman is obstructed. Therefore that fire should be worshipped with oblations, should be built (with bricks), is to be praised, is to be meditated upon.

pakśa-pāvaka-śuc These attributes are applied to the different fires: gāhapatyaṁ—pavamanaḥ, daksināgām-pāvakah, āhavaniyaṁ-śucr iti bhedāh
hṛṇya-varṇah of golden hue, hṛṇyavat prakāśamānāh.
dhatre places, avastsudhatre.
sam-yonau in its own place, svādhiśhāne
kāśā-vvarjitaṁ free from desire See Brahma-bīndu U V 1
layā: sloth, sleepness, layo mádā
vikṣepah distraction, bahūr-ansya-sūryādāḥ
amanidhāvān mindlessness ātmān mana upādhi-praveśa-prīta-vśesa-parītyāgaya amanidhāvah

The Principal Upasads VI

C. Yāga-vāsisṭha

citaman kāraṇam artheṇaṁ tasmin sakā jagat-trayaṁ,
tasmān kṣine jagat kṣīnaṁ tat cakṣeyam prayatnataḥ

'Thought is the cause for all things. When it is active there are the three worlds, when it subsides the world subsides. Therefore the mind should be treated with diligence.'

Brahma-bīndu U 2, see also 3–5

Astāvakra Gītā II says

śaṁtan svarganarākau bandha-mokṣobhāyam tathā kalpāṇa-mātraṁ evaṁtat kām me kāryam cdātmānam

'The body, heaven and hell and so both bondage and liberation are but mental. What then have I (who am) essentially intelligence to do with them?'

This passage equates āśreyya with śabda Brahman whose pravṛtti or concomitant differentiation leads to the universe. Its purification or unification leads to asābda or utter voidness, śūnyāya

35 namo'gneśa prthivi keśe loka-smirie lokam asmaś yajamānāya dhehi, namo vāyaṁtarikṣa-keśe-loka-smriṁ lokam asmaś yajamānāya dhehi, nama ādityāya dve-keśe loka-smriṁ lokam asmaś yajamānāya dhehi, nama brahmāne sarva-keśe sarva-smriṁ sarvam asmaś yajamānāya dhehi,
hṛmanmayena pātrenas satyasyāpiṁtam mukham
tat tvam pūrṇāṁ apārṇu satya-dharmāya vāṣnave
yo'sā āditye purusah so'sā ahām, eṣa ha vai satya-dharmo yaḥ
Adoration to Agni (Fire), who dwells in the earth, who remembers the world. Bestow the world on this worshipper.

Adoration to Vāyu (wind) who dwells in the atmosphere, who remembers the world. Bestow the world on this worshipper.

Adoration to the Āditya (the sun), who dwells in heaven, who remembers the world. Bestow the world on this worshipper.

Adoration to Brahmā, who dwells in all, who remembers all. Bestow all on this worshipper. With a golden vessel is the face of the real covered. That do thou, O Pūṣan, uncover, that we may reach the Eternal real, the pervader. He who is the yonder person in the sun, I myself am he. Verily, that which is the sunhood of the sun is the eternal real. That is the bright, the personal, the sexless. Of the bright power that pervades the sky, it is only, a portion, which is, as it were, in the midst of the sun, the eye and in fire. That is Brahman, that is the immortal, that is splendour. Of the bright power that pervades the sky it is only a portion which is the nectar in the midst of the sun, of which the moon and the living creatures too are only offshoots. That is Brahman, that is immortal, that is

1 See Taittirīya Samhitā VII 5 24 1.
2 Isa 15, 16, B U V. 15 1
splendour, that is the eternal real. Of the bright power that pervades the sky, it is only a portion which shines as the Yajur Veda in the midst of the Sun. That is aum, water, light, essence, immortal, Brahman bhar, bhuwas, svar, aum. The eight-footed, the pure, the swan, three-stringed, minute, the imperishable, blind to the two attributes (of good and evil), kindled in the light, he who sees him sees all. Of the bright power that pervades the sky, it is only a portion, which, rising in the midst of the Sun becomes the two light rays. That is the knower, the eternal, real, that is the Yagus, that is heat, that is fire, that is wind, that is breath, that is water, that is the moon, that is the bright, that is the immortal, that is the place of Brahman. That is the ocean of light. In it, indeed, the worshippers become dissolved like (a lump of) salt. It is the oneness with Brahman for in it are all desires contained. On this point they quote: Even as a lamp moved by a gentle breeze, he who dwells within the gods shines forth. He who knows this, is the knower, he knows the difference, having grasped the oneness, he becomes identified with it. They who rise forth perpetually like spray drops (from the sea) like lightnings from the light within the clouds in the highest sky, they, by virtue of their entrance into the light of glory appear like crests of flame in the track of fire.

prthvi-ksute, who dwells in the earth, prthvi-loka-nivasaya, satya-dharmaya visnavae, that we may reach the eternal real, the pervader; satya-dharma-visnumvarupa-praptaya ut alingam sexless, luga-varjam stri-pun-napumsakadas-bhedarahtam dvi-ahmno'ndham, blind to the two attributes (of good and evil), dvabhyam punya-papabhym andham anavbhvasamamam punyapapa-raftam brahma-vasayam, the place of Brahman, brahma-prapti-duaram savit, the knower, vidha yadenena saha vartata iti savit, indvam

36 doe va va khalu ete brahma-yotiso rupake sāntam ekam samyddham caśkan, atha yac chāntam tasyādharan kham, atha yat samyddham idam tasyānnaṁ, tasnān maṃtraudāhyāya-misa-purodāśa-sthāli-pākādibhir yastavyaṁ antaredyāṁ āsny avasīsār anna-pānaṁ cāsyam āhavaṇīyam iti mahā tejasah samyddhayai punya-loka-vijñyarthāyāmāntvāya cātrodāharantī agni-hotraṁ jyuhyātsvarga-kāmo yama-rājyam agniṣṭomenābhinya-
yad soma-rājyaṃ ukthena, sūrya-rājyaṃ sodāṣṇā svārājyaṃ 
ātīrātrena prāṇāṭyaṃ āsahasra-saṅvatsarāṅta-kratuṇeti:

varīyādhāra-neha-yogād yathā dīpasya saṁsthitiḥ,
antarāyāṇopayogād imau sthūlav atmaśucī tathā.

36 Verily, indeed, of the Brahmā light there are these two forms, one, the tranquil and the other the abounding. Now of that which is tranquil, space is the support, of the other which is the abounding, food here is the support. Therefore one should offer sacrifice in the sacrificial altar with sacred hymns, herbs, ghee, flesh (sacrificial), cakes, boiled rice and the like, and also with food and drink cast into the mouth, knowing the mouth to be the āhavanīya fire for the sake of abundance of vigour, for winning the world of sanctity and for immortality. On this point they quote. He who is desirous of heaven should offer the agnihotra sacrifice. One wins the kingdom of Yama by the agniśoma sacrifice, the kingdom of the moon by the uktha, the kingdom of the Sun by the sixteen-day sacrifice, the kingdom of independence by the ātīrātra sacrifice, the Kingdom of Praja-pāti by the sacrifice which continues to the end of a thousand years. As the continued existence of a lamp is because of the union of wick, support and oil, so also the self and the bright (sun) continue to exist because of the union of the Inner One and the world egg.

The two selves are the witness and the experiencing self. The former is tranquil and the latter is full of activity

tejasah vigour, jñāna-balād-mmitam prāgalbhyaṁ.
svārājyaṃ the kingdom of independence or the kingdom of Indra:

Even as the lamp burns so long as there is oil to be consumed so the light of Brahmā remains divided as the individual soul and the Sun so long as the latent brightness of previous actions in the incorporated being and in the world are not exhausted. If the Sun is taken as the symbol of the cosmic process it means that the process will continue until all men are liberated.

37 tasmād aum ity anenaśad upāśilāparmitam tejas, tat tredābhūtaṃ agnau ādiyam śāntaḥ śāntam ity esāgnaṃ hutaṃ ādiyam gamayati, ato yo raśo svarat sa udgītham varṣati, tenene prāṇāḥ, prānebhyaḥ praṣā ity atrodāharantī:
yadd hau agnau bhūyate tadd ādiyam gamayate, tat sūrya raśmibhir varṣat, tenānām bhavati, annād bhūtānām utpaṭṭaḥ ity evān hyaḥ:

agnau praṣādhūtah samyag ādiyam upātishhate,
ādityāj ājyate vrstir vrstir annam tataḥ praṣāḥ
37. Therefore one should meditate with the syllable aum on that unlimited splendour. That has been manifested threefold, in the fire, in the sun, in the breath. Now this is the channel by which the abundance of food offered in this fire goes up to the sun. The sap which flows therefrom rains down like the udgīthā chant. By this living creatures come offsprings. On this point they quote, "The oblation which has been offered in the fire goes to the sun. The sun rains that down with his rays. Thereby arises food. From food the production of beings. For this has it been said, 'the offering properly cast in the fire goes toward the sun, from out of the sun comes rain, from the rain food, from food living beings'.

38. agnihotra yuḥuṇo lobhajālāṃ bhūnati, atah sammoham chtvā na krodhān stunvānāḥ kāmam abhādhyātayamānas tatās caturjālāṃ brahma-kōṣam bhūnād, atah param-ākāśamatraḥ saurasau-nyāgneya-sāttvākāṁ mandalāṁ bhittvā tathāśndāhah sattvāntarasthān, acalem, anṛtam, acyutam, dhrisvam, viṣṇua-samyuktam, sarvaṃparam dhāma satyakāma-sarvaṭhitva-samyuktam, svaḷan-†ram, caatiyam, sve māhīnu tiṣṭhamānam paśyati atrodāharanti; ranu-mādhīye sīhtah somah soma-mādhīye hūtāsaṇah, tejo-mādhīye sthitam sattvaṁ sattva-mādhīye sīhtah ocystah sarīra-prādeśāngustha-mātram anor apy anyam dhyātvādha-paramaḷam gacchati, atra hi sarve kāmām samāhiṁ sti, atrodāharanti, angusta-prādeśa-sarīra-mātram prādiṣpata-pratāpavat dus trudhā hi, tad brahmābhāṣṭiyayānam maho devo bhuvanāṁ āvvaśa aum namo brahmāne namah

38. He who performs the agnihotra sacrifice rends the net of selfish desire. Then having cut through bewilderment he does not approve of anger. Meditating on desire, he cuts through the fourfold sheath of Brahmā. Thence he goes to the highest space. There having broken through the spheres of the sun, of the moon, of the fire and of the pure being, he, then, being purified himself, he sees the intelligence which abides in the pure being, immovable, immortal, indestructible, enduring, bearing the name of Visnu, the ultimate abode, endowed with love of truth (or the desires) and omniscience, independent, which stands in its own greatness. On this point they quote, "In the midst of the sun stands the moon, in the midst of the moon the fire, in the midst of fire stands pure being, in the midst of pure being stands the indestructible one. Having
meditated on him who is of the measure of a thumb within the span (of the heart) in the body, who is smaller than the small, then one goes to the supreme condition. For in that all desires are contained On this point they quote: Having the measure of a thumb within the span in the body like the flames of a light burning twofold or threefold, the Brahmā who is praised, the great god, has entered (all) the worlds Aum, adoration to Brahmā, yea, adoration.

VI 28, VI 23, VI 30, VI. 35.

He who makes the fire sacrifice tears up the snare of greed, cuts down delusion and breaks with anger.

of the measure of a thumb within the span in the body: sarīre prādeśa-mātrā-parvimtam hydāyam tatrāṅgaśīha-mātram kāmalam.

pradīpa-pratāpavat like the flame of a light, pradīpa-sikhāvat
THE SELF AS THE WORLD-SUN AND ITS RAYS

1. The Fire, the gāyatrī metre, the trivṛt hymn, the rathantara chant, the sprung season, the upward breath, the stars, the vasu gods (these), rise in the east, they warm, they rain, they praise, they enter again within and look out through an opening. He is unthinkable, formless, deep (unfathomable), hidden, blameless, compact (solid), impenetrable, free from qualities, pure, brilliant, enjoying (the play of the three) qualities, fearful, unproduced, the master yogin, omniscient, mighty, unmeasurable, without beginning or end, possessing all excellence, unborn, wise, indescribable, the creator of all, the self of all, the enjoyer of all, the lord of all, the inmost being of everything.

vasu gods deva-gana-nīsesah.
deej, unfathomable dvavagāhah.
compact solid, abhedayah
bhayaḥ fearful, because he is the all-devouring time, kālarūpaḥ
magnāḥ mighty or worshipful, mahāvīn śraddhāḥ pūjyaḥ

2. Indra, the tristubh metre, the pāncadaśa hymn, the brhat chant, the summer season, the yvāna breath, the moon, the Rudra gods rise in the south, they warm, they rain, they praise, they enter again within and look out through an opening. He is without beginning or end, unmeasured, unlimited, not to be moved by another, independent, without any marks (signs), formless, of endless power, the creator, the maker of light (the enlightener).

