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, Intuitional; 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, Pflieger'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
THE MUIRHEAD LIBRARY OF PHILOSOPHY
EDITED BY H. D. LEWIS

THE PRINCIPAL UPANIṢADS
By Radhakrishnan

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The Hindu View of Life

An Idealist View of Life

East and West in Religion

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History of Philosophy Eastern and Western 2 Vols

(Allen & Unwin)
THE PRINCIPAL UPANIŚADAS

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

LONDON
GEORGE ALLEN & UNWIN LTD
RUSKIN HOUSE • MUSEUM STREET
PREFACE

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 Śaṅkara The other Upanisads are of a later date and are sectarian in character. They represent the popular gods, Śiva, Viṣṇu, 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, Śaṅkara 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 character-
istic genius. Language conveys thought as well as feeling. It
falls short of its full power and purpose, if it fails to com-
municate 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 enchant-
ment 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 com-
mented on by Śāṅkara A multitude of variant readings of the
texts exist, some of them to be found in the famous commen-
taries, others in more out of the way versions. The chief variant
readings are mentioned in the notes As my interest is philo-
sophical 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 
new, something unprecedented, the beginnings of a spiritual 
renaissance We are living in a world of freer cultural inter-
course and wider world sympathes. 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 Upanisads

For us Indians, a study of the Upanisads 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 Upanisads, 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 Upamshaśas

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 Upamshaśas (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.
<table>
<thead>
<tr>
<th>CONTENTS</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 Śāma 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>
TEXT, TRANSLATION AND NOTES

I. Brhad-āranyaka Upanisad 147
II. Chāndogya Upanisad 335
III. Aitareya Upanisad 513
IV. Taittirīya Upanisad 525
V. Īṣa Upanisad 565
VI. Kena Upanisad 579
VII. Katha Upanisad 593
VIII. Praśna Upanisad 649
IX. Mundaka Upanisad 669
X. Māndūkya Upanisad 693
XI. Śvetāśvatara Upanisad 707
XII. Kausitakī Brāhmaṇa Upanisad 751
XIII. Maitrī Upanisad 793
XIV. Subāla Upanisad 861
XV. Jābāla Upanisad 893
XVI. Pangala Upanisad 901
XVII. Kaivalya Upanisad 925
XVIII. Vajrasūcīkā Upanisad 933

Appendices
(a) Rabindranath Tagore on The Upanisads 937
(b) Edmond Holmes on The Upanisads 943
Selected Bibliography 949
General Index 951
# Scheme of Transliteration

|   | a | ä | i | í | u | ū | ū́ | ṹ | ū̄ | ē | e | ai | o | au |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| anusvāra | m |
| visarga | ḥ |

## Consonants

<table>
<thead>
<tr>
<th>Category</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>gutturals</td>
<td>k, kh, g, gh, n</td>
</tr>
<tr>
<td>palatals</td>
<td>c, ch, j, jh, ŋ</td>
</tr>
<tr>
<td>cerebrals</td>
<td>ṭ, ṭh, ḍ, ḍh, n</td>
</tr>
<tr>
<td>dentals</td>
<td>t, th, d, ḍh, n</td>
</tr>
<tr>
<td>labials</td>
<td>p, ph, b, bh, m</td>
</tr>
<tr>
<td>semivowels</td>
<td>y, r, l, v</td>
</tr>
<tr>
<td>sibilants</td>
<td>s, ʂ as in sun</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>ʂ palatal sibilant pronounced like the soft s of Russian</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ʂ cerebral sibilant as in shun</td>
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<tr>
<td>aspirate</td>
<td>h</td>
</tr>
</tbody>
</table>
# LIST OF ABBREVIATIONS

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Key</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aitareya Upanishad</td>
<td>AU</td>
</tr>
<tr>
<td>Anandagiri</td>
<td>A</td>
</tr>
<tr>
<td>Bhagavad-gītā</td>
<td>BG</td>
</tr>
<tr>
<td>Brhad-āranyaka Upanishad</td>
<td>BU</td>
</tr>
<tr>
<td>Brahma Sūtra</td>
<td>BS</td>
</tr>
<tr>
<td>Chāndogya Upanishad</td>
<td>CU</td>
</tr>
<tr>
<td>Indian Philosophy by Radhakrishnan</td>
<td>IP</td>
</tr>
<tr>
<td>Isa Upanishad</td>
<td>Iša</td>
</tr>
<tr>
<td>Jābāla Upanishad</td>
<td>Jābāla</td>
</tr>
<tr>
<td>Kena Upanishad</td>
<td>Kena</td>
</tr>
<tr>
<td>Kaṭha Upanishad</td>
<td>Kaṭha</td>
</tr>
<tr>
<td>Kaṭūṭakā Upanishad</td>
<td>KU</td>
</tr>
<tr>
<td>Mahābhārata</td>
<td>MB</td>
</tr>
<tr>
<td>Maṇḍūkya Upanishad</td>
<td>Mā U.</td>
</tr>
<tr>
<td>Mundaka Upanishad</td>
<td>MU</td>
</tr>
<tr>
<td>Paṇgala Upanishad</td>
<td>Paṇgala</td>
</tr>
<tr>
<td>Praśna Upanishad</td>
<td>Praśna</td>
</tr>
<tr>
<td>Rangaṛāmānuja</td>
<td>R</td>
</tr>
<tr>
<td>Rāmānuja's Commentary on the Brahma Sūtra</td>
<td>RB</td>
</tr>
<tr>
<td>Rāmānuja's Commentary on the Bhagavad-gītā</td>
<td>RBG</td>
</tr>
<tr>
<td>Rg Veda</td>
<td>RV</td>
</tr>
<tr>
<td>Śaṃkara</td>
<td>Ś</td>
</tr>
<tr>
<td>Śaṃkara's Commentary on the Brahma Sūtra</td>
<td>SB</td>
</tr>
<tr>
<td>Śaṃkara's Commentary on the Bhagavad-gītā</td>
<td>SBG</td>
</tr>
<tr>
<td>Subāla Upanishad</td>
<td>Subāla</td>
</tr>
<tr>
<td>Śvetāśvatara Upanishad</td>
<td>SU</td>
</tr>
<tr>
<td>Taṭṭṭirīya Upanishad</td>
<td>TU</td>
</tr>
<tr>
<td>Upanishad</td>
<td>U</td>
</tr>
<tr>
<td>Variant</td>
<td>V</td>
</tr>
</tbody>
</table>
INTRODUCTION
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.¹

The Upaniṣads 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-Platonists and the Alexandrian Christian mystics, Eckhart and Tauler, and finally to the philosophy of the great German mystic of the nineteenth century, Schopenhauer.' "Wintemitz: 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. '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 beneficial and 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 funda-
mental problem of philosophy 1. 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, ‘some-
thing 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.’ 2 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 in-
exhaustible significance and spiritual power. Indian thought

1 Cp W. B Yeats ‘Nothing that has disturbed the schools to
terelusion 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 ‘UPANIŚAD’

The word ‘upamāsad’ is dervied 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 Upanisad 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 tayatalān, which are intelligible only to the initiated, and secret texts and esoteric doctrines. Upamāsad 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 Ethnic Old Testament. The permission of ecclesiastical authorities could then be asked for reading passages found in such a canon of Ethnic Old Testament at divine service along with passages from the New Testament as alternatives to the Old Testament lessons.’ Indian Interpreter, 1913.

2 Cp. 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.

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.

Śaṅkara derives the word upānīsād as a substantive from the root sa, ‘to loosen,’ ‘to reach’ or ‘to destroy’ with upa and m as prefixes and kṣaṇa as termination. If this derivation is accepted, upānīsād means brahma-knowledge by which ignorance is loosened or destroyed. The treatises that deal with brahma-knowledge are called the Upanīsads and so pass for the Vedānta. The different derivations together make out that the Upanīsads give us both spiritual vision and philosophical argument. There is a core of certainty which is essentially incommunicable 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 Upanīsads form a literature which has been growing from early times. Their number exceeds two hundred, though

1 guhyalamaṃ Maitrī VI 29
2 abhayam vai brahma bhavati ya evam veda, tī rahasyam Nṛsimholiara-tāpānī U VIII
3 dharmē rahasya upānīsāt svātī Amarakosa
4 upānīsādān rahasyam yac ca tīvam Š on Kena IV 7 The injunction of secrecy about the mysteries reserved for the initiated is found among the Orphics and the Pythagoreans
5 BU III 2 13
6 III 11 5, BU III 2 13
7 Introduction to the Katha. In his commentary on T U, he says, upaṁsannam vā asyām paramā śreyo tā
8 Oldenberg suggests that the real sense of Upānīsād is worship or reverence, which the word upāsana signifies. Upāsana brings about oneness with the object worshipped. See Keith The Religion and Philosophy of the Veda and the Upanīsads (1925), p 492.
Introduction

the Indian tradition puts it at one hundred and eight.\footnote{See the Mukti U, where it is said that salvation may be attained by a study of the hundred and eight Upanisads I 30–39} Prince Muhammad Dara Shikoh's collection translated into Persian (1656–1657) and then into Latin by Anquetil Duperron (1801 and 1802) under the title Oupnekhat, 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. Śaṅkara commented on eleven, Ḫa, Keṇa, Katha, Praśna, Mundaka, Māṇḍūkya, Tatātīrīya, Aitareya, Chāndogya, Brhad-āraṇyaka and Śvetāṣṭarata. He also refers to the Kaṇṣi-taki, Jābāla, Mahānārāyana and Paimāla Upaniṣads in his commentary on the Brahma Sūtra. These together with the Maiträyanīṭa or Maśtri Upaniṣad constitute the principal Upaniṣads. Rāmānuja uses all these Upaniṣads as also the Subāla and the Cūlīka. He mentions also the Garvha, the Jābāla and the Mahā Upaniṣads Vidyāranya includes Nṛṣiṃhottara-tāpani Upaniṣad among the twelve he explained in his Sarvopanisad-arthāmabhūt-prakāśa. The other Upaniṣads which have come down are more religious than philosophical. They belong more to the Purāna and the Tantra than to the Veda. They glorify Vedaṇa or Yoga or Saṁnyāsa or extol the worship of Śiva, Śakti or Viṣṇu.\footnote{There is, however, considerable argument about the older and more original Upaniṣads. Max Muller translated the eleven Upaniṣads quoted by Śaṅkara together with Maiträyanīṭa 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 Māṇḍūkya. 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 Chattopādhyaẏa (1896, London Theosophical Society), Sitārām Sātri and Gangānāth Jhā (1898–1901), (G. A. Natesan, Madras), Sitānāth Tattvabhūsān (1900), S C. Vasu (1921), R Hume (1921) E B Cowell, Hriyānna, Dvivedi, Mahādeva Sātri and Śri Aurobindo have published translations of a few Upaniṣads

Śaṅkara'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. Madhava's commentaries are from the standpoint of dualism. Extracts from his
Modern criticism is generally agreed that the ancient prose Upaniṣads, Aitareya, Kausitaki, Chāndogya, Kena, Taistātiya and Brhad-āranyaka, together with Ṣa and Katha belong to the eighth and seventh centuries B.C. 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 B.C., 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 Āruni, Yājñavalkya, Bālāki, Śvetaketu, Śändilya. They were, perhaps, the early exponents of the doctrines attributed to them. The teachings were developed in pārāsād or spiritual retreats where teachers and pupils discussed and defined the different views.

As a part of the Veda, the Upanisads belong to śruti or revealed literature. They are immemorial, sanātana, timeless. Their truths are said to be breathed out by God or vissioned 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, 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-kyata-dharmānah, 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 Upamsads published by the Pānini Office, Allahabad.

1 They are relevant in matters which cannot be reached by perception and inference aprāpte śāsvam arthavat Mīmāṃsā Śūtra 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 fertilizes 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, apauruseya and eternal, nitya. Inspiration is a joint activity, of which man's contemplation and God's revelation are two sides. The Svetāsvatara Upaniṣad says that the sage Svetāsvatara 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-prayatnāṁ vinā prabhābhūta Ś.
2 B U. II 1 10, M U II 1 6; R V. X 90 9.
3 If 4 10 The Nātyāyikas maintain that the Vedas were composed by God, while the Mīmāṃsakas 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.
5 Cp 'Howbeit, when he the spirit 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.
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-vidya, is the pursuit of wisdom by a way of life.

IV

THE UPANIṢADS 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-vijñānani, the wisdom of the Vedānta. The Samhitās and the Brāhmaṇas, which are the hymns and the liturgical books, represent the karma-kānda or the ritual portion, while the Upaniṣads represent the jñāna-kānda 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

1 tilesu taslavadv vede vedāntah su-pratipsītah Muktkā U I 9. Again, veda brahmaśīma-visayā Bhāgavata XI 21 35 ātmakāśva-vidyā-prati-
pallaye sarve-vedānta ārāhyante SB Introduction vedānto nāma upanisai pramāṇam Vedānta-sāra

2 M U III 2 6 S U speaks of the highest mystery in the Vedānta vedānte 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 Upaniṣads 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 utilized 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 Upaniṣads 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 Upaniṣads. These are recapitulated in the Brahma Sūtra.

The Brahma Sūtra is an aphoristic summary of the teaching of the Upaniṣads, and the great teachers of the Vedānta develop their distinctive views through their commentaries on this work. By interpreting the sūtras 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 Upaniṣads and the Brahma Sūtra a single coherent doctrine, a system of thought which is free from contradictions. Bhartṛprapañca, 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.

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 Upaniṣads, though they interpret it in their own ways. See Introduction to Dhamma-pāda and Viśesāntasaṅkhyā Bhāṣya, Yaśovijaya Jaina Grantha-mālā 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 serve 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 prapattih 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

\[a-prthak-siddha\]
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 acintya-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 Upaniṣads 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 Upaniṣads.

The thought of the Upaniṣads 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.

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1. *mokṣaś ca visnu-prasādena vimā na labhyate Visnu-taitva-nirnaya*
3. *śad nāma rsibhyah pūrvajebhyah pūrvebhhyah pathi-hrdbhyah*
especially when we remember that what has survived is probably a small part compared to what has been lost.\footnote{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} 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 Sanskrit\footnote{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.} 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\footnote{Max Müller. Ancient History of Sanskrit Literature (1859), p 63.} The word 'Veda,' from \textit{vid}, to know, means knowledge.\footnote{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 Śaṅkara, 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 it the expression of their worship,’ according to Dr Nicol Macnicol See his Hindu Scriptures (1938), p XIV

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1 129

utra-prāpta-amśa-parihārayoralaukhikam upāyam yo grantho
dedayati 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) Brāhmanas or prose treatises discussing the significance of sacrificial rites and ceremonies, (iii) Āranyakas or forest texts, which are partly included in the Brāhmanas and partly reckoned as independent, and (iv) Upaniṣads.

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

Yāska refers to different interpretations of the Vedas by the ritualists (yājñikas), the etymologists (nāruktas) and mythologists (asthāsikas). The Brhadādevata 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, deities like Sūrya (sun),

1 mantra-brāhmanayor veda nāmadheyam Āpastamba in Yajña-paribhāṣa
2 Nirukta VII 3 6
3 The devas are, according to Amara, the immortals, amarāk, free from old age, vṛṣṭirāk, the evershining ones, devāk, heavenly beings, śivaśāk, the knowing ones, vibudhāk, and gods or deities, surāk
Soma (moon), Agni (fire), Dyaus (sky), Prthivî (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, Pûṣan, the two Āśvins, 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 Pûṣan, 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. Asuras who become the enemies of the gods in the later Vedic works retain in the Rg Veda the old meaning of 'possessor 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 Śīśna-devāh (R V. VII 21 5, X 99 3) does not mean phallus-worshippers Yāska says that it refers to non-celibates Śīśna-devāh a-brahmacaryāḥ, IV 9 Sāyana adopts this view Śīṣna dāyatām kṛtām, śīṣna-devāh, a-brahmacaryāḥ ity arthah Though it is a bahuvrihi compound meaning those whose derty is phallus, the word 'deva' is to be taken in its secondary sense, lakṣyārthata It means those who are addicted to sex life. The plural number also suggests that it is not a derty that is meant Cp the later Sanskrit śīṣnodara-parāyanah ‘Addicted to the gratification of sex and stomach’
5 The Persians call their country Iran, which is the arrya 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 Muslins of Persia tend to emphasise passages of the Qurāʾn 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
The Principal Upamāsās

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, 

\textit{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 rungs 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 Yazd and remote Kirman. Yet, after all, the change was but skin deep and soon a host of heterodox sects born on Persian soil-Shi'tes, 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

\textit{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 clad with stars made of a heavenly substance that Mazda puts on.' Yashî XIII

Like Varuna, who is the lord of \textit{rita}, Ahura is the lord of \textit{asa}. As Varuna is closely allied with Mithra, so is Ahura with Mithra, the sun-god. Avesta knows Verethragna who is Vrtrahan, the slayer of \textit{Vītra Dyaus}, Apāmnāpāt (Apām Napāt), Gandharva (Gandarewa), Kyśānu (Kesēnā), Yāyu (Vayu), Yama, son of Vivasvan (Yima, son of Vivanhvant) as well as Yajña (Yasna), Hotṛ (Zaatar), Atharva priest (Āthraman). 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.

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 anīkām caḥṣur mitāsya varināsasyāgneh āprā dyāvā prīhīvi antarikṣam sūrya ātmā jagatas tathūsak ca

RV I 151

3 ādīva dvār ādīva antarikṣam,
ādīva mālā, sa ṁtā, sa putrah
viśva-devā ādīva pañca-janā
ādīva jālam, ādīva janitvam. RV 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 devāṇām asuravatam ekam RV 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 evaghnr bahudhā samiddhā
ekah sūryo viśvan anu prabhūtah
ekaivosāḥ sarvam idam vibhāty
ekham vardham vi bahūva sarvam RV VIII 58 2
is one who pervades the whole universe. He is gods and men.²

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 Prajā-pati, the lord of creatures, Viśva-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 (akosmā).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.'⁵ Cosmological thought wonders whether speech and air were not to be regarded as the ultimate essence of all things.⁶ In another hymn Prajā-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?'⁷ 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

² yo nah pra janāḥ yo viśhāṭā dhāmāṁ veda bhūvanāṁ viśvā
yo devānāṁ nāmadāṁ eka eva tam sampratam bhūvanā yanti anyā
RV X 82 3

³ See Plato Gorgias 507 E

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 hasmas āvāya havisā vidhema? X 121
Introduction

The most remarkable account of a superpersonal monism is to be found in the hymn of Creation. 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, tat evam, 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. '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, until through the power of tapas, or the fervour of austerity, the One evolved into determinate self-conscious being. He becomes a creator by self-limitation. No 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

1 X 129

2 See B U III 9 26

3 Cp Genesis 1. 2, where the Spirit of God is said to move on the face of the waters, and the Purānic description of Viśnu as resting on the Serpent Infinite in the milky ocean. Homer's 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.


ēpo vā idam āsan sahīlam eva, sa praṇa-patir evah puṣpara-Ｐａｒｎेम
samābhavat, tasyāntar manasā pāmah samāvartata ādān svayam iti.

'All this remained as water alone (without any form). Only Praja-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 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, parā-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 aspersion to existence. Rg Veda describes not-being (asat) as lying 'with outstretched

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1 See Pangala 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 svayambhū. Brahmā divided the egg into two halves, heaven and earth I r 38ff

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

Vidyāranya on Mahānārāyana U. III. 16 says nara-sarirānām upādāra-rūpāṃ y annādi-paśca-bhūtām nara-sadbēnacyante, tēṣu bhūtesu āpo mukhyāh tā ayanam ādhāro yasya visnoh so'yam nārāyanah samvāra-jala-śa

Cp āpo nārā tā proklā āpo vai nara-sūnāvah

ajaram tasya tāh proklās tena nārāyanas smrīrah

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 ¹ 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 (maniṣṭā), discovered the connection between the existent and the non-existent'². 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.³

This hymn suggests the distinction between the Absolute Reality and Personal God, Brahman and Īsvara, 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,⁴ 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.⁵ He is called the one

¹ I. 10. 72.
² Kāma becomes defined later as icchā, desire and kriyā, action. It is the creative urge
Cp with Kāma, the Orphic god, Eros, also called Phanes, who is the principle of generation by whom the whole world is created.
³ See also I 16 4 32, where the writer says that he who made all this does not probably know its real nature
'He, the first origin of this creation, whether he formed it
all or did not form it,
Whose eye controls this world in highest heaven,
He, verily, knows it, or perhaps he knows not.'
⁴ X 129 7 ET by Max Muller.
⁵ kṛvya-garbha, 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 Brahmap, 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 asubh) 1 Hiranya-garbha is the first born determinate existent while Brahmā-Kvāra, Absolute-God is in the realm of the transcendent 2 the world is said to be a projection, omission or externication of the ideal being of God, of the eternal order which is eternally present in the divine wisdom.

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

According to some account, it was born by Avele - Sun Chūn, the egg divided into two halves, Heaven and Earth. In the egg, the Father and Mother of all life. In the upper half of the egg form the dome of the sky, the lower contain the moisture or slime from which the dry land (Earth) at first the west part of the world, and the east part of the world is the fire, as Phaen, Pho. The function of the spirit, in which sex was as yet undifferentiated, was to generate life either by the immediate projection of God from itself or by uniting the underled parents, Heaven and Earth in order to bear forth five pairs of supreme gods. Oceanus and Sethy, Sunshine, and the Fire and Earth. Cambridge Ancient History, Vol IV (1920), p 516.

Anaximander developed a scheme similar to the Orphic cosmology: (1) There is a primal undifferentiated unity. (2) A separation of opposites in pairs to form the world order. (3) A union of the coexistent opposites to generate life. This formula was stated by Linphide (Melissippus, Fragment 184). The tale is not mine, I get it from my mother, that Heaven and Earth were one, one form, and when they had been undered from one another, they gave birth to all things and brought them up into the light.

It is quite possible that the Sāmkhya system was a development from the ideas suggested in this hymn. Primitive matter (water) is said to be existent independently and Purusa first comes into determinate consciousness in intelligence (prakrti or buddhi), which is a product of matter (anyatha).

1 ko dadarsha prathamam, jāyamānam asatām ātman 3, ad
2 anastā bhavati
bhūmyā asurasīgūmā lva sva loka viśālam upīga
prastum etat

This distinction which becomes established in the Upaniṣads has its parallels in other historical developments. See the three bodies of the Buddha, Dharma-śāstra or the Absolute Reality, Sambhoga-kāya, 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 IP Vol 1, pp 597-9. The Sûtras regard Al Haqq 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 universe does not have 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 prana 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

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1 sa bhūmim viśvato vrtvā aty atisthād daśānapula
2 pādo'sya viśvā bhūtām tripa'd asyāmrtam dvī.
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, Mītra, Varuna, Agni. He is the heavenly bird Garutmat. To what is one, the poets give many a name. They call it Agni, Yama, Mātarīśva. 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 Mā 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 turiya 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 Dem-urge, 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 ekám santam bahudhā kañçayantī R V X I 14 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 lawgiver, 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 Phidas, 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 Taittiriya Samhitā and Sānātpa Ā Brahmāṇa, it is said that Prajā-pati assumed certain forms of fish (matsya), tortoise (kūrna) and boar (varāha) for the attainment of certain ends. When the doctrine of avatāras, incarnations, becomes established, these three become the incarnations of Viṣṇu.
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 (prāna) 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

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1 I 164 4
2 X. 16. 4.
3 I 113 161 I 164. 30.
4 See M.U III 1 1, S.U. IV 6.
5 I 164 17 atra laukika-pakṣa-āvaya-dṛṣṭāntena jīva-paramāṁmānu ślīyate Sāyana
do not know their own origin, "pitaram na veda. The individual souls belong to the world of Hiranya-garbha.

'Let this mortal clay (self) be the immortal god,' Vouchsafe, O Indra, that we may be you.' One can become a devata, a deity, by one's own deeds. 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 worship and moral life. Vestiges of Yoga discipline are found in a late passage which describes the kṣins or the long-haired ascetics with their yogic powers that enabled them to move at will in space. Of a man, 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.' So also King Trasadasyu said that he was Indra and the great Varuna.

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

Primitive societies are highly complicated structures,

1. yasmin vyakte madihadah suparnā
   nisante swato cādhi vīve
   tasved ākhiḥ piippalam khādu agrā
   tan nonnaśad yah pitaram na veda

2. RV VIII 19 25

3. tvu indaśpy abhīma viśrā dhīyam vanema rīyā samānīh. R V II 11 12

4. BU IV 3 32, see also IV 1 2 devo bhūtvā devān āpyett, 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 Aitareya Brāhmaṇa VII 13

7. aham manur abhavan sīnyaś cāham RV IV 26 1

8. aham vājā varuno RV IV 42 2

9. pīṣya pathā vām tarena VII 65 3

10. yeo aksare parama vyoman yasmin
devā adhi vīve nīvedāh
yas tam na veda hini karvyaḥ
ya it tad vidus la vī vare

RV X 164 39

See SU 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 Kṣatrya and the Vaiśya. Below them were the Śudras 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 Kṣatrya and the Vaiśya according to the benefits which they provide, moral, military or economic. Our prayers are for righteousness, victory and abundance. Sūrya, Savitri 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

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, X 12

3 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. 'I seek neither release nor return.' The immortal self will be reborn in a new body due to its meritorious deeds. Sometimes the departed spirit is asked to go to the plants and 'stay there with bodies.' There is retribution for good and evil deeds in a life after death. Good men go to heaven and others to the world presided over by Yama. Their work (dharma) decided their future.

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.'

VI

THE YAJUR, THE SĀMA AND THE ATHARVA VEDAS

Sacred knowledge is trayī 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.

"mitra jāyate punah X 85 19
punah punar jāyamānā I 92 10
na asyāḥ tasmi vinnucaṁ na āsviṁ punah V 46 1
śivo mṛtyasya caraṁ svadāhāṁ
amartyo mṛtyenā sa 3 omh
I 164 30, see also I 164 38

5 RV X 16 3
6 I 154 5
7 X 14 2
8 X 16 3

5 Max Müller. For further information on the RV, see I P Vol I, Ch II
10 Sutta Nipāta 1019
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). Parameśṭhin (he that is in the highest). In a notable passage the Supreme in the form of Varuna is described as the universal, omnipresent witness. 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. 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, *bhāṣaṇī*, for life and healing *āyusyāṇi sūktāṇi*. These were the beginnings of the medical science

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

1 avida samjñādyā yau mantrayate rājā tad veda varunah tyāyah.
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 Principal Upanisads

VII.

THE BRĀHMANAS

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 intermediares. 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-nirvāna, becomes prominent in the Brāhmanas. Along with the fear of re-death arose the belief of the imperishability of the self or the ātman, the

1 Katha Samhitā XXII. 9, Taittiriya Samhitā V 3 3, Tāṇḍya Brāhmaṇa XVIII 1 2
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 pures of nature, future life was brought down to earth. According to the Sātpatha Brāhmaṇa, a man has three births, the first when he gets from his parents, the second through sacrificial ceremonies and the third which he obtains after death and cremation.

VIII

THE ĀRANYAKAS

The Āranyakas 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 Upāniṣads are included in the Āranyaka 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 housekeepers bound to the ritual, the Āranyakas 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 trir ha vai puṇuso jāyate, cittu eva mātus ca adhiśṭhitē ca egre jāyate, atha yaṁ yaṣṭāh upanamati sa yaṁ yajate, tad divitiyam jāyate; atha yatra sesyate yatraṁ sam agnāv abhyāśddhāti sa yāt tatás sambhavati, taitriyam jāyate XI 2 1 1 See I P Vol I, Ch III

2 A Ul included in the Āstareya Āranyaka which is tacked on to Āstareya Brāhmaṇa K U and T U belong to the Brāhmaṇas of the same names B U is found at the end of the Sātpatha 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 Jaiminiya Upāniṣad Brāhmaṇa Isa belongs to the White Yaṣur Veda, Katha and S U to the Black Yaṣur Veda, M U and Prāśa belong to the Atharvā Veda M atri, though attributed to a school of Black Yaṣur Veda, is perhaps post-Buddhist, judged by its language, style and contents.

3 Āranyeya U 2
distinction of Brāhmaṇa and Āranyaka is not an absolute one.

IX

THE UPANIŚADS

The Āranyakas1 shade off imperceptibly into the Upaniṣads even as the Brāhmaṇas shade off into the Āranyakas. While the student (brahmacārīn) reads the hymns, the householder (grhaśta) 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 (sannyāsin), 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.2 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?"3 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.4 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

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1 Aranyakāranyaka (III. 1. 1.) begins with the title 'The Upaniṣad of the Samhitas,' athātā sat kṛtā yā upaniṣat. See also Sāṅbhāyāna Aranyakāra VII. 2.

2 Cp. 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-yūn VII. 19.

3 M. L. I 13; see also T. U. II. 8.

4 See also B. U. III. 9 7-10.
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 at 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' 1 'All these gods are in me' 2 'He is, indeed, initiated, whose gods within him are initiated, mind by Mind, voice by Voice' 3 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' 4 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 5 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. 6 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 7 Sacrifices become self-denying acts like puṃsa-medha and sarva-medha which enjoin abandonment of all possessions and renunciation of the world. For example, the Bhad-āranyaka Upanisad opens with an account of the horse sacrifice (aśva-medha) and interprets it as a meditative act in which the individual offers up the

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1 Atharva Veda XI 8 18
2 Jaiminiya Upanisad Brähmana I 14 2
3 Kaustabha Brähmana VII 4
4 KU 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, 10, VI 2 16, C U V 10 3, Prāśna 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, svatan- 
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 Yazña is Karma, work. It is work done for the improvement of the soul and the good of the world, ātmannataye yagadādhiyā Sāṅkhya-yāna Brāhmaṇa of the Rg Veda says that the self is the sacrifice and the human soul is the sacrificer, pūruso vāt yazñah, ātmā yazamanānāh 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

1 Devī 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 dūṣya-yazña-vighatāyā pasu-himsā nivartate bauddha-rūpam dadhau yo’sau tasmaṇ devāya te namah

Animal sacrifices are found in the Vedas (inserted) by the twice-born who are given to pleasures and relishing tastes Non-injury is, verily, the highest truth
dvayav bhoga-rataś vede dārśitam himsanam pāsoḥ

ṛkṣa-vyāda-parākā ṛkṣam abhimāna ṣatā nāvat

2 Yāska explains it thus śu āhā tīv vā, sū vād āheti vā, svam āhete vā, svāhātām havir ṛkṣotis tīv vā Nīruktā VII 21

3 Cp B G III 9, 10

Manu says ‘Learning is brahma-yazña, service of elders is pūr-yazña, honouring great and learned people is deva-yazña, performing religious acts and charity is bhūta-yazña and entertaining guests is nava-yazña’

adhyātmyam brahma-yazñah pūr-yazñas tu tarpanam

homo dawo bhati bhaujo vr-yazñio arthī-ṛṣistaram

4 Laugāki Bhāskara points out at the end of the Artha-samgraha, so’yam dharmah yad uddhaya vihitah tadd-uddesena kriyamānāh tad-hetuk, isvarārpana-buddhī kriyamānas tu nihsreyasa-hetuk

5 C U VII I 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 Upanisads 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 Upanisads 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 tat 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 Upanisads 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 Upanisads. While the Upanisads use the Vedas, their teaching is dependent on the personal experience and testimony of teachers like Yājñavalkya, Śāndilya. The authority of the Vedas is, to no small extent, due to the inclusion of the Upanisads in them.

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

1 The svarga offered as a reward for ceremonial conformity is only a stage in the onward growth of the human soul, sattva-guno'daya Bhāgavata XI 19 42.
2 Nārāyanaopamisad defines svarga as sat-samsarga. Heaven and Hell are both in the cosmic process. atrava na'akas svargaḥ 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 bhā ‘to grow, to burst forth’ The derivation suggests gushing forth, bubbling over, ceaseless growth, bhāttvam. Śamkara derives the word ‘brahman’ from the root brhati to exceed, atiśayana and means by its eternity, purity For Madhva, brahman is the person in whom the qualities dwell in fullness, bhānta 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.2 Viśva-karman, the All-Maker is said to be the lord of the holy utterance 3 Brahma 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, Brahmanaspati are interpreted as the lord of prayer.

1 VII i ff
2 RV X 125, Atharva Veda IV 30
3 X. 81. 7, X. 71.
In the Brāhmanas, brahman denotes the ritual and so is regarded as omnipotent. He who knows brahman knows and controls the universe. Brahman 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. Brahman or sacred knowledge came to be called the first created thing, brahma pratha-magam 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 Satapatha Brāhmaṇa X 3 5. 11
2 Cp St. Anselm, ‘I cannot seek Thee except Thou teach me, nor find Thee except Thou reveal Thyself’, Rūmī ‘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 Upaniṣads 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 Upaniṣads 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 Upaniṣads ask, ‘What is the tapaḻān from which all things spring, into which they are resolved and in which they live and have their being?

The Brhad-āranyaka Upaniṣad maintains that the ultimate reality is being, san-mātram ha 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, āsticānātva-nīśthā.

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 1, see also T U III 1, S U I 1 3 Cp ‘I hen God said to Moses: “I am that I Am’’ Exodus III 14

There is a familiar distinction between nāśīka and āstīka. The nāśīka thinks that nothing exists except what we see, feel, touch and measure. The āstīka is one who holds with RV X 31 8 naśīkadh eva para anyad asti, there is not merely thus but there is also a transcendent other.

4 T U II 7, CU III 19 1-3
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* 1. 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 2. When Bālāki defines *Brahman* as the person in the sun (*āditye pūruṣah*) 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 Ajātaśatrū 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 3.

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 4. From it came *satya*, the concrete existent. Others like Raikva look upon air as the final absorbent of all things whatsoever, including fire and water 5. The *Katha Upanisad* tells us that fire, having entered the universe, assumes all forms 6. 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 7. *Ākāśa*, ether, space, is sometimes viewed as the first principle.

In regard to the development of the universe, the Upaniṣads 1

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1 C U VI 12 For the usage of the world as a tree, see R V I 164 20, VII 40 5, VII 43 1
2 B U 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 B U II 1
4 B U V 5 1
5 C U 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 Upāmsadī, 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 (anna) as the basic principle. He is not satisfied, for matter cannot account for the forms of life. He looks upon life (prāna) 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 Upaniṣad 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.

1 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 uncalculable. 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 maternal 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.
is the material for the higher. Life is the matter for mind and form for physical material, 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 transcendent 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 Brahmā.' There is the perpetual activity of the Supreme in the world.

The Upanisad affirms that Brahmā on which all else depends, to which all existences aspire, Brahmā 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 conflict, 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 (Urvāśī) went about in the flood seeking a master.' 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.

1 B U I 4 10–11, Matri VI 17.
2 Ṛgveda 1.11.11. Turinṭa salile pātim Jaiminiya Upanisad Brāhmaṇa I 56
3 The Chinese believe that Chien (Heaven) is the father and Khun (Earth) is the mother of all terrestrial existence. Zeus as Sky-father is
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, sitātman, 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 Brahmana and these Brahmas 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 intelli-

Essential relation 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 their 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 Brahmana 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 bija, 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 Sāṁkhya is the Eternal Spirit made many Hiranya-garbha is the great self, mahań ātmā, which arises from the undiscriminated, the avyakta, which corresponds to the primitive material or waters of the Brāhmaṇas, or the prakṛti of the Sāṁkhya. 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 Śaṅkara 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

1 III 10. 11, VI. 7. 8, see also K U. 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,' "archetypal man," 'image of God,' 'through whom
the world was created' 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. Vāc, word, wisdom,
is treated in the Rg Veda as the all-knowing. The first-born
of Rta is Vāc. yāvad brahma tiṣṭhati tāvatī vāk? The Logos is
conceived as personal like Hiranya-garbha. 'The Light was the
light of men.' "The Logos became flesh.'

The Supreme is generally conceived as light, jyotiṣām jyotih,
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. But Isvāra is prior to the World-soul.
The principle of process applies to God. While he is the expres-
sion of the non-temporal he is also the temporal Isvāra, the
eternal Being functions in the temporal Hiranya-garbha
Rāmānuja who looks upon Isvāra as the supreme transcendent
Reality above all world events treats Brahmad 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
7 RV X 114 8
8 John I 4, 5 See B F Westcott The Gospel According to St John
(1886), p xvii
9 'When all things are subjected to him then the Son himself will also
be subjected to him to 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 Medici '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, tucchā-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—Isvara, 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 Ch'ing, 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-vyānā the all-conserving or receptacle consciousness.
In Īśvara we have the two elements of wisdom and power, Śvā 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 ṣrāyāna-ghana or truth-consciousness. If sat denotes the primordial being in its undifferenced unity, satyā 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, ṣrāyāksam brahma. The Śvetāśvala 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, nirguna and saguna Brahman, Absolute and God, are not different. Jayatīrtha contends that Śāmkara is wrong in holding that Brahman is of two kinds—brahmano dvārūpyasya aprānāṁkātvā. 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 ET

2 Nyāya-sūdā, 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.\(^1\) 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 statues of reality;\(^2\) the Absolute, Brahman, (2) the Creative Spirit, Iśvara, (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. Māndūkya Upaniṣad says that Brahman is catus-pāt, four-footed, and its four principles are Brahman, Iśvara, Hiranya-garbha and Virāj.\(^2\)

\(^1\) 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 XXX XIV. 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 31 ff.

\(^2\) In Plotinus we have a similar scheme (1) 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 (n) 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 Principal Upamśads

The conception of tri-sūparṇa is developed in the fourth section of the Taittirīya Upamśad. The Absolute is conceived as a nest from out of which three birds have emerged, viz. Vīrāy, Hrāṇya-garbha and Īśvara. The Absolute conceived as it is in itself, independent of any creation, is called Brahmā. When it is thought of as having manifested itself as the universe, it is called Vīrāy, when it is thought of as the spirit moving everywhere in the universe, it is called Hrāṇya-garbha, when it is thought of as a personal God creating, protecting and destroying the universe, it is called Īśvara Īśvara becomes Brahmā, Viṣṇu 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. Thus Intellectual principle of Plotinus is the Īśvara of the Upamśads. 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. Thus 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. "Nous Our souls are parts or emanations of the World-soul. The three hypo-

stases 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 Sūtra\(^2\) refers to an Upanisad text which is not to be found in any of the extant Upaniṣads, Bhāva, asked by Bāṣkara to expound the nature of Brahma, 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 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.'\(^4\)

\(^{1}\) T. U. II 4, see also Kena I 3, II, 3, Katha I 27.
\(^{2}\) S B III 2 17
\(^{3}\) upaśanto'yaṁ ātmā Cp the Madhyamika view—
paramārthataṁ tu āryānāṁ tiṣṇim-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 denies 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 Tê-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,’ *ibid.* 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 svānīpa 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.

Three Ways of Thought in Ancient China (1939), pp 55–6 H A Giles. Chuang-Tzu, Mystic Moralist and Social Reformer (1926) Ch XVIII

Ānandagiri begins his commentary on Katha Upānasad with this verse

dharmā dharmādyasamsrstam kārya-kārana-vargtān
kālādibhav avichchinman brahma yat tan namāmy aham

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 traid 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 Engena.

1 BU IV 4, 5 Isa 4, 5 Katha 1 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, sāyam jñānam anantam brahma, Ś writes

sāyādīṁ hi trīm viśeṣanārthaṁ paḍāṁ viśeṣasya brahma

arises from the realisation of something withheld, by the overcoming of obstacles, by the surpacing 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 Svetāsvatara 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, vṛguna guṇa, 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.\textsuperscript{1} \( \text{purus\textendash} \text{na param ki\textendash}\text{chit} \), there is nothing beyond the person. It is doubtful whether the author of the \textit{Brahma Sūtra} accepted the distinction of \textit{saguna} and \textit{nirguna} in regard to \textit{Brahman}. Even the \textit{nirguna Brahman} is not without determinations. The \textit{Sūrakāra} makes a distinction between the super-personal (\textit{apurusa-vidha}) and the personal (\textit{purusa-vidha}), i.e. between \textit{Brahman} and \textit{Īśvara}. The latter is not a human fancy or a concession to the weak in mind. The \textit{nrākāra} (formless), and the \textit{sākāra} (with form), are different aspects of the same Reality. The seeker can choose either in his spiritual practices. In \textit{III}. \textit{3} we find that the author maintains that the \textit{aksara} texts which describe \textit{Brahman} negatively as 'not this, not this' are 'not useful for meditation'\textsuperscript{2} He holds that \textit{Brahman} is unaffected by the different states, of waking, dream, sleep. The view that \textit{Brahman} undergoes changes is refuted on the ground that they relate to the effects due to the self-concealment of \textit{Brahman}. Bādārayāna denies reality to a second principle.

\textit{Hiranya-garbha}, the World-soul is the divine creator, the supreme lord \textit{Īśvara} at work in this universe. A definite possibility of the Absolute is being realised in this world. In the Upanisads the distinction between \textit{Īśvara} and \textit{Hiranya-garbha}, between God and the World-soul is not sharply drawn. If the World-soul is ungrounded in \textit{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 \textit{ātman}, it would be preposterous to imagine that the World-soul is unrelated to \textit{Īśvara} or \textit{Brahman}.

\textsuperscript{1} \textit{Katha I 3 II M U II 1 \textendash}2.
\textsuperscript{2} \textit{Udhyānāya pravijñanaḥbhūtāt, III 3 14, see also III 3 33.}
\textsuperscript{3} Valentinus whose activity may be assigned to A D 130–150, teaches a similar view. The primordial essence is the Deep (\textit{Byhos}). With it dwelt a thought called also Graça (for it was not conditioned) and Silence (for it made no sign of its existence). Professor Burkett writes 'Somehow the unmeasurable Deep made its own thought secund and so Mind (\textit{Nous}) came into being, although it was called unique, it had a correlative side to it called Truth. \textit{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.' \textit{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'.
Hranya-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 Hranya-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 Brahman is the unity of all that is named 1 Hranya-garbha or Brah mà is the World-soul 2 and is subject to changes of the world. He is kārya Brah mà or effect Brahman as distinct from Īśvara who is kārana Brahman or causal Brahman Hranya-garbha arises at every world-beginning and is dissolved at every world-ending Īśvara is not subject to these changes. For both Śamkara and Rāmānuja, Hranya-garbha has the place of a subordinate and created demi-urge Īśvara 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 Īśvara 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 poises where we have either a quiescent Brahman 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
XI

ULTIMATE REALITY ĀTMAN

The word ‘ātmān’ 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 ātmān from the root which means ‘to obtain’ ‘to eat or enjoy or pervade all.’ Ātmān is the principle of man’s life, the soul that pervades his being, his breath, āṭṭha, his intellect, āṭṭhā, and transcends them. Ātmān is what remains when everything that is not the self is eliminated. The Rg Veda speaks of the unborn part, ājo 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, ātmān-jñāna. Just as, in relation to the universe, the real is Brahmān, 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 Brahmān is the eternal quiet underneath the drive and activity

1 ātmā te vātah R.V. VII 87. 2.
2 āṭṭhāte atter atater vā Ś on A.U. I. 1.
Cp also yac cāṭṭhāte yad āṭṭhāte yac cāṭṭhāte yac āṭṭhāte yac āṭṭhāte yac āṭṭhāte bhāvās tasmād ātmāti kālāte.
3 X 16 4
4 Śāyana says ajah janana-rakthak, ṣaṭīrendrīyaḥāgāryatiriktaḥ, antara-puruśa-lakṣana-yoḥbhagostī. Eckhart quotes with approval an unnamed heathen philosopher as saying ‘Discard all this and that and here and there and be thyself what thou art in thine inner not-being’, which he adds is mens.
5 Annapūrṇā U. asks us to inquire into the nature of our inward being:

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).
Po’ham, kathām idam, kim vā, kathām mārana-janmani
ucārayāntare vetham mahat tat phalam esyasi.

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 jīva, 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-pati 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-pati asked them to put on their best clothes and look again. Indra saw the difficulty and said to Prajā-pati 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
Prajā-patī 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 ¹

The four states stand on the subjective side for the four kinds of soul, Vaisvānara, the experiencer of gross things, Tāyasa, the experiencer of the subtle, Prājña, the experiencer of the unmanifested objectivity, and the Turiya, the Supreme Self. The Māndūkya Upānasad, by an analysis of the four modes of consciousness, waking, dream, deep sleep and illumined 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

māsābda-yuga-kalpasya gatāgamyav eva anekaḥ
dataḥi nāstam ety ekā samvid esa svayam-prabhā.

Pāṇa-dāti I 7.
On the objective side we have the cosmos, Virāj, the World-soul Hravvyagarbha, the Supreme God, Īśvara, and the Absolute, Brahmān. 1 By looking upon Īśvara as prājña, 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 orginal reason of their existence, their primal truth and reality. It is what the Stoics call spermatoikos 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 Kundalinī or Vāg-devī. We come across this representation in earlier treatises also. In the Rg Veda, Vāc is said to be the serpentine queen, sarpa-rājñī. 2 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 habituation 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. 22.

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
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 Upaniṣad, 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 Upaniṣads, p 494' Herachitus 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.

Cp Plotinus 'One that seeks to penetrate the nature of the Divine Mind must see deeply into the nature of his own soul, into the Divine point of himself. He must first make abstraction of the body, then of the lower soul which built up that body, then of all the faculties of sense, of all desires and emotions and every such triviality, of all that leans towards the mortal. What is left after this abstraction is the part which we describe as the image of the Divine Mind, an emanation preserving some of that Divine Light.' Enneads V 3 9

4 CU IV 15 Also ātmanva devatāḥ sarvāḥ sarvam hy ātmany 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), sūksma (subtle), kārana (causal) and the pure self. As Īśvara 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 phantas-magoria 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, anūta. The Brhad-āranyaka and the Īśa Upaniṣads speak to us of the veiling of truth by a disc of gold and invoke the grace

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

2 II 4 2.

3 VIII 3 1-3
of God for removing the veil and letting us see the truth. According to the *Svetāsvatara Upaniṣad*, we can achieve the cessation of the great world-illusion, *visva-māyā-nwṛtth* by the worship of God. 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.

Indifference to the world is not, however, the main feature of spiritual consciousness Brahman, the completely transcendent, the pure silence has another side. Brahman is apprehended in two ways. Śaṅkara says, *dvīrūpaṁ hi brahmā-vagamyate, nāma-rūpa-viśkāra-bhedopādhi-viśītam, tad viśarjataṁ sarvopādhi-viśītam*. 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 in God.

There are many passages where the world of duality is suggested to be only seeming. The existence of duality is not admitted to be absolutely real. In the passage of the *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.

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1 2 15
3 *Cp Ātma-bodha* 7

"tāvat satyam jagad bhātīm sukthā-rayatam yathā
yāvan na śāpyate brahma sarvādhiśthānam advayam"

4 'Where there is a duality as it were (sva)' *BU II 4 14*, 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 Maitrī Upanisad, the Absolute is compared to a spark, which, made to revolve, creates apparently a fiery circle, an idea expanded by Gaudapāda in his Kārikā on the Māṇḍūkya 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 Astārcahya 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, samsthānatacena.

Māyā 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

\[1 \text{CU VI i 2 MU I i 3, } \text{BU II 4 5 7, 9 } \text{CU VI i 2 MU I i 3, } \text{BU II 6 1, } \text{MS CU VI i 2, } \text{BU II 2 20, } \text{BU II 1 20, } \text{BU II 3 12, } \text{BU II 4 7, } \text{BU I 2 1.} \]
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 consciousness.
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 Chāndogya Upanisad, Brahman is defined as

tajjalān as that (tat) which gives rise to (ja), absorbs (śī)
and sustains (an) the world. The Brhad-āranyaka Upanisad argues
that satyam consists of three syllables, sa, ti, yam, the first and
the last being real and the second unreal, madhyata anytam.
The fleeting is enclosed on both sides by an eternity which is real.

The world comes from Brahman and returns to Brahman. Whatever
exists owes its being to Brahman. 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. ‘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.’ Again, ‘As from a

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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
Venerable, Ecclesiastical History of the English Nation (1916), pp 91f.

See B G 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
The Principal Upansads

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. The many are parts of Brahman 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; e.g., 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. The primary reality contains within itself the source of its own motion and change.

The Svetāsvatara Upānísad mentions 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.

The Svetāsvatara Upānísad 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 Impershable is the basis of the world and that a personal Lord Brahmanas-pati (X 72 2), Viśvā-karman (literally the All-maker), Purusa (X 90), Hiranya-garbha (X 121 1) produces the world. The Upānísads 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, ubhūts, others look upon it as of the same nature as dream and illusion, svāpna-māyā-svarūpā, others trace it to the will of God saća-mātram prabhoh srtih. Still others look upon kāla or time as the source, others look upon creation as intended for the enjoyment of God (bhoga), still others attribute it to mere sport (hrīḍā), 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?'

devaśyaśa svabhāvyaṃ āpta-kumasya kā sṛṣṭā Kārttikeya 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 holy object of the dance of Śiva is the dance itself.
powers. Here mayā 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 mayā. 2 Mayā is the power of Isvara 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, anīd avālam. It is the manifest and the unmanifest, vyaktāvyaktāḥ, the silent and the articulate, sādāsābdāḥ. 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 Isvara who has the power of manifestation. Mayā 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

śvecchayā parā śaktih śva-tatvānkalāṁ gataḥ

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

śravu rāma sadā nityā śaktir ādyā sanātani.

Nothing is able to stir without its aid:

tasyāḥ śaktīḥ vinā ho' tvā spanditum na kṣamo bhavet.

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

visnoh pālāna-śaktis sā

kariṣ-śaktih pitur mama

rudrasya nāśa-śaktis sā

śvanyā-śaktis parā śvā.

The energy of everyone is a part of the divine šakti. The Supreme with its power created the creator Brahmā, pūrvam saṁśryya brahmādātīn

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

śītā bhāgavatī jīvā mūla-prakṛti-saṁyūti.

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 prakṛtītā
durgā samtriṣyate yasmād devī durgeti kathaye.

2 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. Īśvara has in him the power of manifestation, non-manifestation and other-manifestation, kartum, a-kartum, anyathā-kartum Brahman is logically prior to Īśvara 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 ānanda 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, 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 Śvetāśvatara Upanisads.

1 I 3 1
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 manifesta-
tion. 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 a
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

\[1\] 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."
unreal. It is aspiring to become completely real. The Chāṇḍogya Īṣṭa-vāc is the principle of 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.

Mâyā is also used for pratītya, 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. Pratītya, 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 and Pratītya 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.

1. Cp Vākya-sudhā
   astis bhūtāḥ pratyān rūpam nāma cety amśa-pañcakham
   ādyam trayam brahma-rūpam jagad-rūpam ato ādyam

2. VI 2 1
3. VI 2 2 sad-āśpadam sarvam sarvatra Ś
4. ādāv anīte ca yan nāsti varimāne 'pi tat tathā Gaṇḍapāda Kūrkhā II 6

Mila Reapa, the Tibetan mystic says: 'All worldly pursuits end in dispersion, buildings in destruction, meetings in separation, births in death.'

5. annam brahmēti vyayānāti T U. XIII
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 of Īśvara, the individual soul is bound down by māyā in the sense of avadyā 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-iṣa) But when he sees the other lord (īṣa), 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 smiles 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 Nāja-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 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. 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 Rabbinic 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. The Absolute Spirit which transcends the distinction between the subject and the object is logically prior to the manifested world. 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.’ Imaginary objects exist only during the time we imagine them, kalpāna-kāla, but factual objects exist not only when we perceive them but also when we do not perceive them, bāhyāś ca dvaya-kālāḥ. 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
blind If they had lodged themselves in *adyā*, wisdom, instead of *avidyā*, ignorance, they would easily have seen the truth. The Chāndogya Upānisad distinguishes between *adyā* or knowledge which is power and *avidyā* or ignorance which is impotence. While māyā is more cosmic in significance, *avidyā* is more subjective. We are subject to *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. *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 Praśna Upānisad tells us that we cannot reach the world of Brahman unless we have shaken off the crookedness in us, the falsehood (*anrītam*) in us, the illusion (*māyā*) in us.

The world has the tendency to delude us into thinking that it is all, that it is self-dependent, and this delusive character of the world is also designated māyā in the sense of *avidyā*. When we are asked to overcome māyā, it is an injunction to avoid worldliness. Let us not put our trust in the things of this world. 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 Upaniṣads which make out that the world is an appearance, vācārāmbhayān ukrāro nāmadheynam, while Reality is pure being. There are others which grant reality to the world, though they maintain that it has no reality apart from Brahman. Śaṅkara tells us that the former is the true teaching of the Upaniṣads, while the latter view is put forward only tentatively as a first step in the teaching to be later

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1 Katha I 2.4.5
2 I i 10.
3 Māyā is viewed as the power that makes for delusion
   mās ca mohertha-vacanah yāś ca prāpaka-vacakah
tām prāpayati yā nityam, sa māyā parabhūtā
   Brahma-vātvaria Purāṇa XXVII.
4 M.U. II. 1. 10
5 I. 16
withdrawn. 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 Isvara, we know that the world is the creation of Brahman and not its organic expression. The power of creation is called maya. 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 prakriti Hiranyagarbha 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

Jiva is literally, 'that which breathes,' from jiv '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, kartr, the doer. It is the vyahana-maya atmā. The jiva consists of a maternal body, the

1 See Praśna IV 9 Kātha I 3 4
principle of breath (prāna), 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 vijñāna or buddhi. The basis of the individuality of the ego is vijñāna or intelligence which draws round itself mind, life and body. 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, prāna, manas, vijñāna 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, sīhula-sarīra, mind and life into the subtle body, sūksma-sarīra, intelligence into the causal body, kāraṇa-sarīra 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. Buddha 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

1 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 compose their knowledge. But this man is the sea, he is above all the world. Whatever he reaches he desires to go beyond it.' Āstārya Aranyaka II 1 3
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 \textit{Tattvāya 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. Śāmkara 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. The individual self is
Introduction

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-vyabhadesād anvayathā cāpi (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 tāvarasyāṁśo bhavaṁ arhat, yathāgner viśphulingāḥ, 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 avidyā 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 avidyā, 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  ✡ 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  ✢

1 Cp Boethius ‘In other living creatures, ignorance of self is nature, in man it is vice’
2 buddhi-bhedena bhoktr-bhedāti Ś SB II 3 49
3 Cp M B

amṛtam caiva mṛtyuḥ ca dvayaṃ dehe pratisṛṣṭam
mṛtyur āpadyate mohāti, satyenaḥpadyate amṛtam

‘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, yoga, 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 Cp 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 this he must despise, and disdain all that once seemed fair’. Enneads E T MacKenna Vol I (1917), p 86
Introduction

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, ātmāvāsyā jyotir bhanati. 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,

\[ IV. \ 3. \ 2-6. \]
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. \textit{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, \textit{ijnanam}. 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 \textit{vijñana} deals with the world of duality, \textit{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-

\footnote{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.¹ The seers of the Upanisads 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 Upanisads distinguish between a-para vidya, lower knowledge and para vidya 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.² The first principle disguises itself.³ In the Brhad-avamya Upanisad, the self is seen as the reality of reality.⁴ 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 Chândogya Upanisad⁵ Śvetaketu cannot understand the question of...

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

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.'

² M.U I I 4-5.

³ Mere book knowledge is of no use.

⁴ R.V. X 81 i

⁵ VII. 1. 2–3.
rebirth, despite much Vedic learning. The Taittirīya Upāmsad 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 Upāmsad, not by logical reason but by spiritual contemplation, adhyātma-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 Upāmsad 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, pānditṛya. 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 Upanishad, 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 purified of all evil. The Svetāśvatara Upanisad 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

1 Cp Viveka-cūdāmanī 376, which compares detachment and knowledge to the two wings that are indispensable for the soul, if it should soar unrestricted to its eternal home of freedom and peace.
2 Katha II 6 12 and 13
3 nāsti cet nāsti no hāṁih, asti cet nāstiko hatah
4 Katha I 2 24. Mu III 1.5
5 Katha I 3 14
6 C.U. IV 9 3 Katha I 2 8-9
felt the truth Only a teacher can give it with its concrete quality He that has a teacher knows, ācāryavān puruso veda ⁴
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 Upanisad brings out the need for concentrated attention and undistracted effort ²
An ordered, disciplined training of all our powers, a change of mind, heart and will is demanded

Several forms of meditation are advised Symbols (pratīka) 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 Upanisad

It is said that the Self cannot be realised except by those whom the Self chooses ³ Self-realisation is possible through the grace of the Divine God-vision is the fruit of strenuous effort and Divine grace ⁴ 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 CU VI 14 2 ² III 18 ³ Kātha I 2 23 MU III 2 ³ ⁴ 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 anubhava is beyond all manifestation and is complete in itself. Vidyā stresses the harmony and interconnections of elements which make up the world; avidyā the separateness, mutual independence and strife. 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 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 vidyā is different from the experience or anubhava of it. The experience is recorded as a pure and direct intellectual intuition in śruti. When we reflect on the experiences or their records and reduce them to a rational order we have smṛti. While the first is the domain of metaphysical principles, the second applies these principles to individual and social conduct. Vidyā is nearer the truth than avidyā.

But vidyā is also understood as 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, svadāk-siddha, 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

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1 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.
attain 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 it of necessity when it meditates on itself. This wisdom is eternal, universal and necessary for Śaṅkara. 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. 3

1 Cp. I 7 3-5. "For those who cannot see, the reason which is not in contradiction with the Vedas and the scriptures is the eye."

2 M U III 2 B U IV 1 23

3 Commenting on Kaṭha 1 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."

"Dras. puranti vedāṃ Vasiṣṭha-Dharma-Śāstra 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 Upaniṣāds 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 Śvetāśvatara Upanisad, the Self is the overseer of all actions, who apporitions to each person his qualities, who executes justice, who restrains the evil, allots

¹ *anurāgād vibhāgāḥ*. ² *Maṇḍrī III. 2* ³ *K U. 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, *vasrāgya*, 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 i1, i2, 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 *tyātayo mama-kārah, tyātum yād sākyate nāsau kartavyo mama-kārah kintu sarvāstra 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 rope 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 Īṣa 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. Śaṅkara 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 minor 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.’
3 Rudolf Otto Mysticism East and West, p. 126
4 a-puruṣa-tantraiva brahma-vijñānasya
5 See BG V 5. Vaisistha says

a-sādhyah kasyacid yogah kasyacit yādā-māscayah
sthānam vicārya mārgau dvau jagādā paramesvarah

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

6 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 Taittirīya 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 āda's which are heard in the voice of the thunder, namely, dama, or self-restraint, dāna or self-sacrifice, and dayā or compassion. Prajā-pātu conveys to the three classes of his creation, gods (deva), men (manusya) and demons (asura). Śankara makes out that gods have desires (kāma), men suffer from greed 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 melius 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 men- torious. The contemplative life establishes man in the very heart of all ritual fecundity. 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 overflow of love for God in order to fulfill 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 disperse us from contemplation. It is an added obligation and we but return as soon as we can to the fruitful silence of recollection that marks our souls to the Divine Union.

1 C I II 1
2 B L V 2

In v. 11: 'bhrantam' the Lord says that anyone who does not care for the poor who are in need of care and simply takes to the worship of God is not fit for this life. The Lord says, 'bhrantam samārtham tāmaram śīvaram agra maudhrīyād, bhūmharīyāt a jñātām sah.
(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 resentment, he is emphasising the three virtues enjoined by the Upamsads.

Dama is self-control. We should reduce our wants and be prepared 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 outer 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 overcoming the next. To evade discipline is to empty life of its significance. Nothing is more tranquil than to be unshaken by the troublesome 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 developing the quality of sattva. Through steadfastness he should protect 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.'

2 'krodham śamena jayati, hámam samkalpa-varjanáti
sattva-samsevanád dhítvá mārām ucchettam arhati
dhātyā śt̄mādaram rahset, páññ-śādam ca caksusā
caksuḥ śrotām ca manasā, mano vācam ca karmanā.
a-pramādād bhayan jahyād, đambham prájayopasevanāt

Sūkṣma Pūrāṇa 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.'

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

ā-jamā-maraṇāntam ca gangādā-saṃśiśtuḥ
mādaśaka-matsya-pramukhāḥ yoginas te bhavanti hum?
life includes moral uprightness though many minds feel only the need for mechanical ritual

Brahmacaraya 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 your 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 II 4 2 Cp. Jalāl-Uddīn 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 housetop?’
They said, ‘We follow thy example,
Who seekest union with God, while sitting on a throne’
Tattvīya Upaniṣad regulates the art of giving.1 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.2 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.3 Tolerance, long suffering, patience are the fruits of spirit.

The ethical individual is required to become like a child.4 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 unconstrained 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 spirit in man. They are not ends in themselves, but are means

1 I 11 2
2 Devī Bhāgavata says: “There is no virtue like compassion and no vice like the use of violence. Dayā-samañ nāsti puṇyam, pāpaḥ hīṁsā-samañ 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 Mencus, ‘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 irationalistic 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 Brāhmaṇas who approach
Uddālaka Ārumi for instruction in regard to Vaiśvānara Ātman
are taken by him to King Aśvapati Kaikēya, who gives them
instruction after first demonstrating the imperfections of their
views. Ajātaśatru of Kāśi teaches Gārgya Bālāki 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 Sātapatha Brāhmaṇa XI 3, 1
5 Yāhweh says (Amos V 21) ‘I hate, I despise your feast days, and
I will not dwell in your solemn assembles. 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 Yāhweh 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. Ajāṭhaśatru observes that it is not usual for a Brāhmaṇa to approach a Kṣatriya for instruction. The doctrine of rebirth is taught by Pravāhana Jāvali to Āriṃ with the remark that the Brāhmaṇaśas had never before had this knowledge. Among the students of the Upaniṣads is Satyakāma, of unknown origin, whose mother Jabālā 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. Jabālā 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 Gāngyāyam.

2 C U IV.

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.

jnendriyas āśmarater budhasya
grhāśramah him tu karoty avadyam

Abhinavagupta says that truths and smritis 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.'

lataś-jaśāṁmāt sarvesv āśramasya muktv na smārtiesu śrutau ca yathokhāṁ
devārcane-ratās lataś-jaśaṁ-mśīho'tthi-priyāḥ
śrāddham kṛtvā datad dāvyaṁ grhaṁyaṁ ghaṣṭhaṁ pta h mucyate

4 Cp Boethius’ Consolation of Philosophy. ‘The temporal world seems to emulate in part that which it cannot fully obtain or express, ting itself to whatever presence there is in this exigous 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 being. 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.'
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 recognise 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, rta of the world. They were the guardians of rta God, for the Svetāsvatara Upanisad, is the ordainer of karma, karmādhyaṣak, 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." 3

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

3 John McKenzie Two Religions (1950), p 112 Some Western philosophers and early Christian theologians accept the principle of rebirth.
Belief in rebirth has persisted, at any rate, from the time of the Upaniṣads. It is a natural development from the views of the Vedas and the Brāhmaṇas and receives articulate expression in the Upaniṣads. 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 Upaniṣads 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 grass-hopper, 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

1 See R.V X 16 3 Śatapatha 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 7 5–6.
Prajâ-pati or Brahmâ, 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 (nâtyâ), its conduct (karma) in the previous existence. From the Brhad-âranyaka Upanisad it appears that all the organs accompany the departing soul, which enters into the samâjâna and becomes possessed of knowledge and consciousness, vyâhana. 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 Chânḍogya 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' Vîsnu Smrtis XX 50 See B G II 13, 22
2 BU IV 4 2 3 IV 4 3
3 Cp with thus the Buddhist view that the migrating soul consists of vyâhana and the other four skandhas of vedanâ, feeling, samkhâra, perception, samshâra or dispositions and rûpa or corporeal form
4 Isa 3 Katha I 3 BU IV 4 11
5 BU V. 10 1 7 See R V X 19 1 B G VIII 24-26
6 CU IV 15 5-6 There are minor variations in the accounts of CU and BU and KU I
7 CU V 10 1-6
8 BU IV 4 2 9 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 Brähmanas, 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

¹ B U VI. 2 C U V. 3–10
² Saṭapattha Brāhmaṇa II. 6. 4. 8; XI. 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 Chāndogya 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.
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 vāsō'sti a grāmrāltaran. esa iā
ajñāna-tyādaya-granth-vāso moksā iti mūrtaḥ

Śita-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-bhūtasya samyag-bhūtām pasyatah
de.āpi mārge mākyante a-padaṣa a-padaṣirah

‘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 sāmīpya 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,'

1 C U III 20 2
2 M U III 1 3, III 2 6–8
3 Praśna VI 5
4 Atharva Veda X 8 44
5 In Buddhist texts it is nirvāṇa dhātu beyond the three worlds. In the Atharva Veda IV 14 3, the fourth sphere is svāra, the light beyond the triad of prithvi, ānātārika and dyaus. 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.

anadhvā vaṁ lād yad ṭavaṁ lokāṁ ati caturtham astu vā na vā Śatapatha Brāhmaṇa I 1 1 12, 4 21
6 B U IV 4 22
an eclipse from Rāhu, so does the liberated individual free himself from mortal bondage. His works consume themselves like a reed stalk in the fire. As water does not stop on the lotus leaf, works do not cling to him. Works have a meaning only for a self-centred individual. Liberation is the destruction of bondage, which is the product of ignorance. Ignorance is destroyed by knowledge and not by works. 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, ātma-kāma. 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. 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.

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 stamed by action. He goes beyond the ethical, though rooted in it, anyatra dharmāt, anyatradharmāt. The

1 C U VIII 24 3
2 C U V 24 3
3 C U IV 14 3
4 bandhana-nāsa eva hi moksah na kāryabhūtah Š on BU III 3 1
5 mokṣa na kārma-sādhyah avidyāstamayatūtār Ā on BU III 3 1
6 Śatapatha Brāhmaṇa X 5 4 15 BU III 4 2, IV 4 12
7 M U II 8 2
8 M U III 1 10
9 Tattvāt driṣṭa Brāhmaṇa III 12 9 8.
10 Katha, II 14; see also C U VIII 4 1, M U III 1 3; KU I 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
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 thralldom”... 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 sīla) It is an eradication of all ethical values In the parable of the raft (Mayhima I, 135, 260 and Sutta Nipāla 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, nithāraṇathāya, 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 Lit. 16.

2 De Anima III 10 433 A

3 nuppanāśa-prabodhasya tv advesivrādayo gunāh. ayatna bhavanty asya na tv sāñhāna-rūpamah

Sarasvataracārya’s Naśkarnya-sūdha IV 69.

4 As the slough of a snake might lie on an ant-hill dead and cast away, even so does his body lie Being venily 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-mukh 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 Upanisads, 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 samyjñā nāśā. 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.

1 BU II 4 12, IV 5 13  
2 CU VI 6 10 BU IV 3 21  
3 Cp Vιşvka-cūdāman, ascribed to Ś It also occurs in Gauḍapāda’s Kārikā, on Mā U

na mrodhā na cōtpattv na badāho na ca sādāhakaḥ  
na mumukṣur na vai mukta ity esā paramārthaś

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 silence 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."

\textit{citte tu vas paramrte na yānam no ca yāyamah}

Lankavatāra Sūtra, Sylvain Levi’s ed., p 322

Nirvāna is defined as the absence of the distinction of knower and knowable, \textit{grhyā-grhaka-rhnutā}. Negative descriptions of nirvāna abound in Mādhyamaka-Vṛth.

\textit{aprahinam samprāptam amucchinmam asāsvatam anuvṛddham anuvṛpaṇam etat nirvānam ucyate}

XXV

\textit{Cp.} Buddha-vam,

\textit{na bhāvo nāprāc cābhāvo buddha-vam teda kathyate tasmā buddha-tathā-prasne avyaktamayo maunah}

Mahāyāna Sutramahāra. See also 22 and 26

\textit{na sūdāh nāsuddāh buddha-tā nākata na bahuţā}

See also

\textit{yasmīn sarvam idam protam jagat sthāvara jangamam tasmām eva layam yāṁ buddbudāḥ sāgarā yathā.}

All this universe, movable and immovable is interwoven in him. They all merge in him like bubbles in the sea. \textit{Cākṣā 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." \textit{RB I 3 21}

\textit{BU I 4 10}

\textit{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.’}

\footnote{E}
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 avabhāga 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 samprajñāta-samādhi svād dhyānābhyāsa-prakāsatah

Muktikā U II 53

3 prabhā-śīnyam manah-śīnyam buddhi-śīnyam caud-ātisham atad-çvāvyāti-rūpo’sau samādhiḥ muni-bhāvah nah

sbud II 54

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

5 Though endowed with divine qualities Auḍulom 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-sambandhāhūkaññātāt tesām na ca tathāyāvat sarvātita-sambhavah SB IV 4 6

6 BS IV 4 7

7 BS IV 4 8 C U. VIII 2 1
suggested in many passages. Non-separation is not absolute identity. The liberated self has no other overlord, anyādhipātah. 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 Āranyaka it is said that Vāmadeva ascended from this world and attained immortality in yonder world of heaven. The Kausītakī Upanisad gives us an account of the world of Brahmā with the Aparājita palace, the tree Iīya, the Sālīya city and the sea Aīra. 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 Hranya-garbha. The Brahma Sūtra discusses the question whether those who go by the path of the gods reach the world of Hranya-garbha Brahmā or become one with Iśvara. Bādari holds that they reach the world of Hranya-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

1 BS IV 4 4 S B IV 4-6  
2 BS IV 4-9.  
3 BS IV. 4-12 yādā saśāśirātām samkalpayati tadā saśāśiro bhavaḥ, yādā tu aśāśirātām tadā aśāśīrāh in bhavah SB IV 4. 12  
4 BS IV 4 15 yathā pradaśāh ekaḥ anekā-pradaśa-bhāvan ādhyāt māhā-taṁ-yogāḥ, evam ekaḥ api san muktiṁ mā ayuṁ-yogāḥ aneka-bhāvan ādityā sarvāṁ samkalpa-srṣiṁ śāśirām āniṁ SB IV 4 15  
5 II 5  
6 See B U IV. 3. 15 C U VIII 12 3  
7 kārya-brahmanah eva gantavyatvam uapaṇḍyate pradeśavatvāt, na in parasmin brahmam tasya sarva-gatavai gantram pratyagāṇitaiva ca SB IV 3 7  
8 See Praśna V 5 Cp also.

When the dissolution of the world takes place the selves with their natures fulfilled enter the highest plane along with Brahmā.
release, krama-mukti. Jaimini holds that the liberated souls enter the highest Brahman. Bādarāyana 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 egotistic 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

1 SB IV 3 11
2 BS IV 3 12-14

Communing in this sort through earth and heaven
With every form of creature, as it looked
Towards the Uncreated with a contenance
Of adoration, with an eye of love

Wordsworth

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.’
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 with no 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

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1. *lokânyagaha evâho hetus te janma-karmanah Kâlôdasa. Raghu-vamśa* X. 31. "God so loved the world that he gave" John. III 16
2. *Isa.* 4. 23
3. *na meyy àvestia-dhivyâm kâmah kâmâyâ kalpate.*
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 negates 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

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1 *Satyak-āmah*, *Satya-amkalpah* 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). Boehe said ‘Thou shalt do nothing but forsake thy own will, viz. that which thou callest “I” or “thysel’’. 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 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 nirvāṇa 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-cūdanamī, "Themselves having crossed over, they remain out of compassion for men and in

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

maha-sattva maho-puyah sthiva-buddhah atanirnātah
jñāta dastara-samgrāmaṁ lātreyaṁ aparātin api

2 For Kabir the true saint is one 'who requirèth thee not to close the doors, to hold the breath, and to renounce the world. who teacheth thee to be still amidst all thine activities.'
order to help them also to make the crossing 'e. 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 ānna, 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

\footnote{According to Vyāsa’s Yoga Bhāṣya (1 24), God is permanently associated with tuddhāntah-karāma, 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’
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-loka 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 buddhi 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 śraddāhā.

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 Brāhmanas 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, nistām guhāyām. 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.'

ahmsā satya-vacanam dayā bhūtesu amugrahah,
yasyaitāṁ sadā rāma, tasya tasyah kṣaṇah
Visnu-dharmottara I 58
Introduction

Three stages are mentioned as preparatory to God-vision (brahma-sāksātkāra), śravaṇa or hearing, manana or reflection, and mūdāhyāsana 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 Śaṅkara 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 Upaniṣads. 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.

Śaṅkara says, ‘When the two, scripture and reasoning,

1. gīru-vedānta-vākyesa vibhūsah
2. Ś on Katha 1 i 2
3. Wisdom cannot be attained by any means other than inquiry
4. notādhyate unā śūnām vaidrīnam anyaksādhanath Ś

Vasistha says, ‘The word even of a child, if it be reasonable, should be accepted. All else should be rejected even if it be said by the Creator’

yukt-yuktam upādeyam vacanam bālakahā api
anyat trnam vā vyājyaḥ api uktam padma-janmanā
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 śravana and manana. The deposit of experience is not the same as the conclusions of theology. The primary data are the śruts; 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 unwarily apprehended. They should be allowed to sink deep and simmer before they are re-created in life. Nididhyāsana 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.

1. āgampapaṭṭiḥ hyāṁnāśaṁ-kṣa-prakāśanāya pravrite śaknumah karatala-gata-bilvam iva darśayatum Ś on Bu III 17.

2. vīhāya sarva-sāśrīṁ yat satyam tad upāsyatām Uttarā 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.

adhitaya caturo vedān sarva-sāśrīṁ anekaśah
brahma-latvam na jānanti darpopadāt-cetasah.

Muktikā U II 65
reality in us by the steady concentration of mind on the real

Nudhyāsana 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 worshiping 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

V darvi pāha-vasam yathā
Cp also Bunyan

Seest thou a man wise in his own eyes,
There is more hope of a fool than of him

1 nudhyāsanam sad-ekārtha-vrittv-pravāham
2 In ancient Greek thought, theory meant not hypothesis but contemplation, the act not of a speculator but of a spectator. It is not the result of investigation as that of the process of investigating, the beholding itself. Theory provides the necessary basis for effective realisation. The Greek usage brings out that no realisation can be attempted without an adequate theoretical preparation.
3 samāna-pratikasha-pravāha-karanam upāsanam SB IV 7
4 dhyāna-rupam SB IV 8
5 yatra āsti deśe kāte vā sūdhakasya ekāgrataḥ bhavati tatra eva upāsīta SB IV 11
those who act in the right way are the ācāryas. Śamkarāṇanda 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 muddling. 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 Upaniṣads. 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 Śvetāsvatara Upaniṣad gives detailed directions on

2 svayam ācarate yas tu ācāryas s'o'bhādhiyate
Cp Chaucer’s poor parson of a town
This noble ensample to his sheep he yaf
That first he wroghte, and afterwards he taughte

The Bṛāgavaṇa 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,

\[ \text{tasmañ ādau \ gurum \ praṇadaṁ \ yasyāḥ \ śreyam \ uttamam} \]
\[ \text{śābdame \ pāre \ ca \ nisnātām \ brahmāṇy upaśāntaṁ} \]

XI 3 21

2 yah sakrā-uktam sopapalitam grhnāti sa uttamaṁ, yas tu anekāsa ucyanānām ātmānām gurum ca samkleśa grhnāti sa mandāṁ, yas tu guruktaṁ grhnān svā-cittam mroḍhāṁ a-sāktah sa madhyamaṁ, sa tu gurunoktasya vānasya vā upadeśa cittā-dhārayam uvācāh vaidikāv upāyāṁ netavyah ‘On KU II 1

3 jñānam yogāmakam uddhi: Know that knowledge has yoga for its essence

4 anikyam ṛtvāmanor āhur yogam yoga-visāradāh Devi Bṛāgavaṇa
Cp with thus the Confucian fasting of the heart ‘May I ask,’ said Yen Hu, ‘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 Hu, ‘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,ā śruter 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 Katha and the Svetāsvatara Upanisads. The Katha 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 Upanisads 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. Śanikara 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 Katha and the Svetāsvatara look upon the Supreme as personal God who bestows grace. Devotion to the personal God is recommended as a means for attaining spiritual enlightenment.

would have gone Is this what you mean by the negative state?'

'Exactly so,' replied the Master.

1 II See also Matri Vi 18–27. Appaya Dikshita 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 practise meditation

\[ \text{pratyag ātmanam ālokya bhūvor madhye svayam-prabham} \\
\text{śrutvā tat-tuam-asity askyam maivāsmi tād abhyāset} \]

2 S B IV 1 3

3 Ś 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 sectarian 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 unutterable 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 ists-devatārādhanā 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

rātri guṇānukathane āraṇau kathāīśām
hastau ca karmanu manas tu a puṇḍayor nah
sūryām śiras tava niśāga-jagat-pranīve
dṛṣṭān salām darśane stū bhai at-lānīnām

1 Rābra, 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 Upaniṣads 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 Upaniṣads 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 know-

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

\[

tāvārā ālā tere nāma
mandīra māsāyā tere dhāma
sābko san-mats de bhagāvān
\]

O God, Tāvārā and Ālāh are Thy names, temples and mosques are Thy places of abode. Grant to all night understanding (of this).
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 Nārada Bhākti Sūtra

1. apsu devā manusyaṇām, āsu deva maniṣinām
2. bālānām kāṭha-losthesu buddhesu ātmano devatā
3. śvam ātmanā paśyanty pratimāsu na yoginaḥ
4. ayānām bhāvanārthāḥya pratimāh parikalpātāḥ

Darśāṇopāsana, see also Śiva-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 dvayātinām, hṛt ātmanā maniṣinām
pratimāsu alpa-buddhānām, yānānām sarvaḥ harsh

1. ‘Though really companion and co-dweller, man does not understand the friendship of Him who dwells within the same body.’
2. na yasya sakhyam puruso'vasti sakhyah
3. sakhyā vasyam samvasatah purvavain.

Bhāgavata

Pīngalā, 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’

1. santam samāpā ramanam rati-pradām vitta-pradām nityam
2. sāman vishāya
3. a-kāmadaṁ duhkha-bhayādhī-soka-moha-pradām tuccham aham
4. bhaye'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.

1. suhri preṣṭha-mārtha, ātmā cāyam śaśīrṇām
2. tam uktīyāmanasvāham rame'nena yathā ramā

Bhāgavata XI 8 35

4. yasmin sarvam, yathā sarvam, yah sarvam, sarvataś ca yah

In whom is everything, from whom whom, who is everything, who is everywhere

5. Cp Kalpātara I 1 20

nv-utṣesam param brahma sāksāt karitum anīśvarāḥ
ye mandus te'nukampyante sa-uisa-nūrpanah
Introduction

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 Upaniṣads 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 yaj labhāvā puṁsān sidāho bhavaṭi, amṛto bhavati, trāpto bhavati
2 muktā āpi ṛṣīyā vigrāhādikam kṛtvā bhajante Ś
3 Gopākās become one with the Supreme by fixing their minds on Him, by singing His songs, by doing His deeds

tan-mañashāh tad-ālāpāh tad-vicēstāh tad-ātmikāh.

There is utter abandonment to God or praṇāttā ṣat-sūtānvaya bhār-bāndhavān ati vīlaṁghya te'nīy acyutāgātāh.

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

pātisaḥ skhalatā ārtāh ksutvāvāvavo brvam
haraye nāma tvy uccair mucyate sarvā-pātakāt.

4 sua-sua-rūpānsuṣaṇāṇām bhaktir tvy abhādhyate ātma-lavitvānsaṁ-

hānaṁ bhaktir tvy apare jaguh In Bhakti-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 darśanokanthā, dṛste viślesa-bhīrūtā

nādṛstena na dṛstena bhavatā labhyate sukham
5 dhrvānāmsmr̥t.

6 utamo brahma-sad-bhāvo, dhyāna-bhāvas tu madhyamaḥ

stūr japo dhamo bhāvo, bahih-pitā adhamadhamāh

Mahānmūyāna 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-krīdānam savam rūpa-nāmaḥ-kalpanaṁ

ibīd 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 unitive 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
\textit{tvam cet prasiddi tavaṁ samśīrāt eva}
\textit{tvaya asī bhaktir anagā ṇākā kartiścāna-nāthā}
\textit{samsṛjyate yadi ca dāsa janāsā tvadīyāḥ}
\textit{samsāra esa bhagavan apaśvara 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 thus only trouble from the fancies and extravagances of men, that he prises 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

1 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.’

2 ‘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.’

sruta sarva-dharmam ca sarvan devan namasyah
anasuyur jita-krodhaś tasya tasyaṁ keśavah
Visnu-dharmottara I 58

Cp. the popular verse

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

antah śākto bāhuh savo, sabhā-madhya ca vaisnavah

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

Uddhava said (Pāṇḍava Gītā 17)

vāsudevam pārtyajya yo’nyam devam upāsate
trstu jñānāviśe kūpam vānchait dūrbhagah

That unfortunate one, who, rejecting Vāsudeva, worships another god is like a thirsty 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

3 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
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-āraṇyaka-Upanisad which is generally recognised to be the most important of the Upaniṣads forms part of the Śatapatha Brāhmaṇa. It consists of three Kāndas or sections, the Madhu Kāṇḍa which expounds the teaching of the basic identity of the individual and the Universal Self, the Yājñavalkya or the Muni Kāṇḍa which provides a philosophical justification of the teaching and the Khila Kāṇḍa, 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 mūḍhyāsana or contemplative meditation. Of the two recensions of the Śatapatha Brāhmaṇa, the Kāṇva and the Mādhyandīna, Śaṅkara follows the former, and the text adopted here is the same.
CHAPTER I

First Brähmana

THE WORLD AS A SACRIFICIAL HORSE

I am usá vásasya medhyasa śnah, sūryas caksuh, vātāh prānah, vyātām agnir vaiśvānarah, samvalṣara ātmāsvasya medhyasa, śvayoh pṛsthām, antarikṣam udaram, pṛthvī pājasam, dīṣah pārśve, avantaraśāh pārśavah, riavongām, māsās cārdhamāsāś ca pārvāṁ, ahorātrāṁ prasthāhaḥ, naksatra-ṭāṁ asthāṇi, nabho māṁśeṇaḥ; āvadhyam śhataḥ, śhndhavo gudāḥ, yākrc ca klokāmās ca pārvatāḥ, osadhyās ca vaṇapatayaś ca lokām uḍaya pāṁvārdhāḥ, vīmlocaṇa gaḍhanārdhāḥ, yad viyombate tad indyote, yad viḍhūnute tat slanayeś, yan mehati tad varṣah, vāg evāsya vāk

I Aum, the dawn, verily, is the head of the sacrificial horse, the sun the eye, the wind the breath, the open mouth the Vaiśvānarā 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, the setting (sun) the hind part, when he yawns then it lightens, when he shakes himself, it thunders, when he urinates then it runs; voice, indeed, is his voice.

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

āsvamedha In this sacrifice a horse is let loose and a guard of three hundred follows his track. If anyone 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 Śatapatha Brähmana (XIII, 1-3) 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 Śūkta of the R V (X. 90 129), where from each
of the members of the primeval person, Purusa, some part of the world is made
āśvasya medhayasya of the sacrificial horse, medhārhasya Ś
vyātāṁ open mouth, vyātām mukham Ś
āmā body, śarīram caśūnā Ś
pājasyam hoof, pājasyam, pājāsana-sthānam Ś See M U II 14
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
parvānt joints, sandhayah Ś
nabhaḥ clouds, nabhashā meghāḥ
āvadhyam half-digested food in the stomach, udarastham ardha-
śīlram aśanam Ś
gudāḥ blood-vessels, nādyah Ś
vyṛmbhatye yawns gātrāṁ vināmayati, vikṣipā tī Ś vyṛmbhanam
mukha-mārānam
vidhūnte shakṣes, gātṛāṁ kampayati Ś
mehate urnates, mūtram haroti Ś

2 ahar vā āsvam purastān mahimā navaśayata tasya pūrve
samudre yonih, rātrv evam paścān mahimā navaśayata, tasyāpayare
samudre yonih, etau vā āsvam mahimānāv abhitah sambhūtvatuh
hayo bhūtvā devān avahat, vājī gandharvān, arvāsurān, aśva
manusyān, samudra evāsya bandhum, samudro yonih

2 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, āśva-mēḍha, 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, mahātvam Ś

The two vessels are made of gold and silver. The gold vessel is
the day because both are bright, dīpti-sāmānyāḥ, the silver vessel is
the night, both the words rāgata and rātri begin with the same
syllable rā Silver and night may have a common nature if the night
is a moonlit one, candrikā-dhavalatwa-sāmyāt
The sea is taken by Ś as the Supreme Self \( \text{paramātmā} \), samutpādyā bhūtim dravaty asmnam iti vyutpattiyā \( \text{para}-\text{gambhirasya ēśvarasya} \) samudrā-sabdālām āha. See A

Second Brāhmaṇa

CREATION OF THE WORLD

I navēha kincanāgra āsit mṛtyunawedam āvritam āsit, aṣṭāṇāyā, aṣṭāṇāhi mṛtyuh, taṁ mano-krurita, ātmavē syām iti sōrcam acarit, tasyārcata ēpo jāyanta arcate vasi me kam abhūd iti, tad evārthasya arkatvam; kam ha vā asmai bhavati, ya evam elād arkasasya arkatvam vedā.

I 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 tāmas or darkness which is represented as his body.  

Subāla U yasyānyaktam sarīram yasyāksaram sarīram, yasya mṛtyuṣ sarīram esa sarva-bhūtānārām āpahata-pāpāṁ ātyo devah eko nārāyanah. Hiranya-garbha is tamaś sariraka-paramātmā, the Supreme Self with the body of darkness.

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

cetanācetana-prapāṇa-sarīrakas-syāṁ iti samkalpa manah kṛtavān R. kam water or happiness kam udakam sukham vā Ś

2. ēpo vā arkah tad yad apāṁ sara āsit, tat samahanyata, sā prithvy abhavat, tasyāṁ asrāmyat tasya śrāntasya taptasya tejo raso mrravartāṅgmaḥ.

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 Prajā-pāti rested sarvo hi lokah kāryam kṛtvā śrāmyah, praṣapateś ca tān mahat kāryam yat prītivāsargah Ś
teto-rasah essence of brightness, tejas-sāra-bhūlah R.

3 sa tṛedhātmānaṁ vyakuruta, ādityam tṛīyam, vāyum tṛīyam, sa esa āhyaṁ tṛedhā viṁtān. tasya prāctiḥ dīk śrīrah, asau cāsau caimnān, athā aṣyā praṭicī dīk puccham, asau cāsau ca sakthiyan, daksinā codicī ca pārśve, dyauh pṛstham, antarikṣam udāram, syam urah, sa eṣo'psu praṭisṭhitah, yatra kva caiti tad eva praṭisṭhaty caiva vidvān

3 He divided himself threefold (fire is one-third), the sun one-third and the air one-third. He also is life divided threelfold, 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. Thus (earth) is the chest. Thus he stands firm in the waters. He who knows this stands firm wherever he goes.

praṭisṭhāte stands firm, or obtains a resting-place, sthitam labhat Ģ

4 so'kāmayata, dvitiyo ma ātmā jāyateh, sa manasā vācam msthunam samabhavadb asanāyā mṛtyuh, tad yad reta āśī, sa samvatsaro 'bhavat, na ha ṣhurā tatah samvatsara ésā tam etāvantam kālām abhībhah yāvān samvatsarah, tam etāvatah, kālasya परास्ताद asṛjata, tam jālām abhīvyādadāt 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 bhījam yānēnā-karma-rūlam yanmāntara-kriyam Ģ

5 sa arksata ād vā mām abhumamsye, kaniyo'nmam harsya it sa tasyā vācā tenāmanedam sarvam asṛjata yad idam ksm cā, roc yājūṁśi sāmāṁ chandāmsi yañān praṇāḥ pāśun sa yad yad evāsṛjata, tat tad attum adhiryata, sarvam vā attiṁ tad
adīter adītivam, sarvasya sanātasyāttā bhavati, sarvam asyānnam bhavati, ya evam etad adīter adītivam 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 adīt- nature of Adīti (i.e. Adīti is so called) He who knows thus the adīt- nature of Adīti becomes an eater of everything here, and everything becomes food for him.

aikṣata thought,.acintayat 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) 'Adīti is the sky, Adīti is the atmosphere, Adīti is the mother, she is the father.'

6 so'kāmaya, bhūyasā yajñena bhūyo yajeyetu; so'śrāmyat, sa tapo'apyata tasya śrāntasya taaptasya yaśo vīryam udrakrmat prānā vai yaśo vīryam, tat prānesūtkrāntesu śarīraṁ svayitum adhivyata, tasya śarīra eva mana āsīt

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.

bhīyāḥ again, punar apr Ś explains that Prajā-pati had performed a horse sacrifice in his previous life and those thoughts were in his mind now

sa tapo'apyata. He practised austerity tapas is literally 'burning.' It is the glow caused by the concentration of mental energy. Through tapas is 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'kāmayet, medhyam ma ādam syāt, ātmanaḥ anena syām
The Principal Upaniṣads

I. 3. 1.

viśi; tatoścah samabhavat, ḥaḍ aścaḥ, tān medhyam abhūd iti tad evaśca-nīśāhasvaśca-medhyam; eṣa ha tā aśca-medhaṁ veda, ya evam evam veda. tān anācarudhyayātvamanyata; tān saṁvatsarasvaḥ parastad atmānaḥ álabhataḥ. ṣaśūn devatābhyaḥ pratyayat. itasmā sarvā-decaḥ; anā prakṣitam prajāpalyam álabhante; eṣa ha tā aśca-medhaḥ ya eṣa lapati: tāṣy a saṁvatsara atmā, aṣam aṅgir arkaḥ, tāṣy eme lokā atmānaḥ; tāv etāv arkaśvamedhau. so punar ekāva devatā bhavati, mṛtyur eva; apaḥ puṇara-mṛityum jayati, nainam mṛityum āpnoti, mṛtyur aṣyām bhavati, etāṃ devatām eko bhavati.

7. 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 aśca-medha. He who knows it thus, verily, knows the aśca-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.

ātmānaḥ: becomes embodied, ātmācān, sārīrācān. Ś.
ālabhata: offered, sacrificed it to himself, ālambham prāvān.
praśītam: sanctified, mantra-saṁśītām. Ā.

He overcomes death, assumes the body of death. He becomes superior to time.

Third Brāhmaṇa

THE SUPERIORITY OF BREATH AMONG THE BODILY FUNCTIONS

I. ātā, ā la praśāpat; āḥ, devaś cāsurāś ca. tatal. kāniḥ asā eva devaḥ, jā ā; asā asurāḥ, tā eu loko asparāhanta, te la deva ācuḥ, hariśurān; ājña udgihāḥ, aṣāmeti.

I. 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 udgītha

dvayāḥ two classes, dvi-prakārāḥ.

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-bhāvantāh śrotanāt deva bhavanti, ta eva svābhāvika-pratyaksānumāna-janita-dṛśta-prayojana-karma-jñāna-bhāvantā asurāḥ 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 asparāhanta struggled with each other, vied with each other parasa-pravijīsāṃ kṛtavantaḥ

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 defending 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 CU VIII 7–12

² te ha vācām īcuh, tvam na udgāya stv, tathāh te bhūyo vāg udgāyat yo vāc bhogas tāṁ devedhīya āgāyat, yat kalyānam
vadati tad ätmane, te nidur, anena var na udgåtråtyesya nitàt tam abhadrutya pāpmanāvudhyan, sa yah sa pāpmā yad evedam apratīrtham vadati sa eva sa pāpmā

2 They said to speech, chant (the udgētha) 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 ucuh, tvam na udgāya iti, tathes tebhyah prāna uđagāyat yah prāne bhogas tam devebhya āgāyat, yat kalyānam pāṣhāt tad ätmane, te nidur anena var naudgātr ālysyaṁśati tam abhadrutya pāpmanāvudhyan, sa yah sa pāpmā yad evedam apratīrtham pāṣhāt sa eva sa pāpmā.

3 Then they said to the life-breath, chant (the udgētha) 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 gṛhrānam, the organ of smelling, the nose

4 atha ha cakusūr ucuh, tvam na udgāya iti, tathes tebhyah cakusūr udgāyat yas cakusū bhogas tam devebhya āgāyat, yat kalyānam pāṣyati tad ätmane, te nidur anena var na udgātrātyesyaṁśati tam abhadrutya pāpmanāvudhyan, sa yah sa pāpmā yad evedam apratīrtham pāṣyati, sa eva sa pāpmā

4 Then they said to the eye Chant (the udgētha) 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 śrotam ucuh, tvam na udgāya iti, tathes tebhyah śrotam udgāyat yah śotre bhogas tam devebhya āgāyat, yat kalyānam śrōtri tad ätmane, te nidur anena var na udgātrātye-
syantāti tam abhādrutya pāpmanāvihāyan; sa yāḥ sa pāpmā yad evaṁ apratirūpaṁ śṛṇati, sa eva sa pāpmā.

5 Then they said to the ear: Chant (the udgīthā) 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 atha ha mana ucch, tvam na udgāya iti, tatheti: tebhyo mana udgāya yo manasi bhogas tam devebhyo āgāyat, yat kalyānam samkalpa yat tad ātmane; te vidur anena vai na udgātratyasayantīn. tam abhādrutya pāpmanāvihāyan; sa yāḥ sa pāpmā yad evaṁ apratirūpaṁ samkalpayati, sa eva sa pāpmā; evam u khalu etā devatāḥ pāpmabhūr upāsrjan, evam evāḥ pāpmana- vihāyan.

6 Then they said to the mind: Chant (the udgīthā) 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 udgīthā as they had contracted evil on account of their attachment to doing well (seeing well, hearing well or thinking well), for themselves kalyāna-visaya-viśeśatma-sambandha-saṅga-hetoh. Ś.

7 atha hemam āsanyam prāṇam ucch, tvam na udgāya iti, tatheti: tebhya esa praṇa udgāyat; te vidur anena vai na udgātṛātysayantīn tam abhādrutya pāpmanāvīsan; sa yathā asmānam tuḥ losto vināprāśīta, evam haiva vināvasamānā visuvaṅco viniśuḥ, tato deva abhavan, praśūrāḥ bhavaty ātmanā praśya āvasan bhṛtrṛvyo bhavati ya evāṁ veda.

7. Then they said to the vital breath in the mouth: 'Chant (the udgīthā) 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

avīsan: desired to pierce him, vedhanam kartum isticavatāh Ś parāḥ: crushed, parābhūtāh, vinatāh. Ś.

8 te hucuh, kva nu so’bhūd yo na sitham asakleti, ayan āsya’ntar iti, so’yāsya āṅgirasah, āṅgānāṁ hi rasaḥ
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 Ayāsya Āṅgiras (rasa) for he is the essence, of the limbs (anga, members of the body)

9 sā vā esā devatā ċür nāma, ċūram hy asyā mṛtyuh, ċūram ha vā asmāṇ mṛtyur bhavati ya evam veda
9 That divinity, verily, is ċür by name, because death is far (Centra from it From him who knows this, death is far off

10. sā vā esā devatātāśāṁ devatānāṁ pāḍmānāṁ mṛtyum āpahatya, yatrasāṁ disāṁ antah, tad gameyāmcahāra, tad āsāṁ pāḍmāno vinyadadhāt, tasmān na janaṁ iyāt, nāntam iyāt, net pāḍmānam mṛtyum anuvāyānīti
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

II. sā vā esā devatātāśāṁ devatānāṁ pāḍmānāṁ mṛtyum apahatya athāṁ mṛtyum atyavahat.
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 var vācām eva prathamāṁ atyavahat, sā yādā mṛtyum atyamucyata, so’gnur abhavat, so’yam agmiḥ pareṇa mṛtyum atikrānto dīpyate
12 Verily, it carried speech across first When that (speech) was freed from death it became fire This fire, when it crosses beyond death, shines forth

13 atha prāṇam atyavahat, sa yādā mṛtyum atyamucyata, sa vāyur abhavat so’yam vāyuh pareṇa mṛtyum atikrāntāḥ pavate
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

prāṇo ghrāṇaḥ. Ś

14. atha caksur atyavahat, tad yaḍā mṛtyum atyamucyata, sa ādiyo’bhavat, so’sāv ādityah pareṇa mṛtyum atikrāntas tapatī.

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

15. atha śrotam atyavahat, tad yaḍā mṛtyum atyamucyata, tā āditybhavan, tā mā diṣṭah pareṇa mṛtyum atikrāntāḥ

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’tyavahat, tad yaḍā mṛtyum atyamucyata, sa candramā abhavat, so’sau candraḥ pareṇa mṛtyum atikrānto bhāti, evam ha vā enam esā devatā mṛtyum ativahatī, ya evam vedā.

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, nam yathā yathopāsyate, tath eva bhavati

17 athatmane’mādyam āgāyat, yadd hi kim cānnum adyate, anena vaya tad adyate, īha praisthathā.

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, ēatable, adanārham, bhaksanārham. R.

anenaiva by him alone, by the vital breath alone. Ś refers to the meaning of the word ana as vital breath, ana iti prāṇasyādhyā prasiddhā

18 te devā abrūvan, etāvad vā idam sarvam yad annam, tad ātmana āgāśih, anu no’smīnna anna ābhajasteti, te var mā’ bhisanivasateh; tatheti. tam samantam paramyavisanta, tasmād yad adanenaśīm anī, tenaitās āpyantī; evam ha vā enamī svā abhisamanśītaḥ, bhartā svānām śresthāḥ, ātētā bhavatī
annādo'dhāpaith, ya evam veda, ya u havanamadam svesu pratipatriv bhūhūsati, na havālam bhāryebhyo bhavati, atha ya evastam anubhavati, yo vastam anu bhāryān bhūhūrṣati, 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 pratikālo bhūhūsati, pratispardhi bhantum uchati S

desires to support bhūhūrṣati, bhantum uchati S

19 so’yāsya āngirasah, angānām hi rasah, prāno vā angānām rasah, prāno hi vā angānām rasah, tasmād yasmāt kasmāc vāngāt prāna utkrāmati, tadv vata śusyati, esa hi vā angānām rasah

19 He is (called) Ayāsya Āngirasa 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

20 esa u eva brhaspatih, vāg vai brhatī tasyā esa āpāthi, 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 RV. Here it is used for the RV itself

21 esa u eva brahmanas-pāthi, vāg vai brahma, tasyā esa āpāthi, tasmād u brahmanas-pāthih

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

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 sānnaḥ sāmatvam; yad veva samah plusmā, samo maṣakena, samo nāgena, sama ebhis tribhur lokaḥ, samo'nena sarveva, tasmād veva sāma, asnutā sānnah sāyuṣyam salokatām, ya evam etat sāma veda.

22 And this is also the Sāma 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 Sāma Veda. He who knows this Sāma 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, prāno vā ut, prānena hīdam sarvam uitaḥham, vāg eva gīthā, uc ca gīthā cetti, sa udgīthah

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

24. taddhāpi brahmādattas caikitaṇeyo rājānam bhaksayann uvāca, ayam tyasya rājā mūrdhānam vṛpālayatāt, yad ita'yaśya āṅgiraso'nyenodagāyad ut, vācā ca ky eva sa prānena codagāyad ut

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

Cakitaṇeya the great grandson of Cakitaṇa
rājānam yajñā somam Ś

25 tasya hatasya sāmmo yah svāṁ veda, bhavati hāṣya svam; tasya var svara eva svam, tasmād ārtyāyam karṣyvan vāci svaram ičcheta, tayā vācā svara-sampannayārtvyaṁ kuryāt; tasmād yajñē suvaravatam diḍrksanta eva, atho yasya svāṁ bhavati; bhavati 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 Rtvuy priest desires to have a rich tone in his voice. Being possessed of such a voice, he performs the duties of a Rtvuy 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 haitasya sāmmo yah suvarnam veda, bhavati hāsyā suvarnam, tasya vas vāsa eva suvarnam, bhavati hāsyā suvarnam, ya evam etat sāmnah 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 haitasya sāmmo yah pratiṣṭhām veda, prati ha tisthate, tasya vaśa vāga eva pratiṣṭhā, vāci hu khalv esa etat prānāh pratiṣṭhito gīyate anna ity u harka 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. athātāh pavamānānāṁ evābhīrayoḥāḥ, sa vah khalu prastotā sāma prastantu, sa yatra prastuyāt, tad etām japeti 'asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmritam gamaya' iti, sa yad āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amritam, mṛtyor māmritam gamaya, amritam mā kurv ity evaitad āha, tamaso mā jyotir gamaya iti, mṛtyur vā tamah, jyotir amritam, mṛtyor mā amritam gamaya, amritam kurv ity evaitad āha, mṛtyor māmritam gamaya iti, nātra tirohitaḥ vaśāḥ. athā yānīlāram stotrān, teso ātmame'mnādyam āgāyet; tasmād u tesa varam vrniṣa, yam kāmam kāmāyeta, tam, sa esa evaṁ-vid udgātāmante vā yajamanāya vā yam kāmam kāmāyate, tam āgāyate; taddhātāv loka-jīvā eva, na havā lokyasūyā āśāśā, ya evam etat sāma veda

28. Now next the repetition only of the purificatory hymns, verily, the Prastot 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 ādgātr priest who knows thus, 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.

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

Fourth Brāhmaṇa

THE CREATION OF THE WORLD FROM THE SELF

śāstra ātmāvedam agra ā́śīt pūrvasvādah, so’nuvāksya nānyād ātnāṃ’pāyat, so’ham asmīty agre vyāhara tato’ham nāmā-bhavat, tasmād āpy etarhy āmantriitah; aham ayam ity evāgra ukṭvā, athānānti nāma prābrūte yad asya bhavati sa yati pūrvo’smāt saivasmāt sarvān pāṃmana ausat, tasmāt pūrusah, oṣati ha vai sa tam, yo’smāt pūrvo bhūhūsat, ya evam veda.

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.

aham derived from the root as 'to be' means the existence of I

ānuvāksya the person who sees and creates himself (sṛṣṭi), in the very act of seeming enters into the creation (ānuvānśat), into all things, beings and selves.

2 so ‘bīhāt, tasmād ekākā bīhēti, sa hāyaṁ īksām cakre, yan maď aśayān nāstī, kasmān nu bibhēmi, tata evāsya bhayam vīyāya kasmād hy abhēṣyat, dviṃtyād vai bhayam bhāvati.
2. He was afraid. Therefore one who is alone is afraid. This 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 navag rene, tasmad ekahi na ramate, sa avitiham aschat, sa haratvam asa yatha stri-pramamsam samaparivaktau, sa imam evatmanam dvedhapatayat, tatah patris ca palini cahavatam, tasmad idam ardh-bhralam tva svah, iti ha smaha yajnavalkya, tasmad ayaam akasha striyam puryata eva tam samabhavat, tato manusya aajyanta.

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. Therefore, as Yajnavalkya 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, maathunam upagatavam Ś

Hranyagarbha or Prajapati divided himself into two. Both are his elements. The two are not separate and the theory is not one of final dualism. Cp Visnu Purana

śata-rūpam ca tām nārm tapo-nrdhuta-kalmasām
svayanibhavo manur devah pālīte jagrhe prabhuh

Because the woman was born of Viraj, she is said to be his daughter also. prajapati manvakhyasi śata-rūpākhyām atmano duhtaram pālintevā kalpātŚ

The original being, atmā 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. sā heyam ikṣam cahe, katham nu māṁśe eva janayitvā samabhavati, hanta uro sānīti, sā gaur abhavat, rasbhā itaras tām sam evabhavat, tato gavo jāyanta, vādavatārābhavat, asva-urṣa
tārah, gārdhabhitārā gārdabha tārah, tām sam evābhavat, tata
ekaśaḥam ajñayata, ajñetarābhavat, vasta tārah, avr tārā, mesu
śurah, tām sam evābhavat, tato'jāvayo' jāyanta; evam eva ya Ś
idam kum ca mānuṣam, Ś-pīṭhipāṭhyaḥ tāt sarvam asrjata

4. 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.

5. sovet, akam vāva srstr aṣmi, akam hīḍam sarvam aṣṛśiti;
tatāh srstr abhavat, srstyaṁ hāṣyastasyāṁ bhavati ya evam veda.

5. He knew, I indeed am thus 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,
etasm uṣṇī sa praṣṭapatvat srasṭā bhavati

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

6. athety abhyamanīhat, sa mukhāc ca yonera hastābhyaṁ
caṅkum asṛjata, tasmād etad ubhayam alomakam antaraṁ,
alomakā hi yonir antaraṁ, tād yad īdām āhum amum yaga,
amum yagyē ekasāṁ devam, etasyaṁ āva sā vrsṛstih, esa u hy eva
śarva devaḥ. atha yat ām kṣaṁ ādrama, tād retaśo asṛjata, tād u
śomaḥ. etāvad va īdām sarvam amam cavaṁnādaś ca, soma
evaṁnam, agnir annādah saṁś brahmaṇo’tsṛstih, yac chhreyasō
devaṁ asṛjata atha yam martyrā sam amṛtān asṛjata, tasmād
ātsṛstih atisṛstyāṁ hāṣyastasyāṁ bhavati ya evam veda

6. 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 Brahmā, 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 uty eke, samsārīty apane Ś accounts for it by the difference of the presence and absence of limitations, uṣṭhānta vaśāt samsārītan, paramāṁhitas svato’samsāry eva.

7 taddhēdam tarhy avyākrtam āsīt, tan nāma-rūpabhyām eva vyākryata, asau nāma, ayam idam rūpa iti, tad idam āpy etarhi nāma-rūpabhyām eva vyākryate, asau nāma, ayam idam rūpa iti sa eva tha pravesta ānakhāgrebhyah yathā, ksurah ksuraadānā va vahitah syāt, viśvan-bhara va viśvan-bhara-īlanē, tan na pāśyanti a-kṛśno hi sah, prānāṁ eva prāno nāma bhavati, vadan vāk, pāsyamā ca makṣaḥ, śrūṇaṁ śrūtram, manvāṇo manah, tāny asyavāṁ karma-nāmāṁ eva sa yo’nā ita kāśkam upāste, na sa veda, akrīśno hi eso’ta ekākhaṁ bhavati, ātmety evopāśita, atra hi ete sarva ekam bhavantu tad etat padāniyam asya sarvasya yaḥ ayam āmā, anena hy etat sarvaṁ vedā yathā ha vai padāniṁvida evam kṛtṛm ślokam vindate 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 mediates 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 footprints (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 mūrti, its soul is a-mūrti. The former is shaped corporeal, sa-śāram, the latter incorporeal a-śāram. B U II 3, C U VIII 12. I 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. Akāśa is nāma, and in the human individual the space in the heart hṛdy-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 Vaiśvānara viśvam bijharta vaiśvānaraṁ-rūpenāḥ viśvam-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
akāśa incomplete, a-pūrṇa-svarūpaḥ. 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 tād etat preyāḥ putrāḥ, preyo vittāḥ, preyo nyasmāt sarvasmāt, antararātanam, yad ayam ātmā sa yo'nyam ātmānāh priyam bruvānām brīyāt, priyam roṭiyātā, iśvaro ha tathāva svāt ātmānām eva priyam upāstā, sa ya ātmānām eva priyam upāste na hāsyā priyam prāmatākṣarbhavati

8 That self is dearer than a son, 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

īśvaraḥ able, capable, samarīthah Ś
pramāṇyaḥ imperishable, pramāṇanasātāḥ Ś

9 tad āhuh, yad brahma-vidyāya sarvam bhavasyanto manusyā manyante, kim u tad brahmānet, yasmāt tat sarvam abhavaṁ 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 ātmānam eva vṛttat, aham brahmāsmiḥ tasmāt tat sarvam abhavaḥ, tad yo yo devaṁ na pratyābhikṣata, sa eva tad abhavaḥ, tathā rṣṭanām, tathā mano-ṣyaṁ añātām tuddhāitat paśyan rṣir vāma-devaha ṛṣṭipād, aham manur abhavaṁ sūryaṁ cet, tad idam aprītaṁ ya evam veda, aham brahmāsmiḥ sa idam sarvam bhavaṁ, tasya ha na devaś ca nābhūtyā īśate, ātmā hy esām sa bhavaṁ atthā yo anyāṁ devaṁ upāste, anyo'ṇau anyo' ham asmiḥ, na sa veda, yathā paśur, evam sa devaṁ, yathā ha vai bhavaṁ paśavo manusyam bhavīyuh, evam ekākhaḥ puruṣaṁ devaṁ bhunaktaṁ, ekasmīn eva paśavo ādīyamāne'priyaṁ bhavaṁ, kim u bahuṣu? tasmāt esāṁ ātman na priyaṁ yad elan 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 this

See RV IV 26 1 Vāma-deva is the seer of the fourth book of the RV Being 15 self-knowledge
pratyābhikṣata became awakened Cp Buddhist bhūti sambhūti, 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

II brahma vā idam agra āśī, ekam eva; tad ekam san na vyabhavat tac chreyo rūpam abyasrjata ksatram, yāny etāmi devatā kṣatrāṁ, māro varunah soma rudrah āraṇya yamo mrtur iṣāna iṁ tasmāt kṣatrāṁ param niṁsti, tasmāt brāhmaṇaḥ kṣatriyam adhastād upāste rājasūye, kṣatra eva tad yaśo daśāti, saṣā kṣatrasya yonīr yad brahma tasmād yady api rājā paramatāṁ gacchati, brahmaivāntata upaniśrayati svām yonîm ya u evaṁ hinaḥ, svāṁ sa yonîm rcchati, sa pāpyāṁ bhavati, yathā śreyāmsam himsitva

II Venly, 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 Kṣātras (rulers) among the gods, Indra, Varuna, Soma (Moon), Rudra, Pārṣṇya, Yama, Mṛtyu (Death), Iṣāna. Therefore there is nothing higher than Kṣatra. Therefore at the Rājasūya sacrifice the Brāhmaṇa sits below the Kṣatriya. On Kṣatriahood 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 Brahmāṇa 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, nāśī-ksatrādu-hedāh. Ś.
ksatria power or dominion, used to designate the princely or the military class
rāja-sūya: the ceremonial anointing of a King.

12. sa nava vyabhavat sa viśam asṛjata, yāny etāṁ devajālam ganaśa ākhyāyante, vasavo rudrā ādityā viśvedevā maruta
in
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.
13 sa navva vyabhavat, sa śaudram varnam asṛjata pūsanam, 
vyam vai pūsa, vyam hidam sarvam pūsyaḥ yad idam kim ca

13 He did not still flourish He created the Śudra order, as Pūsan Verly, 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

14 sa navva vyabhavat tac chreyo-rūpam atyasṛjata dharmam 
tad etat ksatrasya ksatram yad dharmah, tasmād dharmād param
nāsti atio abālīyān balīyāmsam āśamsate dharmanā, yathā
rājñā evam yo vai sa dharmah satyam vai tait āśamsaḥ satyam 
vadantam āhuk, dharmam vadatī, dharmam vā vadantam, 
satyam vadatī etad hy evaśad ubhayam bhavat

14 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 Verly, 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 Verly, 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’ jñāyamānanam
anusthīyamānam ca tad dharma eva bhavat Ś

hopes to defeat jetum āśamsate R

From early times kings are said to act out the truth, satyam kṛnānaha R V X 109 6, or take hold of the truth satyam grhnānaha Ṭatharva Veda V 17 10, satya and dharma, truth and justice are organically related

15 tad etad brahma ksatram vit śūdrah tad agnimava devesu 
brahmabhavat, brāhmaṇa manuyesu, ksatriyena ksatriyakah, 
vasyena vatsyayah, śūdrana śūdraḥ, tasmād agnāv eva devesu 
lokam icchante, brāhmaṇe manuyesu, etābhkāyām hi rūpābhkāyām
brahmabhavat atha yo ha vā āsmāt lokāt svam lokāṃ adṛṣṭvā
pratis, sa evam avidhato na bhunakit, yathā vedo vānaniktaḥ anyad vā karmākrtam yad tha vā api anevasām mahaṭ-punyam karma karoti, taddhāṣyāntataḥ ksīyata eva, ātmānam eva lokam upāśīla, sa ya ātmānam eva lokam upāste, na hāṣya karma ksīyate, asmadd hy eva ātmano yad yat kāmayate tat tat sṛjate.

15 So these (four orders were created) the Brāhmaṇa, the Kṣatriya, the Vaśya and the Śūdra. Among the gods that Brahman existed as Fire, among men as Brāhmaṇa, as a Kṣatriya by means of the (divine) Kṣatriya, as a Vaśya by means of the (divine) Vaśya, 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) Brāhma existed. If anyone, however, departs from this world without seeing (knowing) his own world, if 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 thus, 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 bṛūtesu 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 ato ayaṁ vā ātmā sarvesāṃ bhūtānām lokāḥ sa yaḥ juholī Yad yaśate, tena devānām lokāḥ; atiḥ yaḥ anudrīte, tena rṣnām; atiḥ yaḥ pitṛbhyaṁ vijnānāt yad pragām icchate, tena pitrām; atiḥ yaḥ manuṣyān vāsāyaḥ, yaḥ ebhyo'sanam dadāti, tena manuṣyaḥ, atiḥ yaḥ prasābhyaṁ tirodakam vindati, tena prasūnām, yaḥ asya grhvasūpādā vayāmsya āpyālikābhyaṁ upecitvam, tena teṣām lokāḥ yathā ha vā svāya lokāyāristim icchate, evam havanāvade (sarvadā) sarvān bhūtān bhīṭān bhīṭān bhrīṣṭān icchanti. tad vā etad vādām mīṃsāṁvatām

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-
sīhāna-vśesah R

anubrūte learns the Vedas, svādhyaṅam adhibete 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, paśca-mahāyajñāh, bhūta-yajñā, manusya-yajñā, pitr-yajñā, deva-yajñā and brahma-yajñā for animals, men, manes, gods and seers investigated vacarītam Ś

aristam non-injury riṣṭam nāśah, aristam, anāśam R

17 ātmavedam agra āsit, eka eva, so’kāmayata, jāyā me syāt
atha praṣṭeṣaya, atha vittam me syād, atha karma kuruṣyeyi, elavān
vai kāmah necchamś ca na ato bhūyo vandet tasmād āpy etarhy
ekah kāmayate, jāyā me syāt, atha praṣṭeṣaya, atha vittam me
syād atha karma kuruṣyeyi sa yāvād āpy etasām ekāhāna na
prāpnoti, a-kṛṣnta eva tāvan manyate tasyo kṛṣṇatā mana
evāsya atmā, vāg jāyā, prānāḥ praṣṭā, caksur mānusam vittam,
caksusā hi tad vandate, śrotāma dāvam, śrotrena hi tāc chroñt
ātmavāsya karma, ātmanā hi karma haroti sa esa pāṅkto yajñāh,
pāṅktah pāsuh, pāṅktah pūrusah, pāṅktam idam sarvam pad idam
kim ca tād idam 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-hisnaḥ incomplete, a-sampūrṇaḥ. Ś.

Fifth Brāhmaṇa

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

yat saṁśāṁ medhaya taṇasā janayat pītā, ekaṁ asya sādhūrasya, āve devān abhājayat;
trīṇy ātmane' kuruta, paśubhya ekam prāyacchāt.

tasmin sarvam pratishtitaṁ, yac ca prāṁiḥ yac ca na kasmā tāṁ na ksīyante adyaṁśāṁ saṁvādā?
yo vaśāṁ aksāṁ veda, so'nam atti prāṭikena;
sa devān apiṣacchāt, sa śūjāṁ uṣṭivāṁ.

āṁ slokaḥ

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.

medhaya by knowledge, prajñaya

tapasā by austerity or the performance of rules, karmanā, jñāna-

karmāṇā eva hi medhā-tapas-śabda-vācyāŚ

2 'yat saṁśāṁ medhaya taṇasā janayat pītā' iti medhaya hi taṇasāyanayat pītā 'ekam asya sādhūrasya' iti, idam evāṣa
tāṁ sādhūrasya annam, yad idam adytate, sa ya etad upāste na sa paṁmano vyāvartate, niṣrayaṁ hy etat. 'āve devān abhājayat' iti,
hutam ca prahutam ca, tasmād devebhya yuhvati ca pra ca yuhvati,
atthā ahuḥ, darśepūrnāmāsāv iti, tasmān nesti-yājukah syāt,
'paśubhya ekam 'prāyacchat' iti tat 'payah, 'payo hy evāgre
manusyaś ca paśevaś copeśvanti tasmāt kumāram jātām
ghrtam vai vāgre 'prātihayanti, stanam vānudhāpatyanti atha
vatsam jātām ahuḥ, 'airnāda' iti, 'tasmin sarvam 'pratishtyam yac
cā prāntti yac ca na' iti, 'payasi hīdam sarvam 'pratishtyam, yac
cā prāntti yac ca na tād vasam ahuḥ samvatsaram 'payasa
'yuḥvad api 'punarnṛtyum jayatāh, na tathā vidyāt yad anah
eva yuḥoti, tad ahāḥ 'punarnṛtyum apājagyāti evam vidvān,
sarvam hi devebhya 'nnādyam prayacchāti 'kasmāt tām na
kasyante adyamanām sarvadā 'iti, 'puruso vā 'aksitīh, sa hīdam
annam 'punah 'punār 'janayate 'yo vā tām aksitām veda 'iti, 'puruso
vā 'aksitīh, sa hīdam annam 'hiyāh 'hiyāh 'janayāte karṇabhr,
yaddhāvant na kuryāt kṣiṣyeta ha 'so'nnam ati 'pratikena' iti,
mukham 'prātikam, mukhene 'ytat sa devān 'opacacchāti, sa
ūrjan upaśivaś 'iti 'prasamsā

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
further 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-
tinuous meditation. Should he not do this, his food would be exhausted. 'He eats food with his mouth.' The *pratiha* 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 sarvaikatvāh kāmānupapateḥ.*

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 *paramātmā praty aham annāni punah punah prāṇi-karmānusārena janayati.*

3. ‘trīṇy ātmāne’ kuruta’ iti, mano vācām prāyaṃ, tāny ātmāne ‘kuruta’: anyatra manā abhīvaṃ nādarśam, anyatra manā abhīvam nāśrausam’ iti, manasā hy eva paśyati, manasā śruti, kāmāḥ samkalpa vicikītsā, śraddhā ‘śraddhā, ādhyātmi adhyātmi kṛit dhīr bhūt iśāt sarvaḥ mana eva. tasmiśa api ṣṛṣikāta upaśṛṣipto manasā vijñātā; yāḥ kaś ca śabdō, vāg eva sā; esā hi antam āyattā, esā hi na ṣṛṇo ’ṣṛṇo vyaṁ udānaḥ samānōna iśāt sarvaḥ ṣṛṇa eva etanmayo va ayam ātmā, vān-mayaḥ, mano-mayaḥ, ṣṛṇa-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, intellect, fear, all this is truly mind. Therefore even if one is touched on his back, he discards 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 up-breath, the middle-breath, all that breathes is breath only. Verily, the self consists of speech, mind and breath.

See *Mātrī 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. *samkalpa* determination, determining the nature of a thing presented to us, whether it is white or blue, etc. *pratyupasthita-visaya-
The Principal UPANISHADS

176

vikalpanam śukla-nilādhodena Ś According to Amara, it is a mental act, mānasam 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 etā eva, vāg evāyaṁ 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 etā eva, vāg eva rg vedah, 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 manusyaṁ etā eva, vāg eva devāḥ, manah pitarah, prāno manusyaṁ

6 These same are the gods, manes and men. Speech, verily, is the gods. Mind is the manes. Breath is the men

7 pṛāṁ mātā praṣā etā eva, mana eva pṛītā, 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 vṛṣṭam vṛṣṭam vṛṣṭam eva, yat kūm ca vṛṣṭam, vācas tad rūpam, vāgg hi vṛṣṭā, vāg enam tad bhūtvāvah

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 kūm ca vṛṣṭam, manasas tad rūpam, mano hi vṛṣṭam, mana enam tad bhūtvāvah

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
yat kum cāvyātām, prānasya tad rūpam, prāno hy avyātām, prāna evam tad bhūtvāvati

Whatever is unknown is a form of breath for breath is what is unknown For breath by becoming that protects him.

tasya vācāḥ prthivī śaṅkram, jyoti-rūpam ayam agnim tad yāvālī eva vāk, tāvatī prthivī, tāvaḥ ayam agnim

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

athaitasya manaso dyauḥ śaṅkram, jyoti-rūpam asāv ādityah, tad yāvālī eva manas, tāvatī dyauḥ, tāvān asāv ādityah tav mithnam samaitām tataḥ prāno ajāyata sa indrah, sa eso'sapaṁnah duḥśyo va sapatnāh nāsyā saṣṭhno bhavati, ya evam vedā.

Now of this mind, heaven is the body and 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

athitaśya prānasyaśopah śaṅkram, jyoti-rūpam asau candraḥ, tad yāvān eva prānah, tāvatya āpah, tāvān asau candraḥ, tetr sarva eva samāḥ, sarve'nanīḥ sa yo hatān antavata upāste antavanam sa lokam jayati atha yo hatān anantān upāste, anantām sa lokam jayati

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 PRAJĀ-PATI

sa eṣa samvatsarah prajā-patih, sodaśa-kalah; tasya rātraya eva pāñcadaśa-kalah, dhruvavāya sodaśi kalā sa rātrabh evā ca pūryate, apha ca kṣīyate, so'νāvāsyām rātrīm elayā sodasyā kalayā sarvam idam prānabhrd anupraviśya, tataḥ prātar jayate. lasmād etām rātrīm prāṇa-bhrtah prānaṁ na vicchindyaṁ api krhalā saṣya, elasyā eva devatāyā aparastyaṁ
14. That Prajä-pati 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.

_apacīyai_ in honour of, _pūjārtham_ Ś

15 _yo va sa samvatsarah prajāpatih sodasa-kalah, ayaṃ eva sa yo’yam evam-viṣa_ purusah _tasya vittam eva pañcadasa-kalāḥ, ātmavāyasya sodasa-kalāḥ, sa vittenavā ca pūryate apa caksīyate._

That etan nabhyan yad ayaṃ ātma, prādhiv vittam tasmād yady _apa_ sarvavyānam _jīvate, ātmāna _cej _jīvate, _pradhīnāgād_ ēty evāhuh

15 Verily, the person here who knows this is himself that _Prajā-pati_ 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 Ṛ. In _Achibades_ I 130 E Ṛ 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 _atha hi’yo vāva lokāḥ, manusya-lokāḥ, ātman-lokāḥ deva-loka iti so’yaṃ manusya-lokāḥ putrenawa jayayāṃ, nānyena karmanā karmanā ātman-lokāḥ, vidyayā deva-lokāḥ, deva-loko var lokānām śreṣṭhāṁ tasmād vidyāṁ prāsamsante_

16 Now, there are, verily, three worlds, the world of men, the world of the fathers, and the world of the gods. This world
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.

udyā knowledge, udyā-sabdasya brahma-udyā-paratvam R.

FATHER’S BENEDICTION AND TRANSMISSION OF CHARGE

17 athātah sampraṭiḥ yadā praisyan manyate, atha ātaram āka, tvam brahma tvam yajñāḥ, tvam loka iti. sa putram praty āka, ahām brahma, ahām yajñāḥ, ahām loka iti. Yad vai kām tānūkliam, tasya sarvasya brahmīty ekātā ye vai ke ca yajñāḥ, tesāṁ sarvesām yajña iti ekatā. ye vai ca lokāḥ, tesāṁ sarvesām loka iti ekatā, etāvad vā vāam sarvaṁ, etāmāṁ sarvaṁ sanm ayaṁ ito bhūnayaḥ iti, tasmāt putram annuṣīśtam lokyam āhuḥ tasmad enam anusāṣati, sa yadāvam vād asmāl lokāt pravṛti.

alāhāḥ eva prāṇaṁ saha putram āṇvāti sa yadī anena kām cād aksnayaḥ kriyam bhavati, tasmād enam sarvasmaḥ putro muṇicati. tasmāt putro nāma sa putrenauśaṁmī loke pratitisthāti, aham ete davāḥ prāṇāḥ anṛtā āviśanti.

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 foes 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 thus 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 K U. II 15

sampraṭiḥ transmission. It is so called because the father in this manner transmuts his own duties to his son. putre hi svāma-uyāpara- sampraṭānam karoty anena prakārenā pitā S

putra from pur, 'to fill,' and tra 'to deliver,' a deliverer who fills the
holes left by the father \textit{yah pituś chāram pūraytuḥ trāyataḥ} Š
Others derive it from \textit{pūt} 'a hell,' and \textit{trā}, 'to save' See Manu IX 138

In the RV a son is called \textit{rancyuta}, one who removes debts See Taittiriya Samhitā VI 3 10 5

18 \textit{prthivyai ca nām agneś ca davī vāg ānivati, sā var davī vāg, yāyā yad yad eva vaśati, 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 \textit{amoghā pratibaddhā asya vāg bhavati Š.}

19 \textit{dvāś ca nām adityāc ca davam mana ānivati, tad var davam mano yenaṃśaya eva bhavati, aho na śocati}
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 \textit{sokās-nimittāsanyogā Š}

20 \textit{aḍbhyaś ca nām candramasas ca davah prāṇa ānivati sa var davah prāṇo, yah samcaramś cāsamcaramś ca na vyathate, aho na rśyati sa evam-vit sarvesām bhūtanām ātmā bhavati yathaisā devatā, evam sah yathatām devatām sarvām bhūtāni avanti, evam havam-udam sarvāṃ bhūtāni avanti yad u kim cemāh prajāh śocantā, amavāsām tad bhavati, āṃśam evāmam gacchati na ha var devāṃ pāpam 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 (Hranyya-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
THE UNFAILING BREATH

21. athāto vrata-mīmāṁsā. prajā-pātī ha karmāṇi sasrje, tāṁ srstāṁ anyo'nyenāśpārdhānta. vadisyāmy evāham iti vāg dadhre, draksyāmy aham iti caksuh; śroṣyāmy aham iti śrotam; evam anyām karmāṇi yathā karma, tāṁ mṛtyuh śramo bhūtvā upayene, tāṁ āptot; tāṁ āptuḥ mṛtyur avārundha; tasmāt śrāmyaty eva vāk, śrāmyati caksuh, śrāmyati śrotam. athemam eva nāptot yo'yaṃ madhyamanah prānaḥ. tāṁ jñātum dadhrIre. ayaṁ vai nāh śresīho yah sancarams cāsancarams ca na vyathate, aha na risyati, hanāśyava sarve rūpam asāmeti: ta etasyaiva sarve rūpam abhavan, tasmād eta elanākhyāyante prānā iti. tena ha vāva tat kulam ācaksate, yassmin kule bhavati ya evaṁ veda ya u havam udā śpardhate, anuśusyati, anuśusya haivāntata mrtyate, 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.

vrata: observance, meditative worship, upāsana Ś. karmāṇi active senses, instruments of activity. dadhrI resolved, dhrtravān R
THE UNFAILING AIR

22 athādhudawatam yahsyāmy evāham ity agnir daḍhre, tapṣyāmy aham ity āśityah, bhāsyāmy aham iti candramāh, evam anyā devatā yathā-devatam, sa yathāsām prānām madhyamāh prāṇāh, evam etāsām devatānām vāyuḥ niiṣlocanti hy anyā devatāh, na vāyuḥ sasānastamūtā 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 athāsa śloko bhavati
yataś кодetaḥ sūryah
astam yatra ca gacchati
iti prānād vā esa udehi, práne' stam eti,
tam devāś caḥkire dharmam
sa evādyā sa u śvah

iti yad vā ete'namury adhriyanta tad evāpy adya huvanta tasmād ekam eva wratam caret, prānyāc casva, apānyāc ca, nen mā pāpmā mṛtyur āpnuvad iti, yady u caret samāpṛpayiset teno etasya
devatāyān śānyayaṃ salokatām jayati

23 On this there is this verse ‘From whom the sun rises and in 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 idam, nāma rūpam karma, tesaṁ nāṃnām vāg ity etad esām uktham, ato hi sarvāṁ nāmāny uttiśthanti, etad esāṁ sāma, etadd hi sarvai nāmabhū śamam, etad esām brahma, etadd hi sarvām nāmāṁ vibhārti.

1 Verily, 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 Brahman, for it sustains all names

Ś distinguishes the world of name, shape, work as non-self from Brahman the self nāmā yat sāksād aparokṣād brahma.

vāk speech, sound in general, śabda-sāmānyam Ś.
sāma common samatvā sāma sāmānyam Ś

2 aha rūpānām caksur ity etad esām uktham, ato hi sarvāṁ rūpāny uttiśthanti, etad esām sāma, etadd hi sarvai rūpāṁ śamam, etad esām brahma, etadd hi sarvāṁ rūpāṁ vibhārti

2 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 Brahman, for it sustains all shapes.

3 aha karmanāṁ ātmety etad esām uktham, ato hi sarvāṁ karmanā vyāstanti, etad esām sāma, etadd hi sarvāṁ karmabhū śamam, etad esām brahma, etadd hi sarvāṁ karmanā vibhārti tād etad trayam sad ekam ayam ātmā, ātmā ekāh samam etad trayam. tadd etad amrtam satyena chanam, ātmā vā amrtam, nāma-rūpe satyam, tābhyām ayam prānaś channah

3 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 Brahman, 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, verily, is the immortal, name and shape are the real By them this breath is veiled
CHAPTER II
First Brāhmaṇa

PROGRESSIVE DEFINITION OF BRAHMAN

1. drpta-bālākṛt hānucāno gārgya āsa, sa hovāca ajātaśatraṃ kāśyam, brahma te bravāṇītī, sa hovāca ajātaśatraṃ, sahasram etasyān va ācā daṇmণ janaṇakaḥ, janaṇaka iti va jana dhāvāntiḥ.

2. There lived formerly Drpta-bālākṛt of the Gārgya clan, who was an expeditor. He said to Ajātaśatra of Kāśi, 'I will tell you about Brahman.' Ajātaśatra said, 'I give you a thousand cows for this proposal.' People, indeed, rush, saying Janaka, Janaka.

See K. U. IV

In this dialogue Drpta-bālākṛt, though a Brāhmaṇa, represents the imperfect knowledge of Brahman, while Ajātaśatra, though a Ksatriya, represents advanced knowledge of Brahman. While Drpta-bālākṛt worships Brahman as the sun, the moon, etc., as limited, Ajātaśatra knows Brahman as the self.

drptaḥ proud, garvītah Ś

Kāśi' Kāśi is one of the seven sacred places reputed to confer final emancipation

ayodhyā mahurā māyā kāśi kānicī avanthā
purī dvāravati caiva sapārstā mokṣa-dāyikāḥ.

anucānāḥ expeditor, anuvacana-samārthaḥ, vaktā Ś Being exceedingly vain, Gārgya accosted Ajātaśatra with boastful speech. In accepting his kind proposal Ajātaśatra offers a reward of a thousand cows.

Janaka was a well-known learned king. Ajātaśatra feels that he has also some of his qualities.

2. sa hovāca gārgyaḥ, ya cvāca vida bhramoṣāsa iti sa hovāca ajātaśatraḥ, mā maitasmin samva-
disthāḥ atiṣṭhāḥ sarveṣāṁ bhūlānām mūrdhā rājeyu v aham cāma
upāsa iti, sa ya cāma upāste, atiṣṭhāḥ sarveṣāṁ bhūlānām mūrdhā
rājā bhavati.

2 Gārgya said, 'The person who is yonder in the sun, on him, indeed, do I meditate as Brahman.' Ajātaśatra 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.'
atīṣṭhāḥ: all-surpassing, atitya sarvāṇi bhūtāni tiṣṭhāti. Ś.
rājā: king, resplendent; ādiḥ-gunopetātāt Ś

The results of meditation correspond to the forms meditated upon according to the view, tam yathā yathopāsate tad eva bhavati. Salaṭātha Brahmāṇa X. V. 2. 20.

3. sa hovācā gārgyāḥ: ya evāsau candre puruṣaḥ, etam evāham brahmopāsa iti. sa hovācā ajātaśatruḥ, mā maitasmin savavādisṭhāḥ. bhāvan pāṇḍara-vāsāḥ somo rājeti vā aham etam upāsa iti. sa ya etam evam upāste, ahar ahar ha sutaḥ prasuto bhavati, nāsyānām kṣīyate.