3. Maruto jagati saptadaśo vairūpam, varśā apānāḥ śukra ādityāḥ paścād udyantī, tāpantī, varṣantī, stuvantī, punar viśantī, antar vivareneḥsantī, tāc chāntam, asahdam, abhayam, aśokam,
6. Ma Uri Upānsad

anandam, trītam, sihram, acalam, anvītam, acyutam, dhruvam, viṣnu-saṁyūtam, sarvāpāra dhāma

3 The Mārṣas, the jāgati metre, the saṁyāsa hymn, the Vairūpa chant, the rainy season, the āpāna breath, the planet Venus, the Āditya gods, these rise in the west. They warm, they rain, they praise, they enter again within and look out through an opening. That is tranquil, soundless, fearless, sorrowless, blissful, satisfied, steadfast, immovable, immortal, unshaking, enduring, bearing the name of Viṣṇu, the highest abode.

4 viśve devā anuśub ekavimśo vairājaḥ śarā samāno varunah sādhya uttara udāyanti, taṁpanti, varṣantisu, śūnsaṁtaṁ, anitarivaṁeksanis, antah-śuddhaḥ, pūtaḥ, śūnyah, śāntopaśno nirūmānaṁ

4 The Viśve devas, the anuśub metre, the ekavimśa hymn, the Vairuja chant, the rainy season, the apāna breath, the planet Venus, the Āditya gods, these rise in the north. They warm, they rain, they praise, they enter again within, and look out through an opening. He is pure within, clean, void, tranquil, breathless, selfless, endless.

5 nitrāvarunaḥ pankti śravaṁ-trayastraṁśo sākvara-ravalesaṁkula-śīvānirguṇasā sanḍramā ārdhāvā udāyanti, taṁpanti, varṣantisu, śūnsaṁtaṁ anitarivivareṇksanis, pranavākkhyanāśuṇetāram, bhā-rūpaṁ, ugaṁ,-udāna, vijaram, vimṛtyum, viśokam

5 Mitra and Varuna, the pankti metre, the ānava and the trayastrimśa hymns, the Sākvara and Ravata chants, the winter and the dewy seasons, the udāna breath, the Angiras, the moon rise from above. They warm, they rain, they praise, they enter again within, and look out through an opening. Him who is called pranava, the impeller, whose form is light, sleepless, ageless, deathless, sorrowless.

6 śaṁ-rāhu-keśu-raga-rakṣo-yakṣa-nara-uḥa-ga-śarabhebhāda-yo'ahastad udyanti, taṁpanti, varṣantisu, śūnsaṁtaṁ, anitarivivareṇksanis, yah ājñayo viḍhārayaḥ sarvāntaram, kṣaṁkṣaṁkṣaṁ, ṣaṁkṣaṁ, ṣaṁkṣaṁ

6 Saturn, Rāhu (the dragon’s head), Keśu (the dragon’s tail), serpents, the Rākṣasas, Yaksas, men, birds, deer, elephants and the like rise from below. They warm, they rain, they praise, they enter again within and look out through an opening. He who is wise, the ordainer, within all, imperishable, pure, clean, shining, patient, tranquil

viḍhārayaḥ the ordainer, viḍhāraka varnāśrama maryādāyāḥ
THE WORLD-SELF

7 and he, verily, is the self within the heart, very subtle, kindled like fire, endowed with all forms Of him all this is food In him are woven creatures here He is the self which is free from evil, ageless, deathless, sorrowless, free from uncertainty, free from fetters, whose conception is the real, whose desire is the real He is the supreme lord, he is the ruler of beings, he is the protector of beings He is the determining bridge This self, verily, is the lord, the beneficent, the existent, the terrible, the lord of creation, creator of all, the golden germ, truth, life, spirit, the ruler, the unshaken, the pervader, Nārāyaṇa He who is in the fire, he who is here in the heart, he who is yonder in the sun, he is one To thee who art thus, endowed with all forms hidden in the real space, be adoration

8 alhedānim Yañonopasargā rājan mohana-jālasaiṣa vai yonih, yad asvargyath saha svargyasaiṣa vaiyē purastād uktē pūry adhah stambenāśīsyante, atha ye caṁye ha nitya-pramudātā nitya-pra-vastā, nitya-yācanākā nityam śīlopajjivino'tha ye caṁye ha pūra-yācakā aṅyāya-yājakā śūdra-śīsyā, śūdrās ca śātra-vāṁso'tha ye caṁye ha cāya-jata-nata-bhata-pravartata-rangāvalā-rino rājakarmān pañtadavo'tha ye caṁye ha yaṁṣa-rākṣasa-bhula-gana-prācortagrahādīnām arīham prakṛtya śanayāma sty évam bruvāṇā, atha ye caṁye ha ortha kaśāya-kundalānāh kāpāmō'tha ye caṁye ha orthā tarka-arṣṭāṇa-kūhakendrapālaṁ vādikēṣu purasthānum iĉchante, tath saha na samvast, prakāṣya-bhūtā vai te taskarā asvargya sty évam hy āha

narrāmya-vāda-kuhakāv mādyā-arṣṭāṇa-hetubh, bhrāmyan loko na jānati veda-udvyāntarantu ynt
8. Now then, the hindrances to knowledge, O King. This is indeed the source of the net of delusion, the association of one who is worthy of heaven with those who are not worthy of heaven, that is it. Though it is said that there is a grove before them, they cling to a low shrub. Now there are some who are always hilarious, always abroad, always begging, always making a living by handicraft. And others there are who are beggars in town, who perform sacrifices, for the unworthy, who are the disciples of Sudras and who, though Sudras, are learned in the scriptures. And others there are who are wicked, who wear their hair in a twisted knot, who are dancers, who are mercenaries, travelling mendicants, actors, those who have been degraded in the King's service. And others there are who, for money, profess that they can allay (the evil influences) of Yakṣas (sprites), Rākasas (ogres), ghosts, goblins, devils, serpents, imps, and the like. And others there are who, under false pretexts, wear the red robe, earrings and skulls. And others there are who love to distract the believers in the Veda by the jugglery of false arguments, comparisons and paralogisms, with these one should not associate. These creatures, evidently, are thieves and unworthy of heaven. For thus has it been said: The world bewildered by doctrines that deny the self, by false comparisons and proofs does not discern the difference between wisdom and knowledge.
856

The Principal Upanisads

VII

9 Verily, Brhaspati (the teacher of the gods) became Sukra (the teacher of the demons) and for the security of Indra and for the destruction of the demons created this ignorance. By this (they) declare the inauspicious to be auspicious and the auspicious to be inauspicious. They say that there should be attention to the (new) law which is destructive of the (teaching of the) Vedas and the other scriptures. Therefore one should not attend to this teaching. It is false. It is like a barren woman. Mere pleasure is the fruit thereof as also of one who has fallen from the proper course. It should not be attempted. For thus has it been said: Widely opposed and divergent are these two, the one known as ignorance, and the other as knowledge. I (Yama) think that Naciketas is desirous of obtaining knowledge and many desires do not rend you. He who knows at the same time knowledge and ignorance together, having crossed death by means of ignorance he wins the immortal by knowledge. Those who are wrapped up in the midst of ignorance, fancying themselves alone wise and learned, they wander, hard smitten and deluded like blind men led by one who is himself blind.

Cp C U VIII 7

śivam auspicious, sukkakaram
asvam inauspicious, akalyānam, duḥkhām
uddāsantī declare, kathayantī
tātā driyam mere pleasure, of a passing nature, tātkālīkam phalam
asyā na bhūm-śūbhā-phalam asit
knowledge and ignorance. See Katha II 4, Iśa II, Katha II 5, MU 1 2 8

having crossed death by ignorance karmamsthayā mṛtyum vidyot-pāthā-pratibandhayām pāpam īrtvā'nkramya vidyāyā aupemisadayaṁ mṛtyavam moksam aśnute prājnoḥ
vesāyamāṇah wrapped up, pūtra-śuṣṭha-kṣetra-dīśa-pāsā-salāh sannvesāyamāṇah
dandramāyamāṇah hard smitten, kūhlām anekārūpam gatam gac-chantāḥ parā-marana-rogāḥ-duḥkha-śatav upadrāyamāṇāṁ ut va parīyantī wander, sansāra-mandale paribhrantāḥ

10 devāsaṁḥ ha vaś ya ātma-kāmā brahmaṅoṁtikam prayātah, tasmāi namaskṛtvocuh, bhagavan, vayam ātma-kāmāṁ sa tvam vo
venly, the gods and the demons, being desirous of
(knowing) the self went into the presence of Brahmā. Having
bowed before him they said, Revered Sir, we are desirous of
(knowing) the self, so do you tell us. Then, after having reflected
a long while, he thought in himself. Verily, these demons are
desirous of a self different (from the true one). Therefore, a
very different doctrine was told to them. On that these deluded
demons] here live their life, with intense attachment, destroying
the means of salvation and praising what is false. They see
the false, as if it were true, as in jugglery. Therefore what is
set forth in the Vedas, that is the truth. On what is said in
the Vedas, on that wise men live their life. Therefore a Brāhma
should not study what is not of the Veda. This should be the
purpose.

See ĈU VIII 8
anyatāmanah v ayatāmanah, not self-subdued.
with intense attachment atyasaktah tat-parāh They live according to
another idea of the self than the reality, deluded, attached, expressing
a falsehood, as if by an enchantment they see the false as the true.
tarīh the means, the raft by which to cross the ocean of samsāra.
tīrtyate anyeta tariḥ samsāra-sāgaratikramaṇa-sādhanam atma-tatt-
va-jñānam

**MEDITATION ON AUM AND ITS RESULTS**

|| etad vā va tat svarūpam nabhasah khe'ntarbhiḥtasya yat
|| param tejas tat tredhābhūtam agraḥādyate prāṇa etad vā va tat
|| svarūpam nabhasah khe'ntarbhiḥtasya yad aum ity, etad aksaram
|| anena va tad udbhāvyat, udayati, ucchvasah, ajasram brahmadhi-
yālamham vātṛavatat samirane prakāśa-prakṣepakausnyā-sthānī-
yam etad dhūmasyeva samirane nabhasi prasākhayatvokramaya
|| skandāt-skandham amusaraty apsu prakṣepako lavoṣasyaeva
|| ghrasya causnaye vaḥbhāvyatūr viśītir svaitad ityadṛddha-
|| ratiḥ aha kasmād ucya eva vaidūyitā yasmād uccārītānāt eva
|| saranam śarīram vidyotaye, tasmād aum ityanena itd upās-
tāparimtaṃ tejāh
1. **purusas ca[kṣuṣo yo'yaṃ daksino'ksmy avasihtah,**

   ends'o'yaṃ asya jāyeyam sauye cā[kṣuṣṇyavastihtā**

2. samāgamas tayor eva hrdayāntargate susau,

   tejas tal-lohītasyaṭaṃ tinda evohayos tayoh

3. hrdayād āyatī lāvac ca[kṣuṣy asmīṃ pratīsthitā

   sāranī sā tayor nādiś āvayor eka āvahā satī

4. manah kā[yāguin āhanī sa prerayatā mārūtam,

   mārūtaṃ tūrast ca[ran mandram yanayat svaram

5. khajāgnyogād hrāṃ samprayuklam, anor hy avur

   avirantuḥ kantha-ḍeṣe

   āṭhuagra-ḍeṣe tryanukam ca vidhā vinirgam kārtham evam avukh

6. na paśyan mṛtyun pa[ṣyati na rogam nota śuḥkhatāṃ

   sarvam hi paśyan paṣyati sarvam āpnoha sarvaśaḥ

7. ca[kṣuṣah sa[ṇā ca[cārya sa[t[āḥ sa[t[āḥ paras ca yah

   bhedāś cāte'ṣya ca[tvāras te[bhyas tvayam māhātaram

8. tr[iṣu[ka[pa[ca[ca[ed brahma tṛ[pa[ca[ca[co[la[re,

   sāvyān[tiobhagār[hiḥ dvatī-bhāvo māhātana itī dvatī-bhāvo māhātana itī

**XI**

Verily, the nature of the ether within the space (of the heart) is the same as the supreme bright power. This is manifested in a threefold way: in fire, in the sun and in the breath of life. Verily, the nature of the ether within the space (of the heart) is the same as the syllable *aum*. With this syllable, indeed, that (light) rises up (from the depths) goes upwards and breathes forth. Verily, it becomes for ever, the support of the meditation on Brahmā. In the breathing, that (bright power) has its place in the heart that casts forth light. In the breathing that is like the action of smoke, for when there is breathing the smoke rises to the sky in one column and follows afterwards one branch after another. That is like throwing salt into water, like heat in melted butter, like the range (of the thought) of a meditator. On this point they quote, now, why is it said to be lightning? Because in the very moment of going forth it lights up the whole body. Therefore one should meditate with the syllable *aum* that boundless light. The person who is in the eye, who abides in the right eye, he is Indra and his wife abides in the left eye. The union of these two (takes place) within the hollow of the heart and the lump of blood which is there is indeed the life-vigour of these two. There is a channel extending from the heart up to the eye and fairly fixed there. That is the channel which serves both of them, by being divided
in two though but one The mind stirs up the fire of the body; that stirs the wind The wind, then moving through the chest produces the low sound As brought forth in the heart, by contact with the fire of friction it is smaller than the smallest, it becomes double (the minimum size) in the throat, know that it is treble on the tip of the tongue and when it comes forth they call it the alphabet. The seer does not see death, nor sickness, nor any sorrow The seer sees the all and becomes all everywhere He who sees with the eye, who moves in dreams, who is sound asleep and he who is beyond the sound sleeper, these are a person’s four distinct conditions Of these the fourth is greater than the rest. Brahman with one quarter moves in the three and with three-quarters in the last. For the sake of experiencing the true and the false the great self has a dual nature, yea, the great self has a dual nature.

asram. for ever, navantaryena
Veda is said to be the expression of the mind of Isvara isvara-
sud-vistāro vedah
susan' hollow, chidre.
For the four conditions of the self, see Mā.U.
This Upanisad belongs to the *Sukla Yajur Veda* and is in the form of a dialogue between the sage Subala 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

I. (He) discoursed on that. What was there then? To him (Subala) he (Brahma) 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 Khandaparaśu. Of him Brahma became afraid. He got hold of Brahma alone. He (Brahma) created seven sons out of his mUnd These (seven) created in their turn, out of their minds, seven sons filled with truth. These are, verily, the Praty-patśas. 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 Vaśyas were produced and from his feet came forth the Śudras.