3. Gārgya said: 'The person who is yonder in the moon, on him, indeed, do I meditate as Brahma.' Ajātaśatru 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. yaṣṭa-sādhaṇa-bhūta-somarāja-sabātāla-tāti-vāsāsa R pāṇḍara-vāsāḥ white-robed The white rays of the moon flood the earth R quotes Vyāsārya, pāṇḍarair amśubhir jagac-chādakatvāt pāṇḍara-vāsāsāvam

4. sa hovācā gārgyāḥ: ya evāsau vidyuti puruṣaḥ, etam evāham brahmopāsa iti. sa hovācā ajātaśatruḥ, mā maitasmin savavādisṭhāḥ, tejasvin vā aham etam upāsa iti. sa ya etam evam upāste, tejasvinī hāsyā praṇā bhavati.

4. Gārgya said: 'The person who is yonder in lightning, on him, indeed, do I meditate as Brahma.' Ajātaśatru said: 'Please do not talk to me about him. I meditate on him, verily, as the radiant. He who meditates on him as such becomes radiant, and his offspring, too, become radiant.'

5. sa hovācā gārgyāḥ, ya evāyam ākāśe puruṣaḥ, etam evāham brahmopāsa iti. sa hovācā ajātaśatruḥ, mā maitasmin savavādisṭhāḥ, pūrṇam apravartiti vā aham etam upāsa iti, sa ya etam evam upāste, pūryate praṇayā paśubhūḥ nāsyāsmāl lokāt praṣojdvarate.

5. Gārgya said: 'The person who is here in the ether, on him indeed, do I meditate as Brahma.' Ajātaśatru said: 'Please do not speak to me about him. I meditate on him, verily, as the
The continuity of his line is preserved in this world

6 sa hovāca gāṛgyah, ya evāyam vēyan āpurushah, etam evāham brahmaṃ pūṣaṃ iti sa hovāca ajātaṣatruḥ, mā mataṣṭaṃ samva-√

6 Gārgya said 'The person who is here in air, on him, indeed, do I meditate as Brahma' Ajātaṣatru 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 gāṛgyah, ya evāyam agnau āpurushah, etam evāham brahmaṃ pūṣaṃ iti sa hovāca ajātaṣatruḥ, mā mataṣṭaṃ samva-

7 Gārgya said 'The person who is here in fire, on him, indeed, do I meditate as Brahma' Ajātaṣatru 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'

visāṣaṅgh forbearing, marsayita paresām Ś

8 sa hovāca gāṛgyah, ya evāyam aponsu āpurushah, etam evāham brahmaṃ pūṣaṃ iti sa hovāca ajātaṣatruḥ, mā mataṣṭaṃ samva-

8 Gārgya said 'The person, who is here in water, on him, indeed, do I meditate as Brahma' Ajātaṣatru 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)'

pratīrūpa likeness, reflection, pratibimbah

9. sa hovāca gāṛgyah, ya evāyam ādarśe āpurushah, etam evāham brahmaṃ pūṣaṃ iti sa hovāca ajātaṣatruḥ, mā mataṣṭaṃ samva-
dśthāh rocsnur iti vā aham etam upāsa iti. sa ya etam evam upāste rocsnur ha bhavati, rocsnur hāsyā praśā bhavati, aḥo yaś samuśagacchati, sarvāṁś tāṁ atirocane

9 Gārgya said. The person who is here in a mirror, on him, indeed, do I meditate as Brahman.' Ajātaśatru 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.'

rocsnuḥ shining, diśṭu-svabhāvah Ś

10. sa hovāca gārgyaḥ, ya evāyam yantam pāścit śabdō'ṇudeti; etam evāham brahmośāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin samvadisthāh, asur iti vā aham etam upāsa iti, sa ya etam evam upāste, sarvāṁ havaśmīmi loka āyur eḥi, navam ūrū kālāt prāno jahāh.

10 Gārgya said. 'The sound here which follows one as he walks, on that, indeed, do I meditate as Brahman.' Ajātaśatru 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 evāyam dākṣu puṇusah, etam evāham brahmośāsa iti sa hovāca ajātaśatruḥ, mā maitasmin samvadisthāh, dūtiyo'ṇapaga iti vā aham etam upāsa iti, sa ya etam evam upāste, dūtiyo'ṇān ha bhavati, nāmād gṇaś chādyate

11 Gārgya said. 'The person who is here in the quarters (of heaven) on him, indeed, do I meditate as Brahman.' Ajātaśatru 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 evāyam chāyāmayah puṇusah, etam evāham brahmośāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin samvadisthāh, mṛtyur iti vā aham etam upāsa iti, sa ya etam evam upāste, sarvāṁ havaśmīmi loka āyur eḥi, navam ūrū kālān mṛtyur āgacchati

12 Gārgya said. 'The person here who consists of shadow, on him, indeed, do I meditate as Brahman.' Ajātaśatru 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 havocca gārgyah, ya evāyam atmanā puruṣah, etam evāham brahmopāsa iti sa havocca ajātaśatruh, mā maitasmin samvadāsthāḥ, ātmanvātit vā aham etam upāsa iti, sa ya etam evam upāste, ātmanāḥ ha bhavati atmanvānāḥ hāsyā praṣābhavati sa ha tūsnām āsa gārgyaḥ

13 Gārgya said, ‘The person here who is in the self, on him, indeed, do I meditate as Brahman.’ Ajātaśatru 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 atmanvatvam vaśyātmakatvam Ā.

14 sa havocca ajātaśatruh, etāvān na iti, etāvad-ādhitasti, naitāvatā vāstam bhavatīti. sa havocca gārgyah upa tvāyāniti

14 Ajātaśatru said, ‘Is that all?’ ‘That is all’ (said Gārgya). (Ajātaśatru said) ‘With that much only it is not known.’ Gārgya said, ‘Let me come to you as a pupil.’

15 sa havocca ajātaśatruh, pratilomam ca iti yad brahmānāh kṣatryām upeyāt, brahma me vaśyātiḥ, vy eva tvāyālpayasyāṁśiḥ; tam pānāv ādāyottasthānu tau ha puruṣāni subhām ājagmapātāh, tam etar nāmadhir āmantrāyām cakre, brhaṁ pāṇḍara-vāsah soma rāgam iti sa notiasthānu, tam pānāv ūpeṣam bodhayām cakāra, sa hotiasthānu

15 Ajātaśatru said, ‘Verily, it is contrary to usual practice that a Brahmāna should approach a Kṣatrya, thinking that he will teach me Brahman. 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, vपरित ते स

16 sa havocca ajātaśatruh, yatrasa etat suptōbhūt, ya esa vyānānamayah puruṣah, kvaśa tadābhūt, kuta etad āgād iti tad u ha na mene gārgyaḥ.
16. Ajātaśatru said, 'When this person who consists of intelligence fell asleep thus, where was it and whence did it come back.' And this 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. Sa hovāca ajātaśattruh, yatrasa etat svāpto bhūt esa vyānām
mayah pūrvasaḥ, tad esām prānānāṁ vyānānena vyānām ādāya
ya eso'ñar-hṛdaya ākāsah tasmiṁ chele, tāṁ yādā grhīta atha
hatat pūrvasa svāptaṁ nāma tad grhīta eva prāṇo bhavati, grhīta
vāk, grhītam ca kā Muk, grhītam śrotam, grhītam manah.

17. Ajātaśatru 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 ear is restrained, the mind is restrained.

ākāśa: space Ś identifies it with the Supreme Self ākāśa-sabdāna
para eva sva añomacyate
prāna breath Ś means by it nose, prāna ut prāṇendraivyam.

When the organs are restrained, the self rests in its own self: tasmād upasamkṛtesu vāgādiṣu kṛvyā-kāraka-phalātmābhāvāt svā-
mastha svātmā bhavatīt avagamyate Ś kāraṇāvastha svasariraka
paramātmānaṁ apīta ut svāpati sādārtho bhūpratāh R

18. Sa yatraitaya svāpnaśacavāti, te hāsya lokāḥ: tad uta vā
mahārājo bhavati, uta vā mahā-brāhmaṇaḥ, uta vā uccāvacam
mugchatā: sa yadā mahārājo, jānapadvān grhītvā sve janapade
yathā-kāmam parvarteta, evam evaisa etat prānān grhītvā sve
śāvīre 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,
hitā nāma nādya dvā-saptatih sahasrāmn hṛdayāt pūrītaṁ
ehāpratīsthante, tabhiḥ pratyavasṛpya pūrītaḥ āṣete, sa yathā
kumāro vā mahārājo vā mahā-brāhmaṇo vā tiṣṭhāṇum ānandasya
galvā śāyīta, evam evaṁśa etac chete.

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 Brāhmaṇa 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 r, 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 (AU I 3 12) through which in the process of creation Brahma is said to enter the body as spirit. The two versions of 72,000 and 101 are mixed up in later accounts.

mahā-brāhmaṇanah great Brāhmaṇa, anavarata-brāhmāṇanda-parabrahma-vit R

20 sa yathornanābhīṣa tantunoccaret, yathāguneh kṣudrā visphulīnga vyuccaranti, evam evāśmād ātmanah sarve prānāh, sarve lokāh, sarve devāh sarvām bhūtāṁ vyuccaranti tasyaopanisat, satyasya satyam tī prānā vai satyam, iesām esa satyam

20 '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 Maitri Up 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.

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**Second Brāhmaṇa**

**BREATH EMBODIED IN A PERSON**

1 yo ha vai śvam sa-ādhānam sa-praty-ādhānam sasthānam sa-aḍānam vedā, sapta ha dvisato bhṛatraṁyān avarunadāhi ayam
vāva śisur yo'yan madhyañah prānah, tasyaidam evādhānam,
idad pratyādhānam, prānah sthūnā, annam dāma.

Verily, he who knows the new-born babe with his abode,
his covering, his post and his rope keeps off his seven hostile
kinsmen Verily, this babe is breath in the middle. His abode is
thus (body). His covering is this (head). His post is breath, His
rope is food.

The babe is the subtle body (hīnātman) which has entered the
body in five ways.

madhyamah in the middle, śārīra-madhy-avartī ayam, pañca-ūṭitī yah
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 Katha. IV. 1. By these
man becomes attached to the world.

dāma rope, pāśa

Even as a calf is bound by the rope, the subtle body is supported
by food, yathā vatsaḥ pāśena baddho'vatsathate, evam annena pāśena
baddho hi prāno'vatsathate. Food binds the subtle to the gross body,
sthūla-śārīra

2 tam etah saṅkṣaitaya upāsthitante, tad yā imā aksan
lohnyo rājayaḥ, tābhur enam rudrānvāyatathā; ati yā aksan
āpas tābhis ārjanyaḥ, yā kānīnakā, tayā ādityaḥ; yat krṣnam,
tena agnīḥ, yat śuklaṁ, tena indraḥ, adharaśāraṁ varināṁ
prthvī anvāyatā, dyaur uttarayā; nāsyāmám ksīyate ya evam
veda

2. The seven imperishable ones stand near him (to serve).
Thus, these are 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 tād esa śloko bhavaḥ:
arvāg-bhāsa camasa ārdhao-budhnāha,
tasmin yaśo nīnaṁ viṣva-rūpam:
tasyāsata rṣayah saptā-ūre,
vāg asamī brahmaṇā samvidānā iti.
"arvāg-bhāṣ camasa ārdhva-budhnaḥ" viṣam tac churah, esa hy arvāg-bhāṣ camasa ārdhva-budhnaḥ tasmān yasyo vihitar viśva-rūpam" iti, prānā vā yaśo vihitar viśva-rūpam, prānān etad aha 'tasyāsata rsayah saṣṭa-īre' iti, prānā vā rsayah prānān etad aha 'vāg astami brahmaṇā samvādāna' iti, vāg astami brahmaṇā samvāt

3 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 Brahmā 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 Brahmā' for speech as an eighth communicates with Brahmā viśva-rūpam" manifold forms, nānā-rūpam. Ś

4 tvāv eva gotama-bharadvājau, ayam eva gotamah, ayam bharadvājah, tvāv eva visvāmitra-jamadagni, ayam eva visvāmitra, ayam jamadagnih, tvāv eva vasistha-kaśyapa, ayam eva vasisthah, ayam kaśyapaḥ, vāg evātrih, vācā hy annam adyate, atir ha va nāmaśad yad atrir iti, sarvasyāti bhavati, sarvam asyānam bhavati, ya evam veda

4 These two (ears) here are Gotama and Bharadvāja This is Gotama, and this is Bharadvāja These two (eyes) here are Visvāmitra and Jamadagni This is Visvāmitra, 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

I dve vāvā brahmano rūpe, mūrtam ca vāmūrtam ca, martham cāṁrtam ca, sāhītam ca, yrs ca, sac ca, tyaś ca.

I Verily, there are two forms of Brahmā, the formed and
the formless, the mortal and the immortal, the unmoving and the moving, the actual (existential) and the true (being).

See Maitri VI 3

2. tād etan mūrtam yad anyad vāyuś cāntarīkṣaṁ ca, etat marīyam, etat sthitam, etat sat, tasyaṁtasya mūrtasya, etasya marīyasya etasya sthītasya, etasya sata esa rasay īdāt, sato hy esa rasah

2. This is the formed Brahman, whatever is different from the air and the atmosphere This is mortal This is unmoving, this is actual The essence of this formed, this mortal, this unmoving, this actual is the yonder sun which gives forth warmth, for that is the essence of the actual

3. athāmūrtam vāyuś cāntarīkṣam ca, etad amṛtam etat yat, etat tyat, tasyaṁtasyaṁmūrtasya, etasyaṁmūrtasya, etasya yataḥ etasya tasyaṁsa rasay īdāt etasmin manaṁdaṁ puruṣah, tasya hy esa rasah, ity-adhānavaṁ

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 athāhyātman idam eva mūrtam yad anyat prānāc ca yaś cāyam antar-ātmann ākāśah, etan marīyam, etat sthitam, etat sat, tasyaṁtasya mūrtasya, etasya marīyasya, etasya sthītasya, etasya sata esa rasay yac caṁkṣah, sato hy esa rasah.

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 (existential) The essence of this formed, this mortal, this unmoving, this actual is the eye, for it is the essence of the actual.

5 athāmūrtam prānāṣ ca yaś cāyam antar-ātmann ākāśah; etad amṛtam, etad yat, etat tyam, tasyaṁtasyaṁmūrtasya, etasyaṁmūrtasya, etasya yataḥ, etasya tasyaṁsa rasay yo'yaṁ daksine'kṣan puruṣah, tasya hy esa rasah

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. tasya haitasya purusasya rūpam yathā māhārajanam vāsah,
yathā pānāvānikam, yathendragopah, yathāgyarciḥ, yathā
pundarikam, yathā sakrī-vidyutam, sakrī-vidyutive ha vā
asya śīrṣa bhavati, ya evam vedā athāta ādeśah na tās na tās, na hy
eiāsmād tās, na ity anayat ārāma ats, atha nāma-dheyaṁ satyasya
satyam iti prāṇā vai satyam, iśām esa satyam

6 The form of this person is like a saffron-coloured robe,
like white wool, like the Indragopa 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 designa-
tion 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 this, not this

Mātrceta speaks of the Buddha thus ‘Only you yourself can
know yourself who are beyond measure, beyond number, beyond
thought, beyond comparison’

aprimeyam aśamkhyeyam aevatvam avindarśanam
svayam evaśiśvamātmānām tvam eva yūtum 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 Upamsad suggests that the two cannot be
left unreconciled but are to be treated as two forms of one Realty

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 Eriugena 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 systems 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 Brahmān has no qualities at all, but only that there are no evil qualities in Brahmān.

Fourth Brāhmaṇa

THE CONVERSATION OF YĀJÑAVALKYA AND MAITREYA ON THE ABSOLUTE SELF

I maitreyi, śtu hovāca yājñavalkyah, ud yāśyan vā are 'ham asmāt sthānād asmi; hanta, te 'nayā kātyāyanyāntam karavāṇītā.

I 'Maitreyi,' 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 Kātyāyanī.'

See IV.5

sthānād from the state the stage in his life Yājñavalkya wishes to renounce the stage of the householder, grhastra and enter that of the anchorite, vānaprastha

2. sa hovāca maitreyi, yan nu ma iyam, bhagoh, sarvā pṛthvī vītena pūrnā syāi, kathaṁ tenāṁtā syāṁ sti na, sti hovāca yājñavalkyah yathāvopakaranavatāṁ jīvītām, lathava te jīvītām syād anratvasya tu nāsāstī vītenet.

2. Then said Maitreyi '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 would your life be. Of immortality, however, there is no hope through wealth.'

3 sa hovāca maitreyi, yenāhaṁ nāmrītā syāṁ, kum ahām tena kuryāṁ, yad eva bhagavān veda tad eva me brāhmin.

3 Then Maitreyi said 'What should I do with that by which

4*
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
deśaś ca munayaś ca su limgaḥ sādhavās ca ye
bhagavanam iti te vācyāḥ sarvāḥ stri-puṣṇa-puṣpaṃsakah
the way to immortality kevalam amrtāva-sādhanaṃ Ś

4 sa hovāca yājñavalkyah, priyā bata are naḥ sati priyam bhāsae, eh, āśva, vyākhyāsyāmi {
vyācaksānasya tu me
nādhyāsasva iti

4 Then Yājñavalkya 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)

priyā dear You are dear because you wish to learn of that truth which is nearest my heart
bata bale anukamhyāha It shows tenderness
reflect vākyāny arthato mśayena dhyāyati tvicheti 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 kuḷābhūḍ, adhitya vedam annānaṃyo'rthaṃ
Cp what Kṛṣṇa says to Arjuna in the Īṭāra-gitā

ya hā kharāś candana-bhāra-vāḥ bhārasya vettā na tu saurabhasya
tathā hi vṛtṛḥ śrauta-sāstra-pūrṇah, jīvāṇaḥ hiṃaḥ-paśubhūḥ samāṇah
Just as a donkey bearing the weight of sandal-wood knows its weight but not its fragrance, so also is a Brāhmaṇa who knows the texts of the Vedas and scriptures but not their significance
There is another version of this verse.
yathā kharāś candana-bhāra-vāḥ bhārasya vettā na tu candanasya,
tathāva śastraṃ bahūḥ adhitya, sāram na jānan kharavād vahet saḥ

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
vyākhyāyāṃ eva kecit kuṣatāḥ, śastraṃ prayoktya alan anye
upanānayati haro'mnam rasāṃs tu jīhva-vājaṇāḥ

5 sa hovāca na vā are palyuḥ kāmāya pāth śrīyo bhavati,
ātymanas tu kāmāya pāth śrīyo bhavati, na vā are jāyāyar kāmāya
jāyā priyā bhavati, ātymanas tu kāmāya jāyā priyā bhavati, na
vā are pūtraṃ kāmāya pūtraḥ priyā bhavati, ātymanas tu
kāmāya pūtraḥ priyā bhavati, na vā are vīlaṣya kāmāya vīlaṃ
priyam bhavati, ātymanas tu kāmāya vīlaṃ priyam bhavati, na
vā are brahmaṇaḥ kāmāya brahma priyam bhavati, ātymanas tu
kāmāya brahmaś prīyam bhavati, na vā are ksatriya kāmāya ksatriyaṃ prīyam bhavati atmanas tu kāmāya ksatriyaṃ prīyam bhavati, na vā are lokānam kāmāya lokāḥ prīyā bhavanti, atmanastu kāmāya lokāḥ prīyā bhavanti; na vā are devānam kāmāya devāḥ prīyā bhavanti, atmanas tu kāmāya devāḥ prīyā bhavanti, na vā are bhūtānāṃ kāmāya bhūtāni prīyāni bhavanti, atmanas tu kāmāya bhūtāni prīyāni bhavanti; na vā are sarvasya kāmāya sarvam prīyam bhavati, atmanas tu kāmāya sarvam prīyam bhavati; atmā va are drastavyah śrotavyo mantavyo mādāhyāstavyah maîtreya atmano vā are darśanena śravaṇena mātṛā va nyānānēnum sarvam vidatam.

5 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 ksatriyāhood is ksatriyāhood dear but ksatriyāhood 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 Maîtreya, 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 realisation of the Self. The Self should be seen, heard of, reflected on and meditated upon. śrotavyah śrutās-vākyebhyah, mantavyaś copapattbhāḥ, mātṛā ca satataṃ ākhyeya, ete darśana-hetavah Vivaraṇa-prameyasaṃgraha

The Śruti, the text, is the basis for intellectual development, manana. It is a means subordinate and necessary to true knowledge; mādāhyāsana 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 recognize 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 *Śalapaścāśaka* (90)

\[ \text{āgamasartha-cintāya dhāvanopāsanasya ca} \]
\[ \text{kāla-traya-uṇhāgo'śta nānyatra tava śāsanāt} \]

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  brahma tam paśādād yo'nyatraṁmano brahma veda ksatram
tam paśādād yo 'nyatraṁmanah ksatram veda lokās tam paśādād
yo 'nyatraṁmano lokān veda devās tam paśādād yo'nyatraṁmano
devān veda bhūtān; tam paśādād yo'nyatraṁmano bhūtān veda
sarvam tam paśādād yo' nyatraṁmano sarvam veda idam brahma,
idam ksatram, ime lokāh, ime devāh, ime bhūtān, idam sarvam,
yad ayam ātmā

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 this 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 āndubhēr hanyamānasya na bāhyāṁ sadbān
śaknuyād grahanāya, āndubhēś tu grahanena āndubhy-āghā
tasya vā sābdo gṛhitah

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 *tadāhantā-purusasya*

7. 8. sa yathā śankhyāsya dhmāyamānasya na bāhyāṁ sadbān
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 vināyai vādyamānāyai na bāhyān śabdān śaknuyād grahanāya, vināyai tu grahaṇena vinā-vādasya va śabdō gṛhitāḥ.

9 ‘As when a vina (lute) is played, one is not able to grasp its external sounds, but by grasping the vina or the player of the vina the sound is grasped.

10 sa yathārādra-edhāgner abhyāhitāḥ ṣtrhaṇ ṣhunā viniś-carantā, evam va arśya mahāto bhūtasya nīśvasantam, etad yad rgyedō yajurvedaḥ sāmavedoṭharvāṅgara tithīṣah pūrāṇam vidyā upaniṣadād ślokaḥ sūtrāṃ anuvyākhyānām vyākhyānāṃ: asayāvaitām sarvāṃ nīśvasitāṃ.

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, Ātharvāṅgara, history, ancient lore, sciences, Upaniṣads, verses, aphorisms, explanations and commentaries From this, indeed, are all these breathed forth.

See Mātrī 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 aprayaṭenaśva purusa-nīśvāso bhavati

anuvyākhyānām explanations, bhāṣya-vyākhyānāṃ vyākhyānāṃ: commentaries, bhāṣya-rūpāni.

11 sa yathā sarvāśaṁ apām samuḍra ekāyanam, evam sarvesaṁ sparsānām tvag ekāyanam, evam sarvesaṁ gandhānaṁ nāśike ekāyanam, evam sarvesaṁ rasānām jīvāh ekāyanam, evam sarvesaṁ rūpānām caṣkṣa ekāyanam, evam sarvesaṁ śabdānām śrotram ekāyanam, evam sarvesaṁ samkālpānān mana ekāyanam, evam sarvāśaṁ vidyānāṁ hṛdayam ekāyanam, evam sarvesaṁ karmanāṁ hastāv ekāyanam, evam sarvesaṁ ānandānāṁ upasha ekāyanam, evam sarvesaṁ visargaṇāṁ pāyur ekāyanam, evam sarvesaṁ advaṇāṁ pādav ekāyanam, evam sarvesaṁ vedānāṁ vāg ekāyanam.

11 ‘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 saṃdhava-khilya udake ṭryāsta udakam evaṇuviliyeta, na hāsyā udgāhana-yeyva syāt, yato yatas tv ādādīta lavanam eva, evāni vā ara udām mahād bhītām anantam apāram vyāṇa-ghana eva; etedhyo bhītebyah samanthisya, tāṁ evānunvinaśya, na āreya samyñāsī, iti iti bravīm, iti hovāca yājñavalikyaḥ

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 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 Yājñavalikya

saṃdhava salt, saṃdhor vikārah saṃdhavah, saṃdhur śabdenādakam abhīdhiyate, syādanāt saṃdhur udakam Ś. samyñā-detailed knowledge, viśeśa-samyñā Ś

13. sā hovāca maitreyi, atrava nā bhagavān amūnihat, na āreya samyñāstītī sa hovāca, na va aṛham moham bravīm, aḷam vā ara udām vyāṇānāya.

13. Then said Maitreyi: 'In thus, indeed, you have bewildered me, Venerable Sir, by saying that, "when he has departed there is no more knowledge."' Then Yājñavalikya 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. Ś points out that Brahma, 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. kathām vyāṇa-ghana eva, kathām vā na āreya samyñāstītī, na ṛṣaṇa śītaś caṁmva evaṁ bhavati . . . sa ātmā sarvasya jagataḥ paramārthato bhūta-nāśan na vināṣti, vināṣi tv avidyā-ṛṣa-khilyabhāvah 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 dwaitam va bhavati, tād itāra itāram jñhṛati, tād itāra itāram pāṣyati, tād itāra itāram śrṇvati, tād itāra itāram abhavadati, tād itāra itāram manute, tād itāra itāram vyānāti. yatra tu asya sarvam ātmānāvābhū, tat kena kam jñhret, tat kena kam pāṣyet, tat kena kam śrṇvayāt, tat kena kam abhavadēti, tat kena kam manvīta, tat kena kam vyānīyāt? yenedam sarvam vyānāti, tam kena vyānīyāt, vyānātārām are kena vyānīyād 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 C U 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 Upaniṣads.

Fifth Brāhmaṇa

THE COSMIC AND THE INDIVIDUAL

1. yam prthvī sarvesām bhūtānām madhu, asya prthvyāi sarvāni bhūtāni madhu; yaś cāyam asyām prthvyām teṣo yayoś
mṛtamayāḥ purusāḥ, yaś cāyam adhyātmanā sārīras teṣo yayoś
mṛtamayāḥ purusāḥ, ayam eva sa yo'yaṃ átmā, idam amātām, 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 Brahma, 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. 

**Brahman** is the self in each, in the earth and in the individual.

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. 

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 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 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.
nrnamayah purusah, ayam eva sa yo' yam atma, idam amrtam, idam brahma, idam sarvam.

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 Brahman, this is all.

6. ma disah sarvesam bhitamadhu; asam disah sarvani bhitamadhu; ya's cayam asu disku tejomayo 'jramayah purusah, ya's cayam adhyatmani srotas prahasrthakas tejomayo' nrnamayah purusah, ayam eva sa yo' yam atma, idam amrtam, 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 Brahman, this is all.

7. This moon is (honey) to all beings, and all beings are (honey) for this moon. This shining, immortal person who is in this moon and with reference to self, this shining, immortal person who is in the mind, he is just this Self, this is immortal, this is Brahman, this is all.

8. This lightning is (honey) to all beings, and all beings are (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 Brahman, this is all.
9 ayam stanaytnuh sarvesāṁ bhūtānāṁ madhu, asya stanaytnoh sarvāṁ bhūtāṁ madhu, yaś cāyam asmin stanaytnau tejomayo 'mrtamayah āpurusah, yaś cāyam adhyātmam śābdah sawaras tejomayo' mrtamayah āpurusah, ayam eva sa yo'yam ātmā, idam amrītam, 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, pāryaṇa or thunder megha-gārjanam R sound śābdē bhāvah śābdah S tone svare viśesato bhavati ti sawaraḥ Š.

10 ayam ākāṣah sarvesāṁ bhūtānāṁ madhu; asya ākāṣasya sarvāṁ bhūtāṁ madhu, yaś cāyam asmin ākāṣe tejomayo' mrtamayah, āpurusah, yaś cāyam adhyātmam hrdayākāṣah tejomayo' mrtamayah āpurusah, ayam eva sa yo'yam ātmā, idam amrītam, 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 dharmah sarvesāṁ bhūtānāṁ madhu, asya dharmasya sarvāṁ bhūtāṁ madhu, yaś cāyam asmin dharme tejomayo 'mrtamayah āpurusah, yaś cāyam adhyātmam dharmām tejomayo 'mrtamayah āpurusah, ayam eva sa yo'yam ātmā, idam amrītam, 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 apratyakṣo'pi dharmah kāryena tat-pratyakṣena pratyaksena, vyapyādityate, ayam dharma iti pratyaksavat Š The self and dharma or righteousness are regarded as equivalent Cp ‘Live you (viharatha) 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
II. 5. 15. *Bṛhad-āranyaka Upanisad*

become what we are, to become Brahman or the Buddha. The arhats are said to become one with Brahman, brahma-bhūta.

12. idam satyam sarvām bhūtānām madhuḥ; asya satyasya sarvām bhūtām madhuḥ; yaś cāyam asmin satye tejomayo' mrtamayah ātmāḥ, yaś cāyam adhyātmatāṁ sātyas tejomayo' mṛtamayah ātmāḥ, ayam eva sa yo' yam ātmā, idam ātmāṁ, 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 Brahman, this is all.

13 idam mānusam sarvām bhūtānām madhuḥ; asya mānusasya sarvām bhūtām madhuḥ, yaś cāyam asmin mānuse tejomayo' mṛtamayah ātmāḥ, yaś cāyam adhyātmatāṁ mānūṣas tejomayo' mṛtamayah ātmāḥ, ayam eva sa yo' yam ātmā, idam ātmāṁ, 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 Brahman, this is all.

14 aham ātmā sarvesām bhūtānām madhuḥ; asyaātmanaṁ sarvān bhūtān madhuḥ, yaś cāyam asmin ātmāṁ tejomayo' mṛtamayah ātmāḥ, yaś cāyam ātmā tejomayo' mṛtamayah ātmāḥ, ayam eva sa yo' yam ātmā, idam ātmāṁ, 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 Brahman, this is all.

The cosmic self and the individual self are referred to.

15 sa vā aham ātmā sarvesāṁ bhūtānāṁ adhāpayāḥ; sarvesāṁ bhūtānāṁ rājā; taḥ yathā raṭha-nābhau ca raṭha-nemau cārāḥ sarve samarpitāḥ, evam evāsmin ātmāṁ sarvāṁ bhūtāṁ sarve devāḥ sarve lokāḥ sarve pārāḥ sarva ētu ātmānaṁ samarpitāḥ.

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-VIDYĀ THE HONEY DOCTRINE

16 idām varīa tan madhu dadhyann ātharvano 'śubhyām uvāca tad etad rśih paśyann avocat-
   tad vām narā sanaye damsya ugram
   āvis krommi, tanyatuk na vṛṣṭim
   dadhyan ha yan madhu ātharvano vām
   āsvasya śirnā pāra yad ūm uvāca iti

16 This, verily, is the honey which Dadhyan, versed in the Atharva Veda, declared unto the two Aśvins. Seeing thus the seer said, 'O Aśvins in human form, I make known that terrible deed of yours which you did out of greed, even as thunder (makes known) the coming rain, 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 Aśvins 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 Aśvins 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 Aśvins 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 Aśvins in human form, narāhāra aśvinau Ś sanaye out of greed, lābhāya lābha-ladbho hi loke'pi krūram karmā-

carati Ś

17 idām varīa tan madhu dadhyann ātharvano 'śubhyām uvāca
    tad etad rśih paśyann avocat
    ātharvanāyāśvinau dadhīce
    aśvayam śirah praty avrayatam
    sa vām madhu pra vocad rtāyan,
    tvāstram yad āsrāv api kaksyam vām iti

17 This, verily, is the honey which Dadhyan, versed in the Atharva Veda, declared unto the two Aśvins. Seeing thus, the seer said, 'O Aśvins, 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, jīvitād api hi satya-dharma-parpālanā guruścāreṇ Ś
18 idam vai tan madhu dadhyaṁ ātharvano 'svīdbhyaṁ uvāca, 

tad etad rṣih paśyann avocat:

\[ \text{
\underbrace{\text{puraś caḥre dvpaḍah, puraś caḥre catuspaḍah}} \text{ puṛah sa ṭakṣi bhūtvā puṛah puṛuṣa āvıśat iti.}} \]

\[ \text{sa vā ayam puṛuṣaḥ sarvāsu puṛsu puṛuṣayaḥ, nainena kim ca nānāvyām, nainena kim ca nāsārṇīlam.} \]

18 This, verily, is the honey which Dadhyaṁ, versed in the Atharva Veda, declared unto the two Aśvins. 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, verily, is the person dwelling in all bodies There is nothing that is not covered by him, nothing that is not pervaded by him

\[ \text{puṛah bodies, puṛāṁ, śārīrāṇi} \]

\[ \text{puṣkṛ bird, subtle body, bhūga-śārīram} \]

\[ \text{Cp puṣa-samyñe śārīresmīn śayanāt puṛuṣo harih, quoted by R. There is nothing which is not filled by the Supreme, inside or outside} \]

\[ \text{sa eva nāma-rūpaṁनāntar-bhūvṛ-bhāvena kārya-kāraṇā-rūpena} \]

\[ \text{vyavasthitah} \]

\[ \text{Cp 'This city (pur) is these worlds, the person (puṛuṣa) is the spirit (yo'yaṁ ṭavate, vāyus), who because he inhabits (śete) this city is called the citizen (puṛu sa) ' Satapatha Brāhmaṇa XIII. 6. 2. 1.} \]

\[ \text{See also Atharva Veda X 2 30, where 'he who knoweth Brahma's city, whence the Person (puṛuṣa) is so called, him neither sight nor the breath of life desert ere old age' Philo says 'As for lordship, God is the only citizen ' Cher 121} \]

19 idam vai tan madhu dadhyaṁ ātharvano' śvīdbhyaṁ uvāca, 

tad etad rṣih paśyann avocat:

\[ \text{rūpam rūpam pratirūpam buddhiḥ,} \]
\[ \text{tad asya rūpam pratipakṣanāya;} \]
\[ \text{indro māyābhūḥ puṛu-rūpam īvaye.} \]
\[ \text{yuktā hy asya harayaḥ śatā āśa iti.} \]

\[ \text{ayam vai harayaḥ, ayam vai āśa ca sahasrāni, bahūṁ cānantāni} \]
\[ \text{ca, tad etad brahmāḥpruṛaṁ, anāpāram, anantaram, abāhyam} \]
\[ \text{ayam ātma brahma sarvānubhūḥ, ivy anuśāsanam.} \]
19 This, verily, is the honey which Dadhyan, versed in the 
Athanava Veda, declared unto the two Aśvins. Seeing this the 
srer 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 Brahmā is without an earlier and without 
a later, without an inside, without an outside. This Brahmā is 
the self, the all-perceiving. This is the teaching.'

See RV VI 47 18
pratīcaṁsanāya for making him known Creation is for the man-
manifestation of the glory of god
indraḥ lord, paramesvarah
māyābhīḥ prajābhīḥ Ś By his wisdom he manifests himself 
san.kalpa-rūpa-piṇānavah 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 rūpam kāmayate tad rūpātmako bhavati nānā-vidhām 
śarirām nirmimite 
larayah steeds, sense-organs, indriyāni

Sixth Brähmana

THE LINE OF TEACHERS AND PUPILS

1 atha vaṁśaḥ pautimāśyo gaupavanah, pautimāśyāḥ, pauti-
māśyo gaupavanāḥ, gaupavanah kauśikāḥ, kauśikāḥ kaundinyāḥ, 
kaundinyah sāndilyāḥ, sāndilyah kauśikāc ca gautamāc ca, 
gautarāh —

1 Now the line of tradition (of teachers). Pautimāśya 
(received the teaching) from Gaupavana, Gaupavana from 
another, Pautimāśya (This) Pautimāśya from (another) 
Gaupavana (This) Gaupavana from Kauśika, Kauśika from 
Kaundinya, Kaundinya from Sāndilya, Sāndilya from Kauśika 
and Gautama Gautama —

2 aṁśu-śāstra, aṁśuvaṁśah sāndilyāḥ ca ānabhimālāc ca, 
vābhilāta vābhimālātā, ānabhimālā ānabhimālātā, ānabhim-
ālātā vābhilātā, pānkan ah, satavā-prācinayogāhāyām, satava-
śrī. eva puna pārāśaryāt, pārāśaryo bhāradvāyāt, bhāradvāya
bhāradvājāc ca gautamāc ca, gautamo bhāradvājāt, bhāradvājah pārāsaryāt, pārāsaryo bayavāpāyanāt, bayavāpāyanah, kauṣīkāyaneḥ, kauṣīkāyaneḥ.

2. From Āgniśeṣya. Āgniśeṣya from Śāndilya and Ānabhimātā, Ānabhimātā from (another) Ānabhimātā. Ānabhimātā from (still another Ānabhimātā (Thus) Ānabhimātā from Gautama Gautama from Saitava and Prācinayogya, Saitava and Prācinayogya from Pārāśarya, Pārāśarya from Bhāradvāja. Bhāradvāja from Bhāradvāja and Gautama, Gautama from (another) Bhāradvāja, Bhāradvāja from Pārāśarya, Pārāśarya from Bājavāpāyana, Bājavāpāyana from Kauṣīkāyani, Kauṣīkāyani.—

3. Ghrtaukaśikā, Ghrtaukaśikā pārāśaryāyanāt, pārāśaryāyanah pārāśaryāt, pārāśaryo jātukarnāt, jātukarnya āsurāyanāc ca yāśāc ca, āsurāyanas travavān, travavān aupaṇāhaneḥ, aupaṇāhaneḥ āsūreḥ, āsūreḥ bhāradvājāt, bhāradvāja ātreyāḥ, ātreyo mānteḥ, mānteḥ gautamāḥ, gautamo gautamāḥ, gautamo vātsyāḥ, vātsyāḥ śāndilyāḥ, śāndilyāḥ kasyoṣyāḥ kāpyāḥ, kasyoṣyāḥ kāpyāḥ kumārahārtāt, kumārahārtā gālavāḥ, gālavā vīḍabhī-kaunāmyāḥ, vīḍabhī-kaunāmyyo vatsanapātō bābhrovāḥ, vatsanapātō bābhrovāḥ pathaḥ saubhārati, panthāḥ saubhāro yāsyād āngrasā, ayāsya āngirasā abhūtes tvāstrāḥ, abhūtis tvāstro viśvarūpāḥ tvāstrāḥ, viśvarūpas tvāstro śvabhāyam, aśvāṇau daḍhica aṭharaṇāḥ, aṭharaṇam aṭharaṇo tvāravān dāvāḥ, aṭharaṇo dāvāḥ mṛtyoḥ prādhvamsanāḥ, mṛtyuḥ prādhvamsanāḥ prādhvamsanāḥ, prādhvamsanāḥ ekārṣeḥ, ekārṣeḥ vīpačītāḥ, vīpačītāḥ vṛṣṭaḥ, vṛṣṭaḥ sanāroḥ, sanāroḥ sanātanāḥ, sanātanāḥ sanagāḥ, sanagāḥ paraṃesṭhunāḥ, paraṃesṭhunāḥ brahmaṇaḥ, brahmaṇa svaya- mbuḥ, brahmaṇe namah

3 From Ghrtaukaśika, Ghrtaukaśika from Pārāśaryāyana, Pārāśaryāyana from Pārāśarya, Pārāśarya from Jātukarnya. Jātukarnya from Āsurāyana and Yāska. Āsurāyana from Travani Travani from Aupaṇāhane Aupaṇāhane from Āsūn, Āsūn from Bhāradvāja. Bhāradvāja from Ātreya. Ātreya from Mānti Mānti from Gautama Gautama from Vātsyā Vātsyā from Śāndilya. Śāndilya from Kāsīrya Kāpya. Kāsīrya Kāpya from Kumārahārtī Kumārahārtī from Gālava Gālava from Vidarbhikauṇḍīya. Vidarbhikauṇḍīya from Vatsanapāt Bābhrova Vatsanapāt Bābhrova from Pathaḥ Saubhārati. Pathaḥ Saubhāra from Ayāsya Āngiras, Ayāsya Āngiras from Ābhuti Tvāṣṭra, Ābhuti Tvāṣṭra from
Visvarūpa Tvāstra Visvarūpa Tvāstra from the two Aśvins
The two Aśvins from Dadhyaṅc Ātharvana Dadhyaṅc Āthar-
vana from Atharvan Daiva Atharvan Daiva from Mrtyu Prā-
dhvamsana Mrtyu Prādhvamsana from Prādhvamsana
Prādhvamsana from Ekarsi Ekarsi from Vipractti Vipractti
from Vyasti Vyasti from Sanāru Sanāru from Sanātana,
Sanātana from Sanaga Sanaga from Paramesthin Para-
meṣṭhin from Brahmā. Brahmā is self-born Salutation to
Brahmā.

Paramesthin is Virāj Brahmā is Hranyā-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
apauruṣeya or non-personal. It is timeless though its apprehension
is possible at any time.
CHAPTER III
First Brähmana

SACRIFICIAL WORSHIP AND ITS REWARDS

1. janaka ha vardeho bahu-daksinena sayēneze, tatra ha kuru-paṇcālānām brāhmanā abhisametā babhiśvuh tasya ha janakasya vaidehasya vayyāsā babhiśva kaḥ sud esām brāhmanānām anicānatama iti. sa ha gavāṁ sahasram avarurodha: dāsa dāsa pāda ekakasya āryagayor abaddhā babhiśvuh.

1 Janaka (King) of Videha performed a sacrifice at which many presents (were offered to the priests) Brahmans of the Kurus and the Pāncalas were gathered together there. In this Janaka of Videha arose a desire to know which of these Brahmans was the most learned in scripture. He enclosed (in a pen) a thousand cows. To the horns (of each cow) were fastened ten coins (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-prapati hy ātmakātva-prakāśanāya pravrtte sakhunah kara-lala-gata-bhavam ite darśayantum. Ś

2. tāṁ hovāca. brāhmanā bhagavantah, yo vo brahmisthah, sa etā gā udajatāṁ iti te ha brāhmanā na daēhrsuh atha ha yājñavālīyah svam eva brahmacārīnam uvāca: etāṁ, saumya, udāga, sāmaśrava iti tāḥ hūcākāra, te ha brāhmanās cukrukduh: katham nu no brahmistho bruvīte ita ha janakasya vaidehasya hotāvalo babhiśva: sa haṁnam āpapraccha, tvam nu khalu nah, yājñavalkya, brahmistho 'sīta sa hovāca nama vayam brahmisthāya kurnah, gokāmā eva vayam sma iti. tam ha tata eva prastuṁ daēhrs hotāvalah

2. He said to them 'Venerable Brahmaṇas, let him of you who is the wisest Brahmaṇa among you, take away these cows' Those Brahmaṇas did not dare (to take the cows). Then Yājñavalkya said to his pupil 'Sāmaśravas, my dear, drive them away' He drove them away. The Brahmaṇas were enraged (and said) 'How can he declare himself to be the wisest Brahmaṇa among us?' Now, there was Āśvala, the hoṭṛ 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, Aśvala, the hotṛ 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 idām sarvam mṛtyunāpītam, sarvām mṛtyunābhīṣāpannam, kena yajamāno mṛtyor āḍīm atinu-
cyata iti: hotrā ṛtvijā, agnānā, vācā: vāg vai yajñasya hotā, tath
eyam vāk so' yam agnih, sa hotā, sā nuktiḥ, 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 hotṛ priest, by fire, by speech.

Verily, speech is the hotṛ of sacrifice. That which is this speech is this fire. This (fire) is hotṛ. This is freedom, this is complete freedom.'

āḍīm: pervaded, uṇāḍīm Ś.
abhīṣāpannam: overcome, swayed, vaśikṛtam 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 idām sarvam ahorātrābhyām āḍīm, sarvām ahorātābhīṣyām abhiṣāpannam, kena yajamāno 'horātrayor āḍīm atinucyata iti ańadhvarvyanā ṛtvijā, caksusā, ādityena, caksur vā yajñasya ańadhvarvyaḥ, tath yad idām caksuh, so' sāv ādityah; so 'ańadhvarvyaḥ, sā nuktiḥ satīmuktiḥ.

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 ańadhvarvya priest, by the eye, by the sun. Verily, the eye is the ańadhvarvya of the sacrifice. That which is his eye is the yonder sun. This is the ańadhvarvya. This is freedom. This is complete freedom.'

Day and night are symbolic of time, which is the source of all change: viparītān-ān-letuk kālah. Ś.

5. Yājñavalkya, iti hovāca. yad idām sarvam pūrṇa-pāksa-
ańara-pāksābhīṣyām āḍīm, sarvām pūrṇapaśka-ńarpaṁ-pāksaṁ bhīṣyām abhiṣāpannam. kena yajamānah pūrṇapaśka-ńarpaṁ-pāksaṁ-sayor āḍīm.
5 'Yājñavalkya,' said he, 'since everything here is overtaken by the bright and dark fortnights, since everything is overcome 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 udgāty priest, by the air, by the breath. Verily, the breath is the udgāty priest of the sacrifice. That which is this breath is the air. This is the udgāty priest. This is freedom. This is complete freedom.'

6. Yājñavalkya, iti hovāca, yād idam antariṣkaṃ anāraṃba-nam vā kenākramena yajamānāḥ svargaṁ lokam ākramata iti brahmaṁ rūpāṇaḥ, manasā, candesya, mano vair yajñasya brahmā, tad yād idam manah, so' sau candraḥ, sa brahma, sa muktiḥ, sātmuktiḥ ity atmoksāḥ, atha sampadāḥ.

6. 'Yājñavalkya,' 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 Brahmā priest, by the mind, by the moon Verily, mind is the Brahmā 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. Yājñavalkya, iti hovāca, katvabhūry ayam adya rghbir holaṁin yajne kariṣyaṁ tisebhūry iti katamās tās tisra iti. puro-muvākyā cā yāyā ca sasyava trīyā. kim tābhīr jayatiḥ. yai kim cedam prāmbhrā iti.

7 'Yājñavalkya,' said he, 'how many (kinds of) Rg. 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. Yājñavalkya, iti hovāca, kasy ayam adyaśadwaryur asin yajña athiv kosyaṁ: tisra iti; katamās tās tisra iti: yā huta ujvalanti, yā huta atnedante, yā huta adhiserata: kim tābhīr jayatiḥ, yā huta ujvalanti deva-lokam eva tābhīr jayati, dīpyata va li dēva-lokah; yā huta atnedante, pitṛ-lokam eva tābhīr jayati.
atīva hi ṣūr-lokaḥ, yā hūtā adhiśerate, manusya-lokaṁ eva tābhūr jayata, adha eva hi manusya-lokaḥ
d 8 ‘Yājñavalkya,’ said he, ‘how many (kinds of) oblations will the Adhvaryu priest offer today in this sacrifice?’ ‘Three’ ‘Which are these three’ ‘Those which, when offered, blaze upward, those which, when offered, make a great noise and those which, when offered, sink downward’ ‘What does one win by these?’ ‘By those which, when offered, blaze upward, one wins the world of the gods for the world of the gods burns bright, as it were By those which, when offered, make a great noise one wins the world of the fathers for the world of the fathers is excessively (noisy) By those which, when offered, sink downwards, one wins the world of men for the world of men is down below, as it were’
The three kinds of oblations are said to be wood and clarified butter, flesh, milk and soma juice Ś 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, atīva ṣabdam kurvanti Ś
d 9 yājñavalkya, iti hovāca, kartāhara ayam adyā brahmañyam yāyam daksinato devatābhūr gopāyatī tu ekayati katamā saiketi mana eveti, anantuṃ vai manaññ anantā viśve-devāh, anantuṃ eva sa tena lokam jayah.

9 ‘Yājñavalkya,’ said he, ‘with how many divinities does the Brahma priest on the night protect the sacrifice today?’ ‘With one’ ‘Which is that one?’ ‘The mind alone’ Verily, the mind is infinite, the Viśve-devas are infinite An infinite world he wins thereby

Through mind we meditate and it is said to be infinite on account of its modifications

d 10 yājñavalkya, iti hovāca, katy ayam adyoḍgāṭāśmin yañne śloṭryāḥ stoyatāḥ tisra tiḥ katamās tāḥ tisra tiḥ puro nivākyā ca yāyā ca šasyava trīyāḥ katamās tā yā adhyātīnam tiḥ prāna eva puro nivākyā, apāno yāyā, vyānah śasyāḥ kum tābhir jayatiḥ. prthivi-lokaṁ eva puro nivākyāyā jayati, antarikṣa-lokaṁ yāyāyā, ṛvyā-lokaṁ šasyayā tato ha hotāśvata upararāma

10 ‘Yājñavalkya,’ said he, ‘how many hymns of praise will the udgātri priest chant today in the sacrifice?’ ‘Three’ ‘Which are these three?’ ‘The introductory hymn, the hymn accompanying the sacrifice and the benedictory as the third’ ‘Which
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 Asvala kept silent

uparāma kept silent, tāṣṇīm babhūva. R.

Second Brāhmaṇa

THE MAN IN BONDAGE AND HIS FUTURE AT DEATH

1. atha havam jāratkārava ārtabhāgaḥ pāpracchaḥ yājñavalkya iti hovāca, kati grahāḥ katya atigrāhā iti. astau grahāḥ astāv atigrāhā iti ye te slo grahāḥ, astāv atigrāhāḥ, 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 atigrāhas are the objects of perception

2. īrṇo vau grahāḥ, so 'pānena tītgrāheṇa gṛhitah, apānena hi gandhāṇā yughrati

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 vau grahāḥ, sa nāmnātigrāheṇa gṛhitah, vācā hi nāmāny abhūvadati

3. 'Speech, verily, is the organ of perception. It is seized by name as an over-perceiver, for by speech one utters names.

4 jihvā vau grahāḥ, sa rasenātigrāheṇa gṛhitah, jihvayā hi rasān vijānavāḥ.

4. 'The tongue, verily, is the organ of perception. It is seized by taste as an over-perceiver, for by tongue one knows tastes.
5 caksur vai grahah, sa tūpenātigrāhena grhitah, caksusā hi rūpām paśyati
   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 śiotram vai grahah, sa śabdenātigrāhena grhitah, śiotena hi śabdān śroti
   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 mano vai grahah, sa kāmenātigrāhena grhitah, manasā hi kāmaṁ kāmayate
   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 hastau vai grahah, sa karmanātigāhena grhitah, hastābhyaṁ hi karma karoti
   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 tvag vai grahah, sparśenātigrāhena grhitah, tvacā hi sparśān vedayate ity ete'stāu grahāh, aśtāv atigrahitah
   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 yājñavalkya iti hovāca, yo idam sarvam mṛtyor annam, kā svaṁ śā devāṁ, yasyā mṛtyur annam iti agnir vai mṛtyuh, so'pām annam, āpa punā mṛtyum jayati
   10 'Yājñavalkya,' 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 jāyate vipāyate mṛtyunā grastam Ś

II. yājñavalkya, iti hovāca, yatrayam āṅguśo mṛtyate, ud asmāt prānāh krāmānty āho neti na iti hovāca yājñavalkyah, atravā samavanīyante, sa uchchayati, ādhamāyati, ādhamāto mṛlab bhajante
   II. 'Yājñavalkya,' said he, 'when such a person (a liberated
sage) dies, do the vital breaths move up from him or do they not?" 'No,' replied Yājñavalkya. 'They are gathered together in him. He (the body) swells up, he is inflated and thus inflated the dead man (body) is.'

The liberated man, when his bondage is destroyed, does not go anywhere. bandhana-nāśa muktasya na kvac ādham gamanam.

12. yājñavalkya, iti hovāca, yatāryām puruso mrvyate, kim enam na jahāti nāma iti, anantam vai nāma, anantā viśve-devāh, anan tam eva sa tena lokāṁ jayati

12 'Yājñavalkya,' said he, 'when such a person dies, what is it that does not leave him?' 'The name. The name is infinite and infinite are the Viśve-devās. Thereby he (who knows this) wins an infinite world.'

What remains is name, nāma. It is the name which does not perish at death. Cp with this the Buddhist doctrine that the element which is reborn is nāma-rāpa, nāma and shape. Cp Rūmī 'Every shape you see has its archetype in the placeless world and if the shape perished, no matter, since its original is everlasting.' Shams-i-Tabriz: XII, Nicholson's E.T.

13. yājñavalkya, iti hovāca, yatārya ṣpurusasya mṛtyayaṁ vṛg aṣveṣt, vātām ṁrānah, caḥsūr ādītyam, manas candram, dasah śrotam, pṛthvīṁ śarīram, ākāśam utmā, oṣadhir loṁām, vanaspatiṁ keśāḥ, aḥsū loṁīm ca retaṁ ca nīkhyate, kuśyam tadā puruso bhavatīṁ āhara, somya, hastam, ārtabhāga; āvāṁ evastasya vedāśvāh, na nāv etat sajana vi. tai hotkramya, mantrayāṁ ca brāte tāu ha yaḥ ucātuh, karma havaj tā ucātuh, aḥa yai praśāsantah karma havaj tā praśāsantah. pūnyo vai pūnyena karmanā bhavati, pāpah pāpeneti tato ha jārathāravā ārtabhāga uparārāna.

13 'Yājñavalkya,' said he, 'when the speech (voice) 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?' 'Ārtabhāga, 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, Ārtabhāga of the line of Jārakāru kept silent.
The Principal Upanisads

III. 3 2

ātman self, ether in the heart, hṛdayākāśam Ś
lohitam blood, lohito rohito raktaḥ, 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

Third Brāhmaṇa

THE RESORT OF THE PERFORMERS OF THE HORSE-
SACRIFICE

I atha hainām bhujyur lāhyāyamḥ pāpracchaḥ yājñavalkya,
iti hovāca, madresu caraḥāḥ, paryavrajāma, te patañcalasya
kāpyasya grhān aṁma; tasyāśid duḥhtā gandharvaghrāṭā; tam
aprachāṁ kṛ 'sītī, so'bravīt, sudhanvāṅgirasa iti, tam yādā
lokānām antān aprachāṁ, athavān abruṇa, kva pārīkṣita
abhavann iti, kva pārīksita abhavan, sa tvā precāmi, yājñ-
avalkya, kva pārīksita abhavann iti

I Then Bhujyu Lāhyāyani asked him. ‘Yājñavalkya,’ said
he, ‘we were travelling around as wanderers among the Madra
tribe and came to the house of Patañcalā Kāpya. He had a
daughter who was possessed by a gandharva. We asked him
“Who are you?” He said, “I am Sudhanvan, a descendant of
Angiras.” When we were asking him about the ends of the earth,
we said to him, “What has become of the Pārīkṣitas? What has
become of the Pārīkṣitas?” And I ask you, Yājñavalkya, what
has become of the Pārīkṣitas?’

The questioner who obtained the knowledge of the limits of the
earth from a gandharva asks Yājñavalkya about the descendants
of Pārīkṣit. The writer believes in the fact of possession Patañcales 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 Pārīkṣit were

Modern para-psychology is investigating phenomena of possession
and mediumship, as these cannot be explained on principles of
psychology which are generally recognised.

2 sa hovāca, uvāca vai sah agacchan vai te tād yatrāśva-me-
dha-yājino gacchantītī kva nu aṣva-medha-yājino gacchantītī.
Fourth Brähmana

THE THEORETICAL UNKNOWABILITY OF BRAHMAN

1 atha havam usastas cākrāyanaḥ pāpraccha yājñavalkya,
sam me vyācaksvei eṣa ta ātmā sarvāntarah, 
ti hovāca, yat śaksād aparoksād brahma, ya ātmā sarvāntarah, 
āty dharmānākāśaḥ, tām sadā pṛthivī deva-rātha-ahnyāny ayam lokah, 
āty dharmān pṛthivī deva-rātha paryeti, 
āty dharmānākāśaḥ, tām sadā pṛthivī deva-rātha paryeti, 
ti, tad yāvai kṣurasya dhārā, yāvad vā māskū
dāyāḥ patrāṃ, tāvān antarenākāśaḥ, tām indrāḥ supaṁbhū dhāvā 
vāyave ṭrayacchat, tān vāyur ātmam āhūtvā tatrāgamayaḥ,
yatāśva-mādha-yājñau 'bhavān iti, evam uva va sa vāyum eva 
praśastaṁ, tasmād vāyur eva vyastih, vāyuh samastih āpa punar 
mṛtyum jayati, ya evam veda tato ha bhujyur lāhyāyanā 
uparāma

2 Yājñavalkya 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?'

Truly-twice 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 interspacing 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 Lāhyāyānā kept silent.

1 Then Usasta Cākrāyana asked him, 'Yājñavalkya,' said 
he, 'explain to me the Brahman that is immediately present 
and directly perceived, who is the self in all things? 'This 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 vibhūyād, asau gāth, asāv asva iti, cvam evaitad vyapādīlam bhavati, yad eva sāksād aparokṣād brahma ya ātmā sarvāntaraḥ tam me vyācaksuva iti esa ta ātmā sarvāntaraḥ katanah yājñavalkya, sarvāntaraḥ na drstei drastāram paśyṛ, na śrutī śiśoṭāram śrīnyāh, na mater mantāram manvītāh, na vyātār vyātārāram vyānīyāh, esa ta ātmā sarvāntāraḥ, ato’nyād ārtam tato ha uṣastas cākrāyanā uparārāma

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

ārtam everything else perishes

Fifth Brāhmaṇa

RENUNCIATION, THE WAY TO KNOW BRAHMAN

I atha hainam kaññolah kaññīlakayah āpapračca yājñavalkya, iti hovāča, yad eva sāksād aparokṣād brahma ya ātmā sarvāntaraḥ, tam me vyācaksuva iti esa ta ātmā sarvāntaraḥ-katanah, yājñavalkya, sarvāntaraḥ yo’śanīyā-śīpāse śokam mohanā jāram mṛtyum abheti etam vai tam ātmānam viditvā, brāhmaṇāḥ putrāsanāyāṁ ca vittāsanāyāṁ ca lokāsanāyāṁ ca vyutthāyā, atha bhūkṣicāryam cārantu yā hy eva putrāsanāṁ sā vittāsanāṁ yā vittāsanāṁ sā lokāsanāṁ, ubhe hy ete cānā eva bhavataḥ;
Now Kahola Kausitakeya asked him, ‘Yāññavalkya,’ 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, Yāññavalkya,’ ‘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 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 Kausitakeya kept silent.

hunger aśītuṁ icchā aśaṇāyā ṣ. 
thirst pāthum icchā pāpāsā ṣ 
sorrow desire, soka th kāmā ṣ Desire or hankering after desirable objects is the cause of sorrow 
delusion mistake or confusion arising from wrong perception 
viparītā-pratyaya-prabhava’nvēko bhramāḥ ṣ 
esanā desire kāmā 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 upādattē ṣ 
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-pārvṛtyam pratiṣādya bhiksā-caryam caranti, bhiksārtham caranam, bhiksācaryam caranti iyaktvā smārtam tīgam kevalam āśrama-mātra-sarāṇīnāṁ āśrama-sādhanam pārvṛtya-nyaṇyakam. ṣ 
urvṛtya having done with, having known all about. mihṣeṣam 
vāpyā ṣ 
bālyā 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 navatē. 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.

*būlya* strength which is the total elimination of the perception of objects of self-knowledge *jñāna-bala-bhāva*. S This view is different from what is stated above.

*Māuna* 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 Brāhmaṇa**

**BRAHMĀ, THE WORLD GROUND**

\[1 \text{atha hṛtvaṁ gārī vācaś nāvī pāpraccha, yājñavalkya, ti jōśīka, yad ādiṁ sarvaṁ apsu olāṁ ca pralām ca, hūṣmūm nu} \]
\[11 \text{dva aśa oṭāś ca pralāś celi vāyau, gārī, ti hūṣmūm nu khaḷu} \]
\[12 \text{tājor, olā ca pralāś celi antānirka-tokeśu, gārī, ti. hūṣmūm} \]
The basis of this whole universe is said to be brahma-loka.

The text argues that the nature of the deity is to be gathered from scriptures and not inferred by logic.
Seventh Brähmana

AIR, THE PRINCIPLE OF THE WORLD THE INNER CONTROLLER

I. atha hainam uddālaka āruniḥ papraccha: yājñavalkya, tu hovāca madr̥ṣav avasaśāna, patañcalasya kāhyasya grheṣu, yajñam advyānuḥ tasyāṣṭā bhāryā, gauḍharvag-sṛhitā, tam aprechāma, kośṭi so′bravīt, kabanāha ātihavanā iti so′bravīt, patañcalam kāhyam yājñikāmś ca, vēthā nu tvam, kāpya, taḥ sūtram yasmīn (u yena) ayam ca lokah, paraś ca lokah, sarvāni ca bhūtāni sandarbhāni, bhavantīti so′bravīt patañcalah kāpyah, nāham tat, bhagavan, vedeti so′bravīt patañcalam kāhyam yājñikāmś ca vēthā nu tvam, kāpya, tam antaryānunam, ya inam ca lokam param ca lokam sarvām ca bhūtām yo'ntaro yamayaśīti so′bravīt patañcalah kāpyah, nāham tam, bhagavan, vedeti so′bravīt patañcalam kāpyam yājñikāmś ca, yo vai tat, kāpya, sūtram udyāt, tam cāntaryānamam iti, sa brahma-vit, sa lokā-vit, sa deva-vit, sa vedā-vit, sa bhūta-vit, sa ātma-vit, sa sarva-vit, iti tebhya′bravīt tad aham veda, lac cē tvam, yājñavalkya, sūtram avadāṁsa tam cāntaryaśānam brahma-gavāṁ udāyase, mūrdhā te upatyaśīti veda va aham, gautama, tat sūtram tam cāntaryānamam iti yo vā idam kaś ci brūyāt, veda vedeti yathā vēthā, tathā brūhitī
t

I. Then Uddālaka Āruni asked him, 'Yājñavalkya,' said he, 'we lived in the house of Patañcala Kāpya among the Madras, studying the scriptures on the sacrifices. He had a wife who was possessed by a gauḍharva. We asked him, "Who are you?" He said, "I am Kabanāha Ātharvana." He said to Patañcala Kāpya and those who studied the scriptures on the sacrifices, "Do you know, O Kāpya, that thread by which this world, the other world and all beings are held together?" Patañcala Kāpya said "I do not know it, Venerable Sir." He said to Patañcala Kāpya and those who studied the scriptures on the sacrifices "Do you know, Kāpya, that inner controller from within who controls this world and the next and all things." Patañcala Kāpya said, "I do not know it, Venerable Sir." He said to Patañcala Kāpya and those who studied the scriptures on the sacrifices "He who knows that thread, O Kāpya,
and that inner controller, indeed knows Brahma, 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 Brahma, 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-tamam sūtram. It is that which binds together all beings from the highest to the lowest, brahmādi-stamba-parantām sanādhānām sangrahītām. All things are strung like a garland with a thread. Reference here is to the sūtrātman Čp Mastrī I 4 Śataśloki 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, tai sūtram; vāyunā vai, Gautama, sūtrenyam ca lokah paraś ca lokah sarvāṁ ca bhūtāni sanādhānān bhavanti, tasmād vai, Gautama, purusam pretaṁ āhuh vyasrasmisatasyāṅgānāṁ; vāyunā hi, Gautama, sūtrenā sanādhānān bhavantiī evam etat, yājñavalkya, antaryāmamānār hiḥītā.

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 prthivyām tsthān prthivyā antaraḥ, yam prthvī na vedā, yasya prthvī ṣarvām, yah prthvīm antaṁ yamayati, esa ta atmāntyāmy amṛtaḥ.

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 I 10

antarāḥ within; sometimes 'different from'.
4 yo'psu tissthann, adbhyo'ntarah, yam āpo na viduh, yasyāpah šārīram, yo'po'ntaro yamayati, esa ta ātmāntāryāmy amṛtah

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 tissthann, agner antarah, yam agmr na veda, yasyāgmrh šārīram, yo'gmn antaro yamayati, esa ta ātmāntāryāmy amṛtah

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'ntarikse tissthann antariksād antarah yam antariksam na veda, yasyāntariksām šārīram, yo'ntarikse antaro yamayati, esa ta ātmāntāryāmy amṛtah

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 vāyau tissthann vāyor antarah, yam vāyur na veda, yasya vāyuḥ śārīram, yo vāyum antaro yamayati, esa ta ātmāntāryāmy amṛtah

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 ām tissthann āmvo'ntarah, yam āyaur na veda, yasya āyauḥ śārīram, yo āyam antaro yamayati, esa ta ātmāntāryāmy amṛtah

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 ādītye tissthann ādītyād antarah, yam ādītyo na veda, yasyādītyah śārīram, ya ādīyam antaro yamayati, esa ta ātmāntāryāmy amṛtah

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 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 66, which speaks of an effulgent person in the solar regions who is free from evil

10 yo áksu tishtan, ágbbhyo’ntarah, yam diśo na viduh, yasya diśah sarīram, yo diśo antaro yamayati, esa ta átmāntaryāmy amṛtah.

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 yaś candra-tārake tishtamś candra-tārakād antarah, yaś candra-tārakam na veda, yasya candra-tārakam sarīram, yaś candra-tārakam antaro yamayati, esa ta átmāntaryāmy amṛtah

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. ya ákāše tisthamn ákāśād antarah, yam ákāśo na veda, yasyaśākāśah sarīram, ya ákāsah antaro yamayati, esa ta átmāntaryāmy amṛtah

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 yas tamasi tisthsam tamaso’ntarah, yaśo tamo na veda yasya tamah sarīram, yas tamo’ntaro yamayati, esa ta átmāntaryāmy amṛtah

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. yas tejasi tisthsam tejaso’ntarah, yam tejgo na veda, yasya tejgh sarīram, yas tejg’ntaro yamayati, esa ta átmāntaryāmy amṛtah ity adhādavatam, athāḥsbhūtam.

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. brahmāḥ-stamba-paryanteṣu antaryāmi-darśanam Ś

15 yaś sarvesu bhūteṣu tisthan, sarvebhyaḥ bhūtebhya'o'ntarah, yam sarvāṇi bhūtān na viḍūḥ, yasya sarvāṇi bhūtāni śārīram, yaḥ sarvāṇi bhūtāni antāro yamayati, eṣa ta ātmāntaryāmy amṛtah 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 yaś prāne tisthan prāyād antarah, yam prāno na veda, yasya prāṇaḥ śārīram, yaḥ prānam antāro yamayati, eṣa ta ātmāntaryāmy amṛtah.

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 prāna-vāyu-sahute ghrāne

17 yo vāci tisthan vāco'ntarah, yam vāc na veda, yasya vāk śārīram, yo vaćam antāro yamayati, eṣa ta ātmāntaryāmy amṛtah

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 caṅsese tistham caṅsuso'ntarah, yam caṅsur na veda, yasya caṅsuh śārīram, yas caṅsur antāro yamayati, eṣa ta ātmāntaryāmy amṛtah.

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 śrotra tisthan śrotrād antarah, yam śrotram na veda, yasya śrotram śārīram, yaḥ śrotram antāro yamayati, eṣa ta ātmāntaryāmy amṛtah.
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 tvac tvacams tvaco'ntarah, yam tvam 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 vyāhāne tisthan, vyāhānād antarah, yam vyāhānah na veda, yasya vyāhānam śārīram, yo vyāhānam 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 S B I 2 18–20. Both the Kāṇva and the Mādhyaṇḍina 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 Kāṇva speaks of the embodied self as the understanding and the Mādhyaṇḍina speaks of it as the self: yo vyāhāne tisthan iti kāṇvah, atra vyāhāna-samaṇa śārīrah ucyate, ya ātmam tisthan iti mādhyaṇḍinah, atra ātma-samaṇa śārīrasya vācaḥakah.

For Rāmānuja this passage is important as a support for his doctrine of viśīlāvāsta.

Mādhva uses this text in support of his theory of the absolute distinction between Brahman and the individual soul.

23. yo retasa tisthan retaso'ntarah, yam reto na veda, yasya retah śārīram, yo reto'ntaro yamayati, esa ta ātmāntaryāmy amrtah. adṛṣṭo drastā, aśrutah śrotā, amala manāt, avyāhāto vyāhātā nānayo'to'sti drastā, nānayo'to'sti śrotā, nānayo'to'sti
manī, nānyo'to'sīs vṛtyātā eṣa ta ātmāntaryāmy amṛtah
ato'nyad ārām tato hoddālaka ārūnur upārarāma

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 Uddālaka Āruṇ kept silent

Everything that is not the self persists
Though he is free from all the empirical qualities, he still controls them all
Cp Ś sarva-samsāra-dharma-varṇtah sarva-samsārinām karma-
phala-vibhāga-kartā

Eighth Brāhmaṇa

THE UNQUALIFIED BRAHMAN

1 aha ha vācaknavy uvāca, brāhmaṇā bhagavatvah, hanta,
aham imam dvaś prāśnavu prakṣyāmi, tau celi me vakṣyati, na vai jātu yuṣmāham imam kaś ca brahmodyam yeteś pṛccha, gārgī
dh
1 Then Vācaknāvṛ 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’

Vācaknāvṛ 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 houvaca aham vai tvā, yājñavalkya, yathā kāśyo vā
vandeho vā ugra-purah, uṣṣyam dhanur adhiṣṭhitam kṛtvā, dva
bhāvanantvau saśāna-sāvyādhvau haste kṛtvā upottishtet, evam
evaham tvā dvābhīyām prāśābhīyām upodasthām, tau me brūhīli
pṛccha, gārgī, iti

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 hovāca yad ārāhvaṁ, yājñavalkya, dvāḥ, yad avāk ṁṝṣhvyāh, yad antarā dyāvāśṝṣṭhivī ime, yad bhūtaṁ ca bhavac ca bhavisyac cety ācaksate, kasmīṁs tad otaṁ ca ṁprotāṁ 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 hovāca, yad ārāhvaṁ, gārgi, dvāḥ, yad avāk ṁṝṣhvyāh, yad antarā dyāvāḥśṝṣṭhivī ime, yad bhūtaṁ ca bhavac ca bhavisyac cety ācaksate, ākāše tad otaṁ ca ṁprotāṁ 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 sā hovāca, nāma teśtu, yājñavalkya, yo ma etam vyavacah: āparasmā dhārayasveti ṁrccha, gārgi, iti.

5 She said, ‘Adoration to you, Yājñavalkya, who have answered this question for me. Prepare yourself for the other’ ‘Ask, Gārgi’

6 sā hovāca, yad ārāhvaṁ, yājñavalkya, dvāḥ, yad avāk ṁṝṣhvyāh, yad antarā dyāvāḥśṝṣṭhivī ime, yad bhūtaṁ ca bhavac ca bhavisyac cety ācaksate: kasmīṁs tad otaṁ ca ṁprotāṁ 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 hovāca, yad ārāhvaṁ, gārgi, dvāḥ, yad avāk ṁṝṣhvyāh, yad antarā dyāvāḥśṝṣṭhivī ime, yad bhūtaṁ ca bhavac ca bhavisyac cety ācaksate ākāśa eva tad otaṁ ca ṁprotāṁ ceti, kasmīṁ nu khalv ākāśa olas ca ṁprotaś 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 Yâyävalkya does not explain it because he thinks it inexplicable, he lays himself open to the charge of non-comprehension, a-pratīpati, if, on the other hand, he attempts to explain what is inexplicable he would be guilty of contradiction, vi-pratīpati.

8 sa hovāca, etad vai tād aksaram, gārgi, brāhmaṇā abhva-
danti, asihūlam, ananu, ahrasvan, aḍīṛgham, alohitaṁ, asnehām, acchāyam, atamah, avāyu anākāšam, aṣaṅgam, aṛasaṁ, aga-
dham, acaksusam, aṣorotam, avāk, amanah, aṭeṣākham, aprāṇam, amukham, anātram, anantaram, abāhyam, na tād aśnāḥ kim
cana, na tād aśnāḥ kaś cana

8 He said ‘That, O Gārgī, the knowers of Brāhmaṇa, 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, aksara paramātmā
ena, na varnah S B I 3 10 It is the changeless reality

9 etasya va aksarasya praśāsane, gārgi, sūryācandramasaṁ
vādṛtav tisṭhataḥ, etasya va aksarasya praśāsane, gārgi, dyāvā-
prthivyaṁ vādṛtve tisṭhataḥ, etasya va aksarasya praśāsane, gārgi,
mānaṁ, muniṁ, aḥoraṁ, ardoṁ, māśā, riavah, samvat-
saraṁ vādṛtāṁ tisṭhānāṁ, etasya va aksarasya praśāsane, gārgi,
prācyo nyā nadyah syandante svetebhyaḥ parvatebhyaḥ, ṛtaṁ
tyāḥ, yāṁ yāṁ ca aṅsam anu, etasya va aksarasya praśāsane,
gārgi, daḍo mano unyāh praśamsanti, yayānāṁ devaṁ, darvīṁ
putro 'nāyālāṁ

9 ‘Verily, at the command of that Imperishable, O Gārgī, the sun and the moon stand in their respective positions. At the command of that Imperishable, O Gārgī, heaven and earth stand in their respective positions. At the command of that Imperishable, O Gārgī, 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
Gārgi, 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 Gārgi, men praise those who give, the gods (are desirous of) the sacrificer and the fathers are desirous of the darvī offering.

Inferential evidence from the orderliness of the world is here given annānaṃ pramāṇaṃ upānayaḥ.Ś

The maintenance of the respective positions of heaven and earth is not possible without the guidance of an intelligent transcendent ruler cetanāvāntam praśastāram asamsarṣaṇam antarena naitad yuktam.Ś.

10 yo vā etad aksaram, gārgi, avidtvāśmiṃ loke juhoti, yugaṃ, tapas tapyate, bhūmī vṛṣṇasahasrany avāvyād evasya tad bhavati; yo vā etad aksaram, gārgi, avidtvāśmiṃ lokāḥ prātiḥ, sa kṛpanah, atha ya etad aksaram, gārgi, vidtvāśmiṃ lokāḥ prātiḥ, sa brāhmaṇah

10 'Whosoever, O Gārgi, in this world, without knowing this Imperishable performs sacrifices, worships, performs austerities for a thousand years, his work will have an end; whosoever, O Gārgi, without knowing this Imperishable departs from this world, is pitiful. But, O Gārgi, he who knowing the Imperishable departs from this world is a Brāhmaṇa (a knower of Brahman)'

yad ajñānāt saṃsāra-prāptih, yad jañāc cāmunīta-prāptih R

11 tad vā etad aksaram, gārgi, advatām draṣṭaḥ, aṣuṭam, śroṣṭra, amatam mantri, avyātām viññātā, nānyad ato'śi draṣṭr, nānyad ato' sti śroṣtri, nānyād ato' sti mantri, nānyad ato' sti viññātā; elasmu no khalu aksare, gārgi, ākāśa otaś ca protoś ca.

11 'Verily, that Imperishable, O Gārgi, 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 Gārgi, is space woven like warp and woof.'

12. sa khoṣa; brāhmaṇā bhagavantaḥ, tad eva bahu manye dhvan yad asmin namaskāreṇa muceydhvan; na vai jāhu yusma' kāmaṃ kāścit brahmodyām jeṣṭi. tato ha vācaknay uvārarāma

12 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) Vācaknavi kept silent

Ś says that the same Brahman on account of the differences in limiting adjuncts, upādhibhedena is called differently tasmān nirupādhikasyātmāna nirupākhyaḥ vān nirvisesatvād ekavāc ca neti neti oṣadā āso bhavaḥ, avadyā-kāma-karma-misāla-kārya-karanopādhur ātmā samsārī jīva ucyate, nitya-nirahāśaya-jñāna-śakty-upādhv ātmāntaryāmiśvara ucyate, sa eva nirupādhik kevalah śuddhaḥ svanāvadhāvenāksaram param ucyate

Therefore the unconditioned Self, being beyond speech and mind, undifferentiated and one, is defined as 'not this,' 'not this,' 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, upādhibhedanavasām bhedah, nānyathā

Ninth Brāhmaṇa

MANY GODS AND ONE BRAHMAN

1 aha karnam vidagāhah šākalyah papraccha katu devāh, yājñavalkya, tī sa hatayava mūdā pratiṣṭete, yāvanto varṣavadevasya mūdā ucyaṇte, trayaṣ ca tri ca satā, trayaṣ ca tri ca sahasreṣṭaḥ auṃ uṣa hoṣāca, katu eva devāh, yājñavalkya uṣa trayaḥ tr谌śad uṣa Auṃ uṣa hoṣāca, katu eva devāh, yājñavalkya, uṣa sad uṣa auṃ uṣa hoṣāca, katu eva devāh, yājñavalkya, uṣa trayaḥ uṣa auṃ uṣa hoṣāca, katu eva devāḥ, yājñavalkya, uṣa dvāvauṃ uṣa hoṣāca, katu eva devāḥ, yājñavalkya, uṣa adhyadṛṣṇa auṃ uṣa hoṣāca, katu eva devāḥ, yājñavalkya, uṣa ekauṃ uṣa hoṣāca kaṭanme te trayaḥ ca tri ca sahasreṣṭa

1 Then Vidagdhā Śakalya asked him 'How many gods are there, Yājñavalkya?' He answered, in accord with the following mūdā (invocation of the gods) 'As many as are mentioned in the mūdā 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, Yājña-
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?'

mud group of verses giving the number of the gods which are recited in the hymns of praise to the Viśve-devas devalā-samkhya-vā
cakām mantra-pādām hām mīd vaśva-deve sātre sasyante. Ś

2 sa hovāca, mahmāna evaśām ete, trayas trimśat tv eva
dēṅa iti katame te trayas trimśad iti aslau vasavah ekādaśa
ruṅrah, dvādaśādityah, te ekatrimśat indraś caiva praḻāpatiś ca
trayastrimśāv 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 Praḻā-pati (make up) thirty-three'

mahmānah manifestations. vāhaṭayah Ś.

3 katame vasava iti agniś ca prthvī ca vāyuś cāntarikṣam
cādityas ca dyauś ca candramāś ca naksatṛām ca, ete vasavah,
etu hidad sarvam hitam iti, tasmād vasava 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, prānmām karma-phalāstrayatiṃ kārya-
karana-samghāta-rūpam ten maṃsastrayatiṃ anta jagad idāṃ
sarvam vāsayaṃt vaśanti ca Ś

Because they help others to live they are called Vasus te yasmād
vāsayaṃt, tasmād vasava iti Ś

4 katame ruṅrā iti dasane puruṣe prānah atmaikādaśah; te
yadasmāt sarīrāṃ marīyād ukrāmanī, atḥa rodayanti, tad yad
rodayanti, tasmād ruṅrā 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 yāna-karmendriyāṁ daśa purusasthāṁ R

5 katama ādityāṁ tī dvādaśa vai māsāṁ samvatsarasya, eta ādityah, ete hīdam sarvam ādadānā yanti, te yad idam sarvam ādadānā yanti, tasmād ādityāṁ tī

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 tī, stánayitrur evendrah, yaśajā prajāpatir tī katamah stánayitrur tī asamir tī katamo yajña tī pāsava tī

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'.

aśanāh thunderbolt vāram Š

Animals are called sacrifices as the latter depend on animals yaśasīya hi sādhānam pāsavaḥ Š.

7 katame ŋad tī agnis ca prāthuḥ ca vāyuḥ cāntariksam cādityas ca dyanaḥ ca, ete śat, ete hīdam sarvam ŋad tī

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 latame te trayo devāḥ tī rna eva trayo lokāḥ, esu hiṁ sarve devāḥ tī katamah tāṃ dvau devāv tī, annam cavaḥ prāmaḥ celi

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. pṛthvīṁ ugraṁ ca, ādityāṁ ugraṁ devaḥ, ca, iva ādityāṁ ugraṁ ca tāṃ dvau devāv tī Š

Out of matter and life the rest develop. mṛtvan ca prāṇicatatva deśau, eva ca sa eva am ugraṁ im arthāḥ ugraṁ Š
EIGHT DIFFERENT PERSONS AND THEIR CORRESPONDING DIVINITIES

I0 prthivya eva yasyāyatanaṁ, agnir lokah, mano jyotiḥ, yo 
vai tam purusam vidyāt sarvasyaātmanah pārāyanam, sa vai 
vedāt syāt, yājñavalkya veda vā ahām tam purusam sarvasyaā 
tmanah pārāyanam, yam āthasa; ya evāyaṁ śārīraṁ purusah, 
sa esah vadaśa śākalya, tasya kā devatā tīr amrtam tī hovāca

II kāma eva yasyāyatanaṁ, hṛdayam lokah, mano jyotiḥ, yo 
vai tam purusam vidyāt sarvasyaātmanah pārāyanam, sa vai 
vedāt syāt, yājñavalkya veda vā ahām tam purusam sarvasya 
ātmanah pārāyanam, yam āthasa; ya evāyaṁ kāmamayah purusah 
sa esah vadaśa, śākalya, tasya kā devatā tīr stryah, tī hovāca.
kāma desire desire for sex pleasures stri-vyatikarābhilāsah kāmah hṛdayam lokah We see through the intellect hṛdayena buddhyā pāsyati Ś
women for men's desire is inflamed through them striḥ hi kāmasya dīptir Jayate Ś

12 rūpāny eva yasyāyatanam, caksur lokah, mano jyotih, yo vac tam ārūpurusam vidyāt sarvasyātmanah īrāyanam, sa vac vedā śyāt, yājñāvalkya veda vā aham tam ārūpurusam sarvasyātmanah īrāyanam, yam ātiha ya evāsāv āditye ārūpurah, sa esah vadava, śākalya, tasya kā devata 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 Yājñāvalkya.' '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-kṛṣṇādi Ś

13 ākāśa eva yasyāyatanam, śrotram lokah, mano jyotih, yo vac tam ārūpurusam vidyāt sarvasyātmanah īrāyanam, sa vac vedā śyāt, yājñāvalkya veda vā aham tam ārūpurusam sarvasyātmanah īrāyanam, yam ātiha, ya evāyam śrautrah prātiśrūtakaḥ ārūpurah sa esah vadava, śākalya, tasya kā devata iti dīsah 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 Yājñāvalkya.' '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 prātiśrūtakah prātihvan-vāsistah R

14 tama eva yasyāyatanam, hṛdayam lokah, mano jyotih, yo vac tam ārūpurusam vidyāt sarvasyātmanah īrāyanam, sa vac vedā śyāt, yājñāvalkya veda vā aham tam ārūpurusam sarvasyātmanah īrāyanam, yam ātiha, ya evāyam chāyāmayah ārūpurah sa esah vadava, śākalya, tasya kā devata 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 jyotiḥ, yo vair tam ātmanām viyāt sarvasyātmanah pārāyanam, sa vair vedatā syāt, yājñavalkya veda vā aham tam ātmanām sarvasyātmanah pārāyanam, yam āttha, ya evāyam ādarśe ātman sa esaḥ vadaiva, śākalya, tasya hā devatā iti, asūr 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, 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 looking-glass is he Tell me, Śākalya, who is his god?' 'Life,' said he.

16. āpa eva yasyāyatanam, hṛdayam lokah, mano jyotiḥ, yo vair tam ātmanām viyāt sarvasyātmanah pārāyanam, sa vair vedatā syāt, yājñavalkya. veda vā aham tam ātmanām sarvasyātmanah pārāyanam, yam āttha ya evāyam āpsu ātman sa esaḥ vadaiva, śākalya, tasya hā devatā 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, 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 water is he. Tell me, Śākalya, who is his god?' 'Varuna,' said he
varuna: rain.

17 reta eva yasyāyatanam, hṛdayam lokah, mano jyotiḥ yo vair tam ātmanām viyāt sarvasyātmanah pārāyanam sa vair vedatā syāt, yājñavalkya. veda vā aham tam ātmanām sarvasyātmanah, pārāyanam, yam āttha, ya evāyam putramayaḥ ātman, sa esaḥ vadaiva, śākalya, tasya hā devatā iti prajāpatiḥ 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, 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 a son is he. Tell me, Śākalya, who is his god?" ‘Prajā-pati,’ said he.

18 Śākalya, iti hovāca yājñavalkyāḥ, tvām svād me brāhmaṇān angāravaksayam akrato u iti
18 ‘Śākalya,’ said Yājñavalkya, ‘have these Brāhmaṇas 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 śākalyah, yad idam kuru-paṇcā-
 lānām brāhmaṇān atyavādīh, kim brahma u vādhvā iti, āśo vedā
 sadevaṁ sa prātisthāṁ iti yad āśo veltha sa devāṁ sa prātisthāṁ
19 ‘Yājñavalkya,’ said Śākalya, ‘What is the Brahman you know, that you have talked down the Brāhmaṇas of the Kuru-paṇcālas?’ ‘I know the quarters with their deities and supports’ ‘If you know the quarters with their deities and supports,

20 kim-devato’śyām prācyāṁ āśy āśiṁ āśjya-devata iti sa
 āśjyaṁ kasmin prātisthāṁ iti caksāsvi kasmin nu caksuṁ
 prātisthāṁ iti rūpesv iti caksūsa hi rūpāṁ paśyatā kasmin nu
 rūpāṁ prātisthāṁ iti hṛdaye iti hovāca, hṛdayena hi rūpāṁ
 jānāti, hṛdaye hi eva rūpāṁ prātisthāṁ bhavanīṁ evam
 evantā, yājñavalkya
20. ‘What deity have you in this eastern quarter?’ (Yājñava-
lkya 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 devatāṁ upāste shawa, tad bhuṭas tam tam prātis-pa
dyate  Ś
hṛdaya heart It refers to the intellect and the mind taken together
hṛdayaṁ iti buddhaṁ-manasī ekikṛtya nirdeśah  Ś

21 kim-devato’śyām daksināyāṁ āśy asitv yama-devata iti
 sa yamah kasmin prātisthāṁ iti yajña iti kasmin nu yajñaḥ
21. "What deity have you in this southern quarter?" (Yājñavalkya 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 (Yājñavalkya) said, 'for through the heart one knows faith; verily, on the heart alone is faith supported.' 'Even so, Yājñavalkya.'

faith: faith in the Vedas accompanied by devotion, āstikya-buddhīr bhakti-saṁtāti Ś.

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, Yājñavalkya.'

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 kāryah reṭah, kāmo hṛdayasya uṭṭhit, kāmno hṛdayāda reto' dhīskandat. Ś

23. "What deity have you in this northern quarter?" (Yājñavalkya said) "The deity Saṁhatī," 'That Saṁhatī, on what is she 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, she 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 said, 'for through the heart one knows faith; verily, on the heart alone is faith supported.' 'Even so, Yājñavalkya.'
pratishtitam iti hrdaye iti hovaca, hrdayena hi satyam jānati
hrdaye hi eva satyam pratishtitam bhavati evam evaivat,
yānjavalkya

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 (Yānjavalkya) said, ‘for through
the heart one knows truth, therefore it is on the heart that
the truth is supported.’ ‘Even so, Yānjavalkya.’

24 kim-devato syām dhunvāyām dūṣy asūtī agni-devata iti
so'guhī kasmin pratishtitā iti vāci iti kasmīn nu vāk pratishtitā
iti hrdaya iti kasmīn nu hrdayam pratishtitam 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 ahalīka iti hovaca yānjavalkyah, yatraitad anyatrasman
manyāsat, yaddhy etad anyatrasmat śyāt, śvāno vairad adyakh
vayāṁsī vairad umathniraṁ iti

25 ‘You ghost,’ said Yānjavalkya, ‘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
ahalīka ghost, that which disappears by day, aham ātyate ā
Madhya means a fool, one who has his knowledge, ahar, in a
potential, līka, condition His knowledge is not developed
When the heart leaves the body, the body becomes dead

THE SELF

26. kasmīn nu tvam cātmā ca pratishtitau stha iti prāna iti
kasmīn nu prānaḥ pratishtita iti apāna iti kasmīn nu apānaḥ
pratishtita iti. vyāna iti kasmīn nu vyānaḥ pratishtita iti
udāna iti kasmīn udānaḥ pratishtita iti samāna iti sa esa, na
iti na iti ātmā, aghṛyaḥ, na hi gṛhyate, aṣṭāḥ na hi śīṛṣyate,
asangah na hi sāvyate, asito na vyathate, na risyati etāṃ aṣṭām
āyatanāṁ, astau lokāḥ, astau devāḥ, astau pūrṣāḥ sa yas
tān pūrṣān murhyaḥ pratyuhyādyakrānaṁ, tam tvā avamārṣaṁ
II 9 28 Brhad-āranyakā Upanisad 243

**purusam prcchāmi, tam cec me na uvakṣyasī mūrdhā te viḍat-syu
tam ha na mene śākalyah, tasya ha mūrdhā vyapāta, api
hāṣya parmasnośthiny apanyahruh, anyan manyamānāh**

26 Śākalya said 'On what are you (your body) and yourself (the heart) supported?' (Yājñavalkya said) 'On the prāna (life-breath—mbreadth). 'On what is prāna supported.' 'On the apāna (the outbreath)' 'And on what is the outbreath supported?' 'On the vyāna (the diffused breath) 'And on what is the diffused breath supported?' 'On the samāna (the equalising or middle 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-dharmātād Ś
āstāh unfettered, abaddhah Ś
na risyat not destroyed na vinaśyati Ś
parmasinah robbers, taskarāh Ś See Satapatha Brähmana XI.
6 3 11**

**MAN COMPARED TO A TREE**

27. atha hovāca, brāhmaṇā bhagavanto, yo vah kāmayate sa mā
prcchātu, sarve vā mā prcchāta, yo vah kāmayate, tam vah
prcchām, sarvāṃ vah prcchāmiti te ha brāhmaṇā na dadhruh.

27 Then he (Yājñavalkya) said. 'Venerable Brähmanas 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 Brähmanas, however, did not dare (to say anything)

28 tan hastāh ślokāh pāpraccha

1 yathā vrkṣo vanaspatīḥ, tathāvā purusō'mrśā
tasya lomām pārṇāṃ, tvag asyovpātpēkā bahūh

2 tvaca evāsva rudhiram pras padyantī, tvaca utpātaḥ,
tasmāt, tād ātmānāt pratī, raso vrksād vāhatal
3 māmsāṇy asya śakarānu, kuśālaṁ suvā, tath silvam, 
asthiṁy antarato dāruṁ, maṇna maṇḍoṇamā krī 
4 yād vrksa vrkno rohat mulān navataraḥ punah, 
martyaḥ svim mṛtyunā vrknah kasmān mūlāt prarohi 
5 relasa iti nā vocala, jivaṁs tat prajāyale 
dhānurīha sva na vrkṣah aśvaśā pretyasambhavah 
6 yat samūlam āvīreyuḥ vrkṣani, na punar ābhavet, 
martyaḥ svim mṛtyunā vrknah kasmān mūlāt prarohi 
7 jāta cwa na jāyale, konvenam janayet punah, 
vijñānam ānandaṁ brahma, rātr ādīth āparāyanam, 
tīṣhamānasya tadvidah

28 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 root 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
amṛśa indeed, sātyam S

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
jivaṁs 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

<r>

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

dhānāḥ seed, bijam, bijarūho’pi vrksa bhavati, na kevalam kāṇḍa-rū-

ha eva Ś


aṁjasā certainly, sāksāt R


<e>

tishamānasya brahma-samsthasya.

tadādah, brahma-vidah. 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 Brahma

INADEQUATE DEFINITIONS OF BRAHMAN

1 Janaka ha vardeha āsām cakre atha ha yājñavalkya āav-rāja tam hovāca yājñavalkya, kim artham acārīḥ, paśīn icchani, anvantān-iti ubhayam eva, samrād iti hovāca

1 Janaka (King) of Videha was seated (to give audience). Then Yājñavalkya came up. He (Janaka) said to him ‘Yājñavalkya, for what purpose have you come, wishing for cattle or for subtle questions?’ He (Yājñavalkya) said (in reply) ‘for both, Your Majesty’

āsām cakre was seated, āsanam kṛtavān, āsthāyikām datlavān itty arthah, ċarśana-kāmembhyo rājā Ś acārīḥ āgatos Ś anvantān subtle questions, sūkṣmāntān, sūkṣma-vastu-mrṇayāntān praśnān attah śrotum icchān Ś anoh sūkṣmasya vastunāḥ pratyagāśāmder antān uścayān kartum iti arthah R samrāt emperor of Indra, bhāratasya varsasya rājā Ś hmaavat-setu-paryentasyeti yāvat A

2 yat te kaś ca ābravīt tat śrnavāmēti ābraṃvīn me jīvā śālāṃh, vāg var brahmēti yathā mātrmāṇ pūrṇān ācāryaṃvān brūyāt, tatāḥ tat śālāṃv ābraṃvī vāg var brahmēti, avadato hi kim syād iti ābravīti tu te tasyāyatanam pārśvāḥ na me ‘bravā iti eka-pād vā etal, samrāt, iti sa var no brūh, yājñavalkya vāg evyātanaṃ, ākāśaḥ pārśvāḥ, pāṣṇīty enda udāśita kā pāṇiṣṭā, yājñavalkya vāg eva, samrāt, iti hovāca vācā var, samrāt, bandhuh pāṇiṣṭā, rg-vedo yajur-vedah, sāma-vedo’ ihavāṃvatara, tishāsah, pūrṇām, vidyā āpamsadhah, śokāh, sūtraṃ anuśayābhīkṣaṇāni, vyākhyānāntam hitam āśiṃ pāyāt, ayam ca lokah, paras ca lokah, sarvāṃ ca bhūtāṃvacava, samrāt, pāṇiṣṭe, vāg var, samrāt, paramam brahma, namam vāg jahāt, sarvāṃ enam bhūtāṃ abhāksaṃh, devo bhūtvā devān āpyēt, ya evam vidyā ātad udāśita hasty-rsabhah sahasram dadāmi, iti hovāca janako vardehah sa hovāca yājñavalkyaḥ, pūrā me’ṃnāyata, nānauṣṭaṃsa hareteti

2 ‘Let me hear what any (of your teachers) may have told you’ ‘Jitvan Śailmi told me that “speech, verily, is Brahman” As one who has a mother, father and teacher should say, so
did Śaṅkha 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.’ ‘Thus *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 (Yājñavalkaya). ‘Verily, by speech, Your Majesty, a friend is recognised. By speech alone, Your Majesty,’ are the *Rg Veda*, the *Yajurveda*, the *Sāma Veda*, the *Atharvāṅgirasa*, history, ancient lore, arts, the upaniṣads, verses, aphorisms, explanations, commentaries, (the effects of) sacrifices, oblations, food and drink, this world and the other and all beings are known. The higher *Brahman*, Your Majesty, is, in truth, speech. Speech 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.’

*prajñā* intelligence *Vāk* is Logos, wisdom

*Vijñāna* is discrimination, thought, exegogitation. 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 *samjñā* or knowledge by observation. *Cp the Buddhist* *Prajñāpāramitā*.

*samjñā* means for Ś, consciousness of one’s personality. *vñēsaśaṁjñāna*. See *Ś* on BU IV. 5. 13

abode *āyatana* nāma śarīram. Ś

support *īrsv api kālesu ya āśrayah 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 aṅtravā śisyād dhanam na hareteti mama pītā manyata.*

3 yad eva te kaś ca dā brahvi tatt śrnavāmeti. abhavi ma
udanah śalabāyanah, prāno vai brahmāt yathā mātram
piśmān ācāryavan bruyāti, tathā tā śalabāyano’brahvi, prāno
vai brahmāt, aprānati hi kim syād iti abhavi tu te tasyāyatanam
pratīṣṭham. na me’bhavi iti eka-pād vā etat, samrād, iti. sa vai
no brūh, yājñavalkya, prāna evāyatanam, ākāśah pratiṣṭhā.
3 'Let me hear whatever any one (of your teachers) may have told you!' Udanka Šālbāyana told me that the vital breath, verily, is Brahman. As one who has a mother, father, teacher should say, so did that Šālbāyana 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, Yājñavalkya?' '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.'

4 yad eva te kaś cid abhaviś tat śravāmetha abhaviś me barkur vārsnath ca kaksur vair brahmeti yathā mātmān pitmān ācāryavan brityā, tathā tad vārsno'braviś ca kaksur vair brahmeti, apasyato hi kim syād iti abhaviś iti te tasyāyatanam pratisāhām na me' braviś iti eka-pād vair elat, samrād, iti sa vair no brahmi, yājñavalkya ca kaksur evāyatanam, ākāsah pratisāhā, saityam iti etad upāsita kā satyātā, yājñavalkya ca kaksur eva, samrād, iti hovāca, ca kaksā vair, samrāt, paśyantam āhuḥ, ādrakaśīr iti, sa āha,
4. 'Let me hear what any one (of your teachers) may have told you.' 'Barku Vārsna told me that the eye, verily, is Brahman. As one who has a mother, father, teacher should say, so did that Vārsna 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, Yājñavalkya, 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, Yājñavalkya?' 'The eye itself, Your Majesty,' said he (Yājñavalkya) '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.’ Yājñavalkya 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 caksuṣā dṛṣṭam tad auryaḥcārā satyam eva bhavati. Ś; caksuṣā dṛṣṭam na vismrata. R

5. yad eva te khaś cd abravīt, tat śṛṇavāmeti. abravīn me gacchabhinipito bhāraṇāyaḥ śrotaram vai brahmaṁ yathā mātr–mān ācāryavāṁ brūyāt, tathā tad bhāraṇāyo’bravīt. śrotaram vai brahmaṁ, āsṛṇaḥ ho kum syād tī. abravīt tu te tasyāyaṇam pratiśhām na me’bravīd tī. eka-pād vā etat, samrād, it. sa vai no brūḥ, yājñavalkya. śrotaram evaśaṇam, ākāśah pratiśhā, ananta viṇ evaḥ utpāta kā anantaṁ, yājñavalkya, daśā eva, samrad, it hovāca tasmād vai, samrād, api yām kām ca diśaṁ gacchati, navāsyā anantaṁ gacchati, anantaṁ hi diśāḥ daśo vai, samrād, śrotaram. śrotaram vai, samrād, paramam brahma naṁnaḥ śrotaram yahāṁ, sarvāṇaḥ enaṁ bhūtaṁ abhukṣarānti, devo bhūtvā deśi anuyeti, ya evam viśvaṁ etad utpāte.
The Principal Upanisads

hasty-rsabhah sahasram dadami ti hovaca janako vardeha, sa hovaca yajnavalkyah, pita me'manyata, nananuvishya haretet.

5 ‘Let me hear what any one (of your teachers) may have told you’ ‘Gardhabhivipita Bhāradvāja told me that the ear, verily, is Brahman. As one who has a mother, father, teacher should say, so did that Bhāradvāja say that the ear, verily, is 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 Brahman is only one-footed, Your Majesty’ ‘Verily, Yajñavalkya, 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 endlessness, Yajñavalkya’ ‘The quarters themselves, Your Majesty,’ said he (Yajñavalkya). ‘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 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’ Yajñavalkya said, ‘My father thought that one should not accept (gifts) without having instructed’

6. yad eva kaś ciḍ abraśī tat śrnavāmeti abraśīm me satyakāmo jābālah, mano vai brahmaṁ yathā mātrmān śītrmān acaryavān bṛuyat, tathā taj jābālo-bravai, mano vai brahmaṁ, ananasio hi kāmasyād iti abraśī tu te tasyāyatanam praisthāṁ na me'braśī tī eka-pād vā etat samrād tī sa vai no bruhi, yajñavalkya mana evayaatanam, ākāśaḥ praisthāḥ, ānandā ity enad upāśita, kā ānandatā, yajñavalkya mana eva, samrād, iti hovaca, manasa vai, samrāt strīyam abhīhāryate, tasyāṁ pratnītapah putro jāyate, sa ānandā, mano vai, samrāt, paramam brahma namam mano jagātas, sarvāny enam bhūtāny abhinaksante, devo bhūtvā devān apiyati, ya evān vidvān etad upāste hasty-rsabhah sahasraṁ dadāmi, iti hovaca janako vardehah sa hovaca yajñavalkyah, pitā me'manyata nānanuvishya haretet.

6. ‘Let me hear what any one (of your teachers) may have told you’ ‘Satyakāma Jābāla told me that the mind, verily, is Brahman. As one who has a mother, father and teacher should say, so did that Jābāla say that the mind, verily, is Brahman, for what can one have who is without a mind?’ ‘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 ’ ‘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, Yājñavalkya?’ ‘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.’ Yājñavalkya said, ‘My father thought that one should not accept (gifts) without having instructed.’

7. yad eva kaścid abravīt, tat śrṇavāmeti. abravīt me vidagdhaḥ sākalyah, hṛdayam vai brahmaḥ, yathā mātram pūrman aśrayavān brūyāt, tatāt tat sākalyo’bravīt, hṛdayanām vai brahmaḥ, ahrdayasya hi kim syād iti. abravīt ite tasyāyatanam prātiṣṭhām na me’bravīt ite eka-pād vā, etat, samrād, iti sa va no brūh, yājñavalkya. hṛdayam evāyatanam, ākāśah prātiṣṭhā, sthir ity enda upāśita kā sikhātā, yājñavalkya. hṛdayam eva samrād, iti hovāca, hṛdayam vai, samrāt, sarvesām bhūtānām āyatanam, hṛdayam vai, samrāt, sarvesām bhūtānām prātiṣṭhā, hṛdaye hy eva, samrāt, sarvam bhūtām prātiṣṭhāhām bhavantu. hṛdayam vai, samrāt, paramam brahma. nānam hṛdayam yahāt, sarvān evam bhūtān abhīksarantī, devo bhūtvā devān āpyetī, ya evam śiva evam etad upāste. hasty rasbham śahasram ādāmī, iti hovāca janaḥ sa vairājhaḥ, sa hovāca yājñavalkyaḥ, pitā me’manyata nānanusūṣyā harete."

7 'Let me hear what any one (of your teachers) may have told you.' 'Vidagdha Sākalya told me that the heart, verily, is Brahman. As one who has a mother, father, teacher should say, so did that Sākalya 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, Yājñavalkya, 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, Yājñavalkya?' 'Just the heart, Your Majesty,' he (Yājñavalkya) 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.’ Yājñavalkya said, ‘My father thought that one should not accept (gifts) without having instructed.’

See III 9 24

Second Brāhmaṇa

CONCERNING THE SOUL


I Janaka (King) of Videha, descending from his lounge and approaching said ‘Salutations to you, Yājñavalkya, please instruct me.’ He (Yājñavalkya) 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 Upanisads. You are likewise honoured and wealthy, you have studied the Vedas and heard the Upanisads. Where will you go when you are released (from this body)?’ (Janaka said) ‘Venerable Sir, I do not know where I shall go,’ (Yājñavalkya said) ‘Then truly I shall tell you that, where you will go.’ (Janaka said) ‘Tell me, Venerable Sir.’

kūrcau from the lounge, āsana-viśesāt Ś.
byndāraha honoured, pāpyah
ādhyām wealthy, iśvarah, na dārdrakov Ś

The theoretical knowledge of the Vedas and the Upanisads is not enough, for it does not remove fear. We require knowledge of Self or Brahman for salvation evam sarva-vibhūsampanno'ph saṁ bhaya-madhya-stha eva paramātmayānena vinā akṛtāthera eva tāvat. Ś.

2. udho ha vai nāmaśa yo'yaṁ dakṣine'kṣan īpuruṣah tam
vā etam tvamā ham santam ndrā ity acaksate parokṣenaiva, parok-
śa-pryā va hi devāḥ, pratyakṣa-devāḥ

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. athatad vāme'kṣam purusa-rūpaṃ, esāsyā patni virāt, tayor 
esa saṁstāvo ya eso'ntar-hṛdaya akāśaḥ, athasnoy etād annam ya 
eso'ntar-hṛdaye lohità-pindāh, athasnoy etat prāvaranam yad 
etād antar-hṛdaye jālakaṃ iva; athasnoy esā sṛtiḥ saṁcarami 
yāsā hṛdayaṃ ārdhvā nādy uccarati. yathā keśaḥ sahasradhā 
bhūnā ēvaṃ asyatā hitā nāma nādayo'ntar-hṛdaye pratishṭatā 
bhavantā, etāhār vā etād āsravād āsravatā; tasmād esa pravviktā-
hāratara wavva 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 Vasūnara and Virāj or matter is said to be his wife, for it is the object of enjoyment, bhogatvād eva. Ś 
samstāva place of union, literally the place where they sing praises 
together, the meeting-place.

sṛth path, mārgah Ś

The subtle body is nourished by finer food than the gross. āsāmāc 
chārīrād ātmanāh vasūnaraīt tasyaḥ sākṣmānnoṣaṇcito bhavati.

In the dream state the self is identified with the subtle body.

4 tasya prācī dhū prāṇicah prānāh, dakṣinā dvīg dakṣine 
prānāh, prācī dvīg prāṇyācaḥ prānāh, udiṣṭī dvīg udiṣṭācaḥ prānāh, 
ūrdvā dvīg ārddvā prānāh, avācī dvīg avāncah prānāh, sarvā 
dviṣāh, sarve prānāh, sa esa neta neta ātma aghraya na hi grhyate; 
asīrāh, na hi śīrāte; asaṅgah na hi saryate, asto na vyathate; 
naciyate abhayaaṃ vai, janaka, pṛā̄pto'si, iti hovaca yājñavalkyah. 
asa hovaca janako vardehaḥ, abhayām tvā gacchatā, yājñavalkya,
yo naḥ, bhagavan, abhayam vedayase, namas te'stu, ime videshā
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-
hsensible 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
mured 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 janmanumānāś-nimīta-bhaya-sūnyam Ś

Third Brāhmaṇa

THE LIGHT OF MAN IS THE SELF

I janakam ha vaidēham yājñavalkyo jagāma sa mene: na
vadīṣya iti aha ha yaj janakaś ca vaidēho yājñavalkyoś cāgmi-
hotre samudāte, tasmai ha yājñavalkyo varam dadāu sa ha
kāna-praśnam eva vavre, tam hāsmai dadāu tam ha samrād
eva pūrvah pāpraccha

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 Śālapatha
Brāhmaṇa XI 6.2 to

Sometimes sa mene na vadīṣya iti is read as sam enena vadīṣya
6. astam ita ṛddye, yājñāvalkya, candramasya astam ite, śānte agnau, kim-joṭīr evāyam puruṣa iti vāg evāsya joṭīr bhavati, vācāvanāyam jyotsnāste, pālyayate, karma kurute, vipālyetīti evam evaṁ, yājñāvalkya.

speech sound, vāg ut śabdaḥ pārśgyate. Ś.
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-karaṇa-svāvayava-samghāta-vyatririkam, kārya-karanāvabhasakam, ādityāyās bāhyā-jyotirvata svayam anyenānavabhāsyamānam abhidhiyate jyotih S

THE DIFFERENT STATES OF THE SELF

7 katama ātmeti yo'yan vijnānamayah prāneṣu, hrday antaryojah puruṣah, sa samānah sann ubhau lokāv anusaṅcarati, āhāyati va lelāyati, sa hi svapno bhūtvā, vam lokam atikrānaṁ, mṛtyo rūpam.

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

seeming to think he does not really think but only witnesses the acts of thought
seeming to 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 samsārī bhavati, tāvad eva asya buddhi-samyogah, na tu paramārthatah, ātmānaḥ samsārītvam buddhi-samyogād va S B. II 3 30

who consists of knowledge S argues that the self is so called because we fail to discriminate its association with the limiting adjunct. buddhi-vijnānopādiḥ-samparkāvekād vijnānamaya ity ucyate svapno bhūtvā svapnāvastho bhūtvā R

8 sa vā ayam puruso jāyamānah, sarītram, abhisampadyamānah pāpmadbhūtah samsṛyate, sa ukrāman, mṛtyamānah pāpmano vijnāhī
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. pāpmasama-
vāyuḥkāramājāṁvāryakāryam kārya-karanah. Ś. 
samśaya: becomes connected, samyuyate. Ś. 
vāyabhāt: leaves behind, pārthyajat. Ś.

9 tasya vā ctasya purusasya dve eva sthāne bhavataḥ: idāṁ ca 
para-loka-sthānam ca; sandhiyam tṛtīyam svapna-sthānam; tasmin 
sandhye sthāne itishann, ubhe sthāne pāṣyati, idāṁ ca 
paraloka-sthānāh ca aha yathākramo'yam para-loka-sthāne bhavati, tam 
ākramam ākramya, ubhayām pāṃmana anandāṁ ca pāṣyati, 
sa yatra prasvapīti, asya lokasya sarvāvato mātrām apādāya, 
svayam vihariya, svayaṁ nirmāya, suena bhāsā, suena jyotisā 
prasvapīti; atriyaṁ purusah svayaṁ-yyotv bhavati.

9 'Verily, there are just two states of this person (the state 
of being m) this world and the state of being in the other world. 
There is an intermediate third state, that of being m 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.

sandroha: intermediate state: literally, the junction, sandhi, of the 
two 
ākrama: the way, that by which one proceeds, support or outfit 
ākramāy anenety ākramah āśrayah, avastambhaḥ Ś. He provides 
himself with whatever knowledge, work and previous experience he 
may have for the attainment of the next world para-loka-pratipati-
sādhanena vidyā-karma pūrva-prajñā-laksanena yukto bhavati. Ś. 
prasvapīti: sleeps, dreams, svapnam anubhavati. R.

10 na tatra rathāḥ, na ratha-yogāḥ, na pānthāno bhavantī; atha 
rathān, ratha-yogān, pathāḥ sṛjate; na tatrānandāḥ, mudāḥ 
pramūda bhavanti, athānandān, mudāḥ, pramūdāḥ sṛjate; na 
tatra veśāntāḥ pūskarinyāḥ sṛvatīyo bhavanti; atha veśāntān, 
pūskarināṃ sṛvatīṁ sṛjate sa hi kartā.

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: yac castanyātmayo tātāhkarana-dvārenāvabhāsayaḥ kārya-karanāṁ tatra kārītvam upacaryata ātmanah

According to R, the agent is the Supreme Lord, sakala-prapañca-nātaka-sūtradhāraḥ sarveśvarah khalu tatra kartā

II tad ete ślokā bhavanāt:
svāpṇena sārīram abhinprahatyāsuptah suptān abhisākaśitāṁ
śukram ādāya ānur ati sthānam, hiranmayah puruṣa eka-hamsah

II '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, hiranva-maya eka castanyājyotis 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 svāpnehaloka-para-lokādīn gacchatity eka-hamsah Ś sah aham saham. 'That I am', hamsa, a swan, the symbol of the spirit of the universe

II prāṇena raksann avaram kulāyam bahūṣ kulāyād amrīś caritvā,
sa īyate amrīto yatra kāman, hiran-mayah puruṣa eka- hamsah
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, nikrsnam, anekāsuras-samghātatvād atyanta-bibhutsam Ś kalāyam nest, niḍam, ūcharam Ś iyate goes, gacchati Ś. The eternal self goes wherever he desires.

13. svapnānta uccāvacam īyamāno rūpāṁ devah kurute bahūṁ uteva strībhīḥ saha modamānāḥ 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-sabdā madhya-vacanah R.

14. ārāmam asya paśyanti, na tam paśyati kaś cana śrī tam nāyātam bodhayed sty āhuh, ādurbhāgyam hāsmai bhavati, yam esa na pratipadīyate. aho khalv āhuh, jāgarta-deśa evāyasaḥ, yāṁ hi eva jāgṛat paśyati, tāṁ suptāṁ śrī atrāyam puruṣah svayam-joyotr bhavati so'ham bhagavate sahasraṁ dadām, ata ārdhvaṁ vimoksāya brūhīti.

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.'

humself 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 āmānam tam na paśyati, lokam prayānto anukroṣan darśayati 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, gādha-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.

1*
15 sa vā esa etasmin samprasāde ratvā caritvā drṣṭvā punyam ca pāpam ca, punah pratnyāyam prativyony ād vāpīniyava, sa yāt tatra kum ca paśyati anavāgataḥ bhavati, asango hy ayaṃ purusa iti evam evastat, yājñāv. so'ham bhagavate sahasram dādam, ata uṛdhvam vinokṣaṃ bruhiṁ.

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, Yājñāvalkya, I give you a thousand (cows) Venerable Sir, please instruct me further, for the sake of my liberation.

samprasāda deep sleep, the state of highest serenity, samyak prasādaya asmān iti samprasādah Ś The true nature of the self remains unaffected.

pratnyāyam—yathānyāyam, yathāgatam, ni āyāḥ, nyāyāḥ, ayanam āyāḥ, nyāmanam, punah pūrva-gamana-vasparītyena yād āgamanam, sa pratnyāyāḥ, yathāgatam punar ācchātity arthāḥ Ś.

16 sa vā esa etasmin svaḥne ratvā caritvā drṣṭvāvā punyam ca pāpam ca, punah, pratnyāyam prativyony ād ravaḥ buddhāntāya va sa yai tatra kum ca paśyati, anavāgataḥ tena bhavati asango hy ayaṃ, purusa iti evam evastat, yājñāvalkya so'ham bhagavate sahasram dādam, ata uṛdhvam vinokṣayava bruhiṁ.

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, Yājñāvalkya, I give you a thousand (cows) Venerable Sir, please instruct me further for the sake of my liberation.'

buddhāntāya va the state of waking, ṣāgarita-sthānāya Ś

17. sa vā esa etasmin buddhānte ratvā caritvā drṣṭvāvā punyam ca pāpam ca, punah pratnyāyam prativyony ād ravaḥ svāpīniyava

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)
Ś says that svāpnaṁ may also be interpreted as deep sleep susūpti. The self is unaffected in all the three states of waking, dream and sleep anvasthā-traye'śv, asāŋgatvam anānvaṅgatavam cātmanah sūdham cet Ā

18 tad yathā mahāmatsya ubhe kūle anusamcarati, pūrvam cāparam ca, evam evāyaṁ pūrusa etāvä ubhāvä antāvä anusamcarati, svāpnam ca buddhāntam ca

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 tad yathāsmannāṁ ākāse śyeno vā suparṇo vā viparīpatya śrāntah samhatya pāksau samlayāyavā dhṛyate, evam evāyaṁ pūrusa etasmā antāya dhāvati yatra na kaṁ ca kaṁ kāmam kāmayaṁ, na kaṁ ca kaṁ svāpnam paśyati

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

samlayaḥ nest nidah ś

The fatigue theory of sleep is suggested here.

20 tā vā asyatiḥ hitā nāma nādyah, yathā keśah sahasradhā bhinnah, tāvatāmamānā ṭisṭhanti, śuklasya, nilasya, pingalasya, haritasya, lohitasya pūrnah, atha yatraśnam ghnātiṁ, jñanīva, kastīva veccāyayati, gariṁ vam vaḥatī, yad eva ṭāgrad bhayam paśyah, tad atrāvāyāya manyate, atha yatra deva vam rejeva, ahām evadām savam 'smitā manyate, so'sya 'paramo lokah

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.

ḥṛtā 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 advayā 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 svabhāvahasyadyatiḥ hadācād apy upāpadyate savitur vausnaya-prakāśeyoh Ś.

21 tād vā asyatād aticchando'pahatapāmpābhayam rūpam tād yathā priyayā strīyā samparisvaktō na bāhyam kim ca ca rīta veda nāntaram, evam-evāyam pīrasaḥ prājñenātmānā samparisvakto na bāhyam kim ca ca rīta veda nāntaram tad vā asyatād āpta-kāmam, ātma-kāmam, a-kāmam rūpam śokāntaram Ś.

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 chandāḥ kāmah atigatah chando yasmāt rūpāt tad aticchandam rūpam Ś.

śokāntaram free from any sorrow. śoka-varjitaṁ Ś.

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 a 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 Delhi 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 ṣṭāṭā bhavati, matā’mātā, lokāḥ alokāḥ, devā ādevāḥ, vedā āvedāḥ, atra steno’steno bhavati bhrūṇahābhūrunahā, cāndālo’candālah, paulkasopaulkasak, śramanośramanah, tāpasa’ṭāpasaḥ, anavnagatam pūnyena, anavnagatam pāpena, tīrno hī tadā sarvān sokān hṛdayasya 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 murderorer is not a murderer, a candala is not a candala, 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-vimrāmtah Ś.

It exceeds the limitations of caste and stages of life bhrūṇahā murderor of a noble Brāhmana, varistha-brahma-hantā Ā.

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 draśtur drstār uśparilo pāvidyate, avināśītvāt, na tu tad avitiyam asti, tato’nyad vibhaktam yat 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-yotth self-light viparītopah destruction, vaṁśah, ātmā avināśī.

R. adopting the views of Rāmānuja says, 'jñātur dharmabhāta- jñānasya māyātā vinnāśo nāsti.'

24. yad var tan na jghrat, jghran var tan na jghrat. na hi ghrātur ghrātur viparītō po ādyate, avināśtvāt, na tu tad dvitiyam astī, tato' nyād vibhaktam yag jghret

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. yad var tan na rasyah, rasyan var tan na rasyah na hi rasyati rasyater viparītō po ādyate, avināśtvāt, na tu tad dvitiyam astī, tato' nyād vibhaktam yag rasyet

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. yad var tan na vādati, vādan var tan na vādati, na hi vaktur vakti viparītō po ādyate, avināśtvāt, na tu tad dvantiyam astī, tato' nyād vibhaktam yag vādet

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.

27. yad var tan na śrṇoti, śrṇvan var tan na śrṇoti, na hi
śrūḥ śrūte viparītolo pīḍyate, avināśītvāt; na tu tad dvitiyam asti, tato'nyat vibhaktam yat śṛṇuyāt

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 manvur mater viparītolo pīḍyate, avināśītvāt; na tu tad dvitiyam asti, tato'nyad vibhaktam yan manvātā.

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 śṛṣṭi, śṛṣṭan vai tan na śṛṣṭi, na hi śṛṣṭhak śṛṣṭer viparītolo pīḍyate, avināśītvāt, na tu tad dvitiyam asti, tato'nyad vibhaktam yat śṛṣṭet.

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 vijñānān, vijñānān vai tan na vijñānāt, na hi vijñātvar vijñātām viparītolo pīḍyate, avināśītvāt; na tu tad dvitiyam asti, tato'nyad vibhaktam yad vijñāniyāt.

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 yatā vānyad vavā syāt, tatvānyo'nyat paśyet, anyo'nyaj pehāre, anyo'nyad rasayet, anyo'nyad vade, anyo'nyat śṛṇuyāt, anyo'nyan manvāt, anyo'nyat śṛṣṭet, anyo'nyad vijñānīyat.

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.
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 salila eko ārāstādvaito bhavati, eṣa brahma-lokah, samrād iti hainam anuśaśāsa yājñavalkyāḥ, esāsyā paramā gatiḥ, esāsyā paramā sampat, eso’sya paramo lokah, eso’sya parama ānandāh, etasyavānandasyānyāmi bhūtāṃ mātrāṃ upajīvanāh

32 ‘He becomes (transparent) like water, one, the seer without duality This is the world of Brahmā, Your Majesty’ Thus did Yājñavalkya 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.’

like water salila eva salilah 
transparent svacchābhātah 
one because there is no second, dūntīyasyābhāvāt 
the seer the vision which is identical with the light of the self is never lost drṣter avyāparinupātavāt, ātma-jyoti-svabhāvāya

33 sa yo manusyaṇām rāddhah samrāh bhavati, anyesām adhyātih, savsvar manunṣyaṅkavr bhogah sampannatah, sa manusyaṇām parama ānandāh; atha ye ṣatam manusyaṇām ānandāh, sa ekah pīrṇām pīta-lokānām ānandāh; atha ye ṣatam pīrṇām pīta-lokānām ānandāh, sa eko gandharvā-loka ānandāh, atha ye ṣatam gandharvā-loka ānandāh, sa eka karma-devānām ānandāh, ye karmanā devatām abhisampadyante; atha ye ṣatam karma-devānām ānandāh, sa eka ājāna-devānām ānandāh, yaś ca śrotrīyo’vṛjino ’kāma-hataḥ, atha ye ṣatam ājāna-devānām ānandāh, sa ekah pṛjā-pati-loka ānandāh, yaś ca śrotrīyo’vṛjino’ kāma-hataḥ, atha ye ṣatam pṛjā-pati-loka ānandāh, sa eko brahma-loka ānandāh, yaś ca śrotrīyo’vṛjino’kāma-hataḥ, athaisa eva parama ānandāh, yaś ca śrotrīyo’vṛjino’ kāma-hataḥ, athaisa eva parama ānandāh esa brahma-lokah, samrād, īti bhavā yājñavalkyāḥ so ’ham bhagavate sahasram ādāmä, aja ārūvacn evamokṣāya bhavā hraśṛtā āra ha yājñavalkyo bhūyāṁ cakāra, medāhāvī rājā, sarvebhyo māntebhya udarautsid īti

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 Hīranya-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, sāṃsiddhā, avikalā, sāmagraśayavāh S

śrutiya one versed in the śrutī, the Veda Śaṃkara, the commentator of Kālidosā's Sākuntalā quotes 'Birth gives the title of Brāhma, the sacramental rites the title of the twice-born, knowledge the title of vipra and the three together make a śrutiya' janmanā brāhmaṇo pīyeyah, samskarār dvīja ucyate, vidyāyā yāti vipratvam, tribhūth śrutiya ucyate.'

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 dvījam mahat sukhām
tyān-kṣaya-sukha-yate nārhatāḥ śoḍaśāṁ kālamāṁ

MB XII 173 47.

was afraid bhītāvān 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 madhyam viṣṇuṁ kāma-prāṇa-vyājeno- pāditsātī, S
34. sa vā esa, etasmin svāpnaṁ ratvā caraṁvatā drśtvāvaya
punyaṁ ca pāpam ca, punah prātmyāyam pratyony ādravat
budhāntāyava

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-samāhataṁ utsarjad yāyāt, evam evāyaṁ
śārīra ātmā prājñenaiḥmananāvārūḍha utsarjam yāt, yatratad
ūrdhua ucchvāśi bhavaṁ

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 svāpna-budhāntāv va
janma-maranābhyām tāla-paraḥ lokāḥ anuṣāntaraḥ Ś.

breathing with difficulty  gasping for breath. The body groans as a
heavily laden cart groans under its burden

36 sa yatrāyam anmānāṁ nyet, jayāyā vopalapatā vāṁ-
mānāṁ nagaśchati, tad yathāṁvram vā udāmbaram vā pūphaṁ
vā bandhanāt prāmucyate, evam evāyaṁ puruṣa ebhyo ngēbhyah
samprāmucyam punah prātmyāyam pratyony ādravatā prānāyava

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, vatrāgāyārtham  Ś
37. tad yathā rājānam āyāntam ugrāh, pratyenasaḥ, sūla-grāmanyo’maḥ pānar avasathaiḥ pratikalpante: ayam āyāti, ayam āgacchāti, evam haivan-vidām sarvān dhūtānī pratikalpante, idam brahmāyāti, idam āgacchāti.

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.”’

ugraḥ: policemen, jātī-usēsāḥ, krūra-karmāno vā. Ś
pratyenasaḥ: magistrates, taskaraḍī dāndaṇādau mvyuktāḥ. Ś.
leaders of the village. grāma-netāro grāmanyāḥ. Ś

38. tad yathā rājānam prayyāsantaṃ, ugrāḥ pratyenasaḥ, sūla-grāmanyo’bhissamāyante, evam evaimam ātmānaṁ, antakāle sarve ābhissamāyante, yatraitād āṛdhvocchvāsti bhavati.

38. Just as policemen, magistrates, chariot-drivers, leaders of the village gather round a king who is departing, even so do all the breaths (or senses) gather round the self at the end, when one is breathing with difficulty (when he is about to die).

Fourth Brāhmaṇa

THE SOUL OF THE UNRELEASED AFTER DEATH

1. sa yatrayam ātmā-abalyam nyetya sammoham eva nyeti, athanaṃ ete prāṇa abhissamāyanti; sa etas teṣoṁtīrtho sama-bhyādādāno hydayam evānvaevārāmati, sa yatraitā ca kṣaṭṣaḥ prasuṣaḥ pāraḥ paryāvartate, athārūpaṇo 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 that is the body that becomes weak. Weakness is figuratively applied to the self, which, being formless, cannot become weak. yad dehasya dāurbalyam, tad ātmāna eva dāurbalyam ity upacaryate: na hy asau svato’ mūrtatvād abala-bhāvaṁ gacchati. Ś.
So also the self does not get confused for it is the eternal self-luminous intelligence, nitya-cavitnya-joyots-svabhavatat S

At the moment of death the person in the eye, i.e. prāna, departs. So one ceases to perceive forms. The dying man becomes single. The principle of intelligence (vyāna) after having absorbed all the functions of consciousness proceeds to continue in a new life.

2 ekī-bhavati, na paśyati, tī āhuh, ekī-bhavati, na sāgrati stī āhuh, ekī-bhavati na rasayati, tī āhuh, ekī-bhavati, na vadati, tī āhuh, ekī-bhavati na śrṇoti, tī āhuh, ekī-bhavati, na mānute, tī āhuh, ekī-bhavati, na sprśati, tī āhuh, ekī-bhavati, na vyānati, tī āhuh tasya hastasya hṛdayasya ātma-nāśkrāmati, tena pradyotenaśa atī maṃśkrāmati, cakṣusō va mūrdhno va ānyebhyo va śarīra-deśebhyah, tam ukrāmanantam prāṇo nātukrāmati, prānam ukrāmanantam sarve prāṇa ukrāmanantā, sa vyāna bhavati, sa-vyānam eva-va-akrāmati, tam vidyāka karmanā samanvārabhete pūrva-prajñā ca

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, lingātman S pūrvaprajñā past experience, former intelligence, the results of his past life, pūrvāśraya-āvyaya-prajñā, aśītā karma-phalābhiḥbhavasāsanā S S 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 vidyā-karma-pūrvā-vāsanā-lakṣaṇanam etal tritayam śākataśa sambhāra-sthāniyam para-loka-pālheyam R

The individual is born according to the measure of his understanding. Astarcya Āranyaka II 3 2 See also Praśna IV 11

Kālidāsa in his Śākuntalā, Act IV, says that when a being who is
(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, he remembers with his mind the friendships of former lives, firmly rooted in his heart

ramyāṁ viśva madhurāṁ ca niśamya śabdāṁ paryutsukhi bhavati
yat sukhmo'prī yantuḥ
tac etasā smaratā nūnam abodhaṁpurvam bhāvaṁsthāṇi jananāntara
sauḥṛdāṁ.

3. tad yathā iṃnajalāyukā, iṃnasyāntam gatvā, anyam ākramam ākramya, ātmānam upasamharati, evam evāyam ātmā, udam śariram nihatyasya, avādām gamayitvā, 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 pesākāri pesaso mātrām upādāya, anyan navataram kalyāṇataram rūpam tanute, evam evāyam ātmā, udam śariram nihatyasya, avādām gamayitvā, anyan navataram kalyāṇataram rūpam kurute, pṛityaṁ vā, gāndharvam vā, davaṁ vā, prajāpattyam vā, brāhmaṁ 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 gandharvas, or of the gods or of Prajā-pāti or of Brahmā or of other beings

goldsmith pesā suvarṇam, tat karoti pesākāri Ś.
another form samsthāna-viśesam, dehaṁtaram Ś
kalyāṇataram more beautiful Beauty of form indicates beauty of soul We cannot have beauty of form with an evil nature pāpa-vitaraye na rūpaṁ Kāludāsa's Kumāra-sambhava V 36 Mallinātha cites other passages Beauty of form and good qualities go together yatra ākṛtiḥ tatra ghnā bhavanti Those of good form do not behave in evil ways, na svāpāḥ pāpa-samucārā bhavanti In Daśakumāra-carita, it is said: seyam ākṛtiḥ na vyabhicarati 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.

communion with the beautiful' 'It is not so, Ānanda, it is not so,' said the Master. 'It is not half of the holy life; it is the whole of the holy life.' Samyutta Nikāya V. 2

5 sa vā ayam ātnā brahma, vyōnānamayo manomayaḥ pṛānamayaḥ caṅśurmayah, śrotamayah, prīthvikmayā āpomayo vāyumaya ākāśamayas tejomayo'tejomayah kāmamayo'kāmamayah, krodhamayo 'krodhamayo dharmamayo'dharmamayah sarvamayah tad yad elai; idam-mayah adomaya iti yathākārī yathācārī tathā bhavati, sādhu-kārī sādhur bhavati, pāpakārī pāpo bhavati; pūnyah pūrṇa-karnanā bhavati, pāpah pāpena; athau khalu āhuh, kāmamaya evāyaṃ pūruṣa iti, sa yathākāmō bhavati, tat kṛtur bhavati, yat kṛtur bhavati, tat karma kurute, yat karma kurute, tat abhūṣampadyate

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

kratuḥ will, resolve, adhyavasāyāh, niścayāḥ Ś attains gains the fruit thereof, tādiyam pālam abhūṣampadyate Ś. tasya pālam ca pṛāṇoti R

6 tad esa śloko bhavati
tad esa saktaḥ saha karmānti lingam mano yatram nisaktam

asya,
pṛāpyantiḥ karmānti tasya yat kin ceha karoty ayam
tasmā lokāt purāṇam asti smar lokāya karmānti
iti ni kāmamānanāh, athākāmamānanāh, yo'kāmo mskāmā
āpta-kāma atma-kāmanāh, na tasya pṛāṇā utkramanti, brahmāva
san 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.

Desires 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 pradhānatvā tṝṅgasya mano lingam ści
ucyate Ś

He who has desires continues subject to rebirth
The man free from desires realises Brahman even here: sa ca
vedān ēpta-kāmaḥ ētma-kāmatavyā hava brahmabhūtah Ś What the blind need is to receive sight. Sight is not change of place or transport into another world. One need not wait for the death of the body, na śārīra-pālottara-kālam. Freedom is the cessation of ignorance, avidyā-nivṛtti. He in whom desire is stilled suffers no rebirth

7 tad esa śloko bhavati
yatā sarve pramucyante kāma ye'sya ṣṝṭāh,
atha marṣyomṛto bhavati, atra brahma samaśnute
iti tad yathāhinravayāt vāṁśake mṛtā pratyastā sayita, evam
evedām śārīrāṁ śete athīyam aśāro'mṛtāḥ pṛāno brahmāva,
teja eva, so'hām bhagavate sahasram dadāmi, iī hovīca
janaka vaidehah

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, prakīśpta.

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-śārīrāma-bhāvena
hi pitram aśārīro marīyas ca, tad vīyogād athadānīṃ aśārīrah, ata eva
cāmīnah Ś

light indeed. ajñāna-lakṣanāndahākāra-prabhāta eva R.
8 "Thus these 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 dūravyeyatvāḥ viśaṣṭaḥ stretching far away, viśīrṇaḥ viṣpasta-tarana-hetuvād vā V is viśaṣṭaḥ 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" Rāmī attributes to Jesus, the Logos, "For the true believers I become a bridge across the river." Mathnavī IV 10 70 The Bodhisattva makes of himself a bridge, atṭānam samkāram katuḥ, 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-labdahāḥ stah asmāc chariṇā-pālītāḥ

They are freed even while in the body jīvanata eva viṣṇukās santah āŚ

Cp Tattvārtha Brāhmaṇa 'He who makes the self (ātman) 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 ārāyāt yanti brahma-vida utkramya svargam lokam ito viṣṇukās

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 darśana-mārgasya ca śuklās-varnāsambhavāt. These paths belong to the world of empirical existence, na te moksa-mārgāḥ, samsāra-visaya eva ha [te Ś brahmaṇa] by a Brāhmaṇa parātma-svarūpenaiva brahmaṇena jñāta-saṁvāsanena the doer of right Ś finds it difficult to uphold his view that spiritual
wisdorn and practical activity are incompatible. He cites a number of passages from M.B., which support his view.

apunya-punya parameyam punar-bhava-nirbhayah
samsātyāsino yāṁ tasmas moksātmāne 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’

nvāśisam, anārabdhgam, nṛnamaskāram, astutim
aksinam, ksīna-kārmānam, īm devā brāhmaṇam viduh 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.’
nasti-dṛṣtram brāhmaṇasyāstān vittam yatācittā, samatā, satyata ca śīlām, sikhīm, danda-nāthānam, ārjavam, tatās tatas coparamah kṛityābh야hah 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 anḍhaṁ tamah pravṛṣante ye vidyāṁ upāsate
tato bhūya va te tamaḥ ya u vidyāyāṁ 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 Isa 9. Ś means by avidyā works, and by knowledge the ritual part of the Vedas vidyāyāṁ: avidyā-vaṣṭu-pratyākṣakāyāṁ karmārthāyāṁ trayyāṁ Ś.