From his mouth 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 Nāsadīya Sūkta X 129

The first existent was darkness, the principle of objectivity, the void which has to be illummed

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

Subject to death, the principle of unceasing change is the characteristic of the cosmic process

II

CREATION OF OTHER BEINGS

I apānāṁ nisāda-yaksā-rāksasa-gandharvās cāsthubhyāḥ par-vālā lomabhya osadhi-vanaspatayo lalāṭāt krodhāgo rudro jāyate, tasyaṭāsya mahat bhūtasya nṛśvasaṁ evaṁ añā yad rgyedā yajurvedo śāmavedo tharvavedah śīkṣā kalpo vyākaranam, navikam chando jyotisāṁ ayaṇam nyāyo māmāṁśā dharmā-śāstrāṁ vyākhyanāṁ uparyākhyānāṁ ca sarvām ca bhūtam hranyā-yojotr yasmin ayam ātmādhiśtv苷 bhuvanāṁ visvā ātmānām devāhākarot, ardhena stri ardhena purusah, deva bhūtā devān asṛjat, rsr bhūtvā rsin yaksā-rāksasa-gandharvān grāmāṁyārānāṁ ca paśūn asṛjat, starā gaur staro'navān staro vaddavā tavośvā starā garadāhitāro gardabha starā viśvambhartāro viśvambharaḥ so'nte vaiśvānaro bhūtvā samadāhāro sarvām bhūtam prthuva apṣu praśīyata āpān tejasi praśīyante, teto vāyav viśīyate, vāyur ākāśe viśīyate ākāśam indreyso indreyāṁ tanmātavān tanmātāṁ bhūtādau viśīyante, bhūtādau mahat viśīyate, mahān avyakte viśīyate, avyaktam aksare viśīyate, aksaram tanasa viśīyate, tanah pare deva ekābhavati parastān na san, nāsan, nāsadāsad ity eṣān nirvānānusāsanam iti vedānusāsanam iti vedānusāsanam

I From the apāna of the Person (sprang forth) the Nisādas (forest tribes) as also the Yaksas, the Rāksasas 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, Śīkṣā (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 Yaksas, the Rāksasas, 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 Vaśvānara, 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 Impershable. The Impershable 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.

III

LIBERATION AND THE WAY TO IT

I asaňad vāṁdam agra aśti ajñātam, abhūtam, apratisthitam, asabdam, asparśam, arūpam, arasam, agandham, avayām, amahāntam, abhantam, azam, atīmānam matvā dhiro na socati. aprānam, anukham, asrotam, avāg, amano’tejaskam, acaksukam, anāmgotram, astvaskam, apām-pādam, asmagāham, alohām, apramgāyam, akrasvam, adārgham, asthulam, anauv analpaṃ, apāram, anvṛdayam, anāpaśvam, apratarkyam, aprakāśyam, asanvrtam, anantaram, abhikham, na tañ asaňām kṣi caña, na tañ aśñāh kaś canaitud vai satyena dānena tapasānaśakena brahmacyrāyena
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, splendidless, 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 prānas (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 BU 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

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, splendidless, 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 prānas (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 BU 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.
yuyyate tadā paśyati deva-lokān dhanāni ca, yadā vairambhyaṇa saha samyuyyate tadā paśyati dṛṣṭam ca śrutaṁ ca bhūtam cābhūtam ca sac cāsac ca sarvam paśyati athemā daśa daśa nāḍyo bhavanti tāsām evaṁ rājaśya dvāsaptatīr dvāsaptatīrśākṣhā nāḍi sahaśrām bhavanti. yasyām ayaṁ ātmā svāpīti sahaśām ni ca karoti. atha yaḥ dvitiye saṃkṣāre svāpīti tademā ca lokām param ca lokam paśyati, sarvān sahaśām vijānati, sa saṃprasāda ity ācakṣate, prāṇāḥ śaṅkram pārvakṣataḥ, haritasya niśasya pītasya lohitasya śvetasya nāḍyo rudhrasya pūrṇā athāatraitād bahāram pūndarikām kumudām vaṇekadhā vṛkaśtam yathā keśāḥ sahasthānāṁ bhinnam tathā hitā-nāma nāḍyo bhavanti ṛty ākāṣe pare nāḍyo dvyo'yam ātmā svāpīti. yatra supto na kāṁ ca hāmaṁ kāmyate, na kāṁ ca svāpnam paśyati, na tatra devā na deva-lokā yājñā nāyajñā vā, na mātā na pītā na bahūr na bāṃhavo na sīṇo na brahmaḥ tejasāṁ amṛtaṁ sahita evaṁ sahilam vannāḥ bhūyās tenaiva mārgena dāhāya dhāvati samrād iti hovaca.

I In the centre of the heart is a lump of flesh of red colour. In it the dhāraṇa 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 apana 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 vārambhā, 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 branches into ten branches of ten each. Out of each of these branch out seventy-two thousands of nādīs. 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 nādīs are filled with fluids of greenish yellow, blue, yellow and white colours. Then in that in which the
The Principal Upanisads

*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 *nādīs* called the *Htā*, 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, neither kinsmen nor relations, neither a thief nor a killer of a Brähmana. 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. i i

*pundarīka* white lotus

*kumuda* red lotus.

*pāri-rākṣati* protects. Life is devoted to its functions and keeps guard over the body.

We have here a repetition of the description of *Htā* 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

1. *sthānāṁ sthānubhya yacchatī nādi tesaṁ nibandhanam, caksur adhyātman, drastavyam adhubhūtam, ādityas kāmadyutāvavatam, nādi tesaṁ nibandhanam, yas ca kāsuss yo drastavye ya āditye yo nādyāṁ yah prāne yo vyāhāne ya ānande yo hṛdy āhāśe ya cīsmiṁ sarvāsmin anīre samcarati so’yo’ma’ añmā, tam añmānam upeśitāyam, amṛtam, ābhayam, aśokam, anantam*

(The supreme self) bestows on the different local functionaries their (respective) spheres of action. The *nādīs* 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) nādi He who moves in the eye, in what is seen, in the sun, in the nādi, 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 adhyātmanam, śrotavyam adhibhūtam, āśīs tatratād-
hūdavalam, nādi tesām nibandhanam, yah śrotre yah śrotavye yo āksu yo nādyām yaḥ prāne yo vyānāne ya ānande yo hrty ākāśe ya etasmin sarvasminn antare saṁcaraṁ so'yaṁ ātmā, tam ātmānaṁ upāśīṭāgaram, 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 nādi He who moves in the ear, in what is heard, in the quarters, in the nādi, 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 nāsādhyātmanam, ghrātavyam adhibhūtam, prthvī tatratā-
hūdavalam, nādi tesām nibandhanam, yah nāsāyan yo ghrātavye yah prthvīyam yo nādyām yah prāne yo vyānāne yo ānande yo hrty ākāśe ya etasmin sarvasminn antare saṁcaraṁ so'yaṁ ātmā, tam ātmānaṁ upāśīṭāgaram, 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 nādi He who moves in the nose, in what is smelt, in earth, in the nādi, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these, in 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 jhvaādhyātmanam, rasayitavyam adhibhūtam, varunas tatratā-
hūdavalam, nādi tesām nibandhanam, yo jhvaāyām, yo rasay-
ityaye, yo varune, yo nādyām, yah prāne yo vyānāne ya ānande yo hrty ākāśe ya etasmin sarvasminn antare saṁcaraṁ so'yaṁ ātmā, tam ātmānaṁ upāśīṭāgaram, amṛtam, abhayam, aśokam, anantam
The Principal Upanisads

4 The tongue is the sphere of the self, what is tasted is the sphere of the objective. Varuna is the divine principle. The connecting link is the nādi. He who moves in the tongue, in what is tasted, in Varuna, in the nādi, 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 adhyātmam, sparśayantavyam adhibhūtam, vāyus tatā
dhūdatvam, nāḍī tesām mbandhanam, yas tuaci, yah sparśayi
tavye, yo vāya, yo nādyām, yah prāne yo vyḍāne, ya ānande,
yo hr̥dy ākāśe ya elasmin sarvasmin anlare samcarati, so yam ātmā, tam ātmānam upāsitāgaram, 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 nādi. He who moves in the skin, in what is touched, in the air, in the nādi, 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'dhyātmam, manantavyam adhibhūtam, candras tatā
dhūdatvam, nāḍī tesām mbandhanam, yo manasi, yo manantavye,
yo cañdre, yo nādyām, yah prāne, yo vyḍāne, ya ānande, yo hr̥dy ākāśe ya elasmin sarvasmin anlare samcarati so yam ātmā, tam ātmānam upāsitāgaram, 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 nādi. He who moves in the mind, in what is minded, in the moon, in the nādi, 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 buddhur adhyātmam, bodhavyam adhibhūtam, brahma
tatādhūdatvam, nāḍī tesām mbandhanam, yo buddhau, yo bodhavye, yo brahmau, yo nādyām, yah prāne, yo vyḍāne, ya ānande, yo hr̥dy ākāśe ya elasmin sarvasmin anlare samcarati so yam ātmā, tam ātmānam upāsitāgaram, 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 nādi. He who moves in the understanding, in what is understood, in Brahmā, in the nādi, 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. ahamkāra’ādhyātma, ahamkārtavyam adhibhūtam, rudras tatradhīdāvatam, nādi tesāṁ nubandhanam, yo’hamkāre, yo ‘hamkāravye, yo rudre, yo nādyām, yaḥ ṁrāne, yo viśñāne, ya ānande, yo hrday ākāše, ya etasmin sarvasmāṁ antāre saṁcārati so’yam ātām, tam ātānām upāśītāgaram, amṛtam, abhayam āsokam, 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 nādi. He who moves in the self-sense and in the contents of self-sense, in Rudra, in the nādi, 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 adhyātma, cetayitavyam adhibhūtam, ksetrajñas tatradhīdāvatam, nādi tesāṁ nubandhanam, yaś citte, yaś cetayitavye, yaḥ ksetrajñe, yo nādyām, yaḥ ṁrāne, yo viśñāne, ya ānande, yo hrday ākāše, ya etasmin sarvasmāṁ antāre saṁcārati so’yam ātām, tam ātānām upāśītāgaram, amṛtam, abhayam āsokam, anantam.

9. The thinking mind is the sphere of the self, what is thought is the sphere of the objective. Ksetrajña (the knower of the field) is the divine principle. The connecting link is the nādi. He who moves in the thinking mind, in what is thought, in the Ksetrajña, in the nādi, 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 adhyātma, vakta vyam adhibhūtam, vahmh tatradhīdāvatam, nādi tesāṁ nubandhanam, yo vāc, yo vakta vyam, yo āgnau, yo nādyām, yaḥ ṁrāne yo viśñāne, ya ānande, yo hrday ākāše ya
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 nādi. He who moves in the voice, in what is spoken, in fire, in the nādi, 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.

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 nādi. He who moves in the hands, in what is handled, in Indra, in the nādi, 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.

The feet are the sphere of the self. What is traversed by feet is the sphere of the objective. Visnu is the divine principle. The connecting link is the nādi. He who moves on the feet, in what is traversed, in Visnu, in the nādi, 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.

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 nādi. He who moves in the hands, in what is handled, in Indra, in the nādi, 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.
so'yam ātmā, tam ātmānam upāsītāyaram, amritam, abhayam, āsokam, 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 nādi. He who moves in the excretory organ, in what is excreted, in Death, in the nādi, 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 upasītha'dhyātman, ānandayitavyam adhbhūtam, praśā-pātī tatrāddhiṣaṇatam, nādi tesaṁ nibandhanam, ya upasīthe, ya ānandayitavye, yaḥ praśā-pate, yah nādyām, yah śrāve, yo vijnāne, ya ānandā, yo hṛdy ākāše, ya etasyām sarvasmin antare samaraḥ, so'yam ātmā, tam ātmānam upāsītāyaram, amritam, abhayam, āsokam, anantam

14 The generative organ is the sphere of the self. What is enjoyed (as sexual satisfaction) is the sphere of the objective. Praja-pati is the divine principle. The connecting link is the nādi. He who moves in the generative organ, in what is enjoyed, in Praja-pati, in the nādi, 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 esa sarvajñā, esa sarvesvara, esa sarvādhikāraḥ, eso 'ntaryāmā, esa yoniḥ sarvasya sarva-saukhyaṁ upāsyamāno na ca sarva-saukhyaṁ upāsyati, veda-śāstraṁ upāsyamāno na ca veda-śāstrāṇy upāsyati, yasyāmm idam sarve na ca yo'nnam bhavati, atah param sarva-nayanaṁ praśāstānna-mayo bhūlāṁ, praṇa-maya indriyaṁ, mano-mayaṁ samkalpāṁ, vijnāna-mayaḥ kālāṁ, ānanda-mayo layāmā kāravam nāsti āvastām kuto martyam nāsty amritam kuto nām na pratī na bahuḥ pratī no nobhayatāḥ pratī na pratīśañna-ghano na pratī no prajñāno 'pi no viṣvām vedyam nāstyīt ātyan onviniśaṁśasānam iti, vedāṇusāsanam iti, vedāṇusāsanam.

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 nondual or dual, mortal or immortal.

VI

NĀRAYANA, THE BASIS AND SUPPORT OF THE WORLD

I navveha kum caṇāgra āśīd anūlam, anādhāram, māh āprajā āprajāyante, dvuyo deva eko nārāyanaḥ ca akṣuṣ ca drāsāyam ca, nārāyanaḥ śrotraṃ ca śrotāvyam ca, nārāyanaḥ ghrānam ca ghrātāvyam ca, nārāyanaḥ jihvā ca rasayaṭāvyam ca, nārāyanaḥ tvaḥ ca spāraṣṭrāvyam ca, nārāyanaḥ manaḥ ca maṇiṭāvyam ca, nārāyanaḥ buddhiḥ ca bodhāvyam ca, nārāyanaḥ ṛhmkāras ca ahamkārāvam ca, nārāyanaḥ cittam ca cetātyāvyam ca, nārāyanaḥ vāk ca vaktāvyam ca, nārāyanaḥ hastau ca dātāvyam ca, nārāyanaḥ pādau ca ganiṭāvyam ca, nārāyanaḥ pāryoṣ ca viṣārjāvyam ca, nārāyanaḥ upasthaś ca anandāvyam ca, nārāyanaḥ dhātā, vihātā, kartā, vikartā, dvuyo deva eko nārāyanaḥ ādyatā, rudrā, maruto vasaś ca suṣumāv roc yaṣṭasyānām, mantraṃ caddhāya nārāyana udābhavaḥ, samihavo dvuyo deva eko nārāyanaḥ mālā, pitā, bhrātā, mātāḥ, śaranaṃ, suhrvā, guṇā tvaṃ nārāyano vṛjā śucharāṇā putā saumyāmohā kamārrāṇā satyā madhyamā nāśītā śūrṣuṣārā śūryāḥ bhāsavati vyāhāyām, nādi-nāmām dvyaṃ garjati, gāyati, vāit, varṣati, varunanṛṣyamā
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 Nārāyana alone (is the mainstay of all creation), the eye and what is seen The ear and what is heard are Nārāyana, the nose and what is smelt are Nārāyana, the tongue and what is tasted are Nārāyana The skin and what is touched are Nārāyana. The mind and what is minded are Nārāyana The understanding and what is understood are Nārāyana The self-sense and its contents are Nārāyana The thinking mind and what is thought are Nārāyana The voice and what is spoken are Nārāyana The two hands and what is handled are Nārāyana The two feet and what is traversed are Nārāyana The excretory organ and what is excreted are Nārāyana The generative organ and what is enjoyed (as sexual satisfaction) are Nārāyana The sustainer, ordainer, the doer, the non-doer, the celestial radiance are the one Nārāyana The Ādityas, the Rudras, the Maruts, the Aśvins, the Rk, 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 Nārāyana Mother, father, brother, abode, shelter, friend and the path (leading to life eternal) are Nārāyana, the Virājā, the Sudarśana, the Jitā, the Saumyā, the Amogha, the Amrta, the Satyā, the Madhyamā, the Nāśīrā, the Śūrā, the Asurā, the Sūryā, the Bhāsvati 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), rams He is Varuna, the Aryanā, the moon, (he is the) divisions of time, the devourer of time, the creator, Prajā-pāth, Indra, the days and the half days, the divisions of time, aeons and great aeons He is up and in all
The Principal Upanisads

VII

the directions All this is Nārāyana. 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 Visnu as the eye sees the sky. These learned (knowers of Brahma), with their passions cast away, with their inner senses alert, declare clearly (to ignorant people) that most exalted state of Visnu. 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 Mukkha U 1 83

VII

NĀRĀYANA, THE INDWELLING SPIRIT OF ALL

1. antaḥ śāriṅre vihito guhāyām aja eko mṛtyo yasya prthvī śaṅram yah prthvīv vanti antare sancaran yam prthvī na veda, yasyāpaṅ śaṅram yo'po'ntare sancaran yam ajo na veda, yasya tejā śaṅram yas tejo'ntare sancaran yam tejo na veda, yasya vāyuh śaṅram yo vāyum antare sancaran yam vāyur na veda, yasyākāśaḥ śaṅram ya ākāśaṁ antare sancaran yam ākāśa na veda, yasya manah śaṅram yo mano'ntare sancaran yam mano na veda, yasya buddhā śaṅram yo buddhāṁ antare sancaran yam buddhār na veda, yasyāhamkārah śaṅram yo'ham-kāām antare sancaran yam ahamkāro na veda, yasya citram śaṅram yas citram antare sancaran yam citram na veda, yasyāvyaktaṁ śaṅram yo'vyaktaṁ antare sancaran yam avyaktaṁ na veda, yasyāksaram śaṅram yo'ksaram antare sancaran yam aksaram na veda, yasya mṛtyuh śaṅram yo mṛtyum antare sancaran yam mṛtyur na veda, sa eva sarva-bhūtāntarātmāpahatapāṁ āsuyo deva eko nārāyanah etām vadyām apanārato-nāya dadāv apanārato brahmane dadāu, brahmaḥ ghorāṅgirase dadāu, ghorāṅgirā rākṣya바 da pada, rākṣave rānāya dadāu, rānāh sarvebhyaḥ bhūtebhyaḥ dadāv ity evam mrvānānānūsāsanam iti, vedānāsāsanam iti, vedānāsāsanam iti.

1. 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 Nārāyana This vidyā (wisdom) was imparted to Apāntaratamas Apāntaratamas imparted it to Brahmā. Brahmā imparted it to Ghora Āngiras Ghora Āngiras 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 niḥto guhāyām śuddāhah so’yam ātmā sarvasya medo-māṃsa-kīlāvākīrne śarīramadhye’tyantopahate citra-dhīte-praṭikāye gandharva-nagaropame kadali-garchaun mīśāre jala-buddhāvac cancāle mīsṛtam ātmānam, acintyarūpam, ādityam, āwam, āsāṅgam, śuddham, tejaskāram, arūpam, sarvesvaram, acintyam, āsarīram, niḥtām guhāyām, amṛtam, vibhrajānamānam, ānandam, tam paśyantī vīdvāṁsaḥ tena laye na paśyantī.

I Thus 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, shunning (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

I Then Raikva asked thus Venerable Sir, 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 Viraja, in him does Viraja 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
āditya 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
vijnāna knowledge It is repeated because the knowledge of tastes is different from the knowledge of smells and so on

2 śrotam evāpyeti yah śrotām evāstam eti, śrotāvyan evāpyeti yah śrotāvyan evāstam eti, diśam evāpyeti yah diśam evāstam eti, sudarśanam evāpyeti yah sudarśanam evāstam eti, apānām evāpyeti yo’pānām evāstam eti, vijnānam evāpyeti yo vijnānam evāstam eti,
tād amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetī
tad āmṛtām, abhayaṁ, aśokāṁ, ananta-nirbījaṁ evāpyetitī

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 nāsāṁ evāpyetī yo nāsāṁ evāstam eti, ghrātavyam evāpyetī yo ghrātavyam evāstam eti, ṁrthīvīṁ evāpyetī yaḥ ṁrthīvīṁ evāstam eti, jītām evāpyetī yo jītāṁ evāstam eti, vyānam evāpyetī yo vyānam evāstam eti, vyānām evāpyetī yo vyānānām evāstam eti, tād amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetitī 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 jītā nādi in him does the jītā 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 jīhvām evāpyetī yo jīhvām evāstam eti, rasayitavyam evāpyetī yo rasayitavyam evāstam eti, varunām evāpyetī yo varunām evāstam eti, saumyām evāpyetī yaḥ saumyām evāstam eti, udānam evāpyetī yo udānam evāstam eti, vyānām evāpyetī yo vyānānām evāstam eti, tād amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetitī 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 Varuna, in him does Varuna reach extinction He who absorbs the Saumya (nādi), 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.

Varuna is the lord of the waters.

5. tvacam evāpyeti yas tvacam evāstam eti, sparśayatiyam evāpyeti yah sparśayatiyam evāstam eti, vāyum evāpyeti yo vāyum evāstam eti, mogham evāpyeti yo mogham evāstam eti, samānam evāpyeti yah samānam evāstam eti, vijnanam evāpyeti yo vijnānam evāstam eti, tad amrtam, abhayam, asokam, ananta-nirbijam evāpyeti hovāca

6. vācam evāpyeti yo vācam evāstam eti, vakravyam evāpyeti yo vakravyam evāstam eti, agnm evāpyeti yoagn evāstam eti, kumāram evāpyeti yah kumāram evāstam eti, varrambham evāpyeti yo varrambham evāstam eti, vijnānam evāpyeti yo vijnānam evāstam eti, tad amrtam, abhayam, asokam, ananta-nirbijam evāpyeti hovāca

7. hastam evāpyeti yo hastam evāstam eti, ādātavyam evāpyeti ya ādātavyam evāstam eti, indram evāpyeti ya indram evāstam eti, amrtam evāpyeti yo amrtam evāstam eti, mukhyam evāpyeti yo mukhyam evāstam eti, vijnānam evāpyeti yo vijnānam evāstam eti, tad amrtam, abhayam, asokam, ananta-nirbijam evāpyeti 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 amṛṭa (nāḍī), in him does the amṛṭa (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 pādam evāpyeti yah pādam evāstam eti, gantavyam evāpyeti yo gantavyam evāstam eti, visṣyum evāpyeti yo visṣyum evāstam eti, satyam evāpyeti yah satyam evāstam eti, antaryāmam evāpyeti yo’ntaryāmam evāstam eti, vyāhanam evāpyeti yo vyāhanam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetiḥ, 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 Visnu, in him does Visnu 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 pāyum evāpyeti yah pāyum evāstam eti, visarjyāitavyam evāpyeti yo visarjyāitavyam evāstam eti, mṛtyum evāpyeti yo mṛtyum evāstam eti, madhyamam evāpyeti yo madhyamam evāstam eti, prabhāṇjanam evāpyeti yo prabhāṇjanam evāstam eti, vyāhanam evāpyeti yo vyāhanam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetiḥ, 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 prabhāṇjana, in him does the prabhāṇjana 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. 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 Prājā-pati, in him does Prājā-pati reach extinction. He who absorbs the nasīrā (nādi), in him does the nasīrā reach extinction. He who absorbs Pṛajā-pāth, in him does Pṛajā-pāth 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. 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 śīśā (nādi), in him does the śīśā reach extinction. He who absorbs the śyena (nādi), 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. buddhānim evāpyeti yo buddhānim evāstam eti, boddhānavam evāpyeti yo boddhānavam evāstam eti, brahmānam evāpyeti yo brahmānam evāstam eti, sūryām evāpyeti yo sūryām evāstam eti, kṛṣṇam evāpyeti yo kṛṣṇam evāstam eti, viṣṇānam evāpyeti yo viṣṇānam evāstam eti, tad anṛtam, abhayam, asokam, ananta-nirbījam evāpyetiḥ 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 Brahma (the creator), in him does Brahma reach extinction.
He who absorbs the *sūrya* (nādi), in him does the *sūrya* reach its extinction. He who absorbs *krṣna*, in him does *krṣna* 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-āram evāpyeti yo’han-āram evāstam eti, aham-kartavyam evāpyeti yo’han-kartavyam evāstam eti, rudram evāpyeti yo rudram evāstam eti, asurām evāpyeti yo’asurām evāstam eti, svetām evāpyeti yo svetām evāstam eti, viṣṇānām evāpyeti yo viṣṇānām evāstam eti, tad amṛtām, abhayām, aśokām, ananta-nirbījam evāpyetiḥ 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 *asura* (nādi), in him does the *asura* reach extinction. He who absorbs the *svēta* (vital air), in him does the *svēta* 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 cittaṃ evāpyeti yaś cittaṃ evāstam eti, cetayitavyam evāpyeti yaś cetayitavyam evāstam eti, ksetrajñām evāpyeti yaḥ ksetrajñām evāstam eti, bhāsvatīm evāpyeti yo bhāsvatīm evāstam eti, nāgam evāpyeti yo nāgam evāstam eti, viṣṇānām evāpyeti yo viṣṇānām evāstam eti, ānandam evāpyeti ya ānandam evāstam eti, turīyaṃ evāpyeti ya turīyaṃ evāstam eti, tad amṛtām, abhayām, aśokām, anantu-nirbījam evāpyetiḥ 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 *ksetrajña* (the knower of the field), in him does the *ksetrajña* reach extinction. He who absorbs the *bhāsvatī* (nādi), 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 evam nirbija veda nirbija eva sa bhavati, na janate, na marjyate, na mukhyate, na bhudjyate, na dakhjyate, na kampyate, na kupyate, sarva-dahano‘yaṁ atmety acaksate navram atma pravacana-satenäpī lakṣyate, na bahu-śrutena, na buddhi-jñānāśritena, na medhayā, na vedaṁ na tapobhir ugrair na sāmkhyair na yogair nāśramair nāmyair atmānam upalabhante, pravacanena praśamseya vyanathānena tam etam brahmaṁ śūṣruvāṁso‘nucanā upalabhante sānto dānta uparatas itiṣkṣuh samāhito bhūtvātmey evātmānam paśyate sarvasvātmā bhavati ya evam 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 Sāmkhya (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.
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 (bhuvāra), said he. In what are the worlds of atmosphere (established) as warp and woof? In the heavenly (swarga) worlds, said he. In what are the heavenly worlds (established) as warp and woof? In the mahār worlds, said he. In what are the mahār 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 sātva worlds, said he. In what are the sātva worlds (established) as warp and woof? In the Prajā-pātis worlds, said he. In what are the Prajā-pātis 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 even as the beads are strung into a thread are all objects strung in the self Dhyāna-bhūtu U 6.