11. anandā nāma te lokāḥ, anabhena tamasāvrtāḥ
tāṁs te prayāśbyacchante avidvāṁso’budho janāḥ
11. 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 Katha I 3 Isa 3.

not awakened. devoid of the knowledge of the self. ātmāvagama-varjitāḥ. Ś prayāy-ātma-vidyā-śāntyāḥ R.

12. ātmānaṁ ced vijñāṇyād ayam asmīti pūrusaḥ
kṛm ucchān, kasya kāmāya śarīram anusamāvareti.
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, śārīra-tāpam anutapya Ś
What craving can be left in him that he should take to himself another body, full of suffering, to satisfy it?

13 yasyānuvitah prabuddha ātmāsmin samdeke gahane
   pravastah,
sa viśva-kṛt, sa hi sarvasya kārtā, 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

anuvitah found, anulabdhah Ś
prabuddah awakened, directly realised, sāksātkṛtah Ś
samdeke perilous, subject to many dangers anekānārtha-samkato-
pacaye Ś
gahane inaccessible, with hundreds and thousands of obstacles to obtaining enlightenment through discrimination. aneka-sata-saha-
sra-viveka-vyānā-pratipaksa-visame Ś
loka world According to Ś the Self, the Universal Self

14 thava santo'ha nāmas tad vayam, na cet avedīr mahāti
   vnamastih
   ye tad viṇih, amṛtās to bhavanti, athetare duḥkham evāpi-
yanti

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.

avedih ignorant ajñānam bhavah 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 Brahman 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 uninitiated and has no part in the rites has never an equal lot when he has died and passed beneath the dark 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. yadastam amupaśyati ātmānam devam aṁgasā, 
īśānam bhūta-bhavyasya, na tato vyugupṣate

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.

he does not shrink he is not afraid, he does not wish to hide himself
from the Supreme

16. yasnād arvāk samvatsarah ahobhāḥ parvaṁtarate,
tad devā jyotisāṁ 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
āyuh life-principle, sarva-prām-prānana-hetu-bhūtaṁ R.

17. yasmin pāṇica pāṇica-janīḥ ākāśaḥ ca pratiṣṭhitah,
tam eva manya ātmānam, udvān brahmā-mṛto-mṛtam.

17. That in which the five groups of five and space are
established, that alone I regard as the self Knowing that
immortal Brahma I am immortal

The five groups are the Gandharvas or celestial singers, the
fathers, the gods, the demons and the Rāksasas or Titans
space the unmanifested principle, avyākyākhyāh Ś

18. prānasya prānam uta caṅsasaḥ caṅṣuḥ uta śrotasasya
śrotam,
manaso ye mano udvāḥ, te niscikyur brahma prānam
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 Brahmā

Kena I, 2

The different organs do not function if they are not inspired
by the energy of Brahmā ‘Divested of the light of the self which
is pure intelligence they are like wood or clods of earth’ svataḥ
kāśha-losta-samāṁ hi tāṁ caṁyātma-jyoh-sūnyām. Ś
niscikyuh have realised, māscayena ṣñātavantah Ś.

19. manasavānudrastavyam, nasha nānāsti kāṁ caṇa:
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-samskṛtenācāryopadeśa-pūrvakam ca, Š. 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
śāstra-ācāryopadeśa-janita-sāma-sāma-darśan-samskṛtam manā ātma-darśane
kāraṇam ŠBG II 21
See Katha IV 10–11
from death to death from birth to birth, samsārāt samsāram R

20 ekadhavānudraṣṭavyam etad aprameyam dhruvam,
vrajah para ākāśādy aya ātma 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-ghanaivaraṣa-prakārenāhāśavanavartatarena Š
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
prātiyate, idam tv ekaṃ eva, ati 'prameyam Š
dhruvam constant, nityam, kūtasātham avacāḥ Š
vrajah taintless, ungala-ragah Š rāgās-dosa-rahstāḥ. R

21. tam eva dhiro vijnāya prajñām kuroṭa brāhmaṇah
nānudhyāyād bahūn sābdān, vāco vglāpanaṃ hi tat ıti.
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-mahanābhyām ānātva R prajñām udirbhūsanam
vglāpanaṃ weariness, viśesena glām-karam śrama-karam hi Š
The Real cannot be known by vain and idle arguments

22 sa vā esa mahān āya ātma yo'yaṁ vijnānamayah ānena
ya eso'ntar-krdaya ākāṣāh tasmin śete, sarvasya vaśi, sarva-
śyeśānāh, sarvasyādhyāpatih, sa na sādhunā karmanā bhīyān
no evāsādhunā karmanā esa sarveśvarah, esa bhūtādyāpatih,
esa bhūtāpyālah esa sētur vadhāraṇa ēsēm lokānām asambhādāya.
tam etam vedānuvācanena brāhmaṇa vuvāṣante, yaṭṭhenā,
dānena, tāpasāṇāsakaṇa, etam eva vidītvā munr bhavati,
etam eva pravrājyaṃ lokam vchantah pravrattāṃ, etadā ha sma
vai tat pūrve indvāmsah prajām na kāmayante kim prajāyā
karsyāmāḥ, yesām no'yaṁ ātmāyaṁ loka iti. te ha sma
putraśanāyāś ca vītaśaṇāyāś ca lokāśanāyāś ca
vyuthāya, atiḥ bhikṣā-caryaṁ caranīḥ; yā hy eva
putraśanā sā vītaśanā,
yā vītasanā sā lokāsanā; ubhe hy ete esane eva bhavataḥ sa
esa neta neta ātmā; agrhyāḥ, na hi ghrtyate, aśīryāḥ, na hi śīryate;
asangaḥ, na hi sajyate; asito na vyathate, na risyati; etam u
hawaita na tārata iti, ataḥ pāpam akaravam iti, ataḥ kalyāṇam
akaravam iti; ubhe u haiwaiṣa ete tārata, naṁ naṁ kṛtākṛte tapataḥ.

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 Brāhmaṇas 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. 51; III. 926; IV. 2. 4.
selu' bridge Agni (Fire) is spoken of as bridge: tvan nas tantur uta
selu' agne Tattvīrīya Brāhmaṇa. II. 4. 2. 6. Agni becomes the
path of deva-yāna
Ceremonial observances are treated as means for purification. See
BG XVIII. 5.
Fasting is restraint, not abstinence, not starvation which will
mean death: kāmaṇaśanam anāśakam, na tu bhojana-nivṛttih bhoja-
na-nivruttau mriyata eva Ş.
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 fault, free from doubt he becomes a knower of Brahman. This is the world of Brahman, Your Majesty, you have attained it, said Yājñavalkya. Janaka (King) of Videha said, 'Venerable Sir, I give you the (empire of) Videhas and myself also to serve you.'

pada-vit he who knows the nature padasya vettã, padayate gamyate jñāyata iti mahimnas-svarāpam eva padam. Ś
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 dukkham na sukhham na cintā, na dvesa-rāgau na ca kācin
vichā
rasah sa śaṁtah kathito munindraś sarvesu bhāveṣu samah
pramānāḥ

24 sa vā esa mahān aja ātmā, annādo vasu-dānah, vindate
vasu ya evam veda

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 attā. Ś 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 dhānam sarvasprāṇa-
THE SUPREME SELF AND THE SUPREME VALUE

1. atha ha yājñavalkyaśya dvābhārye bhuhvatuḥ, maitreyi ca kātyāyanī ca. tayor ha maitreyi brahma-vādānī bhuhvā, stri-prajñāva tarhi kātyāyanī. atha yājñavalkya'nyād-urtam upākarṣyan.

1. Now then, Yājñavalkya had two wives, Maitreyi and Kātyāyanī. Of these (two) Maitreyī was a discoursor on Brahman-knowledge, while Kātyāyanī possessed only such knowledge as women have. Now then, Yājñavalkya when he wished to get ready for another mode of life—

See II. 4

Ś holds that in this dialogue between Yājñavalkya and Maitreyi, logical argument is advanced in support of scriptural statements: tarka-prakāśanam hi yājñavalkyāyam kāndan. discoursor on Brahman-knowledge brahma-vadanaśīlā.Ś.

2. maitreyi, utu hovāca yājñavalkyāḥ, pravrajīṣya vā are'ham asmāt sthānād asmi; hanta te'nayā kātyāyanyāntam īravāṇī. 2. 'Maitreyī,' said Yājñavalkya, 'lo, verily, I am getting away from this state (into the forest). Forsooth, let me make a settlement for you and that Kātyāyanī,

3. sā hovāca maitreyi' yan nu ma iyam, bhagoh, sarvā śṛṭhivī vitlena pūrṇā syāt, syām nu aham tenāmrta. āho na iti, na iti, hovāca yājñavalkyāḥ; yathavopakaraṇavatām jivātam, tathāvā te jivātam syāt; amritavasya tu naśāṣṭa vitteneiti.

3. Then said Maitreyi: '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 maîtreyaḥ yenaṁ nāṁrā syām, kim aham tena kuryām yad eva bhagavān veda, tad eva me brīhī
dh

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 yājñavalkyaḥ priyā vai khalu no bhavati sati priyam avṛdhāt. hanta tarhi, bhavati, etad vyākhyāyāmi te, vyācaksānasya tu me nādra劫yāsaucet

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’

priyata pārvaṁ khalu nāh, asmabhyaṁ bhavati, bhavanti sati priyam evaṛdhaṁ, vardhitatvaṁ, nirdhāritavāy asi. Ś

6 sa hovāca na vā are pātyuh kāmāya patih priyo bhavats, ātmanas tu kāmāya paṭih priyo bhavats; na vā are jāyāya kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are putrāṁ kāmāya putrāḥ priyā bhavanti, ātmanas tu kāmāya putrāḥ priyā bhavanti; na vā are uḍāsa kāmāya uḍāsaḥ priyam bhavati, ātmanas tu kāmāya uḍāsaḥ priyam bhavati; na vā are paśuṁ kāmāya paśuvaḥ priyā bhavanti, ātmanas tu kāmāya paśuvaḥ priyā bhavanti, na vā are brahmaṁ kāmāya brahmaḥ priyam bhavati, ātmanas tu kāmāya brahmaḥ priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati, ātmanas tu kāmāya kṣatram priyam bhavati, na vā are lokāṁ kāmāya lokāḥ priyāḥ bhavanti, ātmanas tu kāmāya lokāḥ priyāḥ bhavanti; na vā are devāṁ kāmāya devāḥ priyāḥ bhavanti, ātmanas tu kāmāya devāḥ priyāḥ bhavanti, na vā are vṛtāṁ kāmāya vṛtāḥ priyāḥ bhavanti, ātmanas tu kāmāya vṛtāḥ priyāḥ bhavanti, na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati ātma vā are draśtv ca śrotyo mantavyo nādhyāstavyah, maîtreyaḥ. ātmanāḥ bhūḥ are ṛṣye, śraute, māte, vijñāte, idam sarvam viditam

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 Brähmana is the Brähmana dear but for the sake of the Self is the Brähmana 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 worlds are the worlds dear but for the sake of the Self are the worlds dear. Verily, not for the sake of the gods are the gods dear but for the sake of the Self are the gods 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, Mātreyi, 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, acaryagamabhyam Ś.
to be reflected on through argument and reasoning, tarkenopapatkyā Ś.

7 brahma tam parādāt, yo'nyatratmano brahma veda; ksatri tam parādāt, yo'nyatratmano ksatri veda, lokās tam parādūh, yo'nyatratmano lokān veda; devās tam parādāh, yo'nyatratmano devān veda; vedās tam parādūh, yo'nyatratmano vedān veda; bhūtān tam parādūh, yo'nyatratmano bhūtān veda; sarvām tam parādāt, yo'nyatratmano sarvam veda, idam brahma, idam ksatri, ime lokāh, ime devāh, ime vedāh, ime bhūtān, idam sarvam, ya' ayam ātmā

7 Brähmanahood deserts him who knows Brähmanahood 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. Thus Brähmanahood,
thus Ksatriyahood, and these worlds, these gods, these Vedas, all these beings, thus all are the Self

8 sa yathā dundubher hanyamānasya na bāhyān śabdān śaknyād grahanāya, dundubhes tu grahanena dundubhy-āghāta-sya vā śabdo grhītah

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 śabdān śaknyād grahanāya, śankhasya tu grahanena śāṅkha-ādhmasya vā śabdo grhītah

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 vina ya vādyamānasya na bāhyān śabdān śaknyād grahanāya, vina ya tu grahanena vīnā-vādasya vā śabdo grhītah

10 Just as when a Vina (or lute) is played one cannot grasp the external sounds but by grasping the vina or the player of the vina, the sound is grasped,

11 sa yathādāradhāgner abhyāhūtasya prthag dhūmā vimś-caranī, evam vā arśya mahālo bhūtasya māsvatsam etad yad rg vedo, yajur vedah, sāma vedo 'harvāṅgirasa itibhāsah āpurānam vidyā upanisadaḥ slokāḥ sūrāni, anu-vyākhyānam vyākhyaṁnaṁ samāhitaṁ hutam āśūmām pāyntam ayam ca lokah paraḥ ca lokah sarvāṁ ca bhūtāṁ, asyavātāṁ sarvāṁ māsvatāṁ

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 Rg Veda, the Yajur Veda, the Sāma Veda, the hymns of the Ātharvans and the Āngirases, 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 aśām samuḍrā ekāyanam, evam sarvesām sparśānam tvag ekāyanam, evam sarvesām gandhānām nāśike ekāyanam, evam sarvesām rasānām yuvaśākṣāyanam, evam sarvesām rūpānām ca kṣūr ekāyanam, evam sarvesām śabdānām śrottram ekāyanam, evam sarvesām saṁkalprānām mana ekāyanam, evam sarvāsām vidyānām hydayam ekāyanam, evam sarvesām
karmāṇām hastāv ekāyanam, evam sarvesām ānandānām upāstha ekāyanam, evam sarvesām viśargānām pāyun ekāyanam, evam sarvesām adhvanām pādāv ekāyanam, evam 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 samāhava-ghanah anantarōbāhyah, krisno rasaghaṇa eva, evam vā are'yaṁ ātmā, anantarōbāhyah, kṛṣṇah praṇāṇa-ghanah eva, etethyo bhūtebhīyaḥ samutthāya, tāny evānunnaṣyaṁ na pretya samjñāsti, tīṁ are bravīṁ, tīṁ hovāca yājñāvalkyah.

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 Yājñāvalkya.

Particular consciousness is due to association with elements; when thus association is dissolved through knowledge, knowledge of oneness is obtained and particular consciousness disappears.

14 sā hovāca maityē atrava ma bhagavān mohāntam āpēpīpat; na vā aham mām vaṇānymiḥ. sa hovāca; na vā are'ham mohām bravīṁ, avatāṛī vā are'yām ātmā, an-ucchita-dharmā.

14 Then Maityē 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, nāpi vikṛtyā-laksano, nāpy uccheda-laksano vināśa sya vidyate Ś
IV. 5 15

15 yatra hi dvaśam va bhavati, tad itara itaram pāsyati,
tad itara itaram śyāhāti, tad itara itaram rasayate, tad itara
itaram abhūvadati, tad itara itaram śnouts, tad itara itaram
vyānāt, yatra tv asya sarvam ātmavābhūt, tat kena kama pāsyet,
tat kena kama śyāhāt, tat kena kama rasayet, tat kena kama
abhūvadat, tat kena kama śnouts, tat kena kama manvita, tat kena kama
sprṣet, tat kena kama vyānīyāt; yenedam sarvam vyānāt, tam
tena vyānīyāt sa esa neti nehi ātmā; agrhyah, na hi gṛhyate;
aśīryah na hi śīryate, asangah, na hi sayate, asito, na vyāthate,
nā risyate vyānātāram are kena vyānīyāt, iti uktānuśāsanās,
maṭreyā, etāvad are khala amṛtatvam, iti hoktvā, yāñavalkya
vyāhāra

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 every-
thing 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 in-
struction given to you, O Maṭreyā! Such, verily, is life eternal.’
Having said this, Yāñavalkya went away (into the forest)

See III 9 26; IV 2 4, IV. 4 22
vyāhāra went into the forest, pravṛtyataḥ 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 Brahma culminating in renunciation brahma-udyā
samnyāasa-śaryavatsanā, etāvān upadesa, etad vedānuśāsanam, esa
pārama-nilokā, esa purusārtha-karṇavānta in 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 Āśmarathyā 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. Kāśakṛtsna 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 vamsaḥ pautmasyo gaṇpavanat, gaṇapavanah pautmasyāt, pautmasyo gaṇpavanat, gaṇapavanah kauśikat, kauśikaḥ kaundinyat, kaundinyaḥ śāndilyat, śāndilyah kauśikac ca gautamac ca, gautamar—

1. Now the line of tradition Pautmasya (received the teaching) from Gaṇpavana, Gaṇpavana from Pautmasya, Pautmasya from Gaṇpavana, Gaṇpavana from Kauśika, Kauśika from Kaundinya, Kaundinya from Śāndilya, Śāndilya from Kauśika and Gautama, Gautama—

2. āgnivesyāt, āgnivesyo gārgyāt, gārgyo gārgyāt, gārgyo gautamāt, gautamaḥ sātvat, sātvah pāraśaryāyanat, pāraśaryāno gārgyāyanat, gārgyāyana uddālakāyana, uddālakāvanaḥ jābālayanaḥ, jābālayano mādhyaṇānāyanat, mādhyaṇānānānānānāyanaḥ saukarāyanaḥ, saukarāyanaḥ kāsāyanaḥ, kāsāyanaḥ sāyākāyanaḥ, sāyākāyanaḥ kauśikāyanaḥ, kauśikāyanaḥ—

2. From Āgnivesya, Āgnivesya from Gārgya, Gārgya from Gārgya, Gārgya from Gautama, Gautama from Śātava, Śātava from Pāraśaryāyana, Pāraśaryāyana from Gārgyāyana, Gārgyāyana from Uddālakāyana, Uddālakāyana from Jābālayana, Jābālayana from Mādhyaṇānāyana, Mādhyaṇānāyana from Saukarāyana, Saukarāyana from Kāsāyana, Kāsāyana from Śāyakāyana, Śāyakāyana from Kauśikāyana, Kauśikāyana—

3. ghṛtakaūṣikat, ghṛtakaūṣikah pāraśaryāyanat, pāraśaryāyanah pāraśaryat, pāraśaryo jātukarnyat, jātukarnyāḥ āsurāyaṇac ca yāskac ca, āsurāyanas trāvanē, trāvanār āupāyanānānāh, āupāyanānānāh āsureḥ, āsureḥ bhaḍrāṇāyāt, bhaḍrāṇāyaḥ bherayāt, bherayaḥ manṭeh, manṭēr gautamat, gautamo gautamē, gautamo vātasyē, vātasyē śāndilyē, śāndilyēḥ kaśoryēḥ kāpyēḥ, kaśoryēḥ kāpyēḥ kumāra-hārtēḥ, kumāra-
hārito gālavāt, gālavo vidarbhi-kaundinyāt, vidarbhi-kaundinyo vatsanapāto bābhravāt, vatsanapād bābhravah pathah saubharāt, pānthāh saubharo'ṇasyād āṅgrasāt, ayāṣya āṅgrasa ābhūtes tvāstrāt, ābhūtis tvāstro viśva-rūpāt tvāstrāt, viśva-rūpas tvāstro 'śubhāṃ, aśvamā dādīca āṭharvanāt, āṭhyann āṭharvano 'ṭharvano daivāt, āṭharvā davo nṛtyoh prādḥvamsanāt, nṛtyuh prādḥvamsanah prādḥvamsanāt, prādḥvamsana ekarseh, ekarṣir vipractitēḥ, vipractitēr vyastēḥ, vyastēḥ sanāroḥ, sanāruḥ sanā- tanāt, sanātanah sanagāt, sanagah paramesṭhinah, paramesṭhi brahmaṇah, brahma svayambhū, brahmāne namah

3 from Ghrtakausika, Ghrtakausika from Pāṛāsaryāyana, Pāṛāsaryāyana from Pāṛāsarya, Pāṛāsarya from Jātukarnya, Jātukarnya from Āṣūrayana and Yāska, Āṣūrayana from Trāvanī, Trāvanī from Aupajandhanī, Aupajandhanī from Āṣūri, Āṣūri from Bhāradvāja, Bhāradvāja from Āṭreya, Āṭreya from Manti, Manti from Gautama, Gautama from Gautama, Gautama from Viśvyan, Viśvyan from Śaṃdiya, Śaṃdiya from Kāśīrya Kāpya, Kāśīrya Kāpya from Kumāra-hārita, Kumāra-hārita from Gālava, Gālava from Vidarbhi-kaundinya, Vidarbhi-kaundinya from Vatsanapātī Bābhrava, Vatsanapāt Bābhrava from Pathun Saubhara, Pathun Saubhara from Ayāṣya Āṅgrasa, Ayāṣya Āṅgrasa from Ābhūti Tvāstra, Ābhūti Tvāstra from Viśva-rūpa Tvāstra, Viśva-rūpa Tvāstra from the two Aśvins, the two Aśvins from Dādhyan Āṭharvana, Dādhyan Āṭharvana from Atharvan Daiva, Atharvan Daiva from Mṛtyu Prādḥvamsana, Prādḥvamsana from Ekarṣi, Ekarṣi from Vipractiti, Vipractiti from Vyasti, Vyasti from Sanāru, Sanāru from Sanātana, Sanātana from Sanaga, Sanaga from Paramesṭhin, Paramesṭhin from Brahmā, Brahmā is the self-existent Salutation to Brahmā

the line of tradition: Udyotakara defines sampradāya as an uninterrupted succession of pupils and teachers by which scriptural knowledge is conserved and transmitted sampradāyo nāma śisyopādhyāya-sambandhasya avcchedena śāstra-prāpith A living culture preserves the treasures of the past and creates those of the future
CHAPTER V

First Brähmana

BRAHMAN THE INEXHAUSTIBLE

I. pūrnam adah, pūrnam idam, pūrnat pūrnam udacyate pūrṇasya pūrnam ādāya pūrnam evāvasiṣyate.

Aum kham brahma, kham purānam, vāyurāṃ kham, iti ha smāha kauravyāyanī-putraḥ, vedo'yaṃ brāhmaṇā vāduḥ; vedamena yad vedārṣayam.

I 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 Kauravyāyanī 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, vyānāty anena yad vedārṣayam tasmād vedah. S

Second Brähmana

THE THREE PRINCIPAL VIRTUES

I. irayāḥ prajāpātyāḥ prajāpatau pitāri brahma-caryam āsuh, devā manusyā asurāḥ, uṣitvā brahma-caryam devā āsuh; braviṣṇo bhavān iti; tēbhya āksaraṃ uvāca; da iti, vyājnāsitā iti; vyājnāsitā iti hocuh, dāmyata, iti na āthethi, aum iti hovāca, vyājnāsitāstii.

I The threefold offspring of Prajā-pāti, gods, men and demons, lived with their father Prajā-pāti 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 adānta yuyam svabhāvataḥ ato dānta bhava teṣaḥ uṣṭavantaḥ. R
aum: yes, samyak Š, anuṣṭāma eva vibhajate Ā, sahyam R

2. aha hainam manusyaḥ uṣṭuḥ braviṭu no bhavān iti; tebhya haitad evāksaram uvāca; da iti; vyayāśiṣṭā iti, vyayāśisma iti hocuh, datta iti na āṭheti; aum iti hovaça vyayāśissteti

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 svabhāvato lubhā yuyam, ato yathāṣaktya samuśbhatata Š

3 aha hainam asuraḥ uṣṭuḥ, braviṭu no bhavān iti, tebhya haitad evāksaram uvāca; da iti, vyayāśiṣṭā iti, vyayāśisma iti hocuh, dayadhvam iti na āṭheti, aum iti hovaça vyayāśissteti tad etad evaisā davoi vāg anuvadati stutayitum—da, da, da iti, damyata, datta, dayadhvam iti tad etat trayam śikṣet, danam, dānam, dayām iti.

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—krūra yuyam himsādparāh, ato dayadhvam prāṇisu dayām kurteti Š

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 na deva asura va' nye kecana vidyante manusyebhīyāḥ manusyānam evādānta ye 'nyar uḷlamatra gunas sampānāḥ, te devāh, lobhāpradhānā manusyāḥ, tathā himsāparāh krūrāh asurāḥ ta eva manusyā adāntatvād-dosa-trayam apeksya devās-sāba-bhājo bhavanti, tarāṁś
ca gunaḥ satīva-rajas-tamāsya apekṣya uta manusyar eva hi śīkṣitav-
yam etat trayam iti. Ś

See B G XVI 21.

Cp Yājñavalkya Smriti. I 4 122

aḥimsā satyam āśleham śaucam indriya-mgraḥāḥ
dānam dama dayā śāṅkha svarūpasām

Gautama the Buddha is described as the embodiment of com-
passion, karunā, and non-injury, aḥimsā. Mātrceta in his Šata-
pañcaśatka says

kam nu prathamato vande tvām mahā-karunāṁ uta
yayavam api dosajñās ivam samsāre dhṛtaṁ 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

viruddhēsū api vāsalyam praurṭik paścitasvapi
raudrēsv api kṛpālungam kā nāmeśu tāvāryatā
tyānasū iva gāvahādham tvā aññatra pramanena ca,
satyena ca pūvāūtas traye mahāyā yājñīmaṁ saha

You have affection even for the hostile, benevolence even to the
fallen, tenderness even to the cruel, wonderful is your greatness. 105

akroṣṭaṁ jītuḥ kṣāntyā drugdāḥ svastyayamena ca,
satyena ca pūvāūtas traye māyāyā yājñīmaṁ saha

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.

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Third Brāhmaṇa

BRAHMAN AS THE HEART

I esa praṇā-patir yad kṛdayam, etad brahma, etat sarvam. tad
etat try-aksaram; hy-dā-yam iti. hy ity ekam aksaram, abhiharanti
asmas svās cānyā ca, ya evam veda, da ity ekam aksaram, dada-
tyasna svās cānyā ca ya evam veda; yam, ity ekam aksaram; eti
swargam lokam ya evam veda.

I This is Praṇā-pati (the same as) this heart. It is Brahman.
It is all. It has three syllables, hy, da, yam. Hy 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 Yām is one syllable He who knows this goes to the heavenly world 
ḥṛdayam heart, that is the seat of intelligence, ḥṛdayasthā buddhār ucyate Ś

Fourth Brāhmaṇa

BRAHMAN AS THE TRUE OR THE REAL

I tād vās tat, etad eva tād āsa, satyam eva sa yo hastan mahād yaksam prathamaṇam veda, satyam brahmaṇ, jayatāṃmāl lokān. ātma in eva āsa v, ya evan etan mahād yaksam prathamaṇam veda; satyam brahmaṇ 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 Brahmaṇ, 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 Brahmaṇ

satya the true, the real, sat and tyat, the formed and the formless elements

jītaḥ conquered, vasikṛtah Ś and R

asa. of the enemy, śatrur upāsakaśya R

Fifth Brāhmaṇa

THE REAL EXPLAINED

I āpā evedam agra āsuḥ, tā āpah satyam asṛjanta, satyam brahmaṇ, brahma praṇāpatim, praṇāpatir devān te devāḥ satyam evopāsate, tad etat try-aksaram sa-ti-yam iti satyam ekam aksaram, ti ity ekam aksaram, yam iti ekam aksaram. praṇama uttam aksare saḥyam, madhyato'nrtam, tad etad aṁrtam ubhayatāḥ satyena pārighitam satyabhiṣayam eva bhavati nariṇam vidvāmsam aṁritam hinaṁ
c

I In the beginning this universe was just water. That water produced the true (or the real), Brahmaṇ is the true Brahmaṇ (produced) Prajā-pātis and Prajā-pātis (produced) the gods Those gods meditated on the real That consists of three syllables, sa, ti, yam. sa is one syllable, ti is one syllable, and
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: āpo bīja-bhūtā jagato vyākṛtātmanā 'vas-
thūḥ.  

In commenting on Thales’ choice of water as the first principle, Aristotle suggests that '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 The Greeks and their Gods (1950), p. 134.

There is a play on the letter. sa and ya have nothing in common with mṛtyu and anta whereas t occurs in the syllable in. Untruth leads to death

2. iṝa yaṁ tat satyam asau sa ādityaḥ. ya esa etasmin mandale pūruso yaṁ cāyam daśamses'ksan pūrusoḥ tāv etāv anyo'nyasmin pratishṭitau; raśmabhūr eso'smin pratishṭitah āyam anusmīn, sa yaṁ kramisyaṁ bhavati. ātma evāsané mendalam paśyati nainam ete raśmayaḥ pratyāyantu.

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.

śuddham clear, raśm-pratigāta-raṇantam. R.

3. ya'esa etasmin mandale pūrusoḥ, tasya bhūr iti śīrah; ekam śīrah, ekam etad aksaram, bhava iti bāhū; āvau bāhū, dve ete aksare; svāv iti pratisthā; dve pratihāte dve ete aksare. tasyopāsad ahar tv; hanti pāṃmānam yāhaś ca, ya evam vedā.

3 Of the person in that orb, the syllable bhūḥ is the head; for the head is one and this syllable is one. Bhūvah is the arms. There are two arms and these are two syllables Suvaḥ 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.

pratisthā feet, pāda R
ūpanisat, secret name, rahasya-nāma. R.
4. yo'ram daksine'ksan purusah, tasya bhūr iti śvraḥ, ekam śvraḥ, ekam etad aksaram; bhuvva iti bāhū, avau bāhū, āve ete aksare, svar iti pratisṭhā, āve ete aksare tasyo-panisad aham iti; hanti pāṃmanam jāhāt ca ya evam vedā

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. Bhuvah 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 bhuvas and his feet svah.

Sixth Brāhmaṇa

THE PERSON

1. manomayo'yaṃ puruṣah, bhūḥ satyam tasmān antar-hṛdaye yathā vrīḥr vā yāvo vā sa esa sarvasyeśānāḥ, sarvasyaādiḥpaṭih, sarvam idam prāśāti 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. Bhāḥ eva satyam, sad-bhāvaḥ, svarūpam yasya so'yaṃ bhūh satyak, bhāsvarah Ś

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. Śatapatha Brāhmaṇa X V 2 20

Seventh Brāhmaṇa

BRAHMAN AS LIGHTNING

1. vidyut brahma ity āḥuh, vidānād vidyut, vidyaty evam pāṃmanah, ya evam vedā, vidyudh brahmcaḥ, vidyudh 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.

scatters destroys, avahādayati, vināśayati. 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 āhenum upāsīta tasyāś catvārah stanāh; svāhā-hāro vasat-kāro hant-ākārah svadhā-kārah; tasyai dvau stanau deva upāśiveta, svāhā-kāram ca, vasat-kāram ca; hant-ākāram manuṣyāḥ, svadhā-kāram pātabrah tasyāḥ prāna rśabhaḥ, mano vatsaḥ.

I One should meditate on speech as a milk cow. She has four udders which are the sounds, svāhā, vasat, hant, and svadhā. The gods live on two of her udders, the sounds svāhā and vasat, men on the sound hant, and the fathers on the sound svadhā. The vital breath is her bull, and mind the calf.

Ninth Brāhmaṇa

THE UNIVERSAL FIRE

I. ayam agnir varśvānaro yo’yam antah prayuge, yenedam annam pacyate yad idam adyate; tasyaṣaḥ ghosho bhavati yam elat karṇāv api dhāya śrṇoti, sa yadokramasyan bhavati, naināṁ ghasoḥ śrṇoti.

I Thus fire which is here within a person is the Varśvānara (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, angulibhyām api dhānām kṛtvā Ś.
THE COURSE AFTER DEATH

I yadā vai pūruso'ṃśāl lokāt praviṣ, sa vāyum āgacchaiti, tasmai sa tatra vyāhīte yathā ratha-cakrasya kham, tena sa ārūdhvam ākramate, sa āśṭyam āgacchaiti, tasmai sa tatra vyāhīte yathā lambarasya kham, tena sa ārūdhvam ākramate, sa candrasam āgacchait, tasmai sa tatra vyāhīte yathā dundubheh kham, tena sa ārūdhvam ākramate sa lokam āgacchaiti aśokam aḥmanam, tasmin vasati śāśvatāḥ samāh.

I. 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, vāḍitra-mūḍa Ś
aśokam free from grief, free from mental troubles mānasa dukhkha nivartanam Ś.

aḥmanam free from snow, free from physical sufferings, sarīra-dukhkha-varjitaṁ Ś
eternal years He lives there during the lifetime of Hiranya-garbha anantaṁ saṁvatsaraṁ R

Eleventh Brāhmaṇa

THE SUPREME AUSTERITIES

I etad vai paramam ātapo yad vyāhitas tapyate, paramam havva lokam jayati, ya evam veda, etad vai paramam ātapo yam ārūdhvam aranyam haranti, paramam havva lokam jayati, ya evam veda etad vai paramam ātapo yam ārūdhvam abhyādādhati. paramam havva lokam jayati, ya evam veda.

I. 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.
V. 13. 1.  Brhad-āranyakā Upaniṣad

Laid up with illness, vyāhitaḥ, parādi-paryṛghītaḥ san. Ś.

Suffering is to be endured We do not condemn it, annātā valuṣṭe sa esa ca tena viṣṇu-viṣṇa-tapasyā dagāha-hūlaśāḥ. Ś.

Retirement to the forest from the village is also an austerity, grāmād aranya-gamanam paramam tapa iti hi prasiddham. Ś.

Twelfth Brāhmaṇa

1. annam brahma uṣṇa eka āhūḥ, tan na tathā, pūyati vā annam te prānāḥ, prāno brahma uṣṇa eka āhūḥ, tan na tathā, śusyati vā prāna rieśnāt, ete ha tu eva devate, ekādābhūyām bhūtvā, paramatām gacchataḥ tadā ha smāha prātṛdhī prītaram, kum svād evavam udvase sādhu kuryām, kum evāsam asādhu kuryām ut. sa ha smāha pānāmā. mā prātṛṣa, kas to enayor ekādābhūyām bhūtvā paramatām gacchātiitī tasām u ātad uvāca; vi, it; ānām vau vī, annī hīmāni sarvāni bhūtāni viśāṇi; ram ut, prāno vai ram, pṛāne hāmām sarvāni bhūtāni ramante; sarvām ha vā asmin bhūtāni viśānti, sarvāni bhūtāni ramante, ya evam 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 Prātṛda said to his father: ‘What good, indeed, can I do to one who knows thus, or what evil, indeed, can I do to him?’ The father said to him with (a gesture of) his hand, ‘Oh, no, Prātṛda, who attains the highest state (merely) by entering into unity with these two?‘ Then he said to him thus. ‘This is vi. 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

1. ukhiṃ. prāno vau ukhiṃ, prāno hīdām sarvam uthāpayati. udbhāṣmād ukhīva-vād vīras tisṭhati, utkhasya sāyuyam salokatām jayati, ya evam veda.
1. The *uktaha* The life breath, verily, is the *uktaha* for it is the life breath that raises up all this. From him there rises up a son who knows the *uktaha.* He who knows this wins union with and abode in the same world as the *uktaha.*

*uktaha* a hymn of praise, *śastram* Š One should meditate on the life-breath as the *uktaha.*

For *uktaha* as the principal part of the mahā-vrata sacrifice, see *Aitareya Āranyaka* II 1 2 and KU III 3

No man without life ever rises na hy aprānah kaścīd uttishtati Š

2. *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 kena ca kasyacāda yoga-sāmarthyaṃ Š

3. *sāma* 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 *sāma.*

*kalpante* samarthyaṃ Š

4. *ksatram* 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 *ksatram.*

*ksatram* Life protects the body from wounds. It has the property of self-repair *śastrāsd-humstāt punar māṃsenāpūrayati yasmāt* Š

*ksatram* 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 *ksatram.*
THE SACRED GAYATRI PRAYER

1 bhūmīr antarkṣam dyauḥ ity astāv aksaraṁ; aṣṭāksaraṁ ha vā ekam gāyatryai ṃpadam, etad u havāṣyā etat, sa yāvad esu ṛṣju lokṣaṁ, tāvaddāha jayati, yo' syā etad evam ṁpadam veda.

1. The earth, the sky and heaven (make) eight syllables. Of eight syllables, verily, is one foot (line) of the Gāyatrī. This (one foot) of it is that He who knows the foot of the Gāyatrī to be such wins as far as the three worlds extend.

The Gāyatrī (or Sāvitrī) is a sacred verse of the R.V. It reads:—tat savitur varen(yam), bhargo devasya dhīmāh, aḥiyo yo nah praco-dayāḥ. 'We meditate on the adorable glory of the radiant sun; may he inspire our intelligence,' III 57. 10. There is a metre called Gāyatrī which has three feet of eight syllables each. The Gāyatrī verse is in this metre.

2 ūcō yajūṁśi sāmāni, ity astāv aksaraṁ; aṣṭāksaraṁ ha vā ekam gāyatrai ṃpadam, etad u havāṣyā etat, sa yāvatīryāṁ trayaṁ vidyā, tāvad ha jayati yo' syā etad evam ṁpadam veda.

2 Ṛcāḥ (verses) Yajūṁśi (sacrificial formulas) Sāmāni (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'pyano vyānah, ity astāv aksaraṁ; aṣṭāksaraṁ ha vā ekam gāyatrai ṃpadam etad u havāṣyā etat, sa yāvad idam prāni, tāvad ha jayati, yo' syā etad evam ṃpadam veda athāsya etad eva turiyam darṣatam ṃpadam parorajā ya esa tapati; yaḥ vai catur-tham tat turiyam; darṣatam ṃpadam iti, ādṛśa īva hy eṣāḥ; parorajā iti, sarvam u hy evaisa raga upari upari tapati; evam havva śrtyā, yaśasā tapati, yo' syā etad evam ṃpadam veda.

3 Prāna (in-breath), aṭpāna (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 turiyā. 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 ādṛśa viva, āśrayata viva

4. sasā gāyatrī etasmāṃs turīye darśate pade pārāraṣṭā pariṣṭhitā, tad vai tat satye pariṣṭhitam, caṅṣur vai satyam, caṅṣur hi vai satyam, tasmād yad idānīm dvau vivadamānāv eyātām aham ādārasam, aham āvrauṣam iti ya evaṁ brāhyāti; aham ādārasam iti, tasmā eva śraddādhyāma tad vai tat satyam bale pariṣṭhitam, āśravo vai balam, tat āśravo pariṣṭhitam, tasmād āhuh bālam satyād oggyam iti. evam vesā gāyatrī adhyāyam pratiṣṭhitā sā haisā gāyāṁs tatre, āśravo vai gāyāḥ; tat āśravoṁ tatre, tad yad gāyāṁs tatre, tasmād gāyātīrī nāma sa yām evāṁm sāvitrīṁ avāhā, esaavā sā. sa yasmā avāhā, tasya āśravoṁ treyate

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-bread, verily, is strength. Truth rests on life-breath. Therefore they say that strength is more powerful than truth. Thus it is that Gāyatrī based with regard to the self. The Gāyatrī protects the gāyās, the gāyās are the life-breaths and it protects the life-breaths. Now because it protects the life-breath, therefore it is called the Gāyatrī. That Sāvitrī verse which (the teacher) teaches, it is just thus. 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 yatām mūrtiṁmūrtīṁmākaṁ jagat trī padā gāyatrī ādāyeva pariṣṭhitā oggyah oṣiyah, more powerful, oṣastaram gāyāḥ life-breaths prānāḥ or the organs such as that of speech which produce sound gāyāntīṁ gāyāḥ vāg upalaksitaś caksur-ādāyāh Ā gāya-trānāḥ gāyātrī

5 tāṁ kartām eke sāvitrīṁ anustubham avāhuh vāg anustupḥ; etad vacam anubhūmā iti na tathā kuryāt gāyātrīṁ eva sāvitrīm anubhūyāt yaśaḥ sa vā apy evam-vid bahu vah pariṣṭhitāḥ, na hava-tad gāyātryā eham cana padam prati

5. Some teach (to the pupil) this Sāvitrī 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 Sāvitrī 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 sarvātmakam bahu-nāmāsti kum cit. Ś.

6. sa ya imāms trīn lokān pūrṇān pratigṛhniyāt, so’asya etat prathanam padam āpnyāt; atha yāvatīram traiyī vidyā, yas tāvat pratigṛhniyāt, so’asya etad dviyām padam āpnyāt; atha yāvat idam prām, yas tāvat pratigṛhniyāt, so’asya etat triyām padam āpnyāt, alāśyā etad eva turyām ārṣatam padam, pararajā ya esa tapati, naiva kenacanāpyam; kuta u etāvat pratigṛhniyāt.

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 tasmā gāy atrī evaṃ-prākāro-pāsyety arthah Ś.

7. tasyā upasthānam gāyatrī, asy ēka-pādi dv-pādi tri-pādi caulis-pādyā a-pādi asī, na hi pādyase namas te turyāya ārṣatāya padāya pararajase, asāv ado mā prāp tab iti, yam dvasyāt, asāv asman hāmā mā samrddhīta vā, na havāsmai sa kāmaḥ sam-pādyate yasmā evam upatīṣṭhate, aham adah prāpaṃ 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.'

upasthāna salutation. upētya 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 āvi-vidham upasthānam, ābhucārīkam, ābhuy- 

daȳkam ca Ā footless in his own unconditioned form, atah param-pareṇa mru-
pādāṅkena svenātmānā padasi Ś  

8 etaddha vasi ta'ja janako vasādeo budilam āsvatārāśvam uvācā- yan mu ho tad gāyatrī-vid abruihāh, atha katham hasti bhūto vahānti mukham hy asyāh, samrāt, na vidām cakāra, ti hovaca, tasyā agnir eva mukham yadī ha va a'pi bahu vāgnaṃ abhyādādhatā, sarvam eva tati samadhatā, evam havasavam-vid yādy a'pi bahu eva pa'pih kurute, sarvam eva tati sampsiya śuddhah pūto'jāro'mrīhā sambhavati.  

8 On this point, verily, Janaka (King) of Videha said to Budila Āsvatārāśvī. '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 Brāhmaṇa

PRAYER TO ĀDITYA BY A DYING PERSON

1 hrvanmayena pātrena satyasyāpīhitam mukham 
tat tvam, puṣan, a'pārvnu, satya-dharmāya drsleye  
1 The face of truth is covered with a golden disc Unveil it, O Puṣan, so that I who love the truth may see it

See Mātrī VI 35 a'pīhitam hidden, for no one whose mind is not concentrated can see it, a-samāhita-cetasām adṛṣṭyatvāt Ś 'Verily, thou art a god that hidest thyself' Isaiah XLV. 15 mukham face, essential nature, mukha-sadṛśam mana ity arthah Kūranaśāyana 

puṣan: the sun, the god of light, who is the protector of the world
yagaḥ posanāḥ pūsā ranvā. Ś. āśrita-poṣana-svabhāva, whose nature is the protection of those who seek refuge in him. Vedānta Deśika apārñyu remove the-cause of obstruction to the vision, ārāma-nāhānām-kāranam 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 satya-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 pūsann, ekarse, yama, sūrya, prājā-patya, vyūha raśmīn samūha-tejāḥ
yat te rūpāṁ kalyānatamam, tat te paśyāmi yo sāv asau purusas, soḥam asmi

2 O Pūsaṁ, the sole seer, O Controller, O Sun, offspring of Prājā-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

ekarsih One who travels alone, eka eva ṛṣati gacchati ity ekarsih Ś The sun moves alone, sūrya ekākī carati Tatvātīrya Samhitā VII. 4 18 1

yama the controller, sarvasya samyamanād yamaḥ. Ś. rūpaṁ kalyānatamam. of loveliest form Śt John of the Cross.
The soul prays to see the Face of God, which is the essential communication 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.
soḥam asmi refers to a form of worship in 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 aṭhedam bhasmāntam śarīram
aum krato smara, kṛtam smara, krato smara, kṛtam smara.

3 May thus 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.

*amrtam 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 RV X 16 3 Śatapatha Brāhmaṇa X 3 3 8. Astareya Brāhmaṇa 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'

*krațo* O Intelligence—the Intelligence has purposes and plans; *samkalpaṭmaka* Cp ‘Now verily, a person consists of purpose’

*kraṭu-maya* C U III 14 1 At the hour of death, we have to remember our past and also meditate on the Supreme

*kriam* what has been done, may mean the perfected 'Remember perfection'

*kraṭu* 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 *kraṭurūpam bhagavantam jñāna-vajña-gocaram abhimukhi kurvann tad-anugraham yācate* Vedānta Deśika

4. *agne naya supatha, rāye asmān, viśvān, deva, vayunām vidvān,* yuyodhy asmaj juharānam eno bhūyastham te nama-uktīm vādhaṃa

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 RV 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.
THE SIX BODILY FUNCTIONS AND THE IMPORTANCE OF LIFE-BREATHE

1. yo ha vai jyeṣṭhaṁ ca śreṣṭhaṁ ca veḍa, jyeṣṭhaṁ ca śreṣṭhaṁ ca svānāṁ bhavati, prānō vai jyeṣṭhaṁ ca, śreṣṭhaṁ ca, jyeṣṭhaṁ ca śreṣṭhaṁ ca svānāṁ bhavati; aṁ ca yesāṁ buphūṣati, ya evāṁ veḍa.

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 vāsisthāṁ veḍa, vāsīṣṭhaḥ svānāṁ bhavati vāg vair vāsīṣṭhaḥ vāsīṣṭhaḥ svānāṁ bhavati. aṁ ca yesāṁ buphūṣati ya evāṁ veḍa.

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.

vāsīṣṭha, literally, that which helps one to dwell or covers one splendidly. Ś atisayena vāsumattvāṁ vāsīṣṭhavāṁ R

3. yo ha vai prātiṣṭhāṁ veḍa, prātiṣṭhātī samē, prātiṣṭhātī durge, caksur vai prātiṣṭhā, caksusā hi same ca durge ca prātiṣṭhātī prātiṣṭhātī samē, prātiṣṭhātī durge, ya evāṁ veḍa.

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 sampādāṁ veḍa, sanā hāsmai padyate, yam kāmaṁ kāmayate; śrotvam vai sampāt; śrotre hime sarve veḍā abhisam-pamāṁ, san hāsmi padyate, yam kāmaṁ kāmayate, ya evāṁ veḍa.
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 svānāṁ bhavah, āyatanam janānāṁ mano vā āyatanam, āyatanam svānāṁ bhavah, āyatanam janānāṁ, 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 var pražātīm veda, pražāyate ha pražayā paśubhiḥ. reto var pražātīh, pražāyate ha pražayā paśubhiḥ, 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, retasā praṇayānendrāṇyaṁ upalaksyate S

7. te heme prānāṁ, aham śreyase uvadāmānāṁ brahma jagmuḥ, tadd hocuh, ko no vasiśṭha tis tadd hovāca, yasmin va ukrāṇa idam śarīram pāṇīyo manyate, sa vo vasiśṭha tis

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.

vasiśṭha V, śrestha

8 vāg ghoccakrāma. sā samvatsaram prosya, āgaṭha, uvāca katham aśakata mad rie jīvantum tis, te hocuh, yathā kalāh avadanto vācā, praṇantah prānana, paśyantās sakṣusā, śrṇvantāḥ śroṭena, vedvāmso manasā, praṣajyamanāḥ retasā, evam avijñamā vṛti pravveśa 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 caksur hoccakrama. tat samvatsaram prosya, agatya, uvaca
katham asakata mad rте jivitum uti te hocuh yathānādhāk, apiṣyantiaś caksusā, prāṇantiaḥ prāṇēna, vadanto vācā, śrūvantah śrotrena, uvāṃso manasā, praṣyāyamānā retasā, evam apiṣvīṃetī pravuśēḥ ha caksuḥ

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 śrotaram hoccakrama tat samvatsaram prosya, agatya, uvaca, katham asakata mad rте jivitum uti te hocuh; yathā baddhāḥ, asrūvantah śrotrena, prāṇantiaḥ prāṇēna, vadanto vācā, apiṣyantiaś caksusā, uvāṃso manasā, praṣyāyamānā retasā, evam apiṣvīṃetī pravuśēḥ ha śrotaram

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 semen Thus have we lived.' Then the ear entered in.

11 mano hoccakrama tat samvatsaram prosya, agatya, uvaca, katham asakata mad rте jivitum uti te hocuh; yathā mugdāḥ, avidvāṃso manasā, prāṇantiaḥ prāṇēna, vadanto vācā, apiṣyantiaś caksusā, śrūvantah śrotrena, praṣyāyamānā retasā, evam apiṣvīṃetī pravuśēḥ ha manah.

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 relo hoccakrama tat samvatsaram prosya, agatya, uvaca: katham asakata mad rте jivitum uti te hocuh; yathā hīrāḥ, apiṣyāyamānā retasā, prāṇantiaḥ prāṇēna, vadanto vācā, apiṣyantiaś caksusā, śrūvantah śrotrena, uvāṃso manasā, evam apiṣvīṃetī pravuśēḥ ha relah

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 atha ha prána utkramisyān, yathā mahā-su-hayah sandhavaḥ pādūśa-saṅkhūn samvr̥i, evam havemān prānāṁ samva-varha te huchā mā bhagavah utkramiḥ, na vai saḥśyānas tvad ōte jōvīnum iti, tasyo me bāhma kurute, tathāti

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, verly, we shall not be able to live without you.’ ‘If I am such make me an offering.’ ‘So be it.’

sandhavaḥ sindhu-deśa-prabhavaḥ, R
to which his feet are tied pāḍa-bandhana-saṅkhūn R

14 sā ha vāg uvāca yaḥ vā aham vasiṣṭhaṁśmi, tvam tat vasiṣṭho’siṁ yaḥ vā aham pratiṣṭhaṁ, tvam tat pratiṣṭho 'sī ti ca kṣuḥ yaḥ vā aham sampāda asmi, tvam tat sampad asa, iti śrotam yaḥ vā aham āyatanam asmi, tvam tat āyatanam asa, iti manah, yaḥ vā aham praṣātir asmi, tvam tat praṣātir asa, iti retah, tasya me kum annam, kum vāsa iti, yaḥ idam kum ca, ā svabhyaḥ, ā kṛmībhyaḥ, ā kīla-patangebhyaḥ, tat te annam, āpo vāsa iti na ha vā asyāṁ annam jagāhṃ bhavati, nānannām pratiṣṭhitaṁ, ya evam etad anasyānman veda tād vūpāṃśah śrotreyā aśisyanā aścāmanti, aśtvācāmanti, etat eva tād annam anagnām kurvanto Manyante

14 Speech said, ‘Verly, that in which I am most excellent in that are you the most excellent.’ ‘Verly that in which I am a firm basis in that are you a firm basis,’ said the eye ‘Verly, that in which I am prosperity, in that are you prosperity,’ said the ear. ‘Verly, that in which I am an abode, in that are you an abode,’ said the mind ‘Verly, 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 excellence is yours mama vasisthatvam tvaad-adhiman
even unto dogs whatever is food for the dogs, etc., is food for you. yat kim cit prāmbhūr adyamānam annam, tat survāṁ tavānnam Ś.

Second Brāhmaṇa

LIFE AFTER DEATH

1. śvetaketur ha vā āruneyah pañcālānām pāriṣadām ājagāma. sat ājagāma javalim pravāhanam pārīcārayamānaṁ. tam udiṣṭya, abhyuvāda, kumāra iti. sa, bhoḥ, iti pratiṣuṣrāva amūṣīṣto na aṣṭa pitreṇi, amin iti hovāca.

1 Verily, Śvetaketu Āruneya went up to an assembly of the Pañcālas. He went up to Pravāhana Jāivali 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 CUV 3.10

2. vetha yathemāḥ prajāḥ pRAYATYo vpratipadYante, itī na iti hovāca vetho yathemān lokam puṇār āpadyante, iti. na iti havovāca vetho yathāsam loka evam bahubhī puṇāḥ puṇāḥ pRAYadbhir na sanaprīyate iti na iti havovāca. vetho yatihyam ṛutāyam ṛutāyam āpāḥ purusavācō bhūtvā samuhthāya vadanti, iti na iti havovāca vetho deva-yānasva vā pathaḥ pratiṣadām pitr-yānasva vā, yat krtvā deva-yānam vā pānthānam pratiṣpadante pitr-yānam vā. api hi na rṣer vacaḥ śrutam.

2. dve sṛtō aśrnavān pūrṇām aham devānām uta māryānām;

2. tābhīyaṁ idam viśvam ejat sameti yad antaraḥ pītaram mātaraṁ ca

2. nāham ita ekam 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, wherever there is between father (heaven) and mother (earth) ’ ‘Not a single one of them do I know,’ said he

sṛtā gati
vāsuvam all, samastam Ś

This (earth) is the mother and that (heaven) is the father ītam
v ai mād asau putā’ Śatapatha Brāhmaṇa XIII 2 9 7, Tattvāraṇya
Brāhmaṇa III 8 9 1. Heaven and earth are the two halves of the shell of the universe, dyāvā-śrīhvyāv anda-kapāle Ś

3 atha vam vasatyopamantrayāṁ cacre anāḍṛtya vasmām
kumārah pradūdrāva sa ājagāmāṇa pitarām, tahi hoviṣa tv
vāva kila no bhavān purāṇusīśaṁ avacād tv, kathan samedha,
iti pañca mā praśnān rāgavya-bandhur āpāśīt, tato naktam
ca na vedeti kātame ta iti irn iti ha pratiṁkṣaṁ udājahāra

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, ‘Venerably, 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 hoviṣa tathā nas tvam, tāka, jānīthā, yathā yaḥ aham
kim ca vedā sarvaṁ aham tat tubhyam avacām preh tv tatra
pratiṁyā, brahmacaryam vatsyāva tv bhavān eva gacchatu tv
sa ājagāma gantamo yatra pravāhanasya javaler āsa taśmā
āśanam āḥṛtya udakam āhārayāṁ cakāra, atha hāṁśa arghyam
ca kāra, tam hoviṣa, varnam bhagavate gautamāya daṁma tv

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 Gantama went forth to where (the place) Pravāhaṇa 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 Gantama.’
5. sa hovaca' pratyañato ma esa varah; yām tu kumārasyānte vācam abhāsaṭhāḥ, tām me brūhīśa.

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 davese va, gautama, tad varesu; mānuśānām brūhīśa

6 He (the King) said, 'Verily, Gautama, that is among divine boons. Please state some human boon.'

7 sa hovaca vyāñyate ha asti hiranyasyāpāttam, go-aśvānām
dāśinām pravārānām parīdhānaśya; mā no bhavān bahor anantaśyāparījānyābhāyvadānyo bhūd ati sa va, gautama, tīrthena-
chāsā iti upaimya aham bhavantam. iti vācā ha smaiva pūrva
upayanti sa hōpāyana-kīrtyovāsa.

7 Then he said 'It is well known that I have abundance of gold, of cows and horses, of 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

pravārānām retinueva, parvārānām Ś

Tīrthena in the usual prescribed form, nyāyena śāstra-vindtena Ś

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 hovaca' tathā nas tvam, gautama, māparādhās tava ca

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.'
9. asau vai loko agnih, gautama tasyāditya eva samit, raśnayo dhūmāh, ahar arch, dīsoṅgārāh, avaṅtaradiso vishphulingāh, tasminn etasmīn agnau devāh śraddhām jihvāv, tasyā āhūtīya somo rājā sambhavat

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, samndhanät Ś Heaven is illumined by the sun king. of the manes and brāhmaṇas pṛṣṭhṇām brāhmaṇanānām ca Ś

10 paryaya vā agnih gautama tasya samvatsara eva sami, abhrānām dhūmāh, vidyūrd arch, asaṁur angārāh, hrāduṇayo vishphulingāh, tasminn etasmīn agnau devāh somam rājanām jihvāv, tasyā āhūtīya vrśhiḥ sambhavat

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

paryaya ran god vrṣṭi-pravartako devāh R the clouds its smoke A quotes Kālidāsa’s Meghadūta asti khalv abhrānām dhūma-prabhavatve gāthā, dhūma-piṭhā-sahā-marutāṁ sammāpātah kva meghah

11 ayaṁ vai loko’gniḥ, gautama. tasya pṛthivy eva samit, agnīr dhūmāḥ, rātrīr arch, candāramā angārāh, nakṣatraṁ vishphulingāḥ, tasminn etasmīn agnau devā vrśtim jihvāv, tasyā āhūtīya annam sambhavat

11 'Thus 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 prāνī-jaṅmopabhiśrtyāh kriyā-kāraṇa-phala-viśīṣṭāḥ Ś

12 pūruso vā agnih, gautama tasya vyāttam eva samit, prāṇo dhūmāḥ, vāg arch, caṅgur angārāh, śrotram vishphulingāh, tasminn etasmīn agnau devā annam jihvāv, tasya āhūtīya relaḥ sambhavat.
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 vīrātam mukham. Ś.

13 yosā vā agniḥ, gautama. tasya upasīha eva samit, lomāni dhūmah, yonir arciḥ, yad antah haroti te'ngārāḥ, abhinandā visphulingā, tasminn etasminn agnau devā reto juhvati, tasyā āhūtyai āpurusah sambhavati. sa jīvati yāvayā jīvati. atha yaddā mṛyate.

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 (siūcāti) himself and from which a solar rebirth ensues

inserts. antah-karanam, maithuna-uyāpārah Ś.

The question about the number of offerings before water rises up possessed of a human voice and speaks is answered.

14 athinām agnaye haranti. tasyāgnir evāgnir bhavati, samit samit, dhūmo dhūmah, arciḥ arciḥ, āngārā angārā, visphulingā visphulingā. tasminn etasminn agnau devāh āpurusanā juhvati; tasyā āhūtyai āpuruso bhāsvara-varnah 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-varnah having the colour of light, radiant, exceedingly bright, having been purified by the rites performed from conception to cremation. aśaya-dīptimān niṣekādibhur anyāhūty anyāḥ karmabhus sanskṛtatvāt Ś

15 te ya evam etad viduh, ye cāmi aranye śraddhāṁ satyam upāsate, te'vor abhisambhavanti, arciśo'hah, ahna apśuryāma- na-pakṣam, apśuryamāna-pakṣād yān san māsān uḍaṇi āditya eti, nāśedhyo deva-lokam, deva-lokād ādityam, ādityād vaidyutam; tān vaidyutān ānuro mānasa etya brahma-lokān gamayah, te
tesu brahma-lokesu parāḥ parāvato vasanti, teśām na punar āvritih

15 'Those who know thus 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 śraddhā-yuktās santah Ś mānasah consisting (born) of mind A person living in the world of Brahmā sent forth, created by Brahmā, by the mind brahma-loka-vāṣi puruso brahmāna manasaḥ sṛṣṭah parāḥ exalted mṛtisayānandaisvarya-sāhnaḥ R parāvato V parāvanto R

16 atha ye yañena dānena tapasā lokāḥ jayanti te dhūnam abhūsamabhavanti, dhūmāḥ rātram, rātrem, apakṣiyamāna- paksām, apakṣiyamāna-paksād yān sam māsāṇ dakṣināditya eti, māsebhīyah pitr-lokam, pitr-lokāc candram, te candrām prāpyānnam bhavanti, tāms tatra devā yathā sonam rājanām ādityāsva, apakṣiyasvetv, evam enāms tatra bhaksayanti, teśām yadda tai paryavanta, aatham evākāsam abhumāpadyante, ākāśāḥ vāyum, vāyur vrstan, vṛṣṭeh pṛthvīv; te pṛthvīm prāpyānnam bhavanti, te punah purusāgni hūyante, lato yosāgni jāyante lokān pratyutthāyans ta evam evānuparvarvante atha ya etau panthānau na vādū, te kāth, palaṅgāh, yad idam dandaśūkam

16 '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.'

Thus Brāhmaṇa, C U III 10, K U 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 prāṇuṇyāṁ tī, udagayana ṛṣīṇyāna-paksasya ṛṇyāhe dvādaśāham upasad-urāi bhūtvā, audumbare kāmse camase vā sarvauśadham phalāni sambhṛtya, āparākapya, āparākiṣṭyā, aghum uṇpasamādhāya, āparāstṛtya, āvṛtā- jyan saniskṛtya, punā saṁkṣātreṇa, mantham samnīya, yuhohi.

yāvanto devās tvayī, jāta-vedaḥ,
tvayānca ghnānti ṛṇusasya kāman,
tebhyoḥam bhāga-dheyam yuhomi:
te mā trpaṁh sarvah kāmāvā sarpaṇyantā svāhā
yā tvaso mpadyaṁ
aham vidharaṁ

tām tvā ghrtaśya dhārayā

yaje samrādhanāṁ aham. svāhā

I. 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-knowing), 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 protec-
tion, saying I support all, I offer this stream of melted butter.
Hail
greatness mahatvam Ś
all herbs and their fruits sarvasadha-phala-viśīṣṭam Ś
all-knowing jātam jātam vētu vā jāte jāte viñāyata th

2 ṛṣṭhāya svāhā, śresthāya svāhā, ity agnau huvā, manthe
samsravam avanayat
prāṇāya svāhā, vasisthāyaḥ svāhā, ity agnau huvā manthe
samsravam avanayat
vāce svāhā, prateṣṭhāyaḥ svāhā, ity agnau huvā manthe samsravam
avanayat
cakṣuse svāhā, samaṇe svāhā, ity agnau huvā manthe sams-
rasram avanayat
śrotrāya svāhā, ayaṇaṇāya svāhā, ity agnau huvā manthe sams-
rasram avanayat
manase svāhā, praṇāyaḥ svāhā, ity, agnau huvā manthe sams-
rasram avanayat
retase svāhā ity agnau huvā manthe samsravam avanayat

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 eye, hail, to
prosperity, 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 huvā manthe samsravam
avanayat somāya svāhā, ity agnau huvā manthe samsravam
avanayat. bhūh svāhā ity agnau huvā manthe samsravam
avanayat bhuvah svāhā ity agnau huvā manthe samsravam
avanayat svah svāhā ity, agnau huvā manthe samsravam
avanayati bhūr bhuvah svāh svāhā ity, agnau huvā manthe samsravam avandyati brahmaṇe svāhā ity, agnau huvā manthe samsravam avanayati ksatraśya svāhā, ity, agnau huvā manthe samsravam avanayati bhūlāya svāhā ity, agnau huvā manthe samsravam avanayati bhaviṣyate svāhā ity, agnau huvā manthe samsravam avanayati. visūya svāhā ity agnau huvā manthe samsravam avanayati. sarvāya svāhā, ity, agnau huvā manthe samsravam avanayati ṛṣajāpataye svāhā, ity, agnau huvā manthe samsravam avanayati.

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 Brāhmaṇahood, 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 the universe, 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-pati, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion.

4. athanaṃ abhūmyata, bhramad aṣṭi, jvalaḥ aṣti, pūrṇam aṣti, prastabdhaḥ aṣti, cak-sabham aṣti, hunktam aṣti, hukriyamānam aṣti, udgītham aṣti, udgīyamānam aṣti śāvantam aṣti, pratyāśrāntam aṣti, ārdre samādptam aṣti, vibhūr aṣti, ṛabhūr aṣti, annam aṣti, jyoīr aṣti, māhanam aṣti, sanvargośūḥ.

4 Then he touches it (the mixed potion) saying: 'you are the moving (as breath), you are the burning (as fire), you are
the full (as the sky), you are the steadfast (as the sky), you are the one resort (as the earth), you are the sound *hin* that is made (at the beginning of the sacrifice by the prastotr) You are the making of the sound *hin* 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 midst (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, niskampam still Ā ādāre: in the cloud, meghodare Ā nidhanam: end, layāḥ Ā

5. ahamam udyacchati āmamst, āmam hi te mahi, sa hi rājesāno'dhāpatih, sa mām rājesāno'dhāpatih karotv iti

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 C U V 2 6 āmamst: You know all, tvam sarvam vijnāasti Ā he the vital breath, prāno rājāti-gunah Ā

6 ahamam ācāmats tat savitur varenymadhu vātā riāyate, madhu ksaranti sindhavah, madhuvīr nāh śāntv osadhīḥ, bhūḥ svāhā, bhargo devasya dhīmahi, madhu naktam utosasaḥ, madhumat pārthvam rajah, madhu dyaur astu nāh prāti, bhuvah svāhā, dhiyo yo nāh pracodayāt. madhunmān no vanaspatih, madhumān astu sūryah, madhuvīr gāvo bhavantu nāh, svāḥ svāheti sarvam ca śāntvīm anvāha, sarvāḥ ca madhumatiḥ aham evedam sarvam bhūyāsam, bhūr bhuvah svāh svāhe t, antata ācāmya, pānī prāksālya, jaghanenāgnum prāh-śrāh samvīsatā pātar adityam upatisthate diśam eka-pundarīkam asv, aham manasyānām eka-pundarīkam bhūyāsam iti yathetam elya, jaghanenāgnum āśiṇo vamsām jaṭāti

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
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
waresam adorahle, varaniyam. Å
naklam rātrih Å
utosasah divasah Å

7 tam harlam uddalaka ārunir vājasaneyāya yājñavalkya-
yāntevasāna uhkuvōca, āpi ya enam śuske sthānau msvīcit,
jāyeran sākhāḥ, praroheyuh pālaśānīth
7 Then Uddalaka Āruni told this to his pupil, Vājasaneyā
Yājñavalkya and said, ‘If one should sprinkle this even on a
dry stump, branches would grow and leaves spring forth.’

leaves pātram R

8 etam u havam vājasaneyo yājñavalkyo madhukāya pāmgyā-
yāntevasāna uhkuvōca, āpi ya enam śuske sthānau msvīcit
jāyeran sākhāḥ, praroheyuh pālaśānīth.
8 Then Vājasaneyā Yājñavalkya told this to his pupil
Madhuka, the son of Pāmgi and said ‘If one should sprinkle
this even on a dry stump, branches would grow and leaves
spring forth’

9 etam u havam madhukah pāmyakas cūlāya bhāgavātīythe
‘nivāsāna uhkuvōca, āpi ya enam śuske sthānau msvīcit
jāyeran sākhāḥ, praroheyuh pālaśānīth
9 Then Madhuka Pāmga told this to his pupil Čula Bhāga-
vitti and said ‘If one should sprinkle this even on a dry stump,
branches would grow and leaves spring forth’

10 etam u havam āculo bhāgovītōr jānakāya āyashūnā-
yāntevasāna uhkuvōca, āpi ya enam śuske sthānau msvīcit
jāyeran sākhāḥ, praroheyuh pālaśānīth
10 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.’