XI

THE COURSE AFTER DEATH

1 athat hainam raikvah pāpraccha, bhagavan, yo'yaṁ viṣṇu-na-ghana utkraman sa kena katarad vā va sthānam utsṛyāpakh-rāmatit, tasmaī sa havauta, hṛdayasya madhye lohitam mām-sa-śīndam yasmins tad daharam ṣundarikam kumudam vāne-kādhā visakṣatm, tasya madhye samudrah, samudrasya madhye koṣaḥ, tasmīn nādyas catasro bhavauthi, ramārāmechāpunar-bhāvets tatra ramā ṣunyena ṣunyam lokam nayati, aramā pāpena pāpam, icchāya yat smarati tād abhisampadaye, apunarbhavāyā koṣam bhūnti, koṣam bhubā śīrsakapālam bhūnti, śīrsakapālam bhūvā prthvīṃ bhūnti. prthvīṃ bhubāpo bhūnti āpo bhūvā tejo bhūnti, tejo bhūvā vāyum bhūnti vāyum bhūvākāśam bhūnti, ākāśam bhūtā mano bhūnti mano bhūvā bhūtādām bhūnti, bhūtādām bhūtā mahāntum bhūnti, mahāntum bhūvāvākāśāntum bhūnti, avyaktam bhūtvāksaram bhūnti aksaram bhūvā mṛtyum bhūnti mṛtyur vai pāre deva ekī-bhūvatī, āparastān na sat nāsan sad asad viy etan nirvānānusāsanam uḥ vedānusāsanam uḥ vedānusāsanam

1. Then Raikva asked thus Venerable Sir, How and by what means does thus 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 nādīs called Ramā, Aramā, Icchā and Apunarbhavā Of these, Ramá 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 Icchā 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
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.

apunarbhava non-rebirth
mahat the great, the first product of āprkṛte, the principle of buddhi or intelligence in the individual. For the Sāmkhya 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 nārāyanād vā annam āgatam, pakvam brahmalokemahā-sau-vartake, punah pakvam ādiyāe, punah pakvam kṛtrādā, punah pakvam jālakākṣānaṃ paryustām, pūtam annam ayācatam asamkāptam aṣṭīyān, na kan ca na yācetā

1 From Nārāyana came into being food (in a raw state). In the Mahā-samvatarka (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.
THE CHILD-LIKE INNOCENCE OF THE SAGE

1 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-pātri 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, recognizing 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 BU III 5 i

Superiority to emotions and indifference to worldly objects and desires are stressed.

XIV

GRADUAL DISSOLUTION IN THE SUPREME

I. prthivi vannam āpo annādā, āpovannam jyotir annādam, jyotr vannam vāyur annādo vāyur vānnyam ākāso ‘nāda, ākāso vānnam indriyānī annādānindriyānī vānnam manomādam, mano vannam buddhr annādā, buddhr vānnam avyaktam annādam, avyaktam vannam aksaram annādam, aksaram vānnam mṛtyur annādo mṛtyur vair pare deva eki-bhavāti parastān na san nāsan na sad asad ity etan mrvānānuṣāsanam iti vedānuṣāsanam

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 Impersonal is the eater of the food. The Impersonal is the food, (in relation to it) Death is the eater of the food. 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.
Dissolution of Individuality

1. 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 *āpāna*, the *vyāna*, the *udāna*, the *sāmāna*, the *vairāmbha*, the *mukhya*, the *antaryāma*, the *prabhāyana*, the *kumāra*, the *śyena*, the *śveta*, the *kṛsna* 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 *Tūrīya*, 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 tatva* 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
CONCLUSION

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.
JĀBĀLA UPANISAD

The Jābāla Upamsad belongs to the Atharva Veda and discusses a few important questions regarding renunciation.
Jábala Upamśad

JÁBÁLA UPAŅISAD

I Brhaspati vaśca yājñavalkyam yaś anu kuruksetram devānām deva-yajanaṁ sarvesāṁ bhūtānaṁ brahma-sadanam avumuktam vai kuruksetram devānām deva-yajanaṁ sarvesāṁ bhūtānaṁ brahma-sadanam tasmād yatra kavacana gacchati tad eva manyeta tad avumuktam eva, idāṁ vai kuruksetram devānām deva-yajanaṁ sarvesāṁ bhūtānaṁ brahma-sadanam atra hi jñato prānasūkramanānesu rudrah tārakam brahma vyācasye, yenaśāv amrtī bhūtvā mokṣāh bhavati, tasmād avumuktam eva niseveta avumuktam na vimuñced evam evatad yājñavalkya

I Brhaspati said to Yājñavalkya, Kuruksetra is for the gods, the resort of the gods and for all creatures it is the abode of Brahmā Avimukta⁴ is the kuruksetra 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 kuruksetra which is for the gods, the resort of the gods, and for all creatures the abode of Brahmā Therefore 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 hanam atrah pāpaccha yājñavalkyam, ya eso'nanto' vyakta ātmā tam katham ahaṁ vyānīyāṁ iti. sa kovīca yājñavalkyah so'vumukta upāsya yo eso'nanto'vyakta ātmā so vimuktte prāsthitam iti so'vumukhah kusmin prāsthitam iti varanāyāṁ nāṣyāṁ ca madhye prāsthitam iti. kā vai varanā kā ca nāṣīti, sarvān indrya-krīḍān dosān vārayatīti tena varanā bhavaḥatīti, sarvānindrya-krīḍān pāpānāśayatīti tena nāṣī bhavaḥatīt. katanam ēṣā śīhanām bhavaḥatī biruvor ghrāṇasyā ca yah sandhīḥ sa esa dyur lokasya parasya ca sandhir bhavaḥatī, etad vai sandhīṁ sandhyāṁ brahma-sandhyāṁ uṣpāsata iti, so'vumukta upāsya iti, so'vumuktam jñānam ācāsteyo vai tad evam vedaśi

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 Nāṣī. (Atri inquired) What is Varanā and what is Nāṣī? (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

⁴ avumuktam sopādhikam.
the sense organs it is called Nāśī (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 uṣṇikī is to be meditated on. He who knows it gains the knowledge which makes for liberation.

3 aha havam brahmacārīna ūcch, kīm ṣyenā'mritatvaṃ brūhitī, sa hovāca yājñavalkyaḥ, śatarudrīyena ṛṇī eva ha vā amṛtaśya nāmāni, elavī ha vā amṛto bhavaḥūḥ, evam evaitad yājñavalkyaḥ

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) śatarudrīya which are the names of eternal life, one becomes immortal.

4 aha havam janako vardeko yājñavalkyaṃ upasametyo-vāca, bhagavan, sannyāsam (anu) brūhitī sa hovāca yājñavalkyaḥ, brahmacaryanī pārisamāpya grhī bhavet, grhī bhūtvā vanī bhavet, vanī bhūtvā pravrajey, yads varatāḥ brahmacaryād eva pravrajey, grhād vā vanād v ā athā punar aurasī vā vratī vā snātaka vā asnātaka voisannāmaiko vā yad aha eva vīrajet tad aha eva pravrajey, tadāhaṣke prājāpatyāṃ eavam kuryanti, tad u lahā na kuryād āgneyān eva kuryāt agnir ha vā āpanah prānām eva talāh karoī tradvātāvityāṃ eva kuryāt, etayāvah trayo dhātavo ya eva sattvam rajas tama eva ayam te yonir rvitvo yato jātāī prānād arcaḥāāh, tam prānām jānan agna ārohaḥāno vardhāya rayum, eva aha eva ya eva prāpanāṃ gaccha svāhetsy evam evaitad aha grāmūd agraṃ evam agraṃ prāpaya eva yad agraṃ na vundat aprī ṛtvihūyāt, āpo vā sarvā devatā devābhymi devatābhymi jhomb svāhetsy, jhuvadbhṛtyā prāśnīyat sōyam havir anānāvah moksamāntralī travyavam vade, etad brahma, etad upāsītavah, evam evaitad bhagavanv iha vā yājñavalkyaḥ

4 Once Janaka (Kng) 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 household, 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 prajapatya 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 traudhātavyā sacrifice. The three elements represent the three qualities sativa, 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 clumb 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

māṭaram pṛtaram vṛddham bhāryām caiva pātwrātām
śīṣumḥ ca tāṇayam htvā nāvadhātārmam vrataḥ VII 7
He who becomes a monk, giving up father, mother, child, wife, kinsmen and relatives becomes a great sinner

māṁ prāṇaṁ sīṣāṁ dārāṁ svajanāṁ bāndhavān āpi
yah pravrajata hṛtvān sa mahāpātakī bhavet VIII 18.

Cp also
The Principal Upaniṣads

adhitya yudhvad vedān prūmś cotpādyā dharmalāh
istvā ca śakṣīto yaṣñaur mano mokṣe munesayet

‘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’

antstva caiva yajnais’ca mokṣam tccaian vrajaty adah

‘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 Bhāmati, I i

ātāna life Here it is not individual breath It is the sūtrāltman, the soul or the material cause of the world

trādālaviya in this sacrifice three sacrificial cakes purodāśa, are used, representing the three gunas

5 atha hayam atrī pāprcccha yājñavalkyan prakāsma tvā
yājñavalkya ayaṣñopavāti katham brāhmaṇa iti, sa hovaca
yājñavalkyaḥ, idam evāsya tad yajnopavātam ya ātmāpah

prāṣyācanyāyam vidhuh parvṛtakaṇām, virādhuve vā anāsak
vā apām praveśe vā agni praveśe vā maha-prasthāne vā, atha
parvṛtād vivarnavāsā mundo’pānggraḥē śucir adrohi bhakṣano
brahma-bhūyāya bhavati%, yady āturah syān manasā vācā sam-
yasast, esa pañthā brahmanā hānūneras tenasti samnyāsī
dvārdā ity evam evaśa bhagavāna yājñavalkyaḥ

5 Then Atrī 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 sātrājman, 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

āturah 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 Samvartaka, Āruni, Śvetaketu, Durvāsa, Rbhu, Nidāgha, Jada-bharata, Datātreyā, Raivataka and others are para-mahamisās. 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 trīḍāṇḍa, 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 \textit{prama-hamsa}. Such is a \textit{prama-hamsa}.

\textit{tri-danda} monks carry three staves tied together. It is the sign of triple control of thoughts, words and deeds.

\textit{kamandalu} a water-jar used by ascetics.

The knower of dharma who wears no signs should practise its principles MB XIV 46 51.

\textit{Vasistha Smyth} says 'His signs are not manifest nor his behaviour,' 
\textit{tasmād aṅgō dharmayōvyaktāṅgo vyaktācāra iti}
PAÎNGALA UPAṆIṢAD

This Upanisad belongs to the Śukla Yajur Veda and is in the form of a dialogue between Yajñavalkya and his pupil Pangala. Some of the important questions such as meditation on the Supreme, the nature of release, are discussed in it.
Then Paingala approaching Yajnavalkya, 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 Pingala.

BRAHMAN

2. sa hovāca yājñavalkyah sad eva saumyedam agra āsīt. tan
nitya-muktam, avikriyam, satyayānānandam, pariśūrṇam, saṅa-
tanam, ekam evādvitiyam brahma.

2 Yajnavalkya 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-sthāyu-sphatikādau jala-rauṣya-śuru-
sa-rekhādval lohita-śukla-ksuṣa-guna-mayi guṇa-sāmyānirvācyā
mūlaprakṛtir āsīt, tat pratibimbitam 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
VI\RATA

6. From the power of projection dwelling in Hiranya-garbha there comes into being the power of making gross bodies, known as the self-sense. What is reflected in it becomes the Virat consciousness That (Virat consciousness), conceiving the self-sense as its own, with its form manifested distinctly becomes the chief person Visnu, the sustainer of all gross creation From that (Virat) 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 mula-prakrti, Isvara, avyakta; Hiranya-gar\brick, makat; Virat, ahamkara. All these are necessary for one another. Witness Self and Isvara are sometimes combined. See M\brick. U.

CREATION


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 brahmāṇdās
The Principal Upaniṣads

(macrocosms), fourteen worlds appropriate to each (of these macrocosms) and globular gross bodies appropriate to each (of these worlds).

The process of quintuplication, paścikarana, is mentioned here

8. sa pañca-bhūtānām rajom'śām caturdhā krivā bhāga-trayāt 
   pañca-urtyātmakaṁ ātmānam asrjat sa teśāṁ turyā-bhāgena 
   karmendravyāny asrjat.

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 tāmas, mobility is the character of rājas.

9. sa teśāṁ satyāmśām caturdhā krivā bhāga-traya-samastīlah 
   pañca-kryā-urtyātmakaṁ antah-karanam asrjat sa teśāṁ satyā- 
   turyā-bhāgena phānendravyāny asrjat

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-samastīta indryāpālakān asrjat tām srstān yade 
    prācikśāpat tad-āyāyā samastīyandam vyābya tārya abhitān 
    tad āyāyāhambhakā-samananto vinād sthīlāny araksat hrvanya- 
    garbhas tad-āyāyā sūksmāny 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 Vīrāt possessed of self-sense protected the gross elements. Under his orders Hrvanya-garbha ruled over the subtle elements.

11 andasthāṁ tāṁ tene vinā spandanām čeṣṭūm vā na 
    śekuh tāni cetanākarthe so’kāmayata, brahmānda brahmara- 
    dhāṁ samasta-vyastī-mastakān vidārya tad evamuprāṇāt 
    tadā padāṇy apr tāni cetanāvat svakarmāṁ cakr择

11 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 sarvaññeso māyā-leśa-samanvito vyāṣṭi-deham praviśya tayā mohito jīvadvaṁ agamata śarīra-trayā-taddāmyāt karitrva-bhoktr-
tvātām agamat, jāgrat-svāpna-susūpti-mūrčhā-maraṇa-dharma-
yuklo ghati-yantravad udvigno jāto mṛta iva kulāla-cakra-nyāyena paribhramatiṁ

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 vanamālākhyām nāna-guna-māyāṁ 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

ĪŚVARA AND THE INDIVIDUAL SOUL

I. aha āngalo yājñavalkyaṁ uvacā, sarva-lokānāṁ srsti-sthā-
ty-anta-krād vāhur īsah katham jīvatam agamad vī?

I. Then Paṅgala 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 hūcā yājñavalkyaḥ, sthūla-sūksma-hārana-dehodbhava-
pūrvakam jīveśvara-svarūpam uvacya kathayānīṁ sāvadhānen-
āthāgranayā śrūya tam īsah pāṅcikṣa-mahā-bhūta-leśān ādāya
vyāsti-samastātmaka-sthūla-śarirāṁ yatākramam akarot kāpā-
lacarmāntāsthī-māmsa-nakhāṁ prīthvya-amśāṁ, rakta-mūtra-lālā-
śvedādikam ab-amśāṁ, ksut-trsnosva-mohā-mardhaṁādyā agy-
amśāṁ, pracāranottārana-śvāsādkā vāyov-amśāṁ, kāma-krodhādayo
vyomānśāṁ etat saṁghātam, karmāṁ saṁcittam, tvagāṁ-yuktāṁ,
bālyād avasthaḥbhūmnāśpadām, bahu-dosāṣrayam, sthūla-śarīram
bhavaḥ

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
3 athāpāncikrtamahā-bhūta-rajo’msa-bhāga-traya-samastitah
prānam asraya, prānāpāna-vyānodāna-samānāh prānavratayah
nāga-kūrma-krkara-devadatta-dhanamjaya-ūpaprānāh, hrdaya-
nābohi-kantha-saṅgām sthānām, akāśā-rajo-guṇa-turiya-
bhāgena karmendrāyam asraya, vāk-pāni-pāda-pāyupāsthās tad
vṛtayah, vācānavīra-saṁvāna-visargavānādās tad-vṛsāyaḥ

3 Then out of the three parts (of four) of the great elements
in their mobile character and nonquantuplicated 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, Krkara, 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-sattvāmsa-bhāga-traya-samastito’ntah-karanam
asraya, antah-karana-mano-buddhi-citāhankārās tad-vṛtayah,
samkalpa-māscaya-smaranābhīṣṭmanusamdhānās tad-vṛsāyaḥ;
gala-vadana-nābhi-hṛdaya-bhrū-madhyaṁ sthānam, bhūta-sattva-
turiya-bhāgenaṣṭānthārāyam asraya, śrotra-loka-caksur-yuddhā-ghrā-
nās tad-vṛtayah, śābda-spārśa-rūpa-rasa-gandhās tad-vṛsāyaḥ,
dig-vālārka-praceto’svāvahnindropendra-mṛtyukāh, candro-vis-
niś-caiturvarkārah sambhūsa ca kāṟṇādāyāḥ

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 Varuna, the Asvins, Fire, Indra, Upendra, Death, the
Moon, Visnu, the fourfaced Brahmā and Śiva are the deities
presiding over the inner senses
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 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 astapura (the totality of the subtle body).

7 Īśāyīyā virāgo vyaṣṭudeham praviṣṭya buddham adhiṣṭhāya viṣvavatvam agamat viṣṇāṇāmā cidābhūso viśvāvahārīko vajrati śūlī-dehādhamānī karmanbhir tāt ca viśvasya nāma bhavati īśāyīyā sūtrakāṇāmbhūsāṃ samāstasama-saṃkarir na bhrām man adhiṣṭhāya tayasaṃtvam agamat tayasah prātibhasikah svapnakalpita iti tayasaṃsyā nāma bhavati īśāyīyā mayopādhir avyakta-samanvito vyaṣṭi-kārana-saṃkarir praviṣṭya prājñatvam agamat prājñi-vacchannāḥ pāramārthikah sūṣaptāty abhāmānīḥ prājñiṇāsyā nāma bhavati. avyakta-leśāyānācchādita pāramārthikā-saṃkarir atiśvanasyādi vākyam brahmaḥ mahākṣaṭām jaguḥ neta-rayar vyaṇvahārīka-prātibhāsikayoh, anīḥ-karana-prātibhāsikayoh.
7 By the command of the Supreme Lord, after entering each individual gross body and abiding in the intellect, he (Vijnātman) 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 Tayasa state. The Tayasa state is what manifests itself in the world of appearances. The product of dreams is the name of the Tayasa 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 the only 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, parāmārtha, vyavahāra and prābhāsika, metaphysical or ultimate, empirical and illusory respectively.

WAKING AND DREAM STATES

vyavahāracchānta antar-bhavanam pravesum mārgam āśnyā tiṣṭhāti karana-parame jāgrat-samskārothva-prabodhavad grāhyagrāhaka-rūpa-sphuram svapnāvasthā bhavati, tatra Viśva eva jāgrad vyavahāra-lopān nādi-madhyam carams taṇya-satlam avāpya vāsanā-rūpakam jagad-vaticryam svadhistā 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 nādi's, 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. Cittakākaranā suṣūtpy-avasthā bhavati. bhrama-vśrāntasakunih pahsan samhṛtya nīdābhimukham yathā gacchath, tathā yivo'pi jāgrat-svāpna-prāpañceyavāhṛtya śrānto'jñānam pravāya 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.
II. 12.  Paingala Upanisad 913

10. aksamān mudgaradandādyas tadītavād bhayājñānābhyām
indriya-saṅghālath kampān īva mrtā-tulyā mūrčā 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

II. jāgrat-svāpta-susupti-mūrčāvasthānām anyā brahmād-
ISTAMBA-PARYANČA SARVA-JIVA-BHAYA-PRADĀ SHūLA-DEHAVISARJANAYA-
MARANDAVASΗA BHAVAT. KARMENDRIYAÑI JUANENDRIYAÑI TAT-LAD-VIS-
AYAN PRĀNAÑ SAWHITYA KĀMA-KARMĀNUTĀ AVIDYĀ-BHĪTAVESTITO JĪVAM-
DEHĀNTARAM PRĀPYA LOKĀNTARAM GACHATI. PRĀK KARMA-PHALA-
PĀKENVATĀNTA-KITĀVAD VIŚRANTIM NAIVA GACHATI SATKARMA-
PARIPĀKATO BAHUṆĀM JANANAM ANTE VNĀM MOKEČCCHĀ JAYAT

II. 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 tādā sad-gurum āśritya cira-tālā-scavaya bandham mokṣam
kasci prayāti avacārakto bandho vicārān mokṣo bhavati, tasmāt
sadā vicārayet adhyāropāpavādah svārūpān niścayākarun
dakṣīya tasmāt sādā cārya, jagayjīva-paramātmāno jīva-bhāva-
jagad-bhīva-bāḍle prayag abhinam brahmaivaśīsyaśālā 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 \textit{Brahman} alone remains.

The way of superposition and denial is developed by $\ddot{S}$ in his Introduction to $S\ddot{B}$.
MEDITATION AND HIGHEST ENLIGHTENMENT

1. Then Paingala asked Yajñavalkya, please relate to me a detailed account of the great texts

2. Yajñavalkya 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 mayā, 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 mayā 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
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 functioning 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-yaṃ. śravaṇa the four stages of hearing, reflection, meditation and direct intuition, ātma-dārśana, 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 dharma-megha the cloud of virtue. The realised soul is virtuous by nature.

3 āśah pañci-kṛta-bhūtānām apanci-karanam kartum so‘kāma-yata, brahmāṇḍa taddāla-lokān kārya-rūpāṁ ca kāraṇaṁ prāpyanīvā, tataḥ, sūkṣmāṇaḥ karmendrānyāṁ prānāṁ ca jñānendrānyāntah-karaṇa-cañustayam caśiṣṭhitya, sarvānāh bhaun-hāhū kāraṇ bhūtā-pañcāke sanyogyābhūmm jale, jalam vahuṇa, vahānām vāyau, vāyūm ākāśe, cākāśaṁ ahamkāre, cāhamkāraṁ mahāte, mahād aavyakta, aavyaktam purusre kramaṇa nīyate, vṛddhānṛvagyāgarbhesvarā upādha-vidhayat param-āśaṁ viyante; pañci-kṛta-mahā-bhūtā-sambhava-karaṇa-sanceta-sthīla-dehāḥ kar-maksyāḥ sat-karaṇa-paramāpya śikṣmen-
aikibhūtvā kārana-rūpam asādya tat-kāranaṁ kūtasste pratyag-
ātmanu vīyate, viśva-taiṣas-prājñāḥ svasaṃśādhi-layāḥ pratyag-
ātmaṁ bhavaṁ, anām īśānaṁ nādāham kāranaṁ saha
prāmātmanā śīnāṁ bhavaḥ, tato brāhmaṇāḥ samāḥito bhītvā
tat-śāmān-padaikyaṁ eva sādā kuryāt, tato meghāpaśāṁ samānān
vātiśūrabhavaḥ, dhyātvā madhyastas ātmānam kalasāṁtarā-dī-
puva, angusita-māram ātmānam adhūma-jyoti-rūpake

3 Īśvara developed the desire to disquintuplicate the quin-
tuplicated elements After causing the worlds to coalesce in them and other effects to recede into their (antec-
cedent) causal form, after making into one the subtle body,
the organs of actions, the life principles, the organs of per-
ception 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 Viśrā, the Hiranya-garbha 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 npen-
ing 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,
Tairasa, 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
Brāhmaṇa to these three is to be understood

4 īśvarasyantāṁ at tahstham dhyāyaṁ kūlastham avyayam
dhyāyaṁ nāte mūṁ caiva cāsaṁprātāṁte 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. jīvanamuktas sa vinīcayah sa dhanyah kṛta-kṛtyavān jīvanamukta-padām tyaktvā svadehe kālasākṛte viśalya dehi-muktaivam pavanośpandatām vva.

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. aśabdam, aśparśam, arūpam, avyayam, tathā rasam myam, agandhavac ca yat anādy anantar, mahatah āparaḥ, āhram, tad eva śisyaby amalam, nirūmayaṃ.

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

1. Then the sage Paingala asked Yajnavalkya. What is the (nature of) action of a knower? What is his condition? Yajnavalkya 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 charioteer. Know the intellect as the charioteer and the mind as, verily, the reins.

See Katha I. III. 2 ff.

2. nidriyani hayan ahur visayams tesu gocaran
jangamani vimanam hrdayam manisvah

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. atmendriya-mano-yuktam bhoktey ahur maharsayah
tato narayanah sakshat hrdaye supratishtitaah.

3. (The self) associated with the body, the senses and the mind, the great sages declare, is the enjoyer. Therefore, Narayana 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. prarabdha-karma-parvaman ahsnirnokavat vyavaharati
candravac carate delhi sa nuktas caksusetanaah.

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 waking out reach their culmination.
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 alone-
ess. 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 nāgām-kāryam ca na pindam nodakakryā
   na kuryāt pārvanāām brahma-bhūtāya bhūksave
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 ṭacanam yathā
   jñānāgām-dagdha-dehasya na ca śrāddham na ca kṛyā
dagdha. food for appeasing the hunger of birds and the like.