11 etam u havva jānakir āyasthūnah satyakāmāya jābāla yan tevasina uktovāca, api ya enam śuske sthānau nissūcet, jāyeraṃ sākhāh, praroheyuh palaśānīh.

11 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.’

12 etam u havva satyakāmo jābālo ntevasābhya uktovāca, api ya enam śuske sthānau nissūcet, jāyeraṃ sākhāh praroheyuh palaśānīh tam etam nāputrāya vānante vāsne vā brīyār

12 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 Sū VI 22, Mātrī VI 29.

Ś 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 vidyādame sat īrthām.

Ā 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 śisyah śrotryo medhāvi dhanadāyī pryah puto vidyāyā vidyā dātelī sat īrthām.

13 catur audumbaro bhavata, audumbaraḥ sruvaḥ, audumbaraḥ cānasah, audumbaraḥ vāhah, audumbarāya upamanthanyau, daśa grāmyaḥ dhārayām bhavanī tvah yavāś tila-māsā anu-pryamgavo godhūmāś ca masārāś ca khalvāś ca khalakhulāś ca, tān pāśān daśhām madhunā ghrīta upasthiṣati, āyasya juhoti.

13 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 grams (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

1. esām vai bhūtānāṁ prthiviṁ rasah, prthvyā āpah, apām osadhhayah, osadhīnāṁ puspāṁ, puspānāṁ phalāṁ, phalānāṁ purusah, puruṣasya retah.

2. 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

2a. sa ha prájá-patir ihārī cakre: hanta, asmā śrāṇītśham kālpatānyaṁ; sa śriyam sasraye; tāṁ srṣṭvāda Ṿapāsa; tasmāt śriyam adha upāsīta, sa etam prāṇīcām grāvānam āṭhmana eva samudārārayat, tenaṁnām abhyāsyat

2b. And Prājā-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

3. grāvānam: a stone for pressing out soma juice

somābhuvapalas-tāṇīyam kāth́nya-sāmānyat prájananendāryam Ś

3a. tasyā vedir upasthah, lomāṁ bārṭhaḥ, cārmādhīsavare, sammādha maḍhyalaśtau muskau; sa yātvā na vai vājapeyena yaṇamānasya loke bhavat (tāvān asyaloko bhavat), ya evam vāvān aḍhōpahāsaṁ carati, āsām sṛṇām sukṛtam vṛṇkte aṭha ya idam avdāṇ aḍhōpahāsaṁ carati, āṣyā śriyah sukṛtam vṛṇyate

3b. Her lower part is the (sacrificial) altar: (her) hairs the (sacrificial) grass, her skin the soma-press. The two labia 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-vedjā viśrana-sthānam, place of rest.
muskau vṛṣau vonyā-pārśvayoh kathānau māṃsa-khandau. Ā adhōpahāsaṁ sexual intercourse maṅhunam. R.
These passages indicate the intimate connection between the *Aitārva Veda* and the Upanisads. Some practices in the latter are treated in the manner of the *Aitārva 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 Vājapeya 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 var tad vidvān uddālaka ārunāḥ āha, etadd ha sma var tad vidvān nāko maudgalya āha, etadd ha sma var tad vidvān kumāra-hārita āha, bahavo maryā brāhmanāyanā nūnāryā usukrī'smāl lokāt prayanti, ya idam avāvāmso'dhopa-hāsam carantih, bahu vā idam suptasyā vā jāgrato vā retah skandati.

4 Thus, verily, is what Uddālaka Āruti 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,

maryāḥ mortal men, marana-dharmno manusyaḥ Ś brāhmanāyanāḥ brāhmanah ayanam yesām R nūnāryāḥ impotent, nūnāryāḥ yāna-karma-bala-hīnāḥ. R

5 tad abhivrṣet, anu vā mantrayeta
yan me'dya retah prīhuśvīm askānīṣī, yad osadhīr apy asarat,
yad āpah,
idad aham idah ādade, pūnar mām aitu vṛdriyam, pūnas
tejah, pūnar bhagah
pūnar agnir dāśasyāḥ yathāsthānam kalpantām
ity anāmkangūstābhīyām ādāya, antarena stanaū vā bhruvau vā
tmrṛyāt

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 utaka ātmānam paśyet, tad abhumantrayeta: mayi teṣa indrayam yaśo āraṇvam sukṛtam iti-śrīr ha vā esā strīnām yan malodvāśāh tasmān malodvāsasam yaśasvinīm abhūkramyo pamantrayeta

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 avakhriṇyāt; sa ced asmas naiva dadyāt, kāmam enām yasyā vā pāṁnā vopahat-yātkrāmet, indriyena te yaśasā yaśa ādade, ity ayāśā 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 ābharaṇāāṁ vasi-kuryāt. R.

8. sā ced asmai dadyāt. indriyena te yaśasā yaśa ādaḥhami iti; yaśasvinā eva bhavataḥ

8 If she grants (his desire), he says, 'With power and glory,' 'I give you glory' Thus the two become glorious.

9 sa yām ucchet, kāmayeta meh, tasyāṁ arthaṁ visthāya, mukhena mukham samāhāya, upastham asyā abhumṛṣya, japec: angād angāt sambhaveti, hrdayād aṭāhāyase sa tvam anga-vasyoyāśī, digaṁ-vuddhām iva mādaya smām amūṁ 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 praṇanaṁ indriyam Ś. kasūryāḥ essence, rasah. A.
10 atha yām icchet na garbham ṅadhāteti, tasyāṁ arthan msthāya, mukhena mukham samāhāya abhiṇā práṇyāpāṇyāt, indriyena te retasā reta āduda iti, aretā eva bhavati

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 atha yām icchet, garbham ṅadhāteti, tasyāṁ arthan msthāya, mukhena mukham samāhāya apāṇyābhiṇāprāṇyāt; indriyena te retasā reta ādadhām, ity, garbhīvy eva bhavati

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 atha yasya jāyāya jārah syāt, tam ced āvasyāt, āmapātre 'gnum uṣpasamādhāya, pratiṣomam sarabharhī tīrvā, tasminn etāḥ sarabhrstīḥ pratiṣomāḥ sarpaśāktā yuhuyāt, mama samadde hauśīh, prāṇāpāṇanā na ādadeasāv iti mama samadde'hauśīh, putra-paśūms ta ādadeasāv iti, mama samadde'hauśīh इत्य-सुक्रे ta ādade, asāv iti mama samadde'hauśīh aśa-parākṣaṇa ta adade asāv iti sa vā esa nirmāryyo visukro'smāl lokāt prathā, yam evam-viḍ brahmānāh śapati tasmāt evam-vy ut śrotṛyasya daṇena nopaḥāsam icchet, uta hy evam-vy ut pravo bhavati

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 Upamatsad

See Katha I 8; Satapatha Brāhmaṇa I 6 1 18; Pārashara Grhya Sūtra I 11. 6

Spells and incantations were familiar practices in the age when the
Upamatsad was composed.

13 atha yasya jāyām ārtavanā vundet, try aham kamse na
phet ahalā-yāsah, navnāṁ vrsalāh na vrsaly upahanyāt, trirā-
trānta āphulya vrihiṇi anaghatīyeta.

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 āphet, she should drink from
a bronze cup āphulya after bathing, snātā 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 icschet, ārtri me śuklo jāyeta, vedam anubruvita,
ivarām āyur vyād iti, ksārađanam pācayitvā sarpiśmanatam
āsīyātāṁ, īśvarau janayita vai

14 If one wishes that his son should be born of a fair com-
plexion, 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, samartha R

15. atha ya icschet, ārtri me kapiśah pungalo jāyeta, āvau
vedāv anubruvīta, savaś āyur iyād iti, ṛdhy-ōdanam pācayitvā
sarpiśmanatam āsīyātām, īśvarau janayita 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 atha ya icschet, ārtri me śyāmo lohitākso jāyeta, trin vedān
anubruvīta, savam āyur iyād iti, udōdanam pācayitvā,
sarpiśmanam āsīyātām, īśvarau janayita 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 aha ya icchet, duhitā me pānditā jāyeta, sarvam āyur iyād iti, tilodanam pācayitvā sarpiṣmantam aśnīyātām, īśvarau yanayita 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 duhitāh pānditīyam grha-jastra-visayam eva, veda' nādīkārīt. Ś

The other commentators follow Ś whose view conflicts with ancient beliefs and practices

18 aha ya icchet ātulo me pāndito vigītah, samitam-ganah, śuṣrūṣitām vācam bhāṣitā jāyeta, sarvān vedān anubrūvīla, sarvam āyur iyād iti, māmsodanam pācayitvā sarpiṣmantanu aśnīyātām, īśvarau yanayita vai, aukṣenena vārsabhena vā

18 Now if one wishes that a son, learned, famous, a frequenter 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

vīgtāḥ famous, upadham vītāḥ, pārahyātāḥ Ś
śuṣrūṣitām delightful, sro tum itīm, ramanāyām Ś
veal or beef ukṣa, secana-samartihā pāngavah, rasbhah tato pī adhikavayaḥ Ś

Evidently meat was permitted on certain occasions Ā points out that this permission was due to local conditions deśa-viṣesāpeksayaḥ kāla-viṣesāpeksayaḥ vā māmsa-muyanah

Prenatal conditioning of the child's character is advised

19 athābhvrātāh eva sthāti-pākāvrtāyam caestituḥ, sthāti-pākasyopaghatām yuhot āgnaye svāhā, anumataye svāhā, devāya savtre satya-prasavāya svāhā, iti, huvā udāhriya prāṣānāh, prāṣyetarasvāh prayeacchati, praksāya pānī, udapātram pūrayitvā tenaṁ ēva abhuyuksati,
uttāsthāo viśvāvaso,
anyāṃ socha prāpūrvyāṁ,
sam jāyāṁ pātyā 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. 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
āvart: according to the mode, vidhmā
anumati: the feminine personification of divine favour See R V X 59 6, X 167 3
viśvāvasu gandharva Ā God of love See R V X 25. 22
prapūrṇamām young girl, tarunām Ā

20 athavām abhjn ādyate
amo'ham asmī, sā ivam;
sā tvam asī, amo'ham;
sāmāham asmī, rkm ivam;
dyaur aham, prthvī tvam,
tāv ehi samrabhāvahai,
sahā reto dadhāvahai
prunj prūrya vitiaye iti.

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 Sāman and you are the Ṛg. 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'

abhjn ādyate. embraces abhjn ātānganām Ā
amo'ham prāna Ā
Sāman rests on Ṛg while it is chanted ṛg-ādāram hi sāma gīyate Ā.
samrabhāvahai let us strive together, ndyanam karauvahai Ā

21. athāsyā āru vīhāpayatu. vijnāhām dyāvāprthvī, iti
lasyām artham nisthāyā, mukhena mukham samdhāyā, trir enām
anulomāṁ amunārshi.

visnur yonui kalpayatu, tuvastā rūpāṁ puñṣatu
āśiṣuca prajā-patih, dhātā garbham dadhāti te
garbhamā dhehi, smivāḥ; garbhamā dhehi, prthuṣtuke,
garbham te asūnau devau ādhattām puskara-srajau

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 Tvāstr shape the (various) forms Let
Prajā-pati pour in Let Dhāti place the germ (the seed) for you.
O Śrīvāli, give the seed; give the seed, O broad-tressed dame.
Let the two Aśvins crowned with lotus wreaths place the seed'

anulomam- as the hair lies, mārāhānam ārāhhyā pādāntam
kalpayatu- make prepared, putrottpatt-samartham karotu Ā
srīvāli- the deity delightful to see. darśanārkā 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.' Jaunniya-Upanisad-
Brāhmaṇa III. 10 4 see also Pañcavimśa 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 gandharva Mañjñama Nākāya 1 265-266,
see also Pañcavimśa Brāhmaṇa IX 3 1 The gandharva 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
Rūmī 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' Mathnavī 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  hiranyāvī aranyā yābhyaṁ niranmihatām aśvinau;
tam te garbhāṁ havāmahe daśāne māṣī sūtaye;
yathāgni-garbhaṁ pṛthivī, yathā dyaure iti indrenā garbhini
vāyuṁ duśāṁ yathā garbhah, evam garbhāṁ daḥāṁ te asāṅ

22 'The (two) Aśvins twirl forth a flame with the (two)
attribution 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 after-birth along with babe."

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.'
25 athāsyā daksinām karnam abhūmadhāya, vāg vāg tīrtha
atha dadhī madhu ghṛtam samnīyā anantarhītena jāta-rūpena
prāśayah, bhis te dadhām, bhuvas te dadhām, svas te dadhām
bhūr bhuvah svah sarvam tvayi dadhāmita

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-rūpena hiranyena Ś

26 athāsyā nāma karoti vedō' sītā, taś asya tad 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, āyusya-karman and madhā-janana, see, Pāraskara Grhyā Sūtra I, 16, 3, I 17 1–4, Āśvālāyana Grhyā Sūtra I 15 1–8, Sāṅkhāyana Grhyā Sūtra, I 24, Gobhila Grhyā Sūtra II 8 14–17, Manu II 30–33

27 athānavam mātre pradāya stanam prayacchata,
yas te stanah śaśaya yo mayobhūh, yo rānadāhā vasuvid yah
sudatrāh,
yena viśvā śuṣyast vāryāṁ, sarasvati, tama śa dhātave kah

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, Sarasvati, give it here (to my wife for my baby) to suck from.’

See RV I 164 49
śaśayaḥ unfailing, śayah phalam, tena saha varūtanāḥ Ā

28 athāsyā mātaram abhimmantrayate
ilāśi mastrāvarūni, viśe viram aśiṣanāt,
sā tvam viravati bhava, yāśmān viravato’haraat
stūm tām vā etam āhūḥ, atīṣṭā bātābhūḥ, atīṣṭāmaḥo bātābhūḥ.
paramām bata kāstām prāpat, śrīyā yaśasā brahma-varcasena, ya evam vādo brāhmaṇasya ṭuṭro jāyata stūm

28 Then he addresses the mother (of the baby) ‘You are Ilā, 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 Brähmana who knows this

Ilā Ā identifies Ilā with Arundhati, the wife of Vasistha, the son of Mitra and Varuna. mitrā-varunābhhyām sambhūto maitrā-varunāh, vasishṭaḥ, tasya bhārīya maṭrāvarunī, sā cārunāhā āśa adorable sthūlbhūgyāśi Ā

vīre may be taken either in vocative or locative, mayi māyttā bhūte.

brahmavācasa 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 Brähmana

THE SUCCESSION OF TEACHERS AND PUPILS

1 atha vanśaḥ. pātumāśi-putraḥ kātyāyanī-putrāḥ, kātyāyanī-putra gautamī-putrō, gautamī-putro bhāradvāji-putrāḥ, bhāradvāji-putraḥ pārāsari-putrāḥ, pārāsari-putra aupaśvastī-putrāḥ aupaśvastī-putraḥ pārāsari-putrāḥ, pārāsari-putraḥ kātyāyanī-putrāḥ, kātyāyanī-putraḥ kauśikī-putrāḥ, kauśikī-putra alamba-putrāc ca vayāghrapādi-putrāc ca, vayāghrapādi-putraḥ kāṇvī-putrāc ca kāpī-putrāc ca, kāpī-putrāḥ

1 Now the line of teachers. The son of Pautumāśi (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 Bhāradvāji, the son of Bhāradvāji from the son of Pārāsari, the son of Pārāsari from the son of Aupaśvastī, the son of Aupaśvastī from the son of Pārāsari, the son of Pārāsari from the son of Kātyāyanī, the son of Kātyāyanī from the son of Kauśikī, the son of Kauśikī from the son of Ālamba and the son of Vayāghrapādi, the son of Vayāghrapādi from the son of Kāṇvī and the son of Kāpi—

§ says that the teachers are named after their mothers because the mother holds the important place in the training of children.

sri-śrīdhānayāt guṇāvān putro bhavatī hu prastuṣṭam; ataḥ strīn-śesenaiva putra-viśesanād ācārya-paramārtha kriyate.

2. from the son of Ātreyī, the son of Ātreyī 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 Vāṭsi, the son of Vāṭsi from the son of Pārāśarī, the son of Pārāśarī from the son of Vār-kārunī, the son of Vār-kārunī from the son of Vār-kārunī, the son of Ārtabhāgī, the son of Ārtabhāgī from the son of Śauṅgī, the son of Śauṅgī from the son of Sāṅkṛtī, the son of Sāṅkṛtī from the son of Ālambāyanī, the son of Ālambāyanī from the son of Ālambī, the son of Ālambī from the son of Jāyantī, the son of Jāyantī from the son of Māṇḍūkāyanī, the son of Māṇḍūkāyanī from the son of Māṇḍūkī, the son of Māṇḍūkī from the son of Sāṇḍili, the son of Sāṇḍili from the son of Rāthītāri, the son of Rāthītāri from the son of Bāluki; the son of Bāluki from the two sons of Kruṇicīkī, the two sons of Kruṇicīkī from the son of Vaidabhrī, the son of Vaidabhrī from the son of Kārśakeyi, the son of Kārśakeyi from the son of Prācīnayogī, the son of Prācīnayogī from the son of Sāṇḍivī, the son of Sāṇḍivī from the son of Prāśnī, the Āsurivāsin, the son of Prāśnī from Āsurāyana, Āsurāyana from Āsūrī, Āsūrī—

3. yājñavalkyāt, yājñavalkyā uddālakāt, vādālakorvūt, aruna upeśeḥ, upeśeḥ kuśreḥ, kuśreḥ vāja-vrīcasaḥ, vāja-vrīda jihvācalo badhyogāt, jihvācau badhyogosītād vārsaganāt, asito vārsagavo hariṁ kaśyapāt, hariṁ kaśyapāḥ śilpaṁ kaśyapaḥ, śilpaḥ kaśyapāḥ kaśyapān naidhruveḥ, kaśyapo naidhruveḥ vācaḥ, tāg ambhīnyāḥ, ambhīnyā ādityāt, ādityāṁīmāṁ śuklāṁ yajujmāṁ vājasaneyena yājñavalkyenaḥbhāyante.
3 from Yājñavalkya, Yājñavalkya from Uddālaka, Uddālaka, from Aruna, Aruna from Upaveśi, Upaveśi from Kuśri, Kuśri from Vājaśravas, Vājaśravas from Jīhvāvant Bādhya, Jīhvāvant Bādhya from Asita Vārśaga, Asita Vārśaga from Harita Kāśyapa, Harita Kāśyapa from Śilpa Kāśyapa, Śilpa Kāśyapa from Kaśyapa Naithru, Kaśyapa Naithru from Vāc (speech), Vāc from Ambhiṇi, Ambhiṇi from Āditya (the sun) These white sacrificial formulas received from the sun are explained by Yājñavalkya of the Vājasaneyi school

śuklāṁ: white, because they are not mixed up (with Brāhmaṇas), orderly, fresh avyāmsrāṁ brāhmaṇena, athava ayālayāmānīmāṁi yajūmś, tāṁ śuklāṁ, sudāhāṁ Ś

4. samānam a sāṇjīvī-putrāt, sāṇjīvī-putrō māndūkāyanēr māndūkāyanēr māndavīyat, māndavyah kautsät, kautsāt māhittheh, māhitthār vāma-kaksāyanēt, vāma-kaksāyanēh vacasah rājastambāyanēt, yayāvacac rājastambāyanēh turēt kāvaseyēt, turēt kāvaseyēḥ prajāpateḥ, prajāpateḥ prajāpatir brahmaḥ, brahma svayāmbhū: brahmaḥ namah

4. It is the same up to the son of Sāṇjīvī, the son of Sāṇjīvī from Māndūkāyani, Māndūkāyani from Māndavya, Māndavya from Kautsa, Kautsa from Māhitthi, Māhitthi from Vāmakakṣāyana, Vāmakakṣāyana from Śāndilya, Śāndilya from Vātsyya, Vātsyya from Kuśri, Kuśri from Yajñavacas Rājastambāyana, Yajñavacas Rājastambāyana from Tura Kāvasey, Tura Kāvasey from Pragyā-pati, Pragyā-pati from Brahmā, Brahmā is the self-existent. Adoration to Brahmā

See Śatapatha Brāhmaṇa X 6 5 9.
CHANDOGYA UPAÑIŚAD

The Chandogya Upaniṣad belongs to the Sāma Veda Chandoga is the singer of the Sāman. The Upaniṣad that belongs to the followers of the Sāma Veda is the Chandogya Upaniṣad. It is a part of the Chandogya Brāhmaṇa which has ten chapters. The first two chapters of the Brāhmaṇa deal with sacrifices and other forms of worship. The other eight constitute the Chandogya 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 Sāman.

\[1 \text{ chando sāma gāyati iti chandogah} \]
I I 2.  

Chāndogya Upanisad 337

CHAPTER I

Section I

THE SYLLABLE AUM AS THE UDGĪTHA

1. aum iva etad aksaram udgītham upāsita, aum iti hyā
gāyati tasyoḥavyākhyānam.

1 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 there-
fore the means of the meditation of the Supreme: arcādvat para-
syātmah āpratikam sampadyate, evam nāmatvena āpratikatvena ca
paramātmaśāna-sādhanam śresṭham iti sarva-vedāntesv avagatam 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 dis-
traction 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 our thoughts
away from all other subjects, to develop śāgratā 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 esām bhūtānām prthvī rasah, prthvyā āpo rasah, apām
osadhayo rasah, osadhīnām puruṣo rasah, purūṣasya vāg rasah,
vāca rg rasah, caḥ sāma rasah, sāmna udgītho rasah.

2 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 Rk (hymn). The essence of the Rk is
The Principal Upaniṣads

the Śaṃan (chant) The essence of the Śaṃan (chant) is the udgīthā

**rasa** essence, literally flavour

Most of the hymns of the Śaṃa Veda are taken from the R V

3 sa eṣa rasānāṁ rasatamah āparamah āparāhyo'ṣtamo yad udgīthah

3 That is the quintessence of the essences, the Supreme, the highest, the eighth, namely the udgīthā.

**āparāhyo** highest, from **para** highest and **ardha** place

4 katamā katamā ṛk, katamat katamat sāma, katamah katama udgīthā iti vimśatam bhavati

4 Which one is the Rh? Which one is the Śaṃan? Which one is the udgīthā? This is what is (now) considered

5 vāg eva ṛk, prāṇah sāmomsy etad āksaram udgīthah, tad vā etan mithunam yad vāk ca prāṇas ca ṛk ca sāma ca

5 Speech, indeed, is Rh; breath is Śaṃan, the syllable aum is the udgīthā. Now, this is a pair, namely speech and breath, and also the Rh and the Śaṃan

6 tad etan mithunam aum ity etasmīn āksare samsṛyate, yadā vair mithunau samāgacchata, āpayato vaś tāv anyo'νyasya kāṃmā
gātṛi

6 This pair is joined together in the syllable aum. Verily, whenever a pair come together, they fulfil each other’s desire

7 āpaytā ha va kāmānām bhavati ya etad evam vidvān āksaram udgītham upāste

7 He, who knowing this thus, meditates on the syllable as the udgīthā, becomes, verily, a fullfiller of desires

8 tad vā etad amṛṇāksaram, yaddhi kim cānṛjanāty aum ity eva tad āha, esā eva samṛddhīr yad amṛṇā, samardhāyantā ha va kāmānām bhavati ya etad evam vidvān 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 fullfiller of desires

9 teneṇyaṃ trayē vidyā vartata, aum ity āśrāvayati, aum ity śamsati, aum ity udgāyati, etasyavrākṣaraśarasyāpacītyaṁ mahimnā rasena
9 By this does the threefold knowledge proceed Saying \textit{aum}, one recites saying \textit{aum}, one orders saying, \textit{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. It thinks that the reference is to the Soma sacrifice.

10 tenabha kuruto yaścaida evam veda yaś ca na veda: nānā tu vidyā cāvidyā ca; yad eva vidyayā karoti śraddhāyon-
Rhamsadā, tad eva vīryavatāram bhavatīti, khalv etasyavāksara-
Syopavyākhyānam 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.

\textit{Vidyā} is right knowledge, \textit{śraddhā} is faith and \textit{upamisad} is meditative insight. \textit{upamisadā 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.

\textit{Section 2}

\textbf{LIFE (BREATH) AS THE UDGĪTHA}

1. devāsura ha va yatra samyettura ubhaye prājā-patyās tadd ha
devā udgītham ājahrīr ananān ābhubhavasyāma iti.

1. When the gods and the demons, both descendants of \textit{Prajā-pati}, contended with each other, the gods took hold of the \textit{udgītha}, thinking, with this, we shall overcome them.

See \textit{BU I 3 r}.\textit{devāsura}, gods and demons. Since the word \textit{deva} is derived from a root denoting illumination, the 'gods' stand for such functions of the senses as are illuminated (regulated) by scriptures \textit{śāstrodbhāstā indrya-uṣṭayah}. 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: \textit{lāma ātmikā indrya-uṣṭayah}. . . . Thus in the body of all
beings there is a perpetual fight between the two sarva-prāṃsu ṭraṭi-deham devāsura-samgrāmo anād-kāla-ṭraṅgita iva abhiṣprāyah

2 te ha nāśikyam prānaṁ udgītham uḍāsāmcaṅkṛre, tam hāsurāḥ pāṃmanā uvādāḥ, tasmāt tenabhayaṁ ṭijaṅrī surāṅke ca durgandhi ca, pāṃmanā hy esa uvādāḥ

2 Then they meditated on the udgīthā 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 atha ha vācam udgītham uḍāsāmcaṅkṛre, tām hāsurāḥ, pāṃmanā uvādāḥ, tasmāt tayobhayam vādāḥ satyam cānram ca, pāṃmanā hy esa uvādāḥ

3 Then they meditated on the udgīthā 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 atha ha caksur udgītham uḍāsāmcaṅkṛre, taddhāsūrāḥ pāṃmanā uvādāḥ, tasmāt tenabhayaṁ pāṣyāṁ darśaniyam ca dārśaniyam ca, pāṃmanā hy etad uvādāḥ

4 Then they meditated on the udgīthā 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 atha ha śrotam udgītham uḍāsāmcaṅkṛre, taddhāsūrāḥ pāṃmanā uvādāḥ, tasmāt tenabhayaṁ śrotoṁ śravanīyam ca śravanīyam ca, pāṃmanā hy etad uvādāḥ

5 Then they meditated on the udgīthā 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 atha ha mana udgītham uḍāsāmcaṅkṛre, taddhāsūrāḥ, pāṃmanā uvādāḥ, tasmāt tenabhayaṁ samkalpayaṁ samkalpanīyam ca, pāṃmanā hy etad uvādāḥ

6 Then they meditated on the udgīthā 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 atha ha ya evāyam mukhyāḥ prānas tam udgītham uḍāsāmcaṅkṛre, tam hāsurā rivā uvādāṅwamsur, yathāśāmānān abhāvamīrīturīva uvādāṅwamsi

7 Then they meditated on the udgīthā as the breath in the
mukhya prāna breath in the mouth or the principal breath 
a ball of earth. mrti-pinda

8 evam yathāsmānam ākhanam rtvā vidhvannate, evam havva 
sa vidhvamsate ya evamvār pāpam kāmayate, yaś ca nam 
abhudāsati sa esośmākhanah.

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 navatīena surābhī na durgandhi vyānāty-apahata-pāpma 
hy esa, tena yad asvatī yat pibati tenetārān vyānān avatā, etam u 
evāntato'nt votkramāni, vyādātāvy evāntata ut

9 With this (breath) one discerns neither the sweet-smelling 
nor the foul smelling for this is free from evil. With thus, 
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 tam hāṅgūra udātham upāsāmcaakra, etam u evāngvasam 
manyānteṅgānām yad rasah

10 Angiras meditated on this as the udāthā. People think 
that it is, indeed, Angiras, because it is the essence of the limbs

11. tena tam ha brhaspativr udātham upāsāmcaakra etam u eva 
brhaspatim manyante, vāggīn bhūtī tasyā esa patih

11 Brhaspati meditated on this as the udāthā. People think 
that it is, indeed, Brhaspati, because speech is great and it is 
the lord thereof

12 tena tam hāyāsa udātham upāsāmcaakra, etam u evāyāsyam 
manyānta āsyād yad ayate

12 Ayāsa meditated on this as the udāthā. People think 
that it is, indeed, Ayāsa, because it comes from the mouth

13 tena tam ha bako dālbhyo vidāmcaakra, sa ha naimstvānām 
udgātā bahūvā, sa ha smaibhyāḥ kāmān āgāyati

13 Baka Dālbhya knew it. He became the udgātṛ 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.
The Principal Upanisads

14 aṅgātā ha var kāmānāṁ bhavati, ya evaṁ 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 UDГĪTHA AND
ITS SYLLABLES

1 athādhdavatam ya evāsaṁ taṁaṁ udgītham upāśitoddyan vā esa praṇāhyā udgīyataṁ, udyan vām-bhayaṁ apāhantā, apāhantā ha var bhayaṁyā tamaso bhavatā ya evam veda

1. Now, with reference to the divinities Him who glows
yonder (the Sun) one should meditate as the udgītha. Verily,
on rising, he sings alouf 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. samāṇa u evāyanū cāsau, cosno’yam, usno’sau, svara niśman
ācaksate, svara tī pratyāsvara ṭī amuṁ tasmād vā etam amuṁ
am u cōdgītham upāśīta.

2 This (breath) in the mouth and that (sun) are alike This
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 atha khaḷu vyānāṁ cōdgītham upāśīta; yadvaṁ prāṇīṁ sa
prāno, yad apāṇīṁ so’phānāh, atha yah prāṇāpānayaḥ sandhiḥ
sa vyāno, yo vyānāṁ sa vāk, tasmād aprāṇaṁ anapānaṁ vācaṁ
abhūvyāharaṁ

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 sa rūk, tasmād aprānan anapānan yac abhivyāharati; yā rūk iti sāma, tasmād aprānan anapānan sāma gāyatī; yat sāma sa uḍgīhas tasmād aprānan anapānan uḍgīyatī.

4. Speech is Rūk. Therefore one utters the Rūk without in-breathing and without out-breathing. The Rūk is the Sāman. Therefore one sings the Sāman, without in-breathing and without out-breathing. The Sāman is the uḍgītha. Therefore one chants the uḍgītha, without in-breathing and without out-breathing.

5. ato yānī anyām viryavantī karmāni, yathāgner manthanam, ājeh saranam, drāhasya dhanusa āyamanam, aprānan anapānams tām karot, etasya hetor vyānām evodgītham upāsīta.

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 uḍgītha.

Whenever we do an action which involves effort and attention we hold our breath.

6. atha khalidgīthāksarāny upāsītugīthā sti ṁrāna evol-
prānena hy utiṣṭhati, vāg gīr vaça ha gīra vyā vyāksate’ñnam
tham uṇm āhādam sarvam sthitam.

6. Now one should meditate on the syllables of the uḍgītha, ut, gī, tha ut is breath, for through breath one rises gī is speech, for speeches are called gīras, tha is food, for on food is all this established.

7. āyur evot, antarikṣams gīr, prthvī tham, āditya evot, vāyur
gīr, agnis tham; sāmaveda evot, yajurvedo gīr, rgyedas tham;
dūgdiśmaṃ vāg doham, yo vaça doḥo’mnāvān annādo bhavati, ya
clāny evam udvān uḍgīthāksarāny upāsta, uḍgītha sti.

7. Heaven is ut, atmosphere is gīr and the earth, tha. The sun is ut, the air, gīr and the fire, tha. The Sāmaveda is ut, the Yajurveda, gīr 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 samṛdāhur upasaraṇāṇity upāśila yena sāmnā stosyan syāt tāt sāmopadhāvet

8 Now then, the fulfilment of wishes One should meditate on the places of refuge One should reflect on the Śāman with which one is about to sing a praise

upasaranām places of refuge Ś means by it objects contemplated upasartavyām, upagantavyām, dhīyām

9 yasyām roc tam rocam, yad ārseyam tam rṣim, yām devatām abhūstosyan syāt, tām devatām upadhāvet

9 One should reflect on the Rk in which the Śāman occurs, on the seer by whom it was seen, on the divinity to whom he is about to sing a praise

10 yena chandasā stosyan syāt tac chanda upadhāvet yena stemena stosyamānāḥ syāt tam stemam upadhāvai

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 abhūstosyan 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 ātmānam antata upāstīya stavīta, kāmam āhyayam apra-matto'bhyaśo ha yad asmar sa kāmah samṛdhyeta, yat-kāmah stūvīten, yat-kāmah stūvīte

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

abhyāṣa quickly Be sure, depend on it that it will be fulfilled.

Section 4

THE SUPERIORITY OF AUM

1 aum ity etad aksaram udgītham upasītom it hy udgāyat, tasyopavyākhyānam
I. 4 5  

Chāndogya Upanisad 345

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 mrtyor bhikyatās trayīṁ vāyūṁ praviśāṁs te chandobhir acchādayan, yad edhūr acchādayamaṁ tac chandasaṁ 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 vāyūṁ threefold-knowledge, the three Vedas

3 tān u tatra mṛtyur yathā masyaṁ udake pāryāśyeyat, evam pāryāśyeyad roci sāmna yajusī, te na vāditvordhivā rcaḥ sāmna yajusah, svaram eva praviśan

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. yadā va rcaṁ āpnoy aum ity evāṁ ṣvatraṁ evam sāmavam yajur esa u svaro yad etad aksaram etad amṛtam abhayām tat praviśya devā amṛtā abhayā adhavan.

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 aksaraṁ prañauty etad evaṁ aksaram svaram amṛtam abhayām praviśat, tat praviśya yad anṛtā devās tād anṛto bhavat

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.
Section 5

THE UDGĪTHA IDENTIFIED WITH THE SUN AND THE BREATH

1 aha khalu ya udgīthah sa īra vā āditya udgīthah, esa īra, aum iti hy esa svaram eti

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 svaram sounding or gong Ś

2 etam u evāham abhyagāsisam, tasmān mama tvam eko'sīti ha kausītakī pūtram wāca, rasmīms tvam paryāvarayād bahavo vair te bhavisyantīty adhyātam.

2 'I sang praise to him alone, therefore you are my only (son)' Thus said Kausītaki to his son 'Reflect on the (various) rays, verily, you will have many sons' This, with reference to the divinities

3 athādhyātmam ya evāham mukhyah prānas tam uDGītham upāsitom iti hy esa svaram eti

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 kausītakī pūtram wāca, prānāms tvam bhūmānam abhāgāyatād bahavo vair me bhavisyantī]

4 'I sang praise to him alone Therefore you are my only (son)' Thus said Kausītaki to his son 'Sing praise unto the breaths as manifold, verily, you will have many (sons)'

5 aha khalu ya uDGīthah sa īra vā āditya īra hotr-sadanādā havāpi durudgītam anusamāharatīty anusama-haratī

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-sādāna the place from which the Hotr priest gives instructions
THE Rg AND THE SāMA VEDAS

1. yam eva rg, agnīh sāma, tad etad etasyāṁ rcy adhyādhāṁ sāma, tasmād rcy adhyādhāṁ sāma giyata, iyam eva sāgnir amas tat sāma.

1. This (earth) is the Rk and fire is the Sāman. This Sāman rests on that Rk. Therefore the Sāman is sung as resting on the Rk. This (earth) is sā, and fire is ama and that makes sāman.

2. antarikṣam eva rg, vāyuḥ sāma, tad etad etasyāṁ rcy adhyādhāṁ sāma, tasmād rcy adhyādhāṁ sāma giyate antarikṣam eva sā, vāyuṁ amas tat sāma.

2. The atmosphere is the Rk and the air is Sāman. This Sāman rests on that Rk. Therefore the Sāman is sung as resting on the Rk. The sky is sā and the air is ama, and that makes sāman.

3. благо eva rg ādityasāma, tad etad etasyāṁ rcy adhyādhāṁ sāma, tasmād rcy adhyādhāṁ sāma giyate, благо eva sādityo'mas tat sāma.

3. The heaven is Rk and the Sun is Sāman. This Sāman rests on that Rk. Therefore the Sāman is sung as resting on the Rk. Heaven is sā and the sun is ama and that makes sāman.

4. naksatrāṇy eva rk, candramāh sāma, tad etad etasyāṁ rcy adhyādhāṁ sāma, tasmād rcy adhyādhāṁ sāma giyate, naksatrāṇy eva sā, candramā amas tat sāma.

4. The stars are Rk and the moon is Sāma. This Sāma rests on that Rk. Therefore the Sāman is sung as resting on the Rk. The stars are sā and the moon ama and that makes sāma.

5. atha yad etad ādityasya śuklram bhāh saiva rg, atha yan nilam parah krsnam tat sāma, tad etad etasyāṁ rcy adhyādhāṁ sāma, tasmād rcy adhyādhāṁ sāma giyate,

5. Now, the white light of the sun is Rk; the blue exceeding darkness is Sāman. This Sāman rests on that Rk. Therefore Sāman is sung as resting on that Rk.

6. atha yad evaitad ādityasya śuklram bhāh savra sātha yan nilam parah kṛśnam tad āmas tat sāmātha ya esōntar āditye hiranyayā puruṣo drṣyate, hiranya-śmaśrur hiranya-keśa āpria-nakhāti savra eva suvarṇāḥ.

6. Now, the white light of the Sun is sā and the blue,
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 svamna gold, used to symbolise light, life and immortality.

7 tasya yathā kapyāsam phundarikam evam aksini, tasyodih näma, sa esa sarvebhah pāṃmabhyah uthī; uthī ha vai sarvebhah pāṃmabhyah ya evam vedā

7. His eyes are even as a red lotus flower His name is high (ui) 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 kapyāsa or the seat of the monkey

8 tasya rk ca sāma ca gesnau, tasmād udgīthah, tasmāt tvevo-dgātasya īn gātā, sa esa ye cānusmāt parānco lokās tesām ceste deva kāmānāni cety adhāvavatam

8. His songs are the Rk and the Sāman Therefore (they are called) the udgīthah 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 divinities

gesnau songs Š 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 Rk and Sāman, in the shape of earth and fire, for his joints Š

Section 7

THE RG AND THE SĀMA VEDAS
(continued)

1 athādhyātman eva rks, prānah sāma, tad etad clasīam rcy adhyūdham sāma, tasmād rcy adhyūdhanī sāma giyale, eva sā prāno mas tāt sāma

1. Now with reference to the body Speech is the Rk; breath is the Sāman This Sāman rests upon that Rk Therefore the Sāman is sung as resting on that Rk Speech is sā and breath, ama and that makes sāman
2. caśsur eva 1g ātmā sāma, tad etad etasyām rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyate, caśsur eva sā'īmā'mas tat sāma

2. The eye is the Rk, the soul is the Sāman. Thus 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. śrotam eva ṛṇ manah sāma, tad etad etasyām rcy adhyādham sāma, tasmād rcy adhyādham sāma gīyate, śrotam 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 ya'd etad aksnāh śuklam bhāh saīva ṛk, atha yan nīlam pāram kṛsnam tat sāma, tad etad etasyām rcy adhyādham sāma, tasmāt rcy adhyādham sāma gīyate, atha yad evaitad aksnāh śuklam bhāh saīva sā'īha yan nīlam pāram kṛsnam 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'ntai-aksnāḥ purusō ṛṣīyate saīva ṛk, tat sāma, tad ukhām, tad yāyuh, tad brāhma, tasyastasya tad eva rūpam yad anusya rūpam, yāv anusya geseau tāu geseau, yan nāmā tan nāma.

5. Now, this person who is seen within the eye is the hymn (ṛk), the chant (the sāman), is the recitation (ukthā), is the sacrificial formula (yajus), is the prayer (brahma). 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 eṣa ye cartasmād arvāṇico lokās tesaṃ ceśte manusya-kāmānām celi, tad ya imē vīnāyām gāyanty elam te gāyanti, tasmāt te dhana-saṇayah.

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 vīnā sing of him. Therefore they are winners of wealth.

Vīnā is a musical instrument which has had a long history in India.
Section 8

THE IDENTIFICATION OF UDGĪTHA

1 trayo hodditē hūśalā bahbhūvuh, śilakah śālāvatayas ca kītā-
yano dālābhah, pravāhano jāivalīr iti, te hucur udgīte vau hūśalāh
smo hantodgīthe kathām vadaśma iti

1 There were three persons well-versed in the udgītha, Śilaka the son of Śālāvāt, the son of Cikītāna 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 tatthē ha samupavamvùsh, sa ha pravāhano jāivalīr uvāca, bhagavanēv agre vadatām, brāhmaṇayor vadator vācam śros-
yāmi

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 Kṣatrya 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 udgīthā

3 sa ha śilakah śālāvatyaś caṇkitāyanam dālbhyam uvāca, hanta tuḥ prachānīṁ, pracheti hovāca

3 Then, Śilaka, son of Śālāvat said to the son of Cikītāna of the Dalbha clan, ‘Well, may I question you?’ He rephed, ‘Question.’

4 kā sāmmo 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 Śāman?’ He rephed, ‘It is sound.’ He asked, ‘What is the goal of sound?’ He rephed, ‘Breath.’ He asked, ‘What is the goal of breath?’ He rephed, ‘Food.’ He asked, ‘What is the goal of food?’ He rephed, ‘Water.’

gatīḥ goal substratum or basis or final principle gatir āśrayah
   parīyānam ity etat Ś

5 apām kā gatir iti, asau loka iti hovācāmasya lokasya kā
   gatir iti, na svargam lokam atnayed iti hovāca, svargam vayam
   lokam sāmābhūsamsthāpayāmah svarga-samālāvam hi sāṃeti.

5. (He asked) ‘What is the goal of water?’ He rephed, ‘Yonder world.’ (He asked) ‘What is the goal of the yonder world?’ He rephed, ‘One should not lead beyond the heavenly world’ We established the Śāman in the world of heaven, for the Śāman is praised in heaven.

Cp The Śāma Veda is the world of heaven svargo vai lokah sāma
   vedah

6 tam ha śilakah śālāvatyaś caṇkitāyanam dālbhyam uvāca
   apratishtitam vai kīla te, dālbhya, sāma, yas tu etarhi bruīyān
   mūrdhā te vpatisyatīti mūrdhā te vpatyēt iti.

6 Then Śilaka, son of Śālāvat said to Cikītāna of the Dalbha clan ‘Verily, indeed, your Śāman, 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, viddhitu hovācāmasya
   lokasya kā gatir ity ayam loka iti hovācāsyā lokasya kā gatir iti
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 Sāman on the world as support for the Sāman is praised as the support.'

8 Then Pravahana, son of Jivala, said to him, 'Verily, indeed, your Sāman, O son of Śalāvat, 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.'

Section 9

THE UDGĪTHA IDENTIFIED WITH SPACE

1 asya lokasya kā gatir ity ākāśa iti houca sarvām ha va
  smāni bhūtāny ākāśād eva samutpaddante, ākāśam pratyastam
  yanty ākāśo hy evabhya jyāyān, ākāsah parāyanam
  ‘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 paro-varṣyān udgīthah, sa eso'ntah, paro-varṣyān
   hāsyā bhavati; paro-varṣyasa ha lokān jayati ya etad evam vidvān
   paro-varṣyāṁ sam udgītham upāste
2 This is the udgīthah, highest and best. This is endless. He
who, knowing this, meditates on udgīthah, the highest and best,
becomes the highest and best and obtains the highest and best
worlds
3. taṁ hantam atidhanvā śaunaka udara-śaṅḍilyāyoktvovāca. yāvat ta enam praśāyām udgīthaṃ vedisyante, āparo-variyo hatibhyas tāvad asmimiloke jīvanam bhavisyah.

3. When Atidhanvan Śaunaka taught this Udghītha to Udara Śāndilya, he also said: ‘As long as they shall know this Udghītha among your descendants, so long their life in this world will be the highest and best

4. tathā musmimiloke loka iti; sa ya etad evam vidvān upāste āparovariya eva hāsyāśmiṃl loke jīvanam bhavati, tathā musmimil loke loka iti, loke loka iti.

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. mātacī hatesu kurusu ātkyā saha jāyayōṣastir ha cākrāyana ibhya-grāme pradrānaka uvāsa

1 Among the Kurus, when they (crops) were destroyed by hailstorms, there lived in the village of the possessor of elephants a very poor man, Uśastī Cākrāyana, with his young wife, Ātiki.

The story is intended to make the comprehension easier.

ibhya-grāme—in the village of the possessor of elephants or in the village belonging to Ibhya

2. sa hebhyaṃ kulmāśān khādantam bibhikṣe, taṁ hovāca, neto'nye vidyante yac ca ye ma ima upamihā iti

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 eteśāṃ me dehitī hovāca, tān asmai prādadau, hantānuptānam ity, ucchitam vai me pitaṁ syād iti hovāca.

3 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 na sūd eśopy ucchīṣṭah ih, na vā ajīvasya vān akhādann iti hovāc, kāmo ma udakā-pānam iti.

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 khādātvā tiṣṭesān jāyāyā ājāhāra, sāgra eva subhiksa babhīva, tān pratigrhyā udādhaun.

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 prayāh samphāna uvāca, yad bāṅnakasya labhemah, labhemah dhana-mātrām rājasaḥ yaksyate, sa ma sarva artoīyār yavītet.

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 tān jāyovāca, hanta eta uva eva kulnāsa iti. tān khādītvāṃtīn yajnaṁ vītalam 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 tatrodgātīn āstāve stosyamanān upopavneṣa, sa ha prastotāram 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 prastāvan anvāyatā, tām ced avidvān prastosyaśi, mūrdhā te vṛpatisyatīti
9. 'Ō Prastotṛ priest, if you sing the introductory praise without knowing the divinity that belongs to it, your head will fall off.'

10 evam evodgātāram uvācogātar yā devatodgītham anvāyatā tām ced avidvān uvāyasya, mūrdhā te vṛpatisyatīti.
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 pratiharāram uvāca, pratiharār yā devatā pratihāram anvāyatā, tām ced avidvān pratihārasyasi, mūrdhā te vṛpatisyatīti te ha samāratās tīśṇum āsāmcakrre.
11. In the same manner, he said to the Pratiharā priest, ‘Oh, Pratiharā 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, bhagavanto vā aham avidvāyaḥ, usasti asmi cākṛayana 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 Cākṛayana.'

2 sa hovāca, bhagavanto vā aham ebhiṣ sarvair ārtvijayaḥ paryāśīsam, bhagavato vā aham avitya-ānyān avṛsi.
2 Then, he said, 'I looked for you for all these priestly offices Verily, not finding you, sir, I have chosen others.'
3 bhagavāms tv eva me sarvaṁ ārtvayāvṛt tv, taṭheti, atha
tarhy eta eva samatisrṣṭah suvatām, yāvat tv ebhyo āhanam
dādyās, tāvan mama dādyā tu taṭheti 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 prastotopasasāda prastotar yā devatā prastāvam
anvāyatā, tām ced avadvān prastosyasi, mūrdhā te vipātisyatiṁ,
mā bhagavān avocat. katamā sā devatehi
4 Then the Prastotṛ priest approached him (and said),
‘You, sir, said unto me, “Oh Prastotṛ priest, if you sing the
introductory praise without knowing the divinity that belong:
to it, your head will fall off” Which is that divinity?’

5 prāna iti hovāca, sarvāṁ ha vā imāṁ bhūtāṁ prānam
evābhisiṁvisantiḥ, prānam abhyupīhate, sassā devatā prastāvam
anvāyatā tām ced avadvān prāsismo mūrdhā te vyapātisyat
tathoktasya mayet
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 Prastāva. If you had sung
the Prastāva 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 uḍgātopasasādodgātar yā devatodgithām anvā-
yatā, tām ced avadvān uḍgāsyasi, mūrdhā te vipāsisyatiṁ mā
bhagavān avocat katamā sā devatehi
6 Then the Uḍgāṭ priest approached him (and said), ’You,
sir, said unto me “O Uḍgāṭ priest, if you sing the uḍgūtha
without knowing the divinity that belongs to it, your head wi
fall off” Which is that divinity?’

7 āditya iti hovāca, sarvāṁ ha vā imāṁ bhūtāṁ ādityam
uccah sanām gāyantiḥ, sassā devatodgithām anvāyatā, tām ced
avadvān uḍgāsyah, mūrdhā te vyapātisyat tathoktasya mayet
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 uḍgūtha If, without knowing this, you had chanted the
udgūtha, after you had been told so by me, your head would
have fallen off’
8 aha havam pratihartopasasäda, pratihartar yä devatä pratihāram anvāyattä, tām ced avidvān pratiharisyati, mūrdhā te upatisyatiti; mā bhagavān avacat. katamā sa devateti.

8 Then the Pratihartr priest approached him (and said), 'You sir, said unto me, "Oh Pratihartr 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 annam iti hovāca, sarvām ha vā imām bhūtāny annam eva pratihāramānāni jīvanti, saisā devatā pratihāram anvāyattā, tām ced avidvān pratyaharisyah, mūrdhā te vyapatisyat tathoktasya mayet, tathoktasya mayet.

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 athäha śauva udgīthaḥ tadda ha bako dālbhya glāvo vā mastreyah svādhyāyam udvavrāya.

1 Now, next, the udgītha of the dogs Baka Dālbhya or Glāva Mastreya 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 niyama:
It is the study of the scriptures and recitation of mantras which lead to purity of mind
vedānīa-śalāruḍīya-pranasaśū ṣapam budhāḥ
sattva-śudhī-karam pūnśāṁ svādhyāyam paricaksate
Svādhyāya is the study of the scriptures dealing with liberation or the repetition of the pranava
svādhyāyo mokṣaśāstrānāṁ adhyayanam prānava-yaśo vā.
2 tasmar śāv śvetah prādūr-babhūva tam anye śāvāna upa-
sametyoccu nam na bhagavān āgāyato aśanāyāma vā iti
2 Unto him there appeared a white dog. Other dogs gathered around this (one) and said, ‘Obtain food for us by singing. Verily we are hungry.’

3 tān hovacchavor mā prātar upasamāyāte, tadā ha bako
dālbyo glāvo vā maitreyah prātīpālayām cakāra
3 Then he said to them ‘Come to me here tomorrow morning.’ So Baka Dālbya or Glāva Maitreya kept watch.

4 te ha yathavedam bāhispavamānena stōyamānāh samrab-
dhāh, sarpaṇṭiti evam āsaṣṛṇaś te ha samupavāṣya ām cakrah
4 Just as the priests, when they are about to chant with the baḥispavamāna hymn of praise, move along, joined to one another, so did the dogs move along. Then they sat down together and made the noise ‘him.’

5 aum adāma, aum pūḍāma, aum ādeo varunah praṣāpati
savitānam viḥāharat annam-pate annam viḥāhara, āhara, aum iti
5 (They sang), ‘Aum, let us eat, Aum, let us drink, Aum, may the god Varuna, Praṣā-pati and Savitr bring food here. O Lord of food, bring food here, yea, bring it here Aum’

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.

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Section 13

THE MYSTICAL MEANING OF CERTAIN SOUNDS

1 ayam vāva loko hāu-kārah, vāyur hāv-kāraś candramā atha-
kārah, ātmeha-kāro'gmr i-kārah
1 This world is the syllable hāu. The air is the syllable hāu, 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 u-kāro mḥava e-kāro vyādevā au-ho-yi-kārah,
pṛajā-patir hım-kārah, pṛānah svāro'nnam yā, vāg virāt
2 Āditya u-kāro mḥava e-kāro vyādevā au-hi-yi-kārah, pṛajā-patir hım-kārah, pṛānah svāro'nnam yā, vāg virāt
The sun is the syllable \( u \). Invocation is the syllable \( e \). The Viśvedevas is the syllable \textit{au-ho-t} Prajā-pati is the syllable \textit{hmu}. Breath is sound. Food is \textit{ya}. Virāj is speech.

\textit{yā vāg virāj Cp RV X 189 3 trimśād-dhāmā vṛājah vāk}

Her character is \textit{prajñā} or \textit{prajñātmā}, only partially actual in the individual self-consciousness, distinguishing the \textit{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 amruktas \textit{trayodaśah stobhah samcaro hūṁ-kāraḥ}.

3 The undefined is the variable, thirteenth, interjectional sound \textit{hun}.

4 \textit{dugdheśma vāg doham, yo vāco doho'nnavān annādo bhavati: ya etām evaṁ sāmnām upaniṣadām vedopaniṣadām veda}

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 \textit{Sāmans}, yea, who knows the mystic meaning.
CHAPTER II

Section I

THE CHANT IS GOOD IN VARIOUS WAYS

1. avam samastasya kahau sāmna upāsanam sādhu, yat kahau 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 āhuḥ sāmnainam upāgād ity eva tad āhuḥ asāmnainam upāgād ity asādhvainam upāgād ity eva tad āhuḥ.
   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 āhuḥ sāma no bateti yat sādhu bhavati sādhu batety eva tad āhuḥ, asāma no bateti yad asādhu bhavaty asādhu batety eva tad āhuḥ
   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 evam vidvān sādhu sāmety upāste'bhyaśo ha yad enaṁ sādhaṁ dharmaṁ ā ca gaccheyur uṣa ca nameyath
   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. lokeśu pāṇca-vidhah sāmopāśita. prthivi hvin-kāraḥ, agnih prastāva'ntarikṣah uḍgīthāḥ, ādityah pratiḥāro dyaur nidhanam ity ārdhvesu.
1. In the worlds, one should meditate on the Śāman as fivefold; the earth as the syllable him, fire as the prastiāva, the atmosphere as the udgītha, the sun as the pratihāra and the sky as the niḥana (conclusion) This, among the higher (ascending).

The sky is said to be niḥana, as much as those that depart from this world are deposited (niḥāyante) in the sky.

2. athāvṛtesu, dyaur him-kāra, ādīyath prastiāvo'ntariksam udgītho'gnyh pratihārah, prthvī niḥhanam

2. Now in the reverse (descending order) the sky as the syllable him, the sun as the prastiāva, the atmosphere as the udgītha, the fire as the pratihāra and the earth as the niḥana.

The earth is the niḥana as the people that come back to the earth are deposited here.

3. kalpaṇie hāsmi lokā īrdhvăś cāvṛttăś ca ya etad evam vidvāmi lokesi pañca-vidhan śānopāste.

3. The worlds, in the ascending and reverse orders, belong to him, who, knowing thus thus, meditates on the fivefold Śāman in the worlds.

In different ways the importance of the meditation is indicated.

Section 3

IN THE RAINSTORM

1. vrstiau pañca-vidhan śānopāṣa, puro-vāto him-kāro, megho jāyate sa prastiāva, varsatī sa udgīthā, vidyotate staniyati sa pratihāra

1. One should meditate on the fivefold Śāman in the rain. The preceding wind as the syllable him; the formation of the cloud is the prastiāva What rains is the udgītha; the lightning and the thunder as the pratihāra

2. udgṛhṇāti tan niḥhanam, varsati hāsmi varsayati ha ya etad evam vidvāni vrsti au pañca-vidhan śānopāste.

2. The cessation as the niḥana. It rains for him and he causes it to rain, he, who knowing this thus, meditates on the fivefold Śāman in rain.
Section 4

IN THE WATERS

1. sarvāsu apsu pañca-viḍham sānopāśita, negho yat sampla-vate sa hm-kāro yad varsats sa prastāvo, yāḥ prācyah syandante sa udgīthah, yāḥ pratiyah sa pratihārah, samuṭro nāhanah

1. One should meditate on the fivefold Sāman in all the waters. When a cloud forms, that is the syllable hm, 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 nāhana.

2. na hāpsu pratity apsumān bhavati ya etad evāṁ vidvān sarvāsu apsu pañca-viḍham sānopāste

2. He does not die in water, he becomes rich in water, he, who knowing thus thus, meditates on the fivefold Sāman in all the waters.

Section 5

IN THE SEASONS

1. rtusu pañca-viḍham sānopāśita vasanto hm-kāro, grīsmah prastāvah, varsā udgīthah, śaraṭ pratihārah, hemanto nāhanah

1. One should meditate on the fivefold Sāman, among the seasons, the spring as the syllable hm, the summer as the prastāva, the rainy season as the udgītha, the autumn as the pratihāra and the winter as the nāhana.

2. kāṭpante hāṃsā rtava rtumān bhavati ya etad evaṁ vidvān rtusu pañca-viḍham sānopāste.

2. The seasons belong to him and he becomes rich in seasons, he, who knowing thus thus, meditates on the fivefold Sāman in the seasons.

Section 6

IN THE ANIMALS

1. paśusu pañca-viḍham sānopāśita, aja hm-kāro’vayah pras-tāvah, gāva udgītho’svāh pratihārah, puruṣo nāhanah
I. One should meditate on the fivefold Sāman among the animals, the goats as the syllable ṛṇ, the sheep as the prastāva, 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 hāsyā paśavaḥ paśumān bhavati ya etad evam vāvān paśusū paṇca-vidham sānopāste.

2. Animals belong to him and he becomes rich in animals, he, who knowing thus thus, meditates on the fivefold Sāman among the animals.

Section 7

AMONG THE VITAL BREATHS

1. āṇesu paṇca-vidham paṇo-varīyāḥ sānopāṣita, prāno ṛṇ-kāro, vāh prastāvaḥ, caksur udgīthaḥ, śrotam pratihārah, mano nidham paṇo-varīyāṃṣi vā etāṃ.

1. One should meditate on the most excellent fivefold Sāman among the vital breaths, breath as the syllable ṛṇ, speech as the prastāva, 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 ghrāna, 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-varīyāḥ Madhva.

2. paro-varīyo hāsyā bhavantī paro-varīyaḥ sa lokāḥ jayati ya etad evam vāvān āṇesu paṇca-vidham paṇo-varīyāḥ sānopāṣita, ut ut paṇca-vidhasya.

2. The most excellent belongs to him, he wins the most excellent worlds, he, who knowing thus thus, meditates on the most excellent Sāman among the vital breaths.
Section 8

SOME ANALOGIES TO THE SEVENFOLD CHANT SPEECH

1 atha sapta-viđhasya, văcī sapta-viđham sāmopāśita, yat kim ca vāco hum iti sa humkāro, yat priśi sa prastāvah, yad eti sa ādhi

1 Now for the sevenfold One should meditate on the sevenfold Śāman in speech Whatsoever of speech is hum, that is the syllable hum, whatsoever is priśi, that is prastāvah, and the syllable a as the first (or the beginning)

2 yad uditi sa udgīthah, yat pratiśi sa pratiharah, yad upeiti sa upādravah, yan māṁ tan māhanam

2 Whatever is ud, that is an udgītha, whatsoever is pratiśi, that is a pratiharah, whatsoever is upeiti, that is an upādravah (or approach to the end), whatsoever is m, that is māhanam (or conclusion)

3 durgūhe'smasa vañ dóham yo vāco doho'nmavān annādo bhavati, sa etad evam māval vāci sapta-viđham sāmopāste

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 Śāman in speech

Section 9

THE SUN

1 atha khalv amum ādityam sapta-viđham sāmopāśita, sarvdā samastena sāma, māṁ prati māṁ pratiśi sarvena samastena sāma.

1 One should meditate on the sevenfold Śāman in the sun He is Śāma because he is always the same He is the same with everyone since people think ‘He faces me’ ‘He faces me’

2 tasminn jmāṁ sarvān bhūtān anvāyatāntāṁ māyāt tasya yat purodāyāt sa hiṃ-kāras tadasya pāśavo anvāyattās tasmāti he hiṃ kurvanti hiṃ-kāra-bhājno hy etasya sāmnah

2 One should know that all beings here depend on him What he is before rising is the syllable hiṃ On this depend the animals. Therefore they utter the syllable hiṃ Truly they are partakers in the syllable hiṃ of the Śāman.
3 atha yat prathamadite sa prastāvas tad asya manusyā
anvāyatās, tasmāt te prastuti-kāmāḥ prathamsā-kāmāḥ prastāva-
bhājano hy etasya sāmnah.

3. Now when it is just after sunrise, that is a prastāva. On
this men depend Therefore they are desirous of praise, desirous
of laudation Truly they are partakers in the prastāva of that
Śaṁan

Men are generally lovers of name and fame.

4. atha yat saṅgava-velāyām sa ādhiḥ tad asya vayāmsy anvāya-
tām, tasmāt tāny antarāṅkeśu nārāmānany ādāyātināmaṁ pari-
patany ādī-bhājīni hy etasya sāmnah.

4. Now when it is the saṅgava (cowgathering) time, that is ādī. On this depend the birds. Therefore they hold themselves
without support, in the atmosphere and fly about Truly, they
are partakers in the ādī of the Śaṁan.

5. atha yat sam-pratī madhyāṃ-dīne sa udgūhaḥ, tad asya devā
anvāyattāḥ, tasmāt te sattamāḥ prañāpatyānāṁ udgītha-bhājano hy
etasya sāmnah.

5. Now, when it is just midday, that is an udgūha. On this
the gods depend Therefore they are the best of Prajāpāti's
offspring Truly they are partakers in the udgītha of that
Śaṁan

6. atha yak ſūrdvam madhyāṃ-dināt prāg aparāhūnāt sa prath-
hāras, tad asya garbhā anvāyattās, tasmāt te prathūtā nāva-pady-
ante, prathāra-bhājino hy etasya sāmnah

6. Now when it is past midday and before the afternoon—
that is a prathāra. On this all foetuses depend. Therefore they
are held up and do not drop down. Truly, they are partakers in
the prathāra of that Śaṁan

7. atha yad ſūrdhavam aparāhūnāt prāg astamayāt, sa ṗuḍāravah,
tad asyāranyā anvāyattāḥ, tasmāt te ṗurusam dṛṣṭvā haksamī
svabhvaruḥ ṗuḍāravahy ṗuḍārava-bhājino hy etasya sāmnah

7. Now when it is past afternoon and before sunset, that is an ṗuḍārava. 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 ṗuḍārava of that Śaṁan.

8. atha yat prathamāstāmite tan niḍhānem, tad asya pitaro
nāyātāḥ, tasmāt tān niḍhānemi niḍhāna-bhājino hy etasya sāmnah,
evam khaṁ amun ādityaṁ saṁpa-vidham sāmopāste.
8. Now when it is just after sunset, that is the *nādhana*. On this the fathers depend. Therefore the people lay aside the fathers. Truly they are partakers of the *nādhana* of that Sāman. Thus does one meditate on the sevenfold Sāman in the sun.

Section 10

THE MYSTICAL MEANING OF THE NUMBER OF SYLLABLES IN THE CHANT

1. *aṁha khaṁ aṁhāsammatam aṁhāsyaṁ bāṁhaṁ sāṁ pāṁla, hīṁ-kāraṁ hīṁ try-aksaram prastāvaṁ hīṁ try-aksaram tāt sāṁām*

2. *Now, then, one should meditate on the sevenfold Sāman which is uniform in itself and leads beyond death* The syllable *hīṁ* 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. *Adhī has two letters Pratśhāra has four letters (If we take one) one from there here, that is the same *

3. *Udgītha has three letters; upārava 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. *nāhanam try-aksaram, tāt sāman eva bhavati tāṁ ha vā etāṁ dvā-vaṁśaṁ aksaraṁ.*

5. *Nādhana has three letters That is the same too. These indeed, are the twenty-two letters.*

5. *eka-vaṁśatyyom āātyam āāyot, eka-vaṁśo vā iťōśaňv āātyo, dvā-vaṁśena param āātyaţi jāyati; tān nākmam, tād 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 āpnoh hādyāsya jayam, paro hāsyāditya-jayāj jayo bhavati, ya etad evanā vidvān ātma-samstam ait-mātyu sapta-vidham sānopāste, sānopāste

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 12

GĀYATRA CHANT

1. mano hum-kāro vāk prastāvah, caaksur udgīthah, śrotam prakhārah, prāno mahanam, etad gāyatram prānesu protam.

1. The mind is the syllable hum, speech is the prastāva, the eye is the udgītha, the ear is the pratihrāra, the breath is the nidhāna. This is the Gāyatra-chant woven in the vital breaths.

2. sa ya evam etad gāyatram prānesu protam veda prānī bhave, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhur bhavati, mahān kīrtvā mahāmanāh syāt, tada vrataṃ

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-minded aksudra cītah Ś

Section 12

RATHANTARA CHANT

1 abhimanthati sa hūn kārah, dhiino yāyate sa prastāvah, jvalah sa udgītho'ngārā bhavanti sa pratihrārah, upaśāmyata tan
nāhanam, samśānyati tan nāhanam, etad rathantaram agnau protam

1. One rubs the fire-sticks together—that is the syllable hum Smoke is produced, that is the prastāva. It blazes. That is the udgītha. Coals are produced, that is the prathhāra. It becomes extinct, that is the māhana. This is the Rathantara as woven on fire

2. ya evam etad rathantaram agnau protam veda, brahma-varcasy annādo bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā paṣubhir bhavati, mahān kīrtyā; na pratyam agnau acāmen na msthīvet, 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. upamambayate sa hum-kārah, jñāpayate sa prastāvah, strīyā saha śete sa udgīthah, prats strīm saha śete sa prathhārāh, kālam gacchati tan nāhanam, pāram gacchati tan nāhanam. etad vāmadevyam mithune protam

1. One summons, that is the syllable hum. He makes request, that is a prastāva. Along with the woman, he lies down, that is the udgītha. He lies on the woman, that is the prathhāra. He comes to the end, that is the māhana. He comes to the finish, that is the māhana. This is the Vāmadevyam chant woven on sex intercourse

2. ya evam etad vāmadevyam mithune protam veda mithunā

2. He who knows thus this Vāmadevyam 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

Bṛhat Chant

1. udyan him-kārah, udstah prastāvah, mañhyan-dīnā udgītho' parāhnah pratihāro'stam yan nidhanam etad bhad āditye protam

   1. When the sun rises, it is the syllable him. When the sun has risen, it is the prastāva; when it is midday, it is the udgītha. When it is afternoon, it is the pratihāra. When (the sun) is set, it is the māhana. This is the Bṛhat chant as woven on the sun.