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. yāvaccoṭāḍhu-paryantam tāvac chuśrūsayed gurum,
   guruvad guru-bhāryāyām tat putrosu ca varianam

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-mānasah śuddha-cid-rūpah sahishnau so’ham asmā
guhā-sahishnau, so’ham asmi so’ham. asmā

9. 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).
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 functioning 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.

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.

When the body is hit (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. 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. 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. 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. 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 taps.

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. The verse brings out the superiority of dhyāna-yoga to taps.
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 śaucaṁ ca ṣaṁpo yaśnās talhaṁ ma āvah ca
śrīṛha-yātrābhigamanam yavaṁ tatvaṁ na vindaḥ

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 (arc prescribed by the scriptures)

All these are not ends in themselves. They are means to the realisation of the eternal

19 aham brahmaṁ mâyāṁ mokṣaḥ hetur mahātmanāṁ
duśc ca paśca bandha-moksāya 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 mrmameti vmmuciye, manaso hy mmmanāṁbhāve dvāstam 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. yada yaly mmmanāṁbhāvas tadā tat ūpaṁm paramam ādam
yatra yatra mano yāṁ tatra tatra ūpaṁm ādam

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 ūpaṁm brahmaṁ sarvaṁ samavasthitam
hanyān maṁśīṁbhāv śuddāṁ kṣudāṁ khandayet tuśām

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 UPANIŚAD


tad viṣṇoh paramam padam sadd̐a paśyanti sūryayā
dvēva caḥśuṛ ațatam.

23. For him who does not know 'I am Brahman,' liberation does not arise. He who studies this Upanisad 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 Purāṇas and the Rudras. By him has been repeated the syllable pranava (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 uṉrāsva uṉpanyavo jāgrośmāh 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 Upanisad.
KAIVALYA UPANISAD

The Upanisad belongs to the Atharva Veda and is called Kaivalya Upanisad as its study and practice lead to the state of Kaivalya or aloneness.
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. Brahma 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 It is higher than heaven, shines in the cave of the heart. Those who strive (for it) enter into it.

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.

5. *vivikta-deśe ca sukhasanastah śucī samagṛivasirah sarirak. antyāśramastahāh sakalendriyāni mrudhya bhaktyā svaguruṁ pranamya,*

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: atyāśramasthah is another reading, ‘having passed beyond all orders of life.’*

6. *hṛt pundarīkam virāṇam viśuddham vicintya madhye viśadam viśokam acintyam, avyaktam, ananta-rūpam, śvam, praśāntam, amṛtam, brahma-yonih*

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 virāja devoid of passion or the quality of rajas.*

7. *tam ādinsadhyānta-vaḥinam ekam vibhum cid-ānandam arūpam adbhutam umāsahāyam paramesvaram prabhum trilocanam nilakantham praśāntam dhyātvā munir gacchati bhūta-yonim samasta-sākṣīṁ tama-sah 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 śvah sendrah so’kṣarah paramah svarāti, sa eva visnūḥ sa prānah sa kālo’gnih sa candramah*

8. He is Brahmost (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 alyeti nānyāḥ 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-bhūtastham ātmānam sarva-bhūtāni cātmām 
   sampāśyan brahma paramam yāt nānyena hetūnā 
10. By seeing the self in all beings and all beings in the self one goes to Brahman, not by any other cause.

not by any other cause there is no other way to liberation.

11 ātmānam aranīm kṛtvā pranavaṁ cattojarāṇīm, 
   jñāna-nirmathanābhyāsāt pāśam dahati panditāh. 
11 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. pāpaṁ He burns away the evil or the impurity.

12 sa eva māyā- paramohitātmā sārīram āsthāya karoti sarvam. 
   stry-anna- pānādī vicitra-bhogais sa eva jāgrat pariśīptim 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. svāpne tu jīvas sukha-duhkha-bhoktā svamāyayā kalpita- 
   viśva-loke 
   susūptī- kāle sakale vilīne tamo'bhūbhiitas 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 

itiśva-loke v. jīva-loke

14. pūnas ca janmāntara-karma-yogāt sa eva jīvaḥ svapta- 
   prabuddahāḥ 
   pūra-traye kṛidati yaś ca jīvas tatas tu jātam sakalam 
   vicītam 
   ādhāram ānandam akhanda-bodham yasmin layam yāt 
   pūra-trayam ca.
14. Again, he (the individual jiva) 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. etasmāḥ gāyate prāṇo manas sarvendriyāni ca,
khanum vāyur jyotir āpah ārthvā viśvasya dhārīnī

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 viśvasyāyatanaṃ mahat
sūkṣmāḥ sūkṣmataram nityāḥ 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-svāfn-a-sūcupty ādā praśaṅgam yat prakāśate
   tad brahmāham ut jñātvā sarva-bandhah ātmancyate

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. trsu dhāmasu yad bhogyam bhoktā bhogaś ca yad bhavel
   tebhya vilakṣanāḥ sākṣi einātra'ham sadāśiveh

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 yāt, mayi sarvam pratiṣṭhitam,
   mayi sarvasvā layam yāt, tad brahmāvayam 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 anīyān aham eva tadvam mahān aham viśvam idam
   vicittam
   pūrātano'ham, pūruso'ham, isohran-mayo'hāṁ, śva-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 Śvā

21 āpām-pādo‘ham acintya-saktih paśyāmy acaksuḥ sa śṛṇomy akarnah, 
aham vijānāmi uvākta-rūpo na cāsti vettā, mama cīl 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 vedaiv anēkaur āham eva vedyāh, vedānta-kṛd veda-ved eva 
cāham: 
na puryapāpe mama nāsti nāsah, na jannma dehendriya-
buddhār 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 dement I have none (do not affect me) There is no destruction for me, no birth or body, senses or intellect

23 na bhūmṛ āpo mama vahmr asti, na cāmlo me'stri na 
cāmbharam ca, 
evam vāstvā paramātma-rūpan guhāśayaṁ niśkalam 
advitiyam
samasta-sāksm, sad-asad-vihīnam prayāh śuddham para-
mātma-rūpan.

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 yah satarūdriyaṁ adhīte'sogru-pūto bhavati, sa vāyu-pūto 
 bhavati, sa ātma-pūto bhavati, sa surāpānāt pūto bhavati, sa 
brahma-hatyāyāt pūto bhavati, sa swārnyā-steyāt pūto bhavati, sa 
krīyākṛtyāt pūto bhavati, tasmād aṃnuktam āśrīto bhavah, 
ahāśrami sarvādā sakrād vā japet

24 Whoever reads satarūdṛya (this Upanisad 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 upāniṣad) constantly or occasionally.

25 anena jñānam āpnoti saṁsārārṇava-nāśanam, tasmād evam viditvānam kāvalyaṁ padam aśnute kāvalyaṁ padam aśnute

25 He obtains this wisdom which destroys the ocean of births and deaths. By knowing this he obtains the state of kāvalya, he obtains the state of kāvalya.

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
VAJRASUCIKA UPANISHAD

The Upanishad belongs to the Sāma Veda and describes the true character of a Brähmana and incidentally offers comments on the nature of the Supreme Reality. The Upanishad is valuable in that it undermines caste distinctions based on birth.
VAJRASVCIKA UPANISAD

1. I shall describe the Vajrasuci 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. The Brahmans, the Ksatriya, the Vaiśya and the Sudra are the four classes (castes). That the Brahmans is the chief among these classes is in accord with the Vedic texts and is affirmed by the Smritis. In this connection there is a point worthy of investigation. Who is, verily, the Brahmans? Is he the individual soul? Is he the body? Is he the class based on birth? Is he the knowledge? Is he the deeds (present, previous or prospective)? Is he the performer of the rites?

Of these, if the first (position) that the Jiva or the individual soul is Brahmans (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 jiva (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 jiva is one and the same. Therefore the jiva is not the Brahmans.

4. Then if (it is said) that the body is the Brahmans, 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 candālās (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 Then (if it is said) that birth (makes) the Brāhmaṇa, it is not so, because there are many species among creatures, other than human, many sages are of diverse origin We hear from the sacred books that Rṣaṇaṇga was born of a deer, Kaśika of Kuśa grass, Jāmbuka from a jackal, Vālmiki from an ant-hill, Vyāsa from a fisher girl, Gautama from the back of a hare, Vasistha from Īravati (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 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. Then (if it is said) that action (makes) a Brāhmaṇa, it is not so, because among prāṇaṁ prārūḍhā-ṣaṇcitāgāmikarma-sādhaṛya-दर्शनात karmābhi-
Then (if it is said) that work (makes a) Brähmana, 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 Brähmana

Then (if it is said) that the performer of religious duties is a Brähmana, it is not so, for there have been many Ksatriyas and others who have given away gold Therefore the performer of religious rites is not the Brähmana.

Giving away gold is an act of religious duty

Then, who, venly is the Brähmana? 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, indissoluble, 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, bewildermont, 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 Brahmam, the Self who is being, consciousness and bliss, without a second, meditate on Brahmam, 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 kula tāta na svādhyāyo na ca śrutam
kāraṇam vā dvajate ca vṛttam eva na saṃśeyah

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, dānām, ksamā, śīlam anūṣamsyam tapo ghrnā
dṛṣyante yatra nāgendra sa brāhmaṇa iti smṛthah.

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.

yatraṅgata kṣaṇe vṛttam sa brāhmaṇas smṛtak, yatraṅgata na dvare sāvam tām śūdram iti nirvīśet

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 Brahmam 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

mrāśisam anārambhām mrñnamakāram astutām
aksītanam kṣinakarmānām tam devā brāhmaṇām vādūh

M.B XII. 269. 34

See Dhammapada, Chapter XXVI

Sanatsujāta defines a Brāhmaṇa as one who is devoted to truth:

sa eva satyāṇmātath sa piśeyo brahmaṇas tveṣyā
duḥ

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 Upanisads

Nor 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 Upanisads. 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 Upanisads 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 Upanisads 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 Upanisads. My experience of philosophical writings being extremely meagre, I may be wrong when I say that this is the only philosophical discussion about the Upanisads 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 surprising.

Though many of the symbolic expressions used in the Upanisads 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 Upanisads 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 Upanisads 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 Upanisad-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 viewpoint 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 Upanisad says —

\[ yato vāco māvatante aprāpya manasā saha anandam brahmāno vidvān na bibheda kādacana. \]

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 Upanisads 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 Upanisads 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 Upanisads 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:

\[
yas tu sarvāṁ bhūtāṁ ātman evānupāśyat
sarvabhūtesu cātmānam tato na vyagupsate.
\]

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 Upanisads, and thus our own personality, according to them, finds no response in the Infinite Truth. But then, what is the meaning of the exclamation ‘Vedāham etam puruṣam mahānām’? 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 tāṁ vedyam puruṣam veda yathā ma vo mṛtyuḥ pariḥyathāḥ. 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 Upanisads which speak of immortality. I quote one of these—
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 viṣṇu-karmā, 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 Mahātma, 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 Upamṣad 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 Upanisads, 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 battens upon the decaying flesh of its victims.
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,
The Principal Upanisads

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 Upanisads 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 Upanisads. The thinkers of India in all ages have turned to the Upanisads 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 Upanisads, even if they cannot father them all on them. Every revival of idealism in India has traced its ancestry to the teaching of the Upanisads.' "There is no important form of Hindu thought," says an English exponent of Indian philosophy, "heterodox Buddhism included, which is not rooted in the Upanisads." It is to the Upanisads, 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 Upanisads 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 Upanisads 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 Upanisads, 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 Upanisads, 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 Upanisads, 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 Upanisads 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 Upanisads—if a Western reader may presume to say so—is worthy of its theme. The Upanisads 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
What do the Upanisads 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 Atman, for the soul of the universe Brahman ‘God’s dwelling place,’ says Professor Radhakrishnan in his exposition of the philosophy of the Upanisads, ‘is the heart of man. The inner immortal self and the great cosmic power are one and the same. Brahman is the Atman, and the Atman 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 Upanisads ‘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 Upanisads 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 Upanisads, 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 Upanisads 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 Upanisads in the following words: ‘The only metaphysics that can justify Buddha’s ethical discipline is the metaphysics underlying the Upanisads. Buddhism helped to democratize the philosophy of the Upanisads, 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 Upanisads at its best and make it available for the daily needs of mankind. Historical Buddhism means the spread of the Upanisad 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 jhāna, 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 Upanisads, 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 Upanisads 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 Upanisads 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 Upanisads, 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 Upanisads 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 Upanisads, preached 2,500 years ago, and it is for a re-presentation of the same gospel, in the spirit of the same philosophy, that the world is waiting now.

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 Upanisads, 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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Abaillard, Peter 590
Abha-vi 448
Abhidharma-Kåta, see Vasubandhu
Ab hilarious's Agamemnon 553
Agastya Sûta 686
Ahura Mazda 32 n, 33, 60 n
Aitareya Aranyakâ 47 n, 91 n, 125 n, 270, 298, 418, 458, 513, 555, 586
Aitareya Brâhmana 47 n, 304, 395, 418, 561, 615, 758, 770, 775
Aitareya Upanishad 492, 837
Abhidhamma 178
Abhâva 454
Alexander 454
Alexandrian Mystics 17 n
Ali Ghazzâli 103 n, 562
Ali 687
Amarâ-Kåta 30 n, 67 n, 176, 218
Amos 112 n
An Advanced History of India by R C. Majumdar, H C Ray
Ananda Laharid 756
Ananda-laharid 103 n, 562
Antony, St 585
Anubhû-pâraâsâ 80 n
Aparâmya 769, his Yajña-pari-bhâsâ 30 n
Appaya Dikshita's Yoga Darpaqa 137 n
Agrinâs, St Thomas 65 n, 103 n, 107 n, 144 n, 245, 777
Anastole 23 n, 35 n, 59, 121, 293, 328, 464, 533, 547, 557, 652, 671
Arya-pârâmya Sûta 563
Arya-ârasa Upaniṣad 47 n
Aryadeva's Cûla-viṣudhâ-pârâmya 129 n
Amarâthya 286, 440
Asâthâräiti Gîâ 702, 846
Aśvâlayana Grîya Sûtra 329, 330, 615, 768, 769
Athenagoras 23 n
Âltma-bodha 79 n
Ânûdolmi 124 n, 286
Augustine, St 121 n, 558, 575 n, 591, 699, his Confessions 55 n, 357
Aurobindo, Sri 21 n
Avesta 31
Avâda 88-90
Bâdarâyana 71, 125, 126
Bâdari 125, 440
Bailey Shacidton, D R. 194
Baladeva 27
Barbara 144 n
Baron von Hugel's The Mystical Element of Religion 749
Barth, Karl, his The Knowledge of God and the Service of God 65 n
Barua, B M, his Ceylon Lectures 575 n
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Belvalkar, Dr S K, his Four Unpublished Upaniṣadic Texts and the Pârâmya Vâjîâ 751, 753, 755 n, 756 n, 757 n
Benedict, St 680
Bernard, St 85 n, 102 n, 263, 411, 646, 749
Bhâgavat-gîâ, 9, 70, 397, 485, 493, 528, 560, 572, 576, 593, 610, 615, 616, 617, 625, 630, 649, 677, 680, 687, 701, 710, 712, 733, 714, 720, 721, 727, 729, 744, 746, 747, 769, 806, 835, 886, 914, 916
Bhāgavata 24 n, 51 n, 108 n, 113 n, 126 n, 137 n, 140 n, 141 n, 280, 718, 907
Bhāgavata religion 625
Bhâhu-mûndra 141 n
Bhartṛprapâfa 23
Bhâskara 27
Bhâskara Laugâkṣi, his Artha-samgraha 50 n
Bhattachârya Siddhasvar 10
Bhavabhuti 549
Bihî Control 324
Blake 60 n, his Auguries of Innocence 612
Bloomfield, his Religion of the Veda 17 n, 29 n, 946
Bodhisattva 274
Boehme 36 n, 128 n, 645, 884
Boethius 94, his Consolations of Philosophy 113 n
Bona ventura, St 620, his Itinerary of the Mind 620
<table>
<thead>
<tr>
<th>Upanishads</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahma-bheda Upanishad</td>
<td>708-706</td>
</tr>
<tr>
<td>Bhagadgita Upanishad</td>
<td>110-108</td>
</tr>
<tr>
<td>Brahmananda Purana</td>
<td>35-34</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Gayatri 299-302, 387-8
Genius 35 n
Giles, H. A., his Chuang Tsu, Mystic, Moralist and Social Reformer 69 n
Gobhiya Gṛhya Sūtra 330, 769
Gopālayatindra 599, 603
Gough 22, his Philosophy of the Upanīṣads 940, 946, 947
Gregory of Nyassa 69 n
Gregory, St., his Morals on Job 570
Guthrie, W. K. C., his The Greeks and their Gods 276, 293, 404
Hallāj 562
Hammond 533
Harfan 568
Haranamī 468
Harvard Journal of Asiatic Studies 623
Hebrews 62 n, 720 n
Hegel 491, 700
Henotheism 33
Heracitus 77 n, 111 n, 303, 608
Hildegard, St 722
Hillebrand 600
Hinayanna, Professor M 21 n
History of the Early Kings of Persia 494
Histoires 628
Hobhouse, Stephen, his Selected Mystical Writings of William Law 36 n
Holmes, Edmond 10, 945-50
Homer 276, his Iliad 35 n
Hooker 194
Horace 567
Hosea 112 n
Hume, R. E., 21 n, 612, 825
Huxley, Aldous, his Perennial Philosophy 76 n

Imitation of Christ 486
Incarnation 40 n
Indian Antiquary 25 n, 600
Indian Interpreter 19 n
Indo-Iranians 31 n, 43
Inge, Dr W R 120 n
Isaiah 110, 302
Itcūltaka 607
Jayanti 126, 440
Jayantya Upanīṣad Brāhmaṇa 47 n
49 n, 50 n, 328, 459, 760
Jayism 79, 678
James, St. 569
James, William, his Principles of Psychology 533

Jaspers, Karl 22
Jāṭaka 623
Jayatirtha's Nyāya-sūdhā 64
Jesus Christ 58, 106 n, 131 n, 222, 274, 578, 605, 628, 884, 950
Jews 60 n
Jhā Gangānātha 2, 12
Jivanmukti 121-2, 915-16
Job 244
John 120 n, 127 n, 128 n, 225, 227, 274, 328, 466, 470, 562, 623, 641
John, St., of the Cross 106 n, 303, his Ascent of Carmel 273, 586
Johnston, E. H., his Some Sāmkhya and Yoga Concepts of the Śvetāśvatara Upaniṣad 712
Jones, Sir William 28
Julian, Lady 84 n

Kabir 118 n, 129 n
Kālidāsa 549, his Rāghuvānta 127 n, his Sākuntalā 267, 270-1, 375, Kumārasambhava 271, Meghadūta 512
Kalpataru 140 n
Karma 113-14
Kāśakritsna 287
Katha Samhitā 46 n
Kauṭāyana Brāhmaṇa 49 n
Keats 939
Keith, A. B., his The Religion and Philosophy of the Veda and the Upaniṣads 20 n, 21 n, 77 n
Khādara Gṛhya Sūtra 769
Kierkegaard 222
Kings 1 583
Kosās 541-7, 551, 553 ff, 970
Krama-mukti 122
Konshnadeva Rāya 144 n
Kundalini 76
Kūranāravāya 302, 575, 576

Laṅkāvistara 528
Lambikā-yoga 832
Lanḍarātāra Sūtra 123 n, 721, 837
Lao Tzu 222, 549, 701-2
Law, William 36 n, 76 n, 99 n
Little, A. G., his Franciscan Papers Lists and Documents 222
Lōgos 61-2, 194, 247, 704
Louis of Blois 585
Luther 43 n

Mackenzie, Professor J. S. 947
Macnicol, Nicol, his Hindu Scriptures 20 n
Madhusūdana's Prasthāra-čheda 751
The Principal Upanisads

Madhva 21, 25, 52, 93, 229, 242, 302, 358, 363, 387, 467, 553, 603, 611, 622, 632, 642, 673
Madhyamaka Vrih 123 n
Madhyamika 67 n
Mahābhārata 94 n, 118 n, 275, 341, 381, 464, 537, 593, 634, 690, 709, 712, 713, 833, 900, 938
Mahānāreyana U 618, 731
Mahāvīra Tāṇḍavastra 141 n, 807
Mahāyāna Sūtrālaṃkāra 123 n
Mayāyana Nākāya 120 n, 121 n, 328, 563
Mallānātha 271
Mandala-Brahmāna Upanisad 721–2
Manu 171, 180, 272, 330, 399, 493, 769, 796, 890
Marcel, Gabriel 178
Mark, The Gospel according to 128 n
Mārkaṇḍeya Purāṇa 589
Mātratetā's Satapāṭhānātha 194, 198, 291
Matthew, The Gospel according to 567, 609, 628
Maximus of Tyre 40 n
Māya 78–90
Mckenzie, John, his Two Religious 114 n
Mead 21 n
Mencius 111 n
Milarépa 86 n
Mulburn, R. Gordon 19 n
Mīśrāvāpātha 555
Mirror of Simple Soules, The 120 n
552
Mīthraism 33 n
Muhammad 38 n, 722
Mukṭhā Upanisad 21 n, 24 n, 124 n, 134 n, 693 n, 876
Müller, Max 21 n, 37 n, 44 n, 612, 793, his Six Systems of Indian Philosophy 28 n, his Ancient History of Sanskrit Literature 28 n

Nārada Bhātī Śīrṣa 140
Nārāyana 738
Nārāyana-dipikā 726, 730
Nārāyaṇyāta 375
Nāṣadiya Śīkā 487, 864
Neo-Platonics 17 n, 66 n, 630
New Indian Antiquary 608, 638
New Testament 359
Nicholas of Cusa 69 n, 586, 821
Nicholson 217, 668
Nīdānīya 135
Nietzsche, his Thus Spake Zarathustra 111 n

Nalakantha 713
Nimbārka 27, 622, 635
Nṛṛāmboṇapāṇiṣad 51 n
Norris 142 n
Nṛṣimha-pūrvā-lāpāṇiṣad Upaniṣad 693

Old Testament 641
Oldenberg 27 n
Orpheus 20 n, 37 n, 38 n, 399
Otto, Rudolf, his Mysticism East and West 96 n, 107 n, 124 n, 573, 583, 591, 681

Palgrave's Golden Treasury 567
Pañcaśāstra, see Vidyāranya
Pañcatantra Brāhmaṇa 328
Pañcatantra 906
Pāṇḍava Gītā 144 n
Pāṇini 833
Para-psychology 218
Pārashara Gīyha Śīrṣa 329, 330, 769
Para-tantra 485
Pātañjala Yoga 645
Pātañjali 357
Pātañjali's Mahābhāṣya 529
Paul, St 114 n, 142 n, 144 n, 222, 596, 620
Pelagius 619
Perry, W J 35 n
Peter II 111 n, 562
Plotinus 65 n, 66 n, 67, 194, 304, 331, 585, 644, 699, 710, his Enneads 68 n, 77 n, 81 n, 96 n, 119 n, 123 n, 701–5
Plutarch 40 n, 178, 276, 464
Pluto 511
Porphyry 331
Pratītpāramithā 247
Pratītya-samutpāda 485
Procreation ceremonies 321–31
Psalms 303, 567, 696
Pseudo-Dionysius 68 n, 194, 585, 617, 626
Puruṣa 381
Puruṣa Śīrṣa 632
Pūrva Mīmāṃsā 863
The Principal Upaniṣads

Udaña 679, 685
Uddhātaka 337 ff
Udyotakara 288
Ullathorne, Bishop 628
Underhill, Evelyn, her Mysticism 552
Unmanibhāva 832, 923
Upaṇiṣad Brahmayogin 811
Upāśana 137–8, 822
Urban, W M, his The Intelligible World 541
Uttara Gitā 134, 196
Uttara Māṇuṣīṇī 865
Vācaspati, Miśra, his Bhāmati 606, 898, on Samkhya Kārīkā 713
Vaiṣeṣika 453
Vaiṣāsaneyi Samhitā 637, 719, 724, 726, 731
Vaiṣyacchedika Sūtra 585
Vākya-pāṭhyā 104 n, 674
Valentinus 71 n
Vāmanā Purāṇa 368
Vārṣagayya-pañca-parva-vidyā 713
Vasishtha 107 n, 133 n, 530, 676
Vāsishtha Dharmā Śāstra 104 n
Vāsishtha Sūtra 900
Vāsu, S C 21 n
Vāsubandhu’s Abhidharma-Kosa 716
Vaughan, Henry 797–9
Vedānta Deśika 142 n, 304, 571, 574, 576
Vedāntasūtra 24 n, 807
Vidvāranya 36 n, 618, 703, his Pañca-dasi 75 n, 448, 449, 546, his Sarvopaniṣad-arhānubhūti-prabhāśa 21
Vijñānā-bhusa 728, 730, 731–2, 740, 742, 744

Vijñānavāda 524
Vina 539
Virgil 144 n
Visesavāyaka Bhāṣya 25 n
Visnu-dharma 713
Visnu-Dharmottara 36 n, 13 n, 144 n
Visnu Purāṇa 164
Visṇu-smṛti 116 n
Visṇu-taittīya-nāravaya 27 n
Vivarana-pramāṇya-saṁgraha 197
Viveka-cidādamani 101 n, 122 n, 129
Vyāsa’s Yoga Bhāṣya 130 n
Vyāśārya 185

Waley, Arthur, his Way and Its Power 68 n, 582, Three Ways of Thought in Ancient China 69 n
Wah 263
Westcott, B F, his The Gospel according to St John 62 n
Whitehead, A N 63, his Science and the Modern World 18
Whitman, Walt 5
Winternitz, his A History of Indian Literature 17 n, 28 n, 29 n
Wordsworth 126 n
Wotton 567

Yahweh 112 n
Yāṣkī 22, 30, 50 n
Yeats, W B 18 n
Yoga-passim
Yoga Sūtra 357, 502, 710, 712, 713, 830
Yoga-vāsishtha 846

Zoroaster 32, 60 n
Zoroastrian Religion 641, 899