2. sa ya evam etad bhad āditye protam veda, ijasvī annādo bhavat, sarvam āyur et, yog jīvati, mahān prajayā pāṣubhir bhavati, mahān kīrtyā tapatnām na mndet, tad vratam.

   2. He who knows thus this Bṛhat chant as woven on the sun becomes refulgent, 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. abhrām samplavante sa himkārah, megho jāyate sa prastāvah, varsat sa udgithah, udyoteṣe stānayati sa pratihārah, ugrhnaṁ tan māhanam, etad vairūpam哈尔ram yon

   1. The mists come together, that is the syllable him. A cloud is formed, that is the prastāva. It rains, that is the udgītha. It flashes and thunders, that is the pratihāra. It holds up. That is the māhana. This is the Vairūpya chant woven on rain.

2. sa ya evam etad vairūpam哈尔ram yon veda, virūpāṁs ca surūpāṁs ca pāśūn avaruṇāhe, sarvam āyur et, yog jīvati, mahān prajayā pāṣubhir bhavati, mahān kīrtyā, varsatam na mndet, tad vratam

   2. He who thus knows this 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.
VAIRĀJA CHANT

1. Vasanto hum-kārah, grīsmah prastāvah, varsā udgīthah, 
   šarat pratihārah, hemanto māhanam, etai vairājam ritsu pratam

   1. Spring is the syllable hum, summer is the prastāva, rainy
      season is the udgītha, autumn is the pratihāra, winter is the
      māhana. This is the Vairāja chant as woven on the seasons

2. sa ya evam etad vairājam ritsu pratam veda, virājati prajayā
   paśubhur brahma-vacasena, sarvam āyur eti, yyg jīvati, mahān
   prajayā paśubhur bhavati mahān kīrtyā, riūn na mūnde, tad
   vrātam

   2. He who knows thus this Vairāja chant as woven on the
      seasons shines with children, cattle and the lustre of sacred
      wisdom, reaches a full length of life, lives well, becomes great
      in offspring and cattle, great in fame. One should not decry the
      seasons. That is the rule.

Section 17

ŠAKVARI CHANT

1. Prihūṁ hum-kāro'ntarksam prastāvah, dyaur udgīthah, āśah
   pratihārah, samudro māhanam, etāh sākvaryo lokesu protāh

   1. 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 māhana. These are the verses of the
      Šakvari chant woven on the worlds

2. sa ya evam etāh sākvaryo lokesu protā veda, lokī bhavati,
   sarvam āyur eti, yyg jīvati, mahān prajayā paśubhur bhavati
   mahān kīrtyā; lokān na mūnde, tad vrātam

   2. One who knows these verses of the Šakvari chant as
      woven on the worlds becomes possessed of the worlds, reaches a
      full length of life, lives well, becomes great in offspring and
      cattle, great in fame. One should not decry the worlds. That is
      the rule.
II 19 2. Chāndogya Upanisad
Section 18

REVATI CHANT

1. aṣa him-kāro'vayah prastāvah, gāva uḍgīho śvāh pratihārah, puruso māhanam, etā revathyah pāṣūṣu pṛtāh.
   1. The goats are the syllable him. The sheep are the prastāva. The cows are the uḍgīha. The horses are the pratihāra. The human being is the māhana. These are the verses of the Revati chant woven on the animals.

2. sa ya evam etā revathyah pāṣūṣu pṛtā veda, pāṣumān bhave, sarvam āyur eti, jyog jiva, mahān prajaya pāṣubhur bhave, mahān kīryā; pāṣīn na mande, tade vratam.
   2. He who knows thus these verses of the Revati 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

YAṆAYAṆIYA CHANT

1. loma him-kāraḥ, tvak prastāvah, māṁsa uḍgīho śvāh pratihārah, māyā māhanam, etā yaṆayañiṣiṣam angesu pṛtām.
   1. Hair is the syllable him. Skin is the prastāva. Flesh is the uḍgīha. Bone is the pratihāra. Marrow is the māhana. This is the YaṆayañiṣya chant woven on the members of the body.

2. sa ya evam etā yaṆayañiṣiṣam angesu pṛtām vedaṅgī bhave, nāṅgena vṛtchati, sarvam ayur eti, jyog jiva mahān prajaya pāṣubhur bhave, mahān kīryā, saṁvatsaram māyā naśniyāt, tade vratam; māyā naśniyāt iti vā.
   2. He who thus knows this YaṆayañiṣya 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 māyā is used to include fish also. Ś.
Section 20

RĀJANA CHANT

1. agnir hum-kārah, vāyah āsyātaḥ, āditya udgīthah, nak-satram pratihārah, candramā nṛdhanam etad rājanam devatāsam āpā

1 Fire is the syllable hum; Air is the āprastāva Sun is the udgītha Stars are the pratihāra and moon is the nṛdhaṇa Thus is the Rājana chant woven on the divinities

2. sa ya evam etad rājanam devatāsam āpā devatānām salokatām sārstītām sāyuṣyam gacchati, sarvam āytr eva, yog īvāt, mahān prajayā paśūbhāv bhavati mahān kīryā, brāhināṃ na mndet, tad yātrām

2 He who knows thus this Rājana 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 Brāhinās. 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 SĀMAN REGARDING THE ALL

1. trayā udāyā hum-kārah, trayā yena lokāh sa āstava'gnir vāyur ādityaḥ sa udgīthah, nak-satram vayāmsa namitayah sa pratihārah, sarpa ganaḥhavah śitaras tām nṛdhanam, etat śama sarvasmin āpā

1 The threefold knowledge is the syllable hum. The three worlds here are the āprastāva Fire, air and sun are the udgītha; stars, birds and the light rays are the pratihāra, serpents, ganaḥhavas and the fathers are the nṛdhaṇa. Thus is the chant as woven in all

2. sa ya evam etat śama sarvasmin āpā veda, sarvam ha bhavah.

2 He who knows thus this chant as woven on all becomes all
3. tad esa ślokah yām pañcadhā trīm trīn
tebhyo na jyāyah param anyad aṣṭa.
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 sarvam sarvā dīśo bālam asmat haranī,
sarvam asmiśty upāśīla, 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 vimarāṁ sāmno vr̥ṇe paśavyam ity agner ud̐ggūho’nvruktah
prajāpateḥ, vr̥ṇuktaḥ somasya, mṛdā ślaksnaḥ vāyoḥ, ślaksnam
balavād mārasya, kroñcam brhaspateḥ, apadhvāntam vaurūnyasya:
tān sarvān evopāseveta, vārunam tu eva varjyeta.
1. Of the Sāman, 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 amṛatvam devebhya āgāyānīty āgāyet svadhām pūtrbhya
āśāṃ manuṣyebhya irvādakam paśubhyah svargam lokam
yajamānāyānānān ātmana āgāyānīty etām manasā dhyāyam
apramattāḥ stavītā.
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. sauve suvarā mārasyaātmānah sarva usmānah prajāpataḥ
ātmānah sarve śparśā mṛtyor ātmānah, tam yādī suvārasūpālabhe-
tendram śaranam prāpanno’bhūvan sa tvā ṗrati vakṣyatīty enam
brūyāt.
3 All vowels are the embodiments of Indra, all spirants are the embodiments of Prajā-pātri, 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’

4 ātha yady enam ūṣmasūpālabheta, praṇāpatmam śaranam praṇanno’ bhiṣvam, sa tvā prati pekṣyatīty enam bhūyāt ātha yady enam sparśesūpālabheta. mṛtyum śaranam, praṇanno’bhiṣvam sa tvā prati dhaksyātīty enam bhūyāt

4 So if one should reproach a person for his spirants he should tell that one ‘I have taken refuge in Prajā-pātri. 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.’

5 sarve svarā ghośavanto balavanto vaktavyā indre balam dadānītī, sarva ūṣmāno’grastā anvrasā uṣnātī vaklavyāh praṇā-pātre ātmānam paridānītī, sarve sparśā leśanānabhimātā vaktavyā mṛtyor ātmānam parihatānītī

5 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-pātri.’ All the consonants should be pronounced slowly, without merging them together (with the thought) ‘May I withdraw myself from Death.’

Section 23

DIFFERENT MODES OF VIRTUOUS LIFE

1 trayo dharma-skandhāh, yajño ‘āhyayanam dānam iti, pra-thanas tāpa eva, dviśyo brahmacāryācārya-kula-vāsī, tṛṣṇyatyantam ātmānam acāryakulo’vasādayan sarva ete śūnya-lokā bhavantī, brahma-samśiho’nvratavam ev

1 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.
tapah: austerity. It is used sometimes to comprehend all forms of the pursuit of self-control.

yam tapas, satyam tapas, śrutam tapas, sāntam tapo, dānam tapo, yajñas tapo bhūr bhuvas svar brahmaśatad upāsyaitat tapaḥ. Nārāyanīya 8.

brahmacarya: the practice of continence.
Brahmaṇ is also used for tapas or austerity. Cp bhagavan kāhyapāṅ śāsvate brahmanu varīt. Kālidāsa: Śākuntalā Act I. The commentators interpret Brahma as tapas. brahma-samsthā. He who stands firm in Brahman.

Ś suggests that this refers to the parivṛt 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 Vṛttēkāra, that anyone who stands firm in the eternal obtains the life eternal. He need not be a samnyāsin. Ś argues that the true brahma-samsthā is the samnyāsin who gives up all actions. karma-nimittī-laksanam parivṛtāyam brahma-samsthāt-vam. Ś.

THE SYLLABLE AUM

2. prayā-patvā lokān abhyata-pat; tebhya abhita-pēbhyaśa trayī
vidyā samprāśravā, tām abhyata-pat, tasyā abhita-pēbhya etāny
akṣarāni samprāśravanta bhūr bhuvah svar iti.

2. Praya-patvā 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, bhūh, bhuvah, svah.

threefold knowledge. three Vedas.
bhūh, earth; bhuvah, atmosphere, svah, sky

3 tān abhyata-pat, tebhya'bhita-pēbhya awṁkārah samprāśravāt,
tad yathā saṁkūṭa sarvāni parāṁ samiṁnaṁ evam awṁkāreṇa
sarva vāk saṁiṁna-awṁkāra evedam sarvam, awṁkāra evedam
sarvam.

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 vadanāḥ yad vaśūnām praṭāh savanam,
rudrānām mādhyān-dvānam savanam, ādityānām ca viśvesām ca
devānām triśya-savanam

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 tarhi yajamānasya loka tvā, sa yas tam na vidyāt katham
kuryād, atha vidvān 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 purā praṭārau amuvākasyopākaranāj jaghanena gārhapatyasyodanmukha uṇaviṣya sa vāsavaṁ sāmābhigayati

3 Before the commencement of the morning litany, he sits behind the gārhapatya fire, facing the north and sings the chant sacred to the Vasus

In Śrauta sacrifices, three fires are recognised, āhavanīya, dāksina and gārhapatya, corresponding to heaven, sky and earth. They are dedicated to the worlds of gods, ancestors and men respectively

4 loka-āvaram apāvṛnau, paśyema tvā vayam rāgyaya tvā
4 Open the door of this world, that we may see thee for the obtaining of the sovereignty

5 atiḥ juihoti nāmo'gnaye prthvi-ksite loka-ksite lokam me
yajamānāya vindasa vai yajamānasya loka etāsmi

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 atiḥ yajamānaḥ parastād āyusah svāhā'payah parigham ity
ukvottisthah, tasmāt vasavah praṭāh savanam samprayacchante

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 purā mādhyān-dvānaṁ savanasyopākaranāh jaghanena
agniḥrityasyodanmukha uṇaviṣya, sa rudram sāmābhigayati
7. Before the commencement of the mid-day offering, he sits behind the Āgni-dhārīya fire, and facing the north, he sings the chant sacred to the Rudras.

8. loka-dvāram apārṇu, paśyema tvā vayaṃ vairājyāya iti.
8. Open the door of this world that we may see thee for the obtaining of sovereignty.

9. atha juhoti, namo vāyave'ntariksa-ksite loka-ksite lokam, me yagyamānaye vinaśa, esa vai yagyamānasya 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 yagyamānāḥ parastād āyusah svāhā'pahāti parigham ity ukīvōthṣṭhati, tasmat rudrā mādhyan-ānam savanam samprayacchanti.
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. Before the commencement of the third offering, he sits behind the Āhavanīya fire, facing the north, he sings the chant sacred to the Ādityas and Viśve-devas

12. loka-dvāram apārṇu, paśyema tvā vayaṃ vairājyāya iti.
12. Open the door of this world that we may see thee for the obtaining of sovereignty

13. ādityam, atha vāśva-devam, loka-dvāram apārṇu, paśyema tvā vayaṃ sāṅśhījīyāya iti.
13. Thus the chant to the Ādityas now the chant to the Viśved-evas Open the door to this world that we may see thee for the obtaining of sovereignty

14. atha juhoti, nama ādityebhyaś ca viśvebhyaś ca devenhyo dīvī-kṣīdbhyo loka-kṣīdbhyah lokam me yagyamānaye vināda.
14. Then he makes the offering (reciting) ‘Adoration to the Ādityas and to the Viśve-devas, who dwell in heaven and dwell in the world, obtain the world for me, the sacrificer.’

15. eṣa vai yagyamānasya lokah, etāsmi atra yagyamānāḥ parastād āyusah svāhā'pahāta parigham ity ukīvōthṣṭhati.
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 ādityāḥ ca viśve ca devās triśya-savanam sampra-yacchanti, esa ha vai yajñasya mātrām veda, ya evam veda, ya evam 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 ādityo deva-mādhu; tasya dyaur eva tīraś-
cīna-vamśo'ntariksam āpūpaḥ, marīcayāḥ putrāḥ.

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 prāṇco raśmayah tā evāsya prācyo madhunādyah
ṛca eva madhukriyah ṛgveda eva ṗuṣṭam, tā amṛtā āpah tā vā etā
ṛcaḥ

2. The eastern rays of that sun are its eastern honey cells. The Rṣks are the producers of honey. The Rg Veda is the flower and those waters are the nectar and those very Rṣks indeed (are the bees)

‘Just as the bees produce honey by extracting the juices of flowers, so do the rks make their honey by extracting the juices of actions prescribed in the Rg Veda’ Ś.

3 etam ṭaṁ vedaṁ abhyataḥpam, tasyābhutaśasya yaśaṁ teṣa
indriyam viryam annādyam raso'jāyata.

3. These brooded on the ṭaṁ veda; from it, thus brooded upon, issued forth as its essence, fame, splendour, (vigour of the) senses, virility, food and health.

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. alha ye'sya daksinā raśmayas tā evāsya daksinā madhu-nādyo
yajūṁśya eva madhu-kṛto yajur veda eva ṗuṣṭam, tā amṛtā āpah.
1 Now its southern rays are its southern honey-cells The Yagus formulae are the producers of honey The flower is the Yajur Veda and these waters are the nectar

2 tām vā etām yajāṁsy etam yajurvedam abhyataḥpam, tasyābhūtāptasya yaśas, teṣa, indriyam, vīryam, annādyam, raso'jāyata

2 Verily, these yagus 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 tad vyakṣarat, tad ādhyām abhito'śayat, tad vā etād yad etad ādhyāsyā suklaṁ rūpam

3 It flowed forth, it went towards the sun Verily, that is what the white appearance of the sun is

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Section 3

SĀMA VEDA

1 atha ye'sya pratyañcaco raśmayas tā evāsyā pratiṣyo madhu-nādyah sāmāny eva madhu-kṛtah sāma veda eva puṣpam, tā amrīḍ āpah

1 Now, its western rays are its western honey-cells The Śāman chants are the producers of honey The flower is the Śāma Veda and these waters are the nectar

2 tām vā etām sāmāny etam sāma vedam abhyataḥpam, tasyābhūtāptasya yaśas, teṣa, indriyam, vīryam, annādyam, raso'jāyata

2 Verily, these Śāman chants brooded on the Śāma Veda; from it, thus brooded upon, issued forth, as its essence, fame, splendour, (vigour of the) senses, virility, food and health

3 tad vyakṣarat, tad ādhyām abhito'śayat, tad vā etād yad etad ādhyāsyā kṛṣṇam rūpam

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. atha ye'syodaño raśmayaṁ tā evāsyodīcyo madhu-nādyo' tharvāṅgvrasa eva madhu-kriyā, itihāsa-ṇārānam ṣūṣpam, tā amrtā āpah

1 Now its northern rays are its northern honey-cells (The hymn of the) Atharvans 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 Brāhmanas, and later collected in the Mahābhārata and the Purāṇas.

2. te vā ete'hatharvāṅgvrasa etad itihāsa-ṇārāyaṁ abhyatapanis, tasyābhōṣṭasya yaśas, teja, indriyam, vīryam, 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 vyakṣarat, tad āādityam abhīto'śrayat, tad vā etad yad etad ādityasya param kṛṣnam 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. atha ye'syordhvā raśmayaṁ tā evāsyordhvā madhu-nāddyo guhyā eva'desā madhu-kriyā, brahmāva ṣūṣpam, tā amrtā 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 brahmābhītaṃs tasyābhōṣṭasya yaśas, teja, indriyam, vīryam, annādyam, raso' jāyata.

2 It verily those hidden depths of the heaven, by the Brahman, the essence of the glory, splendour, senses, virility, food and health.
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 tat vyaksarat, tad ādityam abhito śrayat, tad vā etad yad etad ādityasya madhye kṣobhata 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 rasāḥ vedā ās rasāh, teśām ete rasāḥ, 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-stutir esah

Section 6

THE KNOWER OF THE COSMIC SIGNIFICANCE OF THE VEDAS REACHES THE WORLD OF THE VASUS

1 tad yat prathamam amṛtām tad vasava upaśijvanti agnimā mukhena, na vai devā aśnanti na pśanby etad evāmṛtam drśtvā trpyanti
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 ta etad eva rūpam abhisamvāṃṣaty etasmād rūpād udyaṇti.
2 They retire into this form (colour) and come forth from this form (colour)

3 sa ya etad evam amṛtām veda, vasūnām evaśk bhūtvāgnimāva mukhenastad evāmṛtam drśtvā trpyati, sa etad eva rūpam abhisamvāṣati, etasmād rūpād udah
3 He who knows thus this 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)
4. sa yāvad ādityah pūrastād udeśā paścād astam etā, vasūnām eva tāvad ādhipatyam svārāgyam 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 dvīyam amṛtam, tad rudrā upajīvantīndraṇa mukhena, na vair devā aśnanti, na ṛbanti, etad evāmṛtam drṣṭvā trṣyanti.

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 rūpaṃ abhismūṣanti, etasmād rūpād udyanti.

2. They retire into this form (colour) and come forth from this form (colour).

3. sa ya etad evam amṛtam veda rudrānām evaṣaḥ bhūtvendrenaiva mukhenastad evāmṛtam drṣṭvā trṣyati, sa etad eva rūpaṃ abhismūṣati, etasmād rūpād udeṣa.

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 yāvad-ādityah pūrastād udeśā, paścād astam etā, dvis tāvad daksinata udeśottarato'stam etā, rudrāṇām eva tāvad ādhipatyaṃ svārāgyaṃ 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 trīyam amṛtam, tad ādityā upajīvantite varunena mukhena, na vair devā aśnanti, na ṛbanti, etad evāmṛtam drṣṭvā trṣyanti
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 abhisamvitaṁ etasmād rūpaṁ udānti.
2. They retire into this form (colour) and come forth from this form (colour)

3. sa ya etad evam amṛtam vedādyānāṁ evaiko bhūtvā varunenaiva mukhenastad evāṁrtam drstvā trpyati, sa etad eva rūpam abhisamvitaṁ, etasmād rūpaṁ udānti.
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 daśmata udeśottarato'stam etā, āvraṃ tāvat pāscād udeśā pūrastād astam etā, ādityānām eva tāvat ādhipatyam svārāyam paryetā
d. 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

I atha yac caturtham amṛtam, tān maruta uphaśvanti somena mukhena, va vai devā aśnanti, na ṁbanti, etad evāṁrtam drstvā trpyanti.
1. Now that which is the fourth nectar, on that live the Maruts, through Soma as their mouth, Venly, the gods neither eat nor drink: They are satisfied merely with seeing that nectar

2. ta etad eva rūpam abhisamvitaṁ, etasmād rūpaṁ udānti
2. They retire from this form (colour) and come forth from this form (colour)

3. sa ya etad evam amṛtam veda, marutāṁ evaiko bhūtvā somaiva mukhenastad evāṁrtam drstvā trpyati, sa etad eva rūpaṁ abhisamvitaṁ etasmād rūpaṁ udānti.
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 uḍetā, ṗurastād astam etā, āvas tāvad uttarata uḍetā, daksinato'stam etā, marutām eva tāvad ādhāpātyam svārāgyam 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 paṇcamam amṛtam tat sādhyāḥ upaṣīvantār brahmaṇaṁ mukhena, na var devā aśnanti, na āḥnantā, etād evāmṛtām ārṣtvā ṣṛṣyaṁ.

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 etād eva rūpam abhūsāmurṣantu, etasmād rūpād uḍyantā

2. They retire into this form (colour) and come forth from this form (colour).

3. sa ya etād evam amṛtam uḍa, sādhyānāṁ evaṁ bhūtvā brahmano'va mukhenaṁ ātarm evāmṛtām ārṣtvā ṣṛṣyaṁ, sa etād eva rūpam abhūsāmurṣantu, etasmād rūpād uḍeti

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 uttarata uḍetā, daksinato'stam etā, āvas tāvad īrṇha uḍetiṁ astam etā, sādhyānāṁ eva tāvad ādhipa tyam svārāgyam 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

I atha tata ārdhva udeyya navodetā nāstam etā, ekāla eva madhye sthātā, tad esa ślokaḥ

I 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 to experience the results of their actions, and when these experiences have ended the sun takes the creatures unto himself prāmnām sva-karma-Śhala-bhoga-nimttam anugraham tat karma-Śhalopabho-ga-ksaye tām prām-jātāny ātmam samihṛtya 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 vair tatra na mūloca nodvyāya kadācana,
   devās tenāham satyena mā virāhisy brahmaṁ śtv.

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 āsma udeh, na mūlocati, sakṛd dvāvā havāṁmar
   bhavati, ya etām evam brahmopamśasadam vedā

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 Brahma, unconditioned by time marked by the rising and setting of the sun’ udvān udayāsta-maya-kāla-paricchedāyam utyam ayam brahma bhavati Ś

4 tadd haṁadd brahma praṇāpataya uvāca, praṇāpatr manave,
   manuh praṇābhiyah, tadd haṁadd uddalaṅkaṅaññay yeṣṭhāya
   putrāya pitā brahma praṇāca

4 Brahma told this to Prajā-pātṛi; Prajā-pātṛi to Manu, Manu to his descendants. To Uddalaka Ārum, the eldest son, his father declared thus Brahma

5 idam vāva taḥ yeṣṭhāya putrāya pitā brahma praṇāyati
   pranāyāyā vāntevāsine
5 Verily, a father may teach this Brahma to his eldest son or to a worthy pupil

6 nānyasmā kasmār ca, sā yady api asmā imām adbhūtā
śaṅgrhitām dhanaśya pūrṇām dadyād, etad eva tato bhūya ity
etad eva tato bhūya iti

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 GĀYATRĪ

1 gāyatrī vā idam sarvam bhūtam yad idam kvi ca, vāg vai
gāyatrī, vāg vā idam sarvam bhūtam gāyatrī ca śrāyate ca.

1. Verily, the Gāyatrī is all 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 prthivī, asyāṁ hīdaṁ
sarvam bhūtam pratisthitam, etāṁ eva nātiṣṭyate.

2. Verily, what thus 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 prthivīyam váva sā yād idam asmin puruse
sarīram, asmin hiṁ prānāḥ pratiṣṭhitāḥ, etād 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 tatu puruse sarīram idam váva tād yad idam asmin
aniḥ puruse kṛdayam, asmin hiṁ prānāḥ pratiṣṭhitāḥ, etād
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.
5 sarṣā catuspādā sadvāhā gāyatrī, tad etad rca'bhyanuktam.
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.

6 etāvān asya mahmā, tato jyāyāṁś ca pūrṇah 
pādo'sya sarvā bhūtāṁ, triśād asyāṁrtam āvīn
6 Its greatness is of such extent, yet Purusā is greater still.
All beings are one fourth of him. The three fourths, immortal, is in the sky.

The Purusa is so called because it fills everything and lies in the body. sarva-pūranāṁ pūrā sayana ca Ś

7 yad vai tād brahmaṇidam vāva tadyo'yaṁ bairvāhā pūrṇād 
ākāśo yo vai sa bairvāhā pūrṇād ākāśaḥ
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'yaṁ antah pūrusa ākāśo yo vai so'ntah 
pūrusa ākāśaḥ
8 That is what the space within a person is. Verily, what the space within a person is

9 ayam vāva sa yo'yaṁ antar-hrdaya ākāśah, tad etat pūrnam 
apravarṇi, pūrṇām apravarṇiṁ śriyaṁ 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 va etasya hrdayaśya paśca deva-susayah, sa yo'yaṁ 
prān susuh sa prānah, tac ca kāsuh, sa ādityah, tad etat tejo' 
mādhyam ity upāśita, tejasv annādo bhavati ya evam veda
1 Verily, indeed, this heart here has five openings for the gods. Its eastern opening is the prāna (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 atha yo'sya daksinah susih sa vyānah, tac chrotram, sa candramāh, tad etac chṛṣ ca yaśaś cety upāśita śrīmān yaśasvē 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 atha yo'sya pratyān susih so'pānah, sā vāk so'gnih tad etad brahma-varcasam annādyam tīy 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 atha yo'sya dvaśdah susih sa samānah, tan manah, sa parjanyah, tad etat kṛitrī ca vyuṣṭī cety upāśita, kṛitrīmān vyuṣṭīmān 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 kṛitrī: fame, celebrity, due to the knowledge of the mind: manaso jñānasya kṛitrī-hetuvāt, āma-paroḥṣam uśrutavām kṛitrī, yaśah suva-karana-samvedyam uśrutavām.
yuṣṭī: beauty, self-recognised beauty of the body, yuṣṭīḥ kāntir deha-gatam lāvanyam

5 atha yo'syorāhvaḥ susih sa udānah, sa vāyuh, sa ākāsah, tad etad ojaś ca mahaś cety upāśita, ojasvē 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 te vā ete paścica brahma-purusāḥ svargasya lokasya dvāra-pāh, sa ya etān evam paścica brahma-purusāṁ svargasyā lokasya dvāra-pān veda, asya kule viro jāyate, pratipadyate svargaiḥ lokam, ya etān evam paścica-brahma-purusāṁ svargasyā lokasya dvāra-pān veda
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 atah para dvo gyoh dhipate visvatah prsthesu, sarvatah prsthesu anutamasuttamesu lokea, idam vava tad yad idam asmin antah puruse gyoth

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 tasyaisa drsti, yatratad asmin barre sanasparsenosmam vyanati, tasyasah srutih yatratat karnav apigrhya nadam tva nadathur vagnner tva yavata upasrnoti, tad etad drstam ca srutam cety upasista. ca kususyah sruto bhavati yad 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 khalv idam brahma, tayjalān iti, śānta upāśita; atha khalu krutumayāḥ purusāh, yathā-kratūr asmān loke puruṣo bhavati tathātāḥ pretya bhavati, sa kratum kurvīta.

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 Mātrī IV 6 brahma khalv idam vāva sarvam Brahman is prior to all this and produces all this.

The word tayjalān is explained by Ś as 'beginning, ja, ending, la, and continuing, an,' in it. tasmāt brahmano jālam—ātmas tajjam, tathā tenava janana-kramaṇa praḥlomayā tasmān eva brahmanā īṣyate, tad-ātmatayā śīsyata iti tallam; tathā tasmān eva sāhīkāte'nvāti prāṇīḥ cesātā iti.

As we will, so will our reward be. kratv-anurūpam phalam. Ś.

2. mano-mayah prāṇa-śāriro bhā-rūpaḥ satya-saṁkalpa ākāśātmā sarva-karmā sarva-kāmaḥ sarva-gandhā sarva-rasāh sarvam idam abhyātio vāky anādaraḥ.

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-śāriro, the subtle body.
prāṇa-śārirah prāno lingātmā vyāhaṁ-kriyā-śakti-duvaya-sammūrchi-tah Ś.

3. esa ma ātmāntar hrdaye'nīyān vrīher vā, javād vā, sarsaḥpād vā, śyāmākād vā, śyāmāka-tandulād vā; esa ma ātmāntar hrdaye jyāyān prthivyāḥ, jyāyān antarikṣāj jāyān āivā, jyāyān ebhyo lokebhyāḥ.

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-kāmah sarva-gandhah, sarva-rasah, sar-vam idam abhyātavāky anādaṁ, esa ma ātmāntar hrdaye etad brahma, etam tathā pṛtyābhimsambhavatāṁśīṁ, yasya syāt adāhna na vičkutsāśīṁ ha smāha śāndilyaḥ, śāndilyaḥ

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 Śāndilya, yea Śāndilya

Thus is the famous Śāndilya udīśā which affirms the oneness of the individual soul and the Supreme Brahman For Śāndilya (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 antariksodarāh kośo bhūmi budhno na jīryati, 
āśo hy asya sraklaya dyaur asyottaram bīlam, 
sa esa kośa vasu-dāhānas tasmin visvam idam śrītam.

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 ṭrācī dig jāhūr nāma, sahamānā nāma dākṣiṇā, rājñī nāma ṭrācī, subhūtā nāmodiṣī, tāsām vāyur vatsah, sa ya elam evam vāyum dīśām vatsam veda, na putra-rodam roditi, so'ham elam evam vāyum dīśām vatsaiḥ veda, nā putra-rodam rudam.

2 The eastern quarter is named jāhū, its southern quarter is named sahamāna, 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'
raji is so called 'because it is lorded over by the king (rajjan) Varuna or because it is red (rāge) with the colours of evening.'
subhita is 'the region presided over by Kuber, 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-nmitam putra-rodo mama mābhūt
If the promise made in III 13–16, in his family a hero is born is to be fulfilled, this kośa-viśnāna or knowledge of the treasure chest is needed
3 aristan kośam praṇādy e 'munā'munā'munā, praṇam praṇādy, 'munā'munā'munā; bhūh praṇādy e 'munā'munā'munā; bhuvah praṇādy e 'munā'munā'munā; svah praṇādy e '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 bhūh, 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, says, is to be uttered thrice, when praying to the different deities
4 sa yad avocam. praṇam praṇādy aś ca, tam eva tāt praṇādy
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 aha yad avocam. bhūh praṇādy tāt prathivōm praṇādy ārakṣam praṇādy, dvam praṇādy ity eva tāt avocam
5 So when I said, 'I take refuge in bhūh,' what I said was 'I take refuge in earth, I take refuge in atmosphere, I take refuge in sky'
6 aha yad avocam. bhuvah praṇādy ity agnim praṇādy, vāyum praṇādy, ādityam praṇādy ity eva tāt 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. aha yad avocam svah praṇādy ity rg vedam praṇādy, yajur vedam praṇādy, sāma vedam praṇādy ity eva tāt avocam, tāt avocam.
So when I said, 'I take refuge in svaha,' What I said was, 'I take refuge in the Rg Veda, I take refuge in the Yajur Veda, I take refuge in the Sama 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 yaśāh, tasya yāṁ catur-vmsatv varṣāṁ, tat āratah-savam, catur-vmsatv-aksārā gāyatrī, gāyatram āratah-savam, tad asya vasavo'vāyatiāh, āratah vāva vasavah, ete hīdam sarvam vāsāyati

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 vayasī kim cid upatapet, sa brūyāt, āratah vasavah, idam me āratah-savam mādhyan-dīnam-savam anu samātanute, māham āratah-nām vāsūnām mādhye yaśaḥ vilōṣiyet, udd hava tata ety agado ha bhavati.

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. aha yāṁ catuścaturmśad varṣāṁ, tam mādhyan-dīnam-savam catuś-caturmśad-aksārā tristup, trastubham mādhyan-dīnam-savam, tada asya rudrā anvāyatiāh, āratah vāva rudrāh, ete hīdam sarvam rodayati.

Now the (next) forty-four years are the midday libation for the Tristubh (metre) has forty-four syllables and the midday libation is offered with a Tristubh 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. tāṁ ced etasmin vayasi kīṁ cid upatapet sa brūyāt, prānā rudrāḥ idam me madhyam-dinam-savanam trīyā-savanam anu saṁtanutehi, māham prānānām rudrānām madhye yajño vilopṣyeti, udd haṅva tata ety agado haṅva bhavati

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 aha yāṁ astā-catvārisaṁdā varsāṇi, tat trīyā-savanam, asā-catvārisaṁdā-aksarā jagati, jagatāṁ trīyā-savanam, tad asyā dityā anuvādastyāḥ, prānā vāvādastyāḥ, ete ādām sarvam āddate.

5. Now the (next) forty-eight years are the third libation for the jagati (metre) has forty-eight syllables and the third libation is offered with a jagati hymn. With this (part of the sacrifice) the Ādityas are connected. Verily, the vital breaths are the Ādityas for (on departing) they take everything to themselves

6. tam ced etasmin vayasi kīṁ cid upatapet sa brūyāt prānā ādityā idam me trīyā-savanam āyur anu saṁtanutehi, māham prānānām ādityānām madhye yajño vilopṣyety, udd haṅva tata ety agado haṅva bhavati.

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. etadda ha sma vats tad vāvān āha mahidāsa aitareyaḥ; sa kīṁ ma etad upatapasī, yoḥam anena na presyāmin; sa ha śoḍaśaṁ varṣa-satam ajīvat; pra ha śoḍaśaṁ varsa-satam jīvati, ya evam veda.

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 dāsa 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 Maḥī or the goddess Earth, who granted her prayers. The son was enabled to compose the Brāhmaṇas and the Āraṇyakas. This story implies a protest against the injustice of the caste system.

**Section 17**

**MAN'S LIFE A SACRIFICE**

1. sa yad aśśisati yat pīpāsatī, yan na ramate, tā asya dīksāh

   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 ceremonal 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 āśnāt, yat pībati, yad ramate, tad upasādav eit

   2. And when one eats and drinks and enjoys pleasures, then he joins in the Upāsāda ceremonies.

   upāsāda a particular class of sacrificers who are happy because they take only milk upāsādām ca pāyo-vratavatva-nimitam sukhām asit Ś

   3. atha yadd hasati yaj yaksati, yan maitram carati, stuta-

   3. 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 eit, tā

   4. And austerity, almsgiving, uprightness, non-violence, truthfulness, these are the gifts for the priests.

   5. tasmaī āhuh sosaty asosteti punar utpādanam evāsa, tan

   5. Therefore they say ‘He will procreate’ He has procreated— that is his new birth Death is the final bath (after the ceremony).

   6. tadd hantad ghara āngirasah kṛṣṇāya devakī-putrāyoktvāva,

   6. tadd hantad ghara āngirasah kṛṣṇāya devakī-putrāyoktvāva, a-pīpāsa eva sa babhūva so'ntavelāyām etat trayam praḥ-
Section 18

THE FOURFOLD NATURE OF THE INDIVIDUAL AND THE WORLD

I mano brahmy upāsīte adhyātman, aihādādavatam ākāso brahmy (upāśita), ubhayam ādīstam bhavaty adhyātman caadādavatam ca.

The primary text is not entirely clear, but it seems to reference the concept of Brahman, the ultimate reality or consciousness. It discusses the individual's connection to Brahman and the universality of the divine. Further interpretation would require a more detailed examination of the original Sanskrit text.
ākāśa or space is used as it is ‘all-pervading, subtle and free from limitations’ sarva-galatavāt sūksmatvāt, upādhi-hinatvāt

2. tad etac catuspad brahma, vāk pādah, prānah pādaś ca caksuh pādah śrottram pāda vy adhyātam; athādhiṇavatam, agnah pādo vāyah pādah, ādityah pādo āsah pāda vy ubhayam evāāṣam bhavaty adhyātam ca svādhiṇavatam 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 brahmaṇaś caturthah pādah, so’gmunā jyotisā bhātī ca tapati ca, bhātī ca tapati ca kīryā 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 brahmaṇaś caturthah pādah, sa vāyunā jyotisā bhātī ca tapati ca, bhātī ca tapati ca kīryā 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 brahmaṇaś caturthah pādah, sa ādityena jyotisā bhātī ca tapati ca, bhātī ca tapati ca kīryā 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. śrottram eva brahmaṇaś caturthah pādah, sa ādghur jyotisā bhātī ca tapati ca, bhātī ca tapati ca kīryā 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. ādiyo brahmety ādeśaḥ, tasyopavyākhyānam: asad evedam agra āsīt, tat sad āsīt, tat samabhavat, tad āndam niravartata, tat samvatsarasya mātrām asayata, tan nirabhidyata, te āndakaśe rajataṁ ca swarṇaṁ cābhavitāṁ.

The Sun is Brahman—this is the teaching. An explanation thereof (is thus). 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.

asad: non-existent, it does not mean absolute non-being. It is a state in which name and form were not manifested: asvāȳkta-nāma-rūpam.

Ś. 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 prthivī, yat swarṇaṁ sā dyauḥ; yaj jāryu te parvataḥ, yad utam sa megho nihāraḥ, yā dhanamayās tā nadyah, yad vāsteyam udakasā sa samudraḥ.

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 aṣṭāyaḥ so'sāv aṣṭāyaḥ; taṁ jāyamānam ghoṣā ulilavo' nūdhasthaṁ, sarvāṁ ca bhūtāṁ, sarve ca kāmāḥ; tasmāt tasyodayam prati pratyāyanam prati ghoṣā ulilavo'nūtthiṣṭhanti, 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...
arose Therefore at his rise and his every return, shouts and hurrays as also all beings and all desires arise

4 sa ya etam evam uvān ādityam brahmety upāste bhyaśo ha yad enam sādhavo ghasā ā ca gaccheyṇ ur upa ca mṛdeṇaṃ mṛdeṇaṃ

4 He, who knowing thus, meditates on the sun as Brahman, pleasant shouts will come unto him and delight him, yea, delight him.
THE STORY OF JĀNAŚRUTI AND RAIKVA

1 aum jānaśrutī ha paunrāyanaḥ śraddhādeyo bahudāyī bahu-pākya āsa, sa ha sarvātha ävasathān nāpayām cakre, sarvata eva me’ṣyaṁtiḥ

1 Aum There was the descendant of Janaśruta, 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 māśyām atri petuh, tadd havān haṁso hamsam abhyavāda ho ho’ye bhallāksa, bhallāksa, jānaśruteḥ paunrāya- vansya saman̄ dvā jyotiḥ ātātam, tan mā prasānkṣīs tat tvā mā pradāhāksid iti

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 Janaśruta) has spread like the sky. Do not touch it, lest it burn you.’

V pradāhāksir for pradāhāksid

3 tam u ha parah praty uvāca kam vara enam etat santān śayugvānam vva raikvam āthēti Ko nu katham śayugvā raikvam iti

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 S B III 4 36 as one of the sages who attained brahma-niśāna or divine wisdom though they did not observe the rules of castes and stages of life. anāśramitvena vartamāno’ṁ vidyāyām adhiśātyate, kutah tad, ārsteḥ, raikva-vācaknāvaḥ-prabhṛtānāṁ evam-bhūtānāṁ api brahmavārṣaśrutypalabāheḥ

4 yathā kriyā vyūtāyāhāreyāḥ samyanti, evam enam sarvam tad abhisameti, yat kri ca praṣāh sādhau kurvanti, yas tad veda yat sa veda, sa mayaś tad ukta iti

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 jānaśrutiḥ paunrāyana vpaṇuṣrāva, sa ha samy-
hāna eva kṣattāram uvāca, angāre ha sa-yugvānam va raikvam ātthe, ko nu katham sa-yugvā raikva iti

5 Now, Jānaśruti, the great grandson (of Janaśruta) over-heard 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’ Ś

6 yathā kṛtāya vyntāyādhareyāḥ samyanti, evam enam sarvam tad abhūsameti, yat kū ca praṣāh sāduh kūrvanti, yas tad veda yat sa veda, sa mayai ad uktā iti

6 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

7 sa ha ksattānusya, nāvdam iti pratyeyāya, tam hovāca yatrāre brāhmanasyānneśanā tad enam arccheti

7 The attendant searched for him and returned saying ‘I did not find him.’ Then he said to him, ‘O where a Brāhmaṇa is searched for, there look for him’

The Brāhmanas are generally to be found in solitary places in the forests or on the banks of rivers ekānte ranye nādi-pulnādnau uvi-kte deś Ś The attendant was instructed to search in such places

8 so’dhastāc chakatasya pāmānam kasaṁnām upopavveśa, tam hābhhyuvāda, tvam nu bhagavah sa-yugvā raikva iti, aham hy are, iti ha pratyayē, sa ha kṣattā, avdam iti pratyeyāya

8 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

1. tad u ha jānaśrutha paurāyanah sat-satām gavām nisam aśvatarī-ratham tad ādāya pratikrame, tam hābhhyuvāda
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 raskvemāṁ sat śatāṁ gavāṁ, ayam nisko'yaṁ aśvatarī-
rathah, anu ma etāṁ bhagavo devatāṁ sāhī, yāṁ devatāṁ upāssa

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. tam u ha parah pratyavo ca, ahaśe tvā, śūdra, tavarva
saha gobbh astu iti, tad u ha punar eva janaśrutih paurāyaṇah
sahasram gavāṁ mskam aśvatarī-ratham ahuśtaram taā ādāya
pratikram

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. tam hābhyavo da, raskvemāṁ sahasram gavāṁ, ayam nisko'yaṁ
aśvatarī-rathah, iyaṃ jāyāyaṁ grāmo yasminn āsse: anu eva mā,
bhagavo, sādhīḥ.

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. tasyā ha mukham upoghrāhann uvāca: ahaśe mānā Śūdra
aranava mukhenalāpayisyathā iti; te hante raikvo pariva
nāma mahāversesu yatrāśmā uvāsa sa tasmas hovāca.

5 Then, lifting up her (the daughter’s) face toward himself,
he (i.e., Raikva) said, 'He has brought these (cows) along, Śūdra, 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.

\[ \text{brahma-cūri dhana-dāyī meghāvi śrotryah pṛyah} \\
\text{vidyāyā vā vidyām pṛāha, lām tṛthān saṁ māma} \]

**Section 3**

**RAIKVA'S TEACHING**

1. vāyu r vāva samvargah, yadā vā āgru udvāyati, vāyu evāpyeti, yadā sūryo'śtam eti vāyu evāpyeti, yadā candro'śtam eti vāyu evāpyeti

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 Anaxumenes 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 ucchasyantā, vāyu evāpyantā, vāyuḥ hy evaśāṃ sarvāṃ samvaktan, iva adhavatām

2. When water dries up, it goes into the air. For air, indeed, absorbs them all. Thus, with regard to the divinities.
3. \textit{ahādhyātmam: prāṇo vāva saṁvargah, sa yadā svapitī prāṇam eva vāg apyeyi, prāṇam caḥśuh, prāṇam śrotam, prāṇam manah, prāṇo hy evaṁ sarvān saṁvyākte 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. 

4. tau vā etau dvau saṁvargau, vāyur eva devesu, prāṇah prāṇeṣu.

4. These two, verily, are the two absorbents, air among the gods, breath among the breaths.

5. \textit{atha ha saunakam ca kāpeyam abhipratārnam ca kākṣasem prāvīryamānau brahmācārī vibhikṣe, tasmā u ha na dadautuḥ.}

5. Once upon a time, when Saunaka Kāpeya and Abhiprataṁ Kākṣasem were being served with food, a student of sacred knowledge begged of them. They did not give to him anything.

6. savahāca.

6. sa hovāca.

\begin{align*}
\text{mahātmanāś caturo deva ekah} \\
\text{kah sa jagāra bhuvanasya gopāḥ.} \\
\text{tam, kāpeya, nābhīpaśyanti martyāḥ} \\
\text{abhīpratārin bahudhā vasantarān.}
\end{align*}

\text{yasāś vā etād annam, tasmā etan na dattam iti.}

\text{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 Abhiprataṁ. 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 Brahman.

The one god is said to be Prajā-pati.

7. \textit{tad u ha saunakah kāpeyah pratimanvānaḥ pratyeyāya}

7. \text{Then Saunaka 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 amrita, abhagna ś
anasūriḥ truly wise: sūrīr eva ś

8. tasma u ha daudhi te vā ete paṁcānye paṁcānye daśa santas
tat kram, tasmāt sarvāsu dīksu annam eva daśa kram, saśā
vīrāg annādi, tayedaṁ sarvaṁ ārśtam, sarvam asyedaṁ ārśtam
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

Section 4

THE STORY OF SATYAKĀMA

1. satyakāmo ha jābālo jabalām mātaram āmantrayām cakre,
brahmacaryam, bhavatī, vīvatsyām, kim gotro na aham asmīti
1. Once upon a time Satyakāma Jābāla addressed his mother Jābāla, 'Mother, I desire to live the life of a student of sacred knowledge. Of what family am I?'

2. sā hainam uvāca, nāham etad veda, tāta, yād gotras tvam
asi, bahu aham caranti pariścārini yaucane tvām alabhe, sāham
etan na veda yād-gotras tvam asi, jābalā-tu nāmāham asmī, satyakāmo nāma tvam asi, sa satyakāma eva jābālo bruvihā sū.
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 Jābāla by name and you are Satyakāma
by name. So you may speak of yourself as Satyakāma Jābāla
(the son of Jābāla).

Ś 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 haridrumalām gautamam etyovāca, brahmacaryam
bhagavati 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, kim-gotro mu, saumya, asūi; sa hovāca, nāham etad
veda, bhoh, yad-gotro'ham asmi, aprcham mātaram, sā mā
pratyabravīt, bahu aham carantī paricārīni yauvane tvām alabhe,
sāham etan na veda yad-gotras tvam asi, jābāla tu nāmāham asmi,
satyakāmo nāma tvam asīti, sa'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, naitad abrahamano uvaktum arhati; samāham,
saumya, āhara, upa tvā nesye, na satyād agā iti. tam upanīya
kṛṣñāṁ abalānāṁ cauhiḥ-saśā gā nirākṛtyovāca, imāḥ, saumya,
amusamvajeto, tā abhyprasthad̐̑payann uvāca, nāsahasrenāvare-
yetā sa ha varsa-ganam provāsa, tā yadā sahasram sampeduk.

5 He then said to him, 'None but a Brāhmaṇa 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 rśabho'bhyuvāda, satyakāma iti, bhagavah iti ha pratiśuśrāvaḥ; prāpih, saumya, sahasram smah, prāpaya na ācārya-kilam

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 śiddham vāyu-devatā dik-saṁbandhanā tustā saty rśabham anupraviśya Ś

2 brahma-naś ca te pādam bravānīti, bravātu me, bhagavān, iti, tasmaś hovāca prācī dik kalā, pratīcī dik kalā, daśmā dik kalodācī dik kalāsā vai, saumya, catus-kalah pādo brahmanah ārkāśavān 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 evam vidvāmś catus-kalam pādam brahmanah ārkāśavān ity upāste ārkāśavān asminī loke bhavati, ārkāśavato ha lokān jayati, ya etam evam vidvāmś catus-kalam pādam brahmanah ārkāśavān ity 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 four quartered foot of Brahman, named the Shining.’

Section 6

THE FOUR QUARTERS OF BRAHMAN

(continued)

1 agnaś te pādam vakti, sa ha svo bhūle gā abhīprasthāpañām ca kāra, tā yatra bhuḥ-sāyam babhūvah, tatraṅgam upaśamād-
Chāndogyā Upanisad 409

hāya, gā uparudhyā, samudham ādhāya, ปา scād agneḥ prān upopaviveśā

1 ‘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 agnir abhyuvāda, satyakāma iti; bhagavah, iti ha pratiśuṣṭāva.

2 The Fire said to him, ‘Satyakāma.’ He reped, ‘Revered Sir’

3. brahmaṇaḥ, saumya, te pādam bravānītī, bravītu me, bhaga-
vān iti; tasman hovāca; śrītīnā kalāntariksam kalā, dyauḥ kalā, samuḍrāḥ kalā, eṣa vai, saumya, catus-kalāḥ pādo brahmaṇo
nanlavān 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 fourquartered foot, named the Endless.

4 sa ya etam evam vidvāṁś catus-kalāṁ pādam brahmaṇo
anantavān ity upāste, anantavān asmāḥ loka bhavati, anantavato ha lokāḥ jayati, ya etam evam vidvāṁś catus-kalāṁ pādam brahmaṇo
anantavān ity upāste

4 ‘He, who knowing it thus, meditates on this fourquartered foot of Brahman as the Endless becomes endless in this world. Then, he wins endless worlds, who knowing it thus, meditates on the fourquartered foot of Brahman as the Endless.’

Section 7

THE FOUR QUARTERS OF BRAHMAN

1 hamsas te pādāṁ vakteti, sa ha śuvbhūte gā ab upraṣṭha-
 pāyan cakāra, tā yatrābhīṣayam babhuvāḥ, taṁragni upasa-
mādhāya, gā uparudhyā, samudham ādhāya ปา scād agneḥ prān
upopaviveśā.
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. *tath hanisa upamāṇapatyābhivyāda, satyakāma iti, bhagavah, iti ha pratiśuśrāva*

   2 A swan flew down to him and said, 'Satyakāma,' He replied 'Revered Sir.'

3. *brahmaṇaḥ, saunya, te pādaṁ bravānīt, bravītū me bhagavan, iti, tasmai houāca agnih kalā, sūryah kalā, candrah kalā, vāyuḥ kalā, esa vai, saunya, catuṣ-kalā, pādo brahmaṇo jyotisānān śāma.

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 vidvāṁś catuṣ-kalam pādam brahmaṇo jyotisān ity upāste, jyotisān asmini loke bhavati, jyotismo ha lokāṁ jayati ya etam evam vidvāṁś catuṣ-kalam pādam brahmaṇo jyotisān ity upāste.

4 'He, who, knowing it thus, meditates, on this fourquartered foot of Brahman as the Luminous becomes luminous in the world. Then he wins luminous worlds, who, knowing it thus, meditates on the fourquartered foot of Brahman as the Luminous.'

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**Section 8**

**THE FOUR QUARTERS OF BRAHMAN**

(continued)

1. *mađgūṣ te pādaṁ vakteti, sa ha śvobhūte gā abhuprasthā-payām cakāra, tā yatrabhiḥ sāyam babhīvuh, tatrāgniṃ upasamādhyāya, gā uparudhyā, samidham ādhāya, pāscād aguh prāh upopavvēsa*

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, ‘Satyakāma.’ He replied: ‘Yes, Sir.’

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 four-quartered foot of Brahman named Possessing a support.

4. ‘Who, knowing it thus, meditates on this four-quartered 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 four-quartered foot of Brahman as possessing a support.’

Section 9

SATYAKĀMA RETURNS TO THE TEACHER

1. ‘Then he reached the teacher’s house. The teacher said, ‘Satyakāma.’ He replied, ‘Yes, Revered Sir.’

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. प्रसामने किये हरसित-वदाना च मिस्रतार्थो भृगु-विद्वान स

1 सृष्टिमह ये वा सुभागवद्योद्योक्षांश, कृष्णभावद्वा विद्याविद्वानम् संधिस्थतम प्राप्तिः, तस्मात् हृदये अवोधा अत्र हा न नै कनो सन्तो विविधेऽविवि, विविधेऽवि

2 '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 upakosalo ha vai kāmalāyanana satyakāme jābale brahma-caryam uvāsa, tasya ha dvādasā varsāny agnīn paricacāra, sa ha smānyān antevasānām samāvartayaṁ tam ha śnāvā na samāvartayaṁ.

1 Now, verily, Upakosala, the son of Kamala dwelt with Satyakama Jābala, 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. tam jāyovāca, taśto brahma-cārī, kuśalaṁ agnīn paricacārin, mā tvāguṇayah parśravocan, prabrūhy asmā iti, tasmā ha apacyayava pravāsāmcake.।

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 saha vyādhiniṁaṁi samadhyā, tam acārya-jāyovāca, brahma-cārin, aśāna, kim naśnās iti. sa hovāca, bahava āmeśmīn pūruse kāmā nānāvyayaṁ, vyādhibhāḥ pratyānāṁ, nāśasyāṁ iti.

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 atha hāgnayāḥ samādīre, taśta brahmaścāri, kusalaṁ naḥ paryacāri, hantāsmai prabravāmeti: tasmai hocuḥ, prāno brahma, kaṁ brahma, kaṁ brahmēti.

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.'

ākāśa ether or space

5 sa hovāca vijānāmy aham yat prāno brahma, kaṁ ca tu kham ca na vijānāmi te hucuḥ, yad vāva kaṁ tad eva kham, yad eva kham tad eva kam iti, prānam ca hāsmai tad ākāśam cocuḥ.

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. atha haināṁ gṛhapatyaṁ nubāṣasa, prthivy agnir annam ādiya iti, ya esa ādiyaḥ puruso drṣyate so 'ham asmi, sa evāham asmita.

1. Then the Gṛhapatya 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.

gṛhapatya: the fire in the household.

2 sa ya etam evam vidvān upāste, apahate pāpa-kṛtam, lokī bhavati, sarvam āyur et, jyog jīvati, nāsyāvama-purusbh kṣīyante, upa vayam tam bhūjāmo'smiṁś ca loke'nmusmicā ca, ya etam 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).

**jyog** brightly, conspicuously; **upvalam** §

**Section 12**

THE SAME PERSON IS IN THE MOON AND IN THE SACRIFICIAL FIRE (INTENDED FOR THE MANES)

1. *atha hainam anvāhāryapacano'nusāsāsa: āpo āśo nak-śatrāmī candramā iti, ya esa candramasi puruso ārśyate so'ham asm: sa evāham asmīti.*

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. *sa ya etam evam vidvān upāste'pahate pāpakṛtyām lokī bhavah, sarvam āyur et, jyog jīvah, nāsyāvara purusāh kṣiyante, upa vayam tam bhuḥjāmo'smimś ca loke'musmimś ca, ya etam 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 13**

THE SAME PERSON IS IN THE LIGHTNING AND THE FIRE

1. *atha hainam āhavanīye'nusāsāsa, prāna ākāśo dyaur vidvud iti, ya esa vidvudī puruso ārśyate, so'ham asm: sa evāham asmīn.*

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 etam evam vīdvān upāste’pahate pāpakriyāṁ, lokābhavat, sarvām aśvyan eti, jyog jīvat, nāsyāvarāparūsāṁ kṣiyante, upa vayam tam bhūyāmo’smin ca loke’musminś ca ya etam evam vīdvān 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 hocuh upakosala, eśā, saumya, te’smad-vidyātma-vidyā ca. ācāryas iti te gatim vaheti. ājagāma hāsyācāryaḥ, tam ācāryo bhavyādopakosala iti.

1. Then they (the fires) said, 'Upakosala dear, you have this 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, iti ha pratiśuśrāva; brahma-vid ita, saumya, te mukham bhāti, ko nu tuva’nuśaśāseti, ko nu mā’nusisyād bhok, iti iha aheva niḥmata, ime nānām iṣārśa, anyādṛśa stihāgnān abhyāde’kum nu, saumya, kula te’vocann iti.

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, they indeed tell you?'

3 idam, iti ha pratiṣajju, lokān vāva kula, saumya te’vocan, aham tu te tad vakṣyāmi yathā puskara-palaśa āpo na śīśyante,
evam evam-vidyā pāpam karma na śīsyata iti, bravītu me bhagavān iti, tasmat 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'ksīma puruṣo drśyate, esa ātmā iti hovāca, etad amṛtam abhayam, etad brahma, tad yady aṣṭa asmin sarṣrī vodakam vā stūcati, varmanī eva gacchati

1 He said, 'The person who is seen in the eye, he is the self Thus 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 mūrtta-caksu-bhr brahmacaryādī-sādhana-sampannātś āntaḥ vivek-bhr drstār drstā

2 etam samyad-vāma ity ācaksate, etam hi sarvāmn vāmāny abhisamanīti, sarvāny evam vāmāny abhisamanīti, 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

vāmām desirable things vananīyām sambhanyāyām lobhanām Ś.

3 esa ut eva vāmanīh, esa hi sarvāmn vāmām nayati, sarvāmn vāmām nayati, ya evam veda

3 He is also Vāmānī for he brings all desirable things He who knows this brings all desirable things

4 esa ut eva bhāmanīh, esa hi sarvesu lokesu bhāti, sarvesu lokesu bhāti, ya evam veda

4 He is also bhāmanī for he shines in all worlds He who knows this shines in all worlds

5 aha yad u cauvasmiḥ chavyam kurvanti yadi ca na arcisam evabhisambhavanti, arcis'haraḥ nihāḥ āpūryamāna-paksam, āpūryamāna-paksād yān śat udann eti māsāms tān, māsebhyāh
sāhāvatsaram, sāhāvatsarād ādityam, ādityāc candramasam, candramaso vidyuṭam, tat āturūśo mānavaḥ, sa evam brahma gamayati, esa deva-patho brahma-pathah, etena pratipadyamānā man mānavaṃ āvartanti nāvartanti vi, nāvartantāt iti.

5 Now for such a one whether they perform the cremation obseques 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 lightning. Then there is a person, not human. He leads them to Brahman. This is the way to the gods, the way to Brahman. Those who proceed by it do not return to the human condition, yea they do not return.

The reference here is to Brahman who resides in the regions of satya-satya-loka-stham. Ś

The followers of the ceremonial code pass along the path called pūrṇa and they return to this world. Those who live in the forests practise austerities, go along the path called deva-pūra and do not return to this world.

Section 16

SILENCE AND SPEECH IN SACRIFICES

1 esa ha va yajñō yo'yam pūrṇe, esa ha yānna idam sarvam pūrṇā, yad esa yānna idam sarvam pūrṇā, tasmād esa eva yānna tasya manaś ca vak ca vartanī.

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 tayor anyatārām manasā saṅkarot brahma, vācā hotā-āhavur udgātā anyatārām; sa yatropākṛte praṭat-anuvāke purā parihaṁviyāyā brahmaṁ uvavavaṁ.

2 Of these the Brahmā priest performs one with his mind; by speech the Hot, the Ādavaryu and the Udgāt priests the other. When the morning litany has commenced and before the concluding recitation, the Brahmā priest has to speak
Generally the Brahmã priest follows the sacrifice with his mind, i.e. in silence. When he breaks the silence, then the mental exercise is interrupted, for he also resorts to speech. The performance of the Brahmã priest should be an act of meditation.

3 anyatarām eva varātāṁ sanśkarott, hūyate nyatarā, sa yathasmkapād vragan ratho vakrena cakrena vartamāno risyati, evam asya yajñah risyati, yajñam risyantam yajamāno'nurisyati, sa iverū 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.

samskrana remaking, reintegration See Astareya Brāhmaṇa, VI. 27; Sātāpatha Brāhmaṇa, VII. 12. 1, Astareya Aranyaka, III, 2 6

4 atha yatropākte prātar-anuvāke na purā paridhānāyā brahmā vyavavatati, ubhe eva varincinnati samshkurvanthi, na hūyate nyatarā

4 But when after the morning litany has begun! and before the concluding recitation the Brahmã priest does not speak, they perform both ways and neither is injured.

5 sa yathobhayapād vragan ratho vŏdbhhyām cakrabhyām vartamānāh pratitīśhati, evam asya yajñah pratitīśhati, yajñam pratitīśhatam yajamāno' mupratitīśhati, sa iverū breyān 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 Brahmã priest knows the wisdom of silence. mauna-vaśānam

Section 17

HOW THE BRAHMĀ PRIEST CORRECTS MISTAKES IN THE SACRIFICIAL RITUAL.

1 prajāpatir lokān abhyatavat, teśām tapyamanānāṁ rasān prātiprat, agnum prithvyāh vāyum antarikṣāt, ādityam dvāh.
1 Prajā-pati brooded on the worlds. As they were brooded in, 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 rasāṁ prāvhat agner rcāh, viyor yajūṁsi, sāṁnyā 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 viyāṁ abhyatapat, tasyās tapyamānānāyā rasāṁ prāvhat, bhūr ṛty rgbhyāh, bhuvār iti yajūrbhyāh, svar iti sāmabhīyāh.

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; svaṁ from the Sāman chants

4 tad yady ṛkto risyed bhūh svāheti gārhapatye jhuyāt, rcām eva tad rasena rcām vīryena rcām yajñasya viristam saṁdādhātī.

4. If (the sacrifice) is injured from the Rg verses, one should make an oblation in the householder's fire with the words bhūh, 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 yajus̄to risyed bhuvah svāheti daksināgnau jhuyāt yajusāṁ eva tad rasena yajusānā vīryena yajusām yajñasya viristam saṁdādhātī

5 Again, if (the sacrifice) is injured by the Yajus formulas one should make an oblation in the southern fire with the words 'bhuvah' 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 yādṛ sāmato risyey, svaḥ svāheti āhavanīye jhuyāt, sāmnām eva tad rasena sāmnāṁ vīryena sāmnām yajñasya viristam saṁdādhātī.

6 Again, if (the sacrifice) is injured by the Sāma chants, one should make an oblation in the āhavanīya fire with the words 'svaṁ' 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, bhūḥ, bhūvah, suvak, as the injury relates to all the three Vedas

7 tad yathā lavanena suvarnena samadāhyāt, suvarnena rajatam, rajatena trāpu, trāpunā 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 āsām devatānām asyās trayyā vidyāyā vīryena yaṣṭasya uṣṭam samadāhyā, bhēṣaja-ḥrito ha vā esa yajñāḥ yatramam-vad brahmā bhavati.

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  bhēṣaja-ḥrito ha vā esa yajñāḥ, rogārtā eva pumām cikṣisakena suṣiṣṭtenava yaṣṭo bhavati

9 esa ha vā udak-pravano yajñāḥ, yatramam-vad brahmā bhavati, evam-vidam ha vā esa brahmānam anu gāihā yato yata āvartate, tat tad gacchati mānavah

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

mānava  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 brahmavacaka rtvīk kurūn āsvābhramaḥsatī, evam vidā ha vai brahmā yajñāṃ yajamāṇam sarvāmā ca rtvījouḥ bhramakṣati, taṃd evam-vidam eva brahmānam kurvīta, naevam-vidam, nānevam-vidam

10 The Brahmā priest as a Rtvīk priest protects the sacrificers like a mare, e.g. the Brahmā priest knowing this protects the sacrifice, the sacrificer and all the Rtvīk 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 1

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, jyesthaś ca ha vai śreṣṭhaś ca bhavati, ānava jyesthaś ca śreṣṭhaś ca.

2. 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 vasishtham veda, vasistho ha svānām bhavati, vāg vāvā vasistham

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 vai pratisthām veda, prāti ha tisthaty asmimś ca loke 'nusmrntaś ca, caḵṣur 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 vai sampadām veda, sa hāsmei hāmāh pāṇante daivāś ca māṁśaś ca, śrotram 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 svānāṁ bhavati, mano ha vā āyatanam.

5. Verily, he who knows the abode becomes the abode of his people The mind, indeed, is the abode

manah ātman, for all objects are perceived by the mind indriyopahṛtāṁ vsayānāṁ bhoktr-arīhānāṁ prayāyā-rūpānāṁ mana āyatanam āśrayaḥ. Ś.

6. aha ha ṣrēṇaḥ-āham-ṣreyasi vyūdhre-āham śreyān asmi, aham śreyān asmiṁi.

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, AU II 4, BU VI 1-14, KU III 3

7. te ha prānāḥ praśā-patam pitaram etyocuh, bhagavan, ko nah śrestha iti, tān hovāca, yasmun va utkrāne śarīram pāpiśhataram va drśyeta, sa vah śrestha iti

7 Those senses went to Praśā-pat, (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 sā ha vāg uccakrāma, sā samvatsaram prosya paryetvāvāca, katham asakata rīte māy jñātum iti, yathā halā avadantah prānantaḥ prānena, paśyantāsa caikusā, śrīvantah śrotrena, dhīyāyanto manasasavam iti, pravveśa 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 caikṣur hoccakrāma, tat samvatsaram prosya paryetvāvāca, katham asakata rīte māy jñātum iti, yathāhādha apāśyantah, prānantaḥ prānena, vādanto vācā, śrīvantah śrotrena, dhīyāyanto manasasavam iti, pravveśa ha caikṣh.

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 śrotam hoccakrāma, tat samvatsaram prosya paryetvāvāca, katham asakata rīte māy jñātum iti, yathā badhīra aśrīvantah, prānantaḥ prānena, vādanto vācā, paśyantāsa caikusā, dhīyāyanto manasasavam iti, pravveśa ha śrotram

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
II. mano hoccakrāna, tat samvatsaraṁ prosya ṣaryetyovāca, katham asahātaṁ te maj jñātum iti, yathā bālā amanasah, prāṇan- tah prāṇena, vadantu vācā, paśyantiaś caksuṣā, śrīvantaṁ śrotre- navam iti, pravveśa 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.

bālā amanasah: children mindless, rather undeveloped minds. aprārthda-manasah Ś

12 aha ha prāṇa uccakramisan, sa yathā suhayaḥ paśyaśa ṣaukūn samkhidet, evam tarān prāṇān samakhidat, taṁ hābhun- sametvocah, bhagavann aḍhī, tvam naḥ śrestho'st, notkramār ut.

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 svāmi Ś.

13 atha harnam vāg uvāca, yad aham vasistho'smi, tvam tād vasiṣṭha'stu, atha harnam caksur uvāca, yad aham pratiṣṭha'smi, tvam tāt pratiṣṭhā'stu

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 atha harnam śrotram uvāca, yad aham sampad asmi, tvam tāt sampad asti, atha hainam mana uvāca, yad aham āyatana asmi, tvam tad āyatanam asti.

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 vāco na caksuṁśi na śrotṛaṁ na manāṁśiḥ śākṣate, prāṇā ity evācāksate, prāṇo hy evadāṁ sarvāṁ 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. 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 (ana) is his evident name. For one who knows this, there is nothing whatever that is not food.

Prāna consists of pra and ana. Ana is breath and pra indicates the direction of the motion.

2. sa hovāca, kim me vāso bhavisyatī; āpah, iti hocuh, tasnād vā etad aśisyantah ārasāc cāparistāc cādbhiḥ paridañhit, ladhukho ha vāso bhavati, anagho ha bhavati.

3. 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.

4. tadd haitat satyakāmo yābālo gośrutaye vaiyāghrapādyāyokt-vovāca, yady āpy etac chuskāya sthānave bhrityā, jāyerann evāmnī-sākhāh, praroheyuh palaśānīṁ.

3 Satyakāma Jābāla, after telling this to Gośrutī, the son of Vyāghrapāda, 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 Vyāghrapāda vyāghrapāde'pātyam Ś

4 aha yadi mahāj jīgamiset, amāvāsyāyām dīksītvā paurnamāsyām rātrau sarvasuṣāhasya manthām daṁ̄maḥ maṁhuṇor upānathya, jyesthāya śreṣṭhāya svāhā, ity agnāv āyyasya hūtva, mantle sanpātam avanayet.

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 B U. VI 3-2

On the day of initiation, dikṣā, the agent should have passed through the ethical preparation, austerity, truthfulness and chastity. 

ḥūm-sayanādi-nyaman kṛtvā taʻpo-rūpam satya-vacanam brahma-

5 vasīsthāyai svāhā, ʻty agnaʻv āyasya hūtvā, manthe sam-

bhātam avanayet, pratīsthāyai svāhā ʻty agnaʻv āyasya hūtvā

manthe sambhātam avanayet, sampade svāhā, ʻty agnaʻv āyasya

hūtvā manthe sapamātam avanayet, āyatanaśvā vāhā, ʻty agnaʻv

āyasya hūtvā manthe sampātam 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 pratisrayāya lālo mantham ādhāya jāpati. amo nāṃsti,
amā hi te sarvam idam, sa hi jyesthaḥ śreśtho rājādhipatiḥ, sa

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 khalu etayā yeś paccha ācāmati, tat savitur vṛṇīmaha

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 tād esa ślokā:
yadā karmasu kāmyeṣu strīyam svāpnesu paśyati,
samydham tatra jānīyāt tasmin svāpna-nādarśane ut tasmin
svāpna-nādarśane.

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, 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 hāruneyah pāṇcālānām samitin eyāya, tam ha
pravāhano jayavlir uvāca kumāra anna tvāśrāt ānena, a mhi,
bhagava iti

1 Śvetaketu Aruneya went to an assembly of the Pañcālas. Then Pravāhana Jarvali 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 yad ito'dhi prajāh prayantiśi? na, bhagava, iti; vettha yathā punar āvartaṇa ātiti? na, bhagava iti; vettha pāthor
deva-yānasya pitryānasya ca vyāvartaṇam ātiti? 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 yathāsauc loka na sampūrṇyata iti? na bhagava iti;
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 anuśisto vocathāḥ, yo hīmām na vidyāt, kathāṃ so’nuśisto bruvīte. sa hāyastāḥ ātur ardham eyāya; tām hovāca: anuśisya vāva kila mā, bhagavān, abravāḥ anu tvāśisam iti.

5. ‘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. pānca mā rājanya-bandhuh prāśnān aprāksīt, teśām naikāṁ ca naśākām vauktum iti; sa hovāca: yathā mā tvam taśā, etān avadaḥ, tathāham eṣām naikāṁ ca na veda yady aham mān avedsyam, kathāṃ te nāvaksyam iti.

6. ‘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, tasma’i ha prāptāyārhāṁ cakāra; sa ha ṛṣṭāḥ sabhāga udeyāya; tāṁ hovāca: mānuṣasya, bhagavān gautama, vittasya varāṁ vṛṇīthā iti, sa hovāca tavaiva, rājan, mānuśan vittam, yam eva kunārasyante vācam abhās-atāhāḥ, tām eva me brūhīti; sa ha krčchā babhāva

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, avadaḥ, yatheyam na prāk ivatāḥ ātur vidyā
brāhmaṇān gacchati, tasmād u sarvesu lokesu kṣatrasyaiva praśasanam abhūd iti; tasmāi 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 Brāhmanas 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 samāt, raśmayo dhūmaḥ, ahar archih, candramā angārāh, naksatrāḥ visphālingāh

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 tasmān etasmaṁ agnau devāḥ sraddhāṁ juhvati, tasyā āluteḥ somo 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.
Section 5

THE COURSE OF THE SOUL
(continued)

1. parjanyo vāva, gautama, āgnih, tasya vāyur eva samit, abhranām dhūmāh, vidyud arciḥ, aśanir aṅgārāh, hṛādanayo visphulingāh.

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.

hṛādam, generally explained as ‘hail’, but here it means ‘rumblings.’

2 tasminn etasmīn āgnau devāḥ somam rājānam juhvāti, tasyā āhuter varṣām sambhavāti.

2. In this fire the gods offer (the libation of) Soma the King. From this offering arises rain

Section 6

THE SAME CONTINUED

1. ṣṛhivā vāva, gautama, āgnih; tasyāḥ samvatsara eva samit, ākāśo dhūmāḥ, rātir arciḥ, āśo'ṅgārāh, avāntara āśo visphulingāh

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 tasminn etasmīn āgnau devāḥ varsam juhvāti. tasyā āhuter annam sambhavāti.

2. In this fire the gods offer (the libation of) rain. From this offering arises food.

Section 7

THE SAME CONTINUED

1. pruruso vāva, gautama, āgnih; tasya vāg eva samit, prāno dhūmāḥ, jihvārciḥ, caksur aṅgārāh, śrotram visphulingāh.
1 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

2 tasmān etasmān agnau deva annam yuhvati, tasyā āhute retah sambhavati

2 In this fire the gods offer (the libation of) food, from this offering arises semen

Section 8

THE SAME CONTINUED

1 yoscā vāva, gautama, agnīḥ, tasyā upashtha eva samt, yad upamantrayate sa dhūmah, yontu arcuḥ, yad antah karoṭi te angārāḥ, abhinnandā uṣṭhūntāḥ

1 Woman, verily, O Gautama, is the (sacrificial) fire, of this the sexual organ is the fuel, what invites is the smoke, the vulva is the flame, what is done inside is the coals, the pleasures the sparks

2 tasmān etasmān agnau deva retaṃ yuhvati, tasyā āhuter garbhah sambhavati

2 In this fire the gods offer (the libation of) semen, from this offering arises the foetus

From water, through intermediate developments the foetus arises and in all these developments water is the predominating element. drava-bāhulyam Ś So it is that water comes to be called man in the fifth oblation

Section 9

THE SAME CONTINUED

1 iti tu pañcamyām āhulāv āpah puruṣā-vacaso bhavantītī, sa uñbāvniō garbhah, daśa vā nava vā māsan antah śayuṭā yāvadd vāṭiā jāyate

1 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 ab-sabdena sarvesām eva dho-biṣānām bhūta-saṃśānān kathanān siddham SB III 1 2

2 sa jāto yāvad āyusam jīvat, tam ātmam ātistam ito'gnaya eva haranti, yata eveto yatah sambhūto bhavah

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

ātistam karmanā nirātistam Ś.

Section 10

THE PATH OF THE GODS

1. tād ya vātman udah, ye cemē'vanye śraddāh tāpā vy upāsata, te'vāṃ abhimānabhavanti, ārośo'hati, ahna āpūryamāna-paksam, āpūryamāna-paksad yān sad udam eva māsam 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 recusals in the forest

2. māsebhyaḥ samvatsaram, samvatsarād ādityam, ādityāc candramasam, candramaso vidyutam, tat punus'omānavah, sa eva brahma gamayati, esa deva-yānāḥ pānthā tān

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 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 unwearied 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 pitr-yāna of progressive darkness and corruption. See IV 15 5 B U VI 2 15.

3 atha ya ime grāma istsāpūre datam sīy upāsate, te āhūnam abhisambhavanti, āhūmād rātram, rātrer aparā-paksam, aparapaṇkād yān sad daksinaṁ māsāṁs tān, nāste samvatsaram abhirāpānuvantī

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 ākāṣam, ākāśāc candramasam, esa sāmom rājā, tad devānām annam, tam devā bhakṣayanti

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: upakaraṇa-mātram devānām bhavanit te stri-pāṣu-bhītyādvaite Ś 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 usťuṭhītam evādhi vānām 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, Śremarks, for all actions to have their effects in one life. na-caikasmin janmani sarva-karmaṇāṁ ksaya upapadyate Ś

6. abhram bhūtvā megho bhavat, megho bhūtvā pravarṣati, ta iha vrih-yavā osaḍhi vanaspatayas tīla-māsā iti jāyante, ato vai khalu durnisprapataram, yo yo hy annam ati yo retah svicati, tad bhūya eva bhavati.

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. tad ya iha ramaniya-caranāḥ, abhyāso ha yat te ramaniyāṁ yonim āpadyeran, brāhmaṇa-yonim vā ksatriya-yonim vā, vaisya- yonim vā, atha ya iha kaṇṭiya-caranāḥ abhyāso ha yat te kaṇṭiya- yonim āpadyeran śva-yonim vā sūkṣma-yonim vā candāla-yonim vā

7. Those whose conduct here has been good will quickly attain a good birth (literally womb), the birth of a Brāhmin, 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 Candāla.

8. athatayoh patkhor na katarena cana tānāmā sasādānī asakrt-avartini bhūtani bhavanti, jāyasva, mṛtyasveti, etat trīyam sāman, tenāsan loke na sampūryate, tasmā' jugupṣeta, tad esa ślokah.

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 this (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 stena hranyasya surām piṁams ca
guros talpam āvasan brahma hā
cā-te putrāt ca tvaṁ
pañcamaś cācarams taṁ

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 atha ha ya etān evam pañcāgūṇin veda, na saha tavr āpy
cācaryā pāśmanā līpyate, sudāhah pūlah punya-loko bhavati 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 prācināśāla auṣpamanyayava, satya-yajñaḥ paulusah, indra-
dyumnao bhāllaveyaha, janah śārkarāksyaḥ, budila āśvarāśvam
te hy ete mahāsālā mahāsrotivyaḥ sametya mīmāṁsām cakruḥ,
ko na ātmā, kim brahmaḥ?

1 Prācināśāla Aupamanyaya, Satyayajña Paulusi, Indra-
dyumna Bhāllaveya, Jana Śārkarāksya and Budila Aśvatarāśvi,
these great householders, greatly learned in sacred lore, having
come together, undertook an investigation as to what is our
self and what is Brahma.

See Śatapatha Brāhmaṇa, X 6 1 1

2 te ha sampādayām cakruḥ, uddālako vañ bhagavanto'yam
ārumih sampratśamām ātmānam varṣānaram adhyeti, tam
hantābhīṣyagachchāmeta, tam hābhyājagnuḥ

2 They then reflected among themselves, 'Venerable Sirs,
Uddālaka Āruni studies at present this Universal Self, well
let us go to him.' Then they went over to him.
3. sa ha sampādayāṃcakāra, praksyanti mām ime mahāśālā
mahāśrotvyaḥ, tedbhya na sarvam tvā prātipatsye, hantāham
anyam abhyamsūsānītah.

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 aśvapati vair, bhagavanto, yaṁ kaikeyah,
sampātimam ātmānam vaisvānaram adhyeh, tam hantābhya-
gacchāmeśa; tam hābhyaājagmuḥ.

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 tedbhya ha prāptebhyah prthag arhāṁ kārayāṃcakāra, sa
ha prāthah saṁjñhāna uvāca;
na me steno janapade na kadārya no madyapañ,
nānāhitāgni nāvīdvan, na saṁrī svārvini kutaḥ:
yaksyāmāno vai bhagavantah, aham asmi. vāvad ekasvām āśve
dhanam dāsyām, tāvad bhagavadbhyo dāsyām, vasantu bhaga-
vantā tin.

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 drunken, 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 Ṛtvig priest, I shall give to you, please stay,
Venerable Sirs.’

Aśvapati is an expert in Brahma-knowledge and also a wise adminis-
trator. 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, yena hawārthena purusaḥ caret, tam āhva vaḍet;
ātmānam evanam vaisvānam sampratya adhyesi, tam eva no
brūhiḥ.

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 hovāc prātar vah āśvatvāktāmin, te ha samāt-panicahā
pūrvahe āśvaitkramire, tān āhva panśivatvād 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.

Section 12

THE SKY AS THE HEAD OF THE UNIVERSAL SELF

_1_ aupamanyava, kāmaṁ ātmānam upāssa iti ātvam eva bhagavo rājan, iti hovāca esa vai sutejā ātmā varśvānarah yam tvam ātmānam upāsse, tasmāt tava sutam prasutam āsutam 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 _śobhanam tejo yasya so'yaṁ sutejā_.

Those born in the family will be devoted to work _ātīva karminas tvaṁ kulinā tī_.

_2_ atsy annam, _paśyati priyam, atty annam, paśyati priyam_, bhavaty asya brahma-varcasam kule, ya etam evam ātmānam varśvānarah upāste, mūrthā to esa ātmanaḥ, iti hovāca, mūrthā te vyāpatsyat, yan mām nāgamisyā 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. Aśvapati 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 _Varśvānara_ 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 aha hovāca satya-yajñam pāluśan: pṛācīṇa-yogya, kam tvam ātmānam upāssa iti: ādityam eva, bhagavo rajan, iti hovaca: esa vai uśva-rūpa ātmā vaiśvānaraḥ, yan tvam ātmānam upāsse, tasmāt tava bahu viśvarūpaṁ kule drśyate.

1 Then he said to Satyayajña Pauluśi. ‘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 pṛatitośvatarī-ratho dāsī niśkah, atsy annam pāśyasi īryam, atsy annam, pāśyati īryam, bhavaty asya brahma-varcasam kule, ya etam evam ātmānāṁ vaiśvānaram upāste, caṅgaś tv evad ātmānah, iti hovāca andho bhavisyah, yan māṁ nāgamisyah iti

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’

pṛavti: literally, a course of action, tendency.

Section 14

AIR AS THE BREATH OF THE UNIVERSAL SELF

1 aha hovācendra-dyunnāṁ bhālaveyam: vaiyāghrapadāya, kam tvam ātmānam upāssa iti: vāyun eva, bhagavo rājan, iti
hovāca eṣa vas ṗṛṭha-gaṁṭāṁma vaṁśvānaṁ yam tvam ātmānam
upāsse tasmāt tvam ṗṛṭha-gaṁ ṛḷaya āyanti, ṗṛṭha-gaṁ raṁśaṁayo
nuvanta

1 Then he said to Indra-dyumna Bhāllaveya, ‘Vaiṣyāghrapadya, 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 (prḥag-vartmān) Therefore offerings come to you in various ways and rows of chariots follow you in various ways’

2 aṣṭa annam, pāṣyati prīyam, aṭṭy annam, pāṣayati prīyam,
bhavaty asya brahma-varcasam kule, ya etam evam ātmānam
vaṁśvānaram upāste prānas tv eṣa ātmānaṁ, iti hovāca, prānas
ta uḍakramasya, yan māṁ naṅgāmsya 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 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 aṭṭha hovāca janam sārkārāksya kām tvam ātmānam
upāssa iti. ākāśam eva bhagavo ṛṣajan, iti hovāca eṣa vas bahula
ātmā vaṁśvānaṁ, yam tvam ātmānam upāsse, tasmāt tvam
bahulośi prajayā ca āhanena ca.

1 Then he said to Janam Sārkārāksya, 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 aṣṭa annam, pāṣyati prīyam, aṭṭy annam, pāṣayati prīyam,
bhavaty asya brahma-varcasam kule ya etam evam ātmānam
vaṁśvānaram upāste samdehas tv eṣa ātmah, iti hovāca
samdehas te vyāsīryat, yan māṁ naṅgāmsya 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 body of the self,’ said he, ‘your body would have fallen off, if you had not come to me’
Section 16

WATER AS THE BLADDER OF THE UNIVERSAL SELF

1. atha hovāca, budilam aśvatarāśvīm, vavyāghrapadya, kaṁ tum ātmānam upāssa iti, aha eva bhagavo rājan, iti hovāca. esa vai rayir ātmā vaiśvānaraḥ, yan tum ātmānam upāsse, tasmāt tum rayimān puṣṭimān asi.

1. Then he said to Būḍila Aśvatarāśvi, ‘Vaiyāghrapadya, 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 (rayi). Therefore are you endowed with wealth and strength of body.’

2. aṭsy annam, paśyati priyam, aṭty annam, paśyati priyam, bhavaty asya brahma-varcasāṁ kule ya etam evam ātmānaṁ vaiśvānaram upāste, bastis tv esa ātmanaḥ, iti hovāca bastis te vyabhetyata, yan māṁ nāgamisyā 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.’

Section 17

EARTH AS THE FEET OF THE UNIVERSAL SELF

1. atha hovāca uddālakam ārunim: gautama, kaṁ tum ātmānam upāssa iti: ārthāvaṁ eva, bhagavo rājan, iti hovāca: esa vai pratiṣṭhāṁ vaiśvānaraḥ yan tum ātmānam upāsse, tasmāt tum pratiṣthitoṁ prajayā ca paśubhiś ca.

1. Then he said to Uddālaka Āruni: ‘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 (pratiṣṭha). Therefore you are supported, with offspring and cattle.’

2. aṭsy annam, paśyati priyam, aṭty annam, paśyati priyam, bhavaty asya brahma-varcasāṁ kule ya etam evam ātmānaṁ vaiśvānaram upāste, pādau tv etāu ātmanaḥ, iti hovāca, pādau te vyamlāsyetam, yan māṁ nāgamisyā 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

1 tān hovāca ete va bhālu yuvyam prīthag wemam ātmānam varśvānaram vidvānso’namnām atitha, yas tv etam evam prādeśa-mātraṁ abhuvnānam ātmānam varśvānaram upāste, sa sarvesu lokesu sarvesu bhūtesu sarvesu ātmāsv annam alti.

1 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 Ś 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.

Āśmarathya teaches the meditation of Varśvānara as prādeśa-mātra since the Supreme Being is specially manifested in the heart which is conceived as of the measure of a span

abhvyakter āśmarathyāḥ BS I 2 29

pratyag-ātmatyābhuvnityate ham iti pāyata ity abhuvnānah 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

ānusmytṛ bādarīḥ BS I 2 30

Jāmni holds that prādeśa-mātra is intended to teach sampattis or sampad-upāsana, i.e., the realization of the non-separation of God from the objects of sense. Ś explains dhyānena dṛṣṭya-vastum paramesvarasya abheda-nispatthī

abhuvnāna the inner self behind the parts
The seeker should realise the divine in himself and in all beings.

2. **tasya ha vā etasyātmano vaśvānarasya mūrāhavaa sutejāh, caksur viśva-rūpah, prānah prthagvartamāṁ, samdeho bahulah, bastir eva rayñh, prthivy eva pādāviva eva veāh, lomāns barhih, hydayam gārhapatyāh, mano'nvāhārya-pacanah, āsyam āhavanīyah**

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 gārhapatyā fire, the mind is the anvāhārya-pacana fire and the mouth is the āhavanīya fire.

v **prthag-varimā**

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 iva jātyāndhāh**

This passage indicates the essential correspondence between the microcosm and the macrocosm.

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**Section 19**

**THE SACRIFICE TO THE UNIVERSAL SELF IN ONE’S OWN SELF PRĀNA**

1. **tad yad bhaṭtam prathamam āgacchet, tad homiyan, sat yāṁ prathamāṁ āhūtam yuhuyāt tāṁ yuhuyāt, prāṇāya svāheś, 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, caksusu trpyaty ādityas trpyati, āditye trpyati dyau trpyati, āstv trpyantyāṁ yat kim ca dyauṣ cádityaś cádhitstahā, tāt trpyati tasyāntiṣṭām trpyati prajayā paśubhr 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 yāṁ dvitiyāṁ juhuyāt tāṁ juhuyāt, vyānāya svāheti, vyānas trpyati.

1. Then the second offering he should offer, saying, 'Hail to the vyāna breath.' The vyāna breath is satisfied.

2. vyāne trpyati śrotām trpyati, śrotre trpyati candramās trpyati, candramāsaś trpyati āsas trpyanti, āksu trpyantisu yat kun ca āsas ca candramās cādhitāsahān ca trpyati, tasyānus-trptīṁ trpyati prajayā paśubhur annādyena tejasā brahma-varcasena

2. 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 yāṁ trīyāṁ juhuyāt tāṁ juhuyāt, apānāya svāheti, apānas trpyati

1. Then the third offering he should offer, saying, 'Hail to the apāna breath.' The apāna breath is satisfied.

2. apāne trpyati vāc trpyati, vācā trpyantiyāṁ agnīs trpyati, aagnau trpyati ṁrīvī trpyati, ṁrīvīyāṁ trpyanyāṁ yat kim ca ṁrīvī cāgniś cādhitāsahān yat trpyati, tasyānus-trptīṁ 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 caturthīṁ yuhuyāt tāṁ yuhuyāt samānāya svāheti samānas trpyati.

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 pañcanīṁ yuhuyāt tāṁ yuhuyāt udānāya svāheti, udānas trpyati.

2. udāna trpyati tvak trpyati, tvaci trpyantyāṁ vāyus trpyati,
vāyau trpyaty ākaśaś trpyati, ākāśe trpyati yat kim ca vāyus
cākaśaś cādhīṣhkhatah, tāi trpyati, tasyānu-trpīm trpyati praṣayā
paśubhir annādyena tejasā brahma-varcasena

2 Udana 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 avdvān agni-hotram yuhoti, yathāngārān apohya
bhasmaṁ yuhuyāt, tādrk tat syāt

1 If, without knowing this, 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 viddvān agni-hotram yuhoti, tasya sarvesu
lokesu sarvesu bhūteṣu sarvesv ātmasu 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 yathesika-tūlam agnu protam pradūyeta, evam āṣya
sarve pāṇmānah pradūyante, ya etad evam viddvān agni-hotram
yuhoti

3 Even as the soft fibres of the isika 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 havamūd yādy api candālāyocchastam prayacchet,
ātmam havāsyā tad varśvānāre hutam syād iti, 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 anarha

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 ksudhāh bālāh mātaram paryuṣāte evam sar-vān bhūtānya agna-hotram upāśate ity agna-hotram upāśata iti

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 I

UDDĀLAKA’S TEACHING CONCERNING THE ONENESS OF THE SELF

1. Aum śvetaketur ḍāruneya āśa, tam ha ṣ vatandaş śvetaketo, vasa brahmacaryam, na var, saunyaya, asmat-hutino’nanucya brahma-bandhur vaa bhavaitī
d 1 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 paniḥ grandson of Aruna Ś brahma-bandhuh he who calls Brāhmaṇas his relatives but does not himself behave like a Brāhmaṇa brāhmaṇan bandhan vyapādāśati na svayam brāhmaṇa-vrta iti iti Ś

2 sa ha dvādaśa-varsa upetya caiturvimsati varṣah sarvān vedān ādhiya mahāmanā anvūcāna-mānī stabāha evāya, tam ha ṣitizen śvetaketo, yan nu saunyaya idam mahāmanā anvūcāna-

mānīi stabāho’śi nī tu tam ādēšam aprāksyāh

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 yenāṣtrutam śrutam bhavati, amatam matam, avyāñātam vyāñātam iti katham nu, bhagavah, sa ādeo bhavaitī

3 By which the unbearable becomes heard, the unper-
ceivable becomes perceived, the unknowable 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 ādhiya sarvam cānyad vedyam adhigamyāpy akrīrtha eva bhavati yāvād ātmataitvam na jānāt Ś

4 yathā, saunyaya, ekena mrt-pindena sarvana mṛttmayam vyāññam syāt, vācārambhnam vākro nāma-dheyam, mṛttikety 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.

vākāra modification, manifestation, development, change Ś suggests that the change is only nominal. vāg-ālambana-mātram nāma-vāka kevalam na vākāro nāma vasto asti, paramārthalo mṛtyukṣya eva mṛtyuk- kavava tu satyaṁ vastu asti 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, saumya, ekena loha-maninā sarvaṁ lohamayam vijnānam syāt, vācārambhānam vākāro nāma-dheyaṁ lohamity 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, saumya, ekena nakha-māyātanena sarvaṁ kārṣṇaya- sam vijnānam syāt, vācāрамbhānam vākāro nāma-dheyaṁ kṛṣṇā- yasam ity eva satyam, evam, saumya, sa ādeśo bhavati

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 vai nīnām bhagavantās ta etad avedissūḥ, yaddhy etad avedissyaṁ, kathāṁ me nāvāksyaṁ tv bhagavams tv eva me taddh brahīv tv, tathā, saumya, iti hovāca

7. 'Venly, 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.

Section 2

THE PRIMACY OF BEING

1. sad eva, saumya, idam agra āsīd ekaṁ evāditiyam, taddha haika āhuh, asad evadām agra āsīd ekaṁ evāditiyam, tasmād asataṁ sat jñāyata

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

eva without any limitation or upādhi
\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 nāśya dviṭīyaṁ vāśo antaram vidyāla uṭy advītyāṁ

ŚSee T U II 7, C U III 19 i

The logical priority of Brahmān to the world is brought out by the statement that Being alone was this in the beginning

See Mātra, VI 17
Cp. Pāṇcādaśī, I 19

\textit{idam sarvam} pūrā sṛṣṭer ekam evādvītiyakam
\textit{sad evāśīn} nāma-rūpe nāstām iti ārurer 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 Aruma ’

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{vaanāhyāputra}, 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{prāg-abhāva} or potential existence The world is non-existent before its production It was existent 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{pradhvamsabhāva} 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-sangraha} 3

2 kutas tv khalu, saumya, evam syāt, iti hovāca, katham, asalāh sāg jāyete, sat tv eva, saumya, idam agra āsid ekam evādvītiyam
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 bheṣa and advitiya excludes vijātiya bheṣa

Cp Pañcadasī

vyksasya svagata-bheṣāḥ para-puṣpa-phalādibhiḥ
vyksāntarāt sajātyo vijātyah śāśātītaḥ II. 20.

Swagata-bheṣa 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 tejośrjata tat teja aiksata, bahu syām prajāyeyeti, tad āpośrjata, tasmād yatra kua ca śocah suvedate vā purusah, tejasa eva tad adhy āpo jāyante.

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

abhmānneḥ cetanaḥ devāḥ SB 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:

paramāsura eva tena tena ātmanā avatīsthamānāḥ abhidhyāyaṁ tāṁ tāṁ vikāram srjate SB 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 āpa aiksanta, bahvyah syāma, prajāyemahīti, tā annam asṛjanta, tasmād yatra kua ca varsati, tad eva bhūyistham annam bhavati, adbhya 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
THREEFOLD DEVELOPMENT

1. tēsāṁ khalu esāṁ bhūtānāṁ trīṇy eva bījāṁ bhavanti, ānḍayaṁ, jīvaṁya, udbhīṣyaṁ tu
2. 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 svedāya ‘born from heat’ is mentioned in addition to the three mentioned here Cp Atharva Veda, I 12 1

2. seyam devataksata, hantāham mās tisro devatā anena jīvenā ‘tmanā’nu pravāsyā nāma-rūpe vyākharavānti
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 devatōs, sat is called parā 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, vācārambhianam. So long as vāc does not differentiate, the three colours form a unity M Śenart thinks that the three rūpas are derived from the three cosmic spheres. Ś 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 sadāmanava sātyam vākāra-pālam svatastv anṛtam eva Ś. Again, sadāmanā sarva-vyavahārānāṁ sarva-ākārānām ca sātyavam satō‘nyate cānṛtatvam Ś’

3. tāsāṁ trvrtam trvrtam ekakāṁ karavānti, seyam devatenāṁ tisro devatā anenaava jīvenā ‘tmanā’nu pravāsyā nāma-rūpe vyā–
karot
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. tāsāṁ trvrtam trvrtam ekakāṁ akarot, yathā tu khalu
Section 4

THREEFOLD DEVELOPMENT—continued

1. yad agne rohitam rūpam tejasas tad rūpam, yac chuklaṁ tad apām, yat kṛṣṇam tad annasya apāgād agner agnivaṁ, vācārambhaṇam viṅkāro nāma-dheyaṁ, trīṇi rūpāṇīty eva satyaṁ.

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 chuklaṁ tad apām, yat kṛṣṇam tad annasya apāgād ādityāvatvaṁ, vācārambhaṇam viṅkāro nāma-dheyaṁ, trīṇi rūpāṇīty eva satyaṁ.

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 candramasaro rohitam rūpam tejasas tad rūpam, yac chuklaṁ tad apām, yat kṛṣṇam tad annasya apāgāc candrāc candratvaṁ, vācārambhaṇam viṅkāro nāma-dheyaṁ, trīṇi rūpāṇīty eva satyaṁ.

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. yad vidyuto rohitam rūpam tejasas tad rūpam, yac chuklaṁ tad apām, yat kṛṣṇam tad annasya apāgād vidyuto vidyutivaṁ, vācārambhaṇam viṅkāro nāma-dheyaṁ, trīṇi rūpāṇīty eva satyaṁ.

p
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 víkāratvāt. The primordial being becomes three deities, fire, water and earth The doctrine of trverb-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 paścikākarana of the later Vedánta Anaxagoras affirms that there is a portion of everything in everything

The three colours are taken over by the Sāmkhya system to correspond to the three gunas, sattva, rajas and tasmas.

5 etadb ha sma var tad vídvāmsa áhuh purve mahāśālā mahāśrotreyah na no'dya kacāna aśrutam, amatam, avyñātam, udāhāriṣṭyathē hy ebhyo vidāmcakruh

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 rohita tavbhūd iti tejasas tad rūpam iti tad vidām cakruh, yad u śukla tavbhūd iti apām rūpam iti tad vidām cakruh, yad u kṛṣṇam tavbhūd iti annasya rūpam iti tad vidām cakruh

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 avyñātam tavbhūd ity etāsām eva devatānām samāsah, iti tad vidāmcakruh, yathā nu khalu, saumya, mās tisro devatāḥ pūruṣam prāpya trverb trverb ekakhā bhavati, tan me vijnānihūt

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 THREEFOLD NATURE

1. annam aśtāṃ tṛdhaḥ vadhāyate, tasya yah sthavistho dātus
tat prīṣam bhavati, yo madhyamas tān māṁsaṁ, yo’ṁsthas 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
annopacetasvān manaso bhautikatvam eva, na vaiśesika-tantrok-
ta-laksanam nityam niravayavam ceti grhyate.

2. āpah piśās tṛdhaḥ vadhāyante, tāsām yah sthavistho dātus tān
mūtram bhavati, yo madhyamas tāl lohitam, yo’ṁsthaḥ sa prānāḥ.

2. Water when drunk becomes threefold, its coarsest portion
becomes the urine; its middle (portion) the blood, its subtlest
(portion) the breath

3. teṣopāśtaṁ tṛdhaḥ vadhāyate, tasya yah sthavistho dātus tad
asthi bhavati, yo madhyamaḥ sa mājjā, yo’ṁsthaḥ 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: taila-ghṛtāḥ-
bhaksitam

4. annamayaṁ ān, saunyā, manah, āpomayaḥ prānāḥ, tejo-
mayaḥ vāg iṣu, bhūya eva mā bhagavān vyāhāpayatv iṣu; tathā
saunyā, iṣu 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 triṇa-kṛta-tvāt sarvatra sarvopapalēḥ Ś
Section 6

ILLUSTRATIONS—continued

1 daṅñah, saumya, mahāyamānasya yo'nmā, sa ārdhvaḥ samudāsati, tait sarpyr bhavati
   1. Of the curd, my dear, when churned, that which is subtle moves upwards, it becomes butter

2 evam eva khalu, saumya, annasyaśyamānasya yo'nmā, sa ārdhvaḥ samudāsati, tait 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 apām, saumya, pīyamānānām yo'nmā, sa ārdhvaḥ samudāsati, sa pṛāno bhavati
   3. Of the water, my dear, that is drunk, that which is subtle moves upwards, it becomes breath

4 tejasah saumya aśyamānasya yo'nmā, sa ārdhvaḥ samudāsati, sā vāg bhavati
   4. Of the heat, my dear, that is eaten, that which is subtle moves upwards, it becomes speech

5 annamayam hi, saumya, manah, āpomayah prānah, tejomayī vāg iti bhūya eva mā, bhagavan, vijñāpayato iti, tathā, saumya, iti hovaca.
   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 śodasa-kalah, saumya, purusah, pañcadaśāhāni māśīh, kāman apāh pitā, āpomayah prāno na pitāto 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 pañcadaśāhāni nā'asa atha hamam upasāda, kim
braūni bho vi, rcāh, saumya, yajūmsi sāmānīts, sa hovāca, na vai mā prāabhānti bho vi.

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 Sāman chants.' He replied, 'They do not occur to me, Sir.'

3. tam hovāca, yathā, saumya, mahato'bhyāhitasayikaṅgāraṇaḥ khadyota-mātrah-parīśiṣṭah syāti, tena tato’pi na bahu dāhet, evam, saumya, te sodasaśāṁ kalāṅāṁ ekā kalā’tiṣṭā syāti, tayastarhi vedān nānubhavasi, aśāna, atha me uṣṇāṣyasīti

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 hāśa, atha hainam upasasāda, tam ha yat kim ca pāpaṭccha sarvam ha prāṣṭpede

4 Then he ate and approached him (his father) Then whatsoever he asked him, he answered it all

5 tam hovāca, yathā, saumya, mahato’bhyāhitasayakham engāram khadyota-māram parīśiṣtāṁ tam trnauv upasamādhaya prajñālayet, tena tato’pi bahu dāhet.

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 sodasaśāṁ kalāṅāṁ ekā kalā’tiṣṭā bhūt, sāmenopasamāḥ āti prajñātā, tayā tayān vedān anubhavasi anna mayavin hi, saumya, manah, āpomayaḥ prāṇaḥ, te jomayi vāg vi ladd hāsyā vyājñāva 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.

paicchedratyasaḥ purusasya yaḥ eva syād anāvātam
lād asya prajñāḥ sraṇatā śreṣṭha pādād āvadakam

'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 'anāuktam' unprotected, uncovered by food.

Section 8

CONCERNING SLEEP, HUNGER AND THIRST AND DYING

1. uddālako hārunīḥ śvetaketum putram uvāca, svapnāntam me, saumya, vijānīhitam, yatratāt purusah svapṣṭi nāma, sātā, saumya, tadā santāpanno bhavati, svam api to bhavati, tasmād enam svapṣṭily ācaksate, svam hy api to bhavati

I. 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. Ś interprets it as the central portion of the dream vision: svapnāntam svapna-madhyaṁ suṣuptam Ś 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, buddh or understanding remains in a potential condition and becomes active in the dream and waking states SB II 3 31.

2 sa yathā śakunh sūtreṇa prabhādho āśam āśam pativānyatrayanam alabhāvā bandhanam evopaśrayate, evam eva khalu, saumya, tām mano āśam āśam pativānyatrayanam alabhāvā prānam evopaśrayate, prāna-bandhanam hi, saumya, manā tīt.

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 aśanā-प्पासे me, saumya, vijnāhiṁ, yatrastat puṣuṣo aśvīsati nāma, āpa eva tad āśītam nayante tad yathā gonaṇyośvanāyah puṣuṇāṇāya iti, evam tad āpa ācaṅkṣate śanāye, tatraśaṅcchhaṁ uṭpaṁśan, saumya, vijnāhiṁ, nedam amūlaṁ bhavasyatīṁ.

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 mūlaṁ syād anyatānāṁ, evam eva khalu, saumya, annena śuṇgenāpo mūlaṁ anviccha, adbhuh, saumya, śuṅgena tejo mūlaṁ anviccha, tejasā, saumya, śuṅgena san mūlaṁ anviccha, san mūlāḥ, saumya, imāḥ sarvāḥ prajāh sad-āyatanāḥ, sat-pralīśṭhāḥ.

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 atha yatrastat puṣuṣah ṣpāsati nāma, teja eva tat pītāṁ nayate, tad yathā gonaṇyośvanāyah puṣuṇāṇāya iti, evam tad teja ācaṅkṣate udāyuṁ, tatraśat va śuṅgam uṭpaṁśan, saumya, vijnāhi nedam amūlaṁ bhavasyatīṁ.

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 mūlaṁ syād anyatra adbhīyaḥ, adbhuh, saumya, śuṅgena tejo mūlaṁ anviccha, tejasā, saumya, śuṅgena san mūlaṁ anviccha; san mūlāḥ, saumya, imāḥ sarvāḥ prajāḥ sad-āyatanāḥ,
satpratisśāh, yathāmu khalu, saunyā, mās tisro devatāḥ purusam
pracya trvī trvdekaikā bhavati, tad uktam, purasāh eva
bhavati, asya, saunyā, prūṣasya prayato vān manasi sampadyate,
manah prāne, prānas tejasī, teṣaḥ 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’nmā aśta dāmyam idam sarvam, tat satyam, sa
dāmā tat tvam asi, Śvetaketu, iti, bhiyā eva ma, bhagavān,
vajāpayatu iti, tathā, saunyā, 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, Śvetaketu ‘Please, Venerable Sir, instruct me still further.’ ‘So be it, my dear,’ said he.

tat tvam asi 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 purusa, 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 Astareya Āranyaka, II 2 4 6

1 VI 5 1-4
Jābdā Up has the following: tvam vā aham asmi bhagavo devate
am vā tvam asi. ‘I am thou, O great God, and thou art I.’
R interprets tat tvam asi 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 Jāminīya 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-pati replies:
‘Who thou art, that same am I; who I am that same art thou.
Enter in’

Rāmānūj 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.’ Mathnawi, I. 3056–3065

Section 9

THE INDWELLING SPIRIT

1 yathā, saumya, madhu madhuketo nististhanti, nānātayānāṁ
vṛkṣānāṁ rasāṁ samavāhāram ekādān rasāṁ gamayanti.

1 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, amusyaḥam vṛkṣasya
rasoṁ, amusyaḥam vṛkṣasya rasosmīti, evam eva khalu, saumya,
vṛkṣ sarvāḥ prajāḥ sati sampadya na viduḥ, sati sampadyāṁaha

2 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
THE PRINCIPAL UPAÑIŠADS

VI 10 3

3 ta iva vyāghro vā svimho vā vrko vā varāho vā kito vā patango vā damśo vā maśako vā yad yad bhavanti, tad ābhavanti
3 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

4 sa ya eso'nmā atadātmayam idam sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketu, iti, bhūya eva mā, bhagavān, vyāna-payati iti, tathā, saumya, iti kovāca
4 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 10

THE INDWELLING SPIRIT—continued

1 imāh, saumya, nadyah ārastāḥ prācyah syandante, paścāt prācyah tāh samudrāt samudram evāparyanti, sa samudra eva bhavati, tā yathā tatra na vāduḥ, vyām aham asmī, vyām aham asmī
1 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

2 evam eva khalu, saumya, imāh sarvāḥ prajāḥ sata āgamyā na vāduḥ, sata āgachāmāhā iti, ta iva vyāghro vā svimho vā, vrko vā, varāho vā, kito vā, patango vā, dāṃśo vā, maśako vā, yad yad bhavanti tad ābhavanti
2 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

3 sa eso'nmā atad ātmayam idam sarvam, tat satyam, sa ātmā,
tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, viñāpayatu iti; tathā, saumya, 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, 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 jīvenātmanānuprabhūtah peśiyamāna modamānas tisthati.

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 ekān śākhān jīvo jahāt, atha sā śusyati, avākhyām jahāt, atha sā śusyati, trīśyām jahāt, atha sā śusyati, sarvaṁ jahāt sarvaḥ śusyati, evam eva khalu, saumya, vādhi iva 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 cetanāvantakaśhāvarāḥ.

3. śrūpetam vāva kiledam mṛtyate, na jīvo mṛtyata iti, sa ya eso mumā astad ātmīyam idam sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti, bhūya eva mā, bhagavān, viñāpayatu 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 aharet, idam, bhagavah, iti, bhinddhiti, bhinnam, bhagavah, iti, kim atra pasyasiti, anyya vema dahanah, bhagavah, iti, asam angikham bhinddhiti; bhinnah, bhagavah, iti; kim atra pasyasiti, na kim cana, 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 hovaca yam var, saumya, etam anummanam na mabhlayase, etasya var, saumya, eso’nimna evam maham nyagrodhas tisath shrddhatyasa, saumya

2 Then he said to him, ‘My dear, that subtle essence which you do not perceive, verily, my dear, from that very essence thus 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 evanumna sthulam nama-rupadmat karyam jagad upannam S

3 sa ya eso’nimna, atad atmyam idam sarvan, tat satyam, sa atma, tat tvam asi, svetaketu, iti, bhitya eva ma, bhagavam, vyah-payaty iti, tathah, saumya, iti, hovaca

3 That which is the subtle essence, thus 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’vadhaya, atha ma pratar upasidathah iti, sa ha tathah cakra, tam hovaca. yad dosa lavanam udake-
vādhāh, aṅga tād āharetī, tadd hāvamṛṣya na vivedā; yathā
mānam, evam.

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. angaśyāntād ācāmeśī: katham iti; lavanam iti, madhyād ācāmeśī, kathām iti; lavanam iti; antād ācāmeśī, kathām iti; lavanam iti, abhiprāsyantād atha māpāśīdathā iti; tadd ha tathā
cakāra, tachāṣvat samvarāte; tām hovāca: atra vāva kila sat,
saumya, na nibhālayase, atraiva kila.

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, upāyāntarena, though it is not obvious to our senses.

3. sa ya eso’vima astaīātmyam iḍam sarvam, tat satyam, sa
ātmā, tat tvam asi, śvetaketō, iti; bhūya eva mā, bhagavān,
upāyayato iti, tathā, saumya, 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, Śvetaketu. ‘Please, Venerable Sir, instruct me still further.’ ‘So be it, my dear,’ said he.
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. tasya yatābhvanahanam pramucya piabruyāt, etām diśam gandhārāh, etām diśam vrazetā, sa grāmād grānam prachan pandsto medhāväg gandhārān evopasampadyeta evam evēhācāryavān puruso veda, tasya tāvad eva ciram yāvan na vmoksyē, atha samāpatsya iti.

2. And as, if one released his bandage and told him, ‘In that direction are the Gandhārās, go in that direction, thereupon, being informed and capable of judgment, he would by asking (his way) from village to village arrive at Gandhāra, in exactly the same manner does one here who has a teacher know, “I shall remain here only so long as I shall not be released (from ignorance) Then I shall reach perfection.”’

ācāryavān one who has a teacher See Katha II 8

Bhīṣma says (to Yudhisthīra) that the preceptor is superior even to the father or the mother

gurur garīyān pśrito mātīsē'et me maḥā M B Śānta 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 Āśvapati teaches the Brāhmanas 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 Mīr Khwānd, 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.’
VI. 15. 3. Chāndogya Upaniṣad

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'ñimā aitād ātmyam idaṁ sarvam, tat satyam, sa ātmā, tat tvam asi, svetaketō, iti; bhūya eva mā, bhagavān, vijñāpayat uti; tathā, saumya, uti 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 Śvetaketu 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

Section 15

THE ORDER OF MERGENCE

1. ātman, saumya, utopāpinaṁ jñātayah paryupāsate, jānāsi māṁ, jānāsi māṁ iti; tasya yāvan na vān manasi sampādyate, manah prāne, prānaḥ tejasi, tejah pārasyām devatāyām, ātma jānāt.

2. 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. aśya yadā'sya vān manasi sampādyate, manah prāne, prānas tejasi, tejah pārasyām devatāyām, aśya 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.

Ś denies 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'ñimā aitād ātmyam idaṁ sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketō, iti; bhūya eva mā, bhagavān, vijñāpayat iti; tathā, saumya, 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, Śvetaketu. 'Please, Venerable Sir, instruct me still further' 'So be it,' said he.

Section 16

ILLUSTRATION OF THE ORDEAL

1. pūrṇam, saumya, uta hasta-grhitam ānayanī, āpāhārsīt, steyam akārsīt, paraśum asmai taṅtā iti; sa yādī tasya karīv bhavati, tata evānītan ātmānum kurute, soṁrūdhvānāṅtre-nāţmānan antardhāya paraśum taṅtam pratīgrhṇāti, sa dāhyate ātha 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 yādī tasyākārtī bhavati, tata eva satyam ātmānam kure, sa satyābhōhāsatyanātmānam antardhāya paraśum taṅtam pratīgrhṇāti, sa na dāhyate, ātha 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 vādī tathā kāri. Devas and Asuras are distinguished by their respective adherence to truth and untruth.

3. sa yathā tatra na dāhyeta itad ātmāma idam sarvam, tat
satyam, sa ātmā, tat tvam asi, Śvetaketo, iti; tadd hāsyā vibajñāv iti vibajñāv iti.

3 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, Śvetaketu. 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 adhīṁh, bhagavah, uta hopasasāda sanatkumāram nāradah, tamo hovāca yad vettha tena mōpasīda, tatas ta īrāhvam vakṣyāmiti, sa hovāca

1 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 1

The story is introduced to show that the supreme good cannot be accomplished without a knowledge of the Self nṛatīṣaya-prāptisādhanātavam ātma-vidyāyā Ś

Nārada is he who gives the knowledge of the Supreme Self, according to Sabda-kalpa-druma nāram dadāt ut nāradah, nāram ānanda-purāṇam yasya nārāyana gurum

Sanatkumāra is represented in Indian tradition as the eternal child Brahma-vavstva Purāṇa makes out that he is eternally a child of five years, who did not undergo the usual samskāras, a pupil of the very God, Nārāyana, uvasa paśca-hāyanah, acūdo anūpavitaś ca veda-sandhyā-vihinakah yasya nārāyana gurum

Harivamśa confirms this view ‘Know me only to be a child just as I was born and so the name sanatkumāra was given to me’ yadhotpanna tathāvāham kumāra iti vidālu māma,
tasmāt sanatkumāro itī mām aitaḥ me pratishtitaḥ

The learned Nārada goes to the unlearned Sanatkumāra for instruction For self-realisation, practice of virtue and love to all creation are necessary rather than scriptural lore Vāmana Purāṇa makes out that Sanatkumāra is the son of virtue by the wife of non-violence dharmasya bhāryāhmsākhyaḥ, tasyām putra-catustayam yāsēhāh sanatkumāro bhuḥ

2 ṛgvedam, bhagavah, adhyem, yajurvedam sānavedam, atharvam catuntham, ṛṣhīśa-purānām pāścātmanam, vedānām vedam, pūtryam, rāśvam, dāvam, nālīham, vākōväkyam, ekāyanam, deva-vidyām, brahma-vidyām, bhūta-vidyām, ksatra-vidyām, nāksatra-vidyām, sarpa-devayana-vidyām, etat, bhagavah, adhyem

2 Venerable Sir, I know the Ṛg Veda, the Yajur Veda, the Sāma Veda, Atharvana 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 (chronology), 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.

deća-cidyā: nirukta or exegetics. S; science of the worship of gods. R.

3. so'ham, bhagavān, mantra-cidātāsin. iṣṭāna-vāhī; śrutān āyena
re bhagavād-āryebhyaḥ, tarati śavaṁ āśa-vād uś; et'ham,
 bhagavān, śocāni, tam mā bhagavān, eshaṁ; pāraṁ tārayate iti;
tam kocāca yad taṁ kii caitya aśvaśeṣaṁ, nāmaicaital.

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 rūga-veda yajur-vedaṁ sāma-vedaṁ ataracarṇaś caturtha
sthāpa-purāṇaḥ pārcamo vedanāṁ vedaṁ pīryo rāṣir ānaṁ, niḍāya
viṣṇu-yam, eṣāya nam, deća-cidyā, brāhma-cidyā, bhūda-cidyā, 
čatra-cidyā, nābha-citra-cidyā, sarha-Īcrajana-cidyā, nāmaicaital,
nāmaḥpāscei.

4. Verily, a name is Rūga Veda (so also) Yajur Veda, Sāma Veda,
Aitākaraṇa 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 rām nāṁra ganaṁ, tattvāni
jāthā kāma-cāraṁ brahma tāṁ nāma brahma; upāste: ’stv, bhagavān,
rāj ro bhāya iti; nāmna tāṁ bhṛṣṭiṁ; saṁ re bhagavān
ācitaṁ iti.

5 He who meditates on name as Brahma becomes inde-
pendent so far as name goes, he who meditates on name as
Brahma. ‘Is there, Venerable Sir, anything greater than the
name?’ ‘There is (something) greater than the name.’ ‘Tell that
to me, Venerable Sir.’
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

I vṛg vā va nāmno bhūyaśi, vṛg vā rg-vedam vyūnāpayati, yajur-vedam sāma-vedam atharvanam caturtham utihāsa-purānām pañcanam vedānām vedam, ṣtṛyam rāśm āsvam mādhvān vākavyām, ehāyanam, deva-vidyām, brahma-vidyām, bhūla-vidyām, ksatra-vidyām, nakṣatra-vidyām, sarpa-deva-jana-vidyām āsvam ca prāŚum ca vāyum ca cākāśam cāpaŚ ca tejaŚ ca devām ca manasyām ca paśūm ca vayāmsi ca trna vanaspatiḥ śvāpaḍāṇy ākīta-palanga-ṇipilakam dharmam cādharman ca satyam cānrtam ca sādhu cāsādhu ca hrdaya-nām cāhṛdayaṇām ca, yad vaṁ nā bhavisyat na dharmo nādharma vyāṇāpayisyat, na satyam nānrtam na sādhu nāsādhu na hṛdayaṇām nāhṛdayaṇāḥ vṛg evaṁt sarvam vyūnāpayati, vācaṁ upāṣveti

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 vācaṁ brahmety uṇāste, yāvād vācaṁ gatam, tatrāśya yathā kāma-cāro bhavati, yo vācaṁ brahmety uṇāste, asti bhagavah, vāco bhūya iti, vāco váva bhūyo sthitā, tāṁ me, bhagavān, bravito iti.
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. Mind, assuredly, is greater than speech. For as the closed fist holds two āmalaka or two kola or two akṣa 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.

manas is the internal organ (antah-karana) endowed with reflection. It has for its function determination, decision, choice. It is said to be the self because the self has the character of the doer and the enjoyer only when the mind functions. ātmanah karītvam bhoktītvam ca sati manasi nānyaatheti, mano hy ātmety ucyate Ś.

2. sa yo mano bhrahmety upāste, yāvan manaso gatam, tatrasya yathā kāna-cāro bhavati yo mano bhrahmety upāste, asti bhagavah, manaso bhūya iti, manaso vā va bhūyośāsti, tān me, bhagavān, bravāvī 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.'
WILL

I samkalpo vā va manaso dhūyān, yadā vai samkalpāyate
atha manasyat, atha vāccaṁ ṛgavatā tām u nāmnirayaṁ, nāmn
mantrā ekam bhavanti, 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-vṛtti. It has also reflective 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 samkalpākāyaṁ samkalpātmakaṁ samkalpe pratisthitāṁ, samakalpetāṁ dyava-prithvī, samakalpetāṁ vāyuś căkāsam ca, samakalpantaṁ ca tejas ca, tesāṁ samkalpāyai varsaṁ samkalpate, varṣasya samkalpāya annaṁ samkalpatha, amnaya samkalpāyai prānāḥ samkalpante, prānānāṁ samkalpāyai mantrāḥ samkalpante, mantrānāṁ samkalpāyai karnāṁ samkalpante, karanānāṁ samkalpāyai lokah samkalpate, lokasya samkalpāyai sarvam samkalpate, sa esa samkalpāṁ samkalpam upāssuṁ

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 samkalpam brahmety upāste kiptān vai sa lokān
dhuvāṁ dhrvah pratishtāṁ pratishtāyavatāṁ añyanāṁ ayaṁ
dataṁ bhinśalyaṁ, āvataṁ samkalpasya gatam tatrasya yathā kāma-
cāro bhavati, yah samkalpam brahmety upāste, asti, bhagavah,
Section 5

THOUGHT

1 cittam vā va samkalpād bhūyah, yadda vai cetayate'tha
samkalpayaate aha manasyati, atha vācam śravati, tām u nāmgu-
rayati, nāmam mantra chām bhavanti, mantrasu karnām

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 Mātrī VI 30
See Dīgha Nikāya I 21

2 tāṁ ha vā cītāṁ cittākāyanāṁ cittātmāṁ citte prātiṣṭhūtāṁ,
tasmād yady api bahu-ud acīto bhavati, nāyanī astīty evamam
āhuḥ, yad ayam veda, yad vā avayam udvān nettham acītah syād
m, atha yady alpa-vic cittavān bhavati, tasmā evaśa śūrīsante,
cītām hy evaśāṁ ekāyaṇam, cītām ātmā, cītām prātiṣṭhā, 
cītām uñāśvadi

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 brahmety uñāste, cītāṁ vai sa lokān āhruvān
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 unwavering 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

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 slandering, 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, ekāgra S

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-manusyāḥ gods and men or godlike men for men endowed with
mward peace are not devoid of divine qualities deva-samā devama-
usyāḥ śamātunga-sampānṇā manusyā deva-svarūpaṁ na jahātīty 
arthah Ś

2 se yo dhīyānam brahmety upāste, yāvad dhīyānasya gatam, 
tatrāśya yathā kāma-cāro bhavati yo dhīyānam brahmety upāste, 
asti, bhagavāḥ, dhīyānād bhīya iti; dhīyānād vā va bhūyo'stiḥ; tan 
me, bhagavāḥ, braviḥ iti.

2. He who meditates on contemplation as Brahma, so far 
as contemplation goes so far is he independent, he who meditates 
on contemplation as Brahma. ‘Is there anything, Venerable 
Sir, greater than contemplation?’ ‘Yes, there is something 
greater than contemplation.’ ‘Do, Venerable Sir, tell me that’

Section 7

UNDERSTANDING

1. vyāhānam vā va dhīyānād bhīyaḥ, vyānānena va rg-vedam 
vijānāti, yajur-vedam sāma-vedam āṭhavaṇam caturtham, itihāsa-
purāṇam paścicam, vedāṇām vedam, pītyām, rāśim, dāvam, 
māhīm, vākovākyam, ekāyanam, deva-vidyāṃ, brahma-vidyām, 
bhūtā-vidyām, ksatra-vidyām, naksatra-vidyām, sarpa-devajana, 
vidyām, dvam ca prīthvīm ca vāyum cākāsma, cāpa ca tejaḥ ca, 
dvāṁś ca manusyaṁś ca paśīṁś ca vāyum ca irna-vanaspātihn- 
śvāpādāṇy ākīta-patāṅga-piṭākam djārānam cādharmam ca 
salām cāryam ca sādhu cāsadhu ca ṛdhayaṇām cāhrdayaṇām 
cāmaṇ ca rasaiṁ cemen ca lokam annuin ca vyānānena 
avyānāh, vyānāhom upāsvetī.

1 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 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 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 loḍā- 
janavato 'bhisdhyati, yāvād viṣṇāvasya gataṁ, tairāsyâ yathā 
kāma-cāro bhavati, yo viṣṇānam brahmety upāste; asī, bhagavāh, 
viṣṇānād bhāya iti; viṣṇānad vā va bhūyo'sīri; tār n.c., bhagavān, 
brahītv iti

2 He who meditates on understanding as Brahmā, 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 Brahmā. '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. balam vā va viṣṇānād bhāyaḥ, api ha śatam viṣṇānavatām 
ecḥo balavān ākaṇ.paya te, sa yādā bāti bhavati, atithātā bhavati 
uttarān āparitarā bhavati, āparicaraṇa upasātā bhāvati, 
upāsādān draṣṭā bhavati, śroti bhavati, nāntā bhavati, baddhāh 
bhavati, kartā bhavati, viṣṇātā bhavati, balena vai āṛthīc tīślā.tī, 
balenāntāriksam, balena āyati, balena parvātāḥ, balena deya-
mannyaśvāḥ, balena paśasaḥ ca vayānāsi ca tīna-vi.āśpatāvah 
śvāpañāny ēkīta-patanga-pīṭhākam, balena lokās tīślā.tī; balam 
upāssvati.

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
VII. 9 2

Chândogya Upânsad

477

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 balam brahmy upâste, yâvad balasya gatam, tarâsya yathâ kâma-câro bhavati, yo balam brahmy upâste, asti, bhagavah, balâd bhûya iti, balâd vâ va bhûyostiti, tan me, bhagavân, bravîtu 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 vâ va balâd bhûyak, tasmâd ya’dy api daśa râtrîr na’snî’yat, yady u ha jîvet, atha vâ adrâstă’śrotâ’manta’bodhâ ’kartā’vînjâlā bhavati, atha ‘masyâ’y’e drâstâ bhavati, śrôtâ bhavati, mantâ bhavati, bodhâ bhavati, kartâ bhavati, vînjâtâ bhavati; annam upâssvati.

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’nmam brahmy upâste, annavato vai sa lokân pânavato-’bhamadhyah. yâvad annasya gatam, tarâsya yathâ kâma-câro bhavati yo’nmam brahmy upâste, asti, bhagavah, annâd bhûya iti, annâd vâva bhûyostiti, tan me, bhagavân, bravîtu 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. āpo vā va annād bhūyasyah, tasmād yadā svrṣṭr na bhavat, vyādhīyante prānāh, annam kanīyo bhavasyati, atha yadā svrṣṭr bhavah, ānandamah prānā bhavantu, annam bahu bhavasyati, āpa evemā mūrtāh yeyam prītvī, yad anariksam, yad āvauh, yat paraṭāh, yad deva-manusyāh, yat paśavaḥ ca vayāmsi ca trna-vanasaśpatayah, svāpādāny ākīla-ṭananga-ṭipāla-kaṃ, āpa evemā mūrtāh āpa upāssveti.

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, trśmatmān bhavah yāvuḥ apāṃ gatam, tātrasya yathā kāma-cāro bhavah yo’po brahmety upāste, astis, bhagavah, ādbhyo bhūya iti, ādbhyo vā va bhūyo sīti, tan me, bhagavān, bravītv iti.

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 ādbhyo bhūyak, tasmād vā etad vāyum āgrhyākāśam abhitaṭāti, tad āhuh, niśocati, utaṭāti, varsisyati vā iti, teja
VII. 12 1  Chāṇḍogya Upanisad 479

eva tat pūrvam darśayitvā'ṭhā'pah srjate tad etad ārdhvābhis ca
traścībhīs ca vidyādbhah āhrādaś ca rantha; tasnād āhūtah
tvāyotate, stanaññat, varṣisyat vā iti, teja eva tat pūrvam
darśayitvā'ṭhā'pah srjate teja upāsveḥ.

1. 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
prasiddhāṁ hi loke kārānam abhyudyatāṁ ārstavataḥ kāryam
bhavaṇāṁ vyāhāṇam Ś.

2. sa yas tejo brahmety upāste, tejasvī vai sa tejasvato lokān
bhāsvato'pahata-tamaskān ābhūsidhyati, yāvat tejaso gatam,
tatra syā yaḥ kāma-cāro bhavaḥ. yas tejo brahmety upāste, astu,
bhagavāḥ, tejaso bhūya iti; tejaso vā vā bhūyo'śtīti, iva me,
bhagavān, brahītv 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 vā tejaso bhūyaṁ ākāśe vār śuryā-candramasāv
ubhau vidyun nakṣatraṁy agniḥ, ākāśena śnoḥ, ākāśena
pratiśnoḥ, ākāśe ramate, ākāše na ramate, ākāśe jāyate,
ākāśam abhūyaṁ ākāśam upāsveḥ

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 abhiṣayate. When born, the seed grows upward and not downward.

Ākāśa originally meant space through which one can pass or thrust one's finger. See Aitareya Brāhmaṇa III 4 2 1, Sānapatha Brāhmaṇa III. 3 2 19. The space between the sky and the earth when they separated became antarikṣa or atmosphere. It was empty and so got filled with air. Ākāśa is more than mere space. K U speaks of man being born from ākāśa as from a womb. I 6

2 sa ya ākāśam brahmey upāste, ākāśavato var sa lokān praḥkāśavato' sambādhān urugāyavato' bhrisidhyat, yāvad ākāsasya gatam, tatrāsyā yathā kāma-cāro bhavati, ya ākāśam brahmey upāste, asti bhagavah, ākāsād bhūya iti, ākāṣād vā va bhūyo sīti, tan me, bhagavān brahīvī 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’ nyapida tad-rahitān asambādhaṁ  Ś

Section 13

MEMORY

1 smaro vā va ākāśād bhūyah, tasmād yady api bahava āśīr̥an asmarantah, naiva te kamcana śrūnyuh, na manvīraṇa, na vyānīraṇa yadā vā va te smareyuh, atha śrūnyuh, atha manvīraṇa, atha vyānīraṇa, smareṇa vai ṁtṛāṇa vyānāṁ, smareṇa paśun-smaram vāpāsveḥ

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, yāva smarasya gatam, tatrāśya yathā kāma-cāro bhavati, yah smaram brahmety upāste; asti, bhagavah, smarād bhūya iti, smarād vā vā bhūyo'stītu; tan me, bhagavān, brahīv vīti

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 bhūyasī, āśedāho var smaro mantrān adhite karmāṇi kurute, pratāṁś ca paśūṁś cecchate, smam ca lokam anum cecchate, āśām upāssveta

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, trṣnā, kāma Ś
āśedāḥ āśā-iddha āśayābhuvarditaḥ, roused by hope Ś

2 sa ya āśam brahmety upāste, āśayāśya sarve kāmāḥ samy-dhyanti, amoghā hásyāsīso bhavanti, yāva āśāyā gatam, tatrāśya yathā kāma-cāro bhavati, ya āśam brahmety upāste, asti, bhagavah, āśāyā bhūya iti, āśāyā vā vā bhūyo'stītu, tan me, bhagavān, brahīv vīti

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 Brähmanā.

According to Śprāna is the conscious self, sprāññātman, which enters the body to reveal the whole variety of names and forms.

2. Sa yadī pitaram vā mātaram vā bhrātaram vā svasāramvā acāryam vā brāhmaṇam vā kemicid bhṛṣam vā prayāhā, dhuk tuṣṭvāty evam evam āhuh, pṛthā vai tvam asi, mātrhā vai tvam asi, bhrātrhā vai tvam asi, svasyhā vai tvam asi, acāryahā vai tvam asi, brāhmaṇahā vai tvam asiḥ.

3. 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 bhṛṣam ananurūpam Ś.

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'.

utkṛṣṇa-prāṇān tyakta-dehān Ś.
The importance of prāna is brought out by positive and negative proofs, anvaya-vyātrekābhyām Ś.

4 prāno hy evaṁ sarvāṁ bhavati, sa vā eṣa evam paśyan, evaṁ naśvakā, evaṁ viññānam ativalī bhavah, tam ced brūyuh ativalī asiddh, ativalī amśiḥ brūyāt, nāpahnuvita

4. Life-breath is all this. Verily, he who sees thus, 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 ativalī. He goes beyond all declarations made previously beginning with name and ending with hope, and realises that prāna or the conscious self is Brahmā. In M U III r 4 an ativalī is contrasted with one who really knows the highest truth.

In all this discussion Sanatkumāra leads Nārada step by step, tato brūyah, until he obtains the experience of the absolutely great, which is undefined and unmeasured. As Nārada seems to be satisfied with prāna and does not ask 'Is there anything greater than prāna?' the teacher leads him on to a higher view in sections 16–26. He is an ativalī who passes beyond the empirical variety and grasps the metaphysical reality. yastu bhūmākhyī sarvātkrāntam tatvam paramārtha-satyam veda so ativalī Ś.

Section 16

TRUTH

1 eṣa tu vā ativalī yah satyena tvadāt, soḥam, bhagavah, satyena tvadānīḥ, satyam tu eva vijnānāsītavyam iti, satyam, bhagavah, vijnāna iti.

1. But he, verily, speaks excellently, who speaks excellently of truth. 'But if, Sir, you would speak excellently of truth.' 'But one must desire to understand the truth.' 'Venerable Sir, I desire to understand the truth.'

vijnānaśe tvesena jñānum iccheyam tvatōham iti Ś

Section 17

TRUTH AND UNDERSTANDING

1 yadā vai vijnānāti, aha satyam vadaḥ, nāvijnānān satyam vadaḥ, vijnānam eva satyam vadaḥ, vijnānam tu eva vijnānāsatavyam iti; vijnānam, bhagavah, vijnānāsa iti.

q*
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 Ś distinguishes between the empirical truth (rūpa-traya) and metaphysical truth (rūpa-traya-vyatirekena paramārthataḥ), between factual truth and ultimate significance.

Section 18

THOUGHT AND UNDERSTANDING

1. yadā vai manute, atha vyānāti, nāmatvā vyānāti, matvava vyānāti, maiti tv eva vyapīnāstavyeti, maitim, bhagavah, vyapīnāsa vi

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.’

maiti mananam, tarko mantavya-visaya ādaraḥ Ś

Section 19

FAITH

1. yadā vai śraddhādhāti, atha manute nāśraddhādhāna manute, śraddhādhadh eva manute, śraddhā tv eva vyapīnāstavyeti, śraddhāṃ, bhagavah, vyapīnāsa vi

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.’

āśtwya-buddhāḥ śraddhāḥ Ś sense of religious reality
Section 20

STEADFASTNESS

I yadā vai mstisthāt, atha śraddadhāt, navmstisthan śraddadhāt mstistham eva śraddadhāt, msthā tv eva vijñāsitavya; msthām, 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-śusrūṣāḥ tatpurvatvam brahma-vijñānaya Ś

See B G III 3

Section 21

ACTIVITY

I yadā vai karoṭy atha mstisthāt, nākṛtvā mstisthāt, kṛtvaiva mstisṭhāt, kṛsus tv eva vijñāsitavya, kṛsm 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 cittakāgrā-tā-karaṇam ca

Section 22

HAPPINESS

I yadā vai sukham labhate'ḥa karoti, nāsukham labdhvā karoti, sukhām eva labdhvā karoti, sukhām tv eva vijñāsitavyam iti; sukhām, 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 bhūmā tat sukham, nālpe sukham asti, bhūmava sukham; bhūmā tv eva viṣṇāstavya iti, bhūmānām, bhagavah, viṣṇāsā 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 mṛtāśayam bahuḥ.
It is the highest that can be reached, the infinite. In the small there is no happiness. It produces craving, ātman, which is the seed of sorrow, duḥkha-bija.

‘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 pāṣyati nānyac chrotri nānyad vyānātī sa bhūmā, atha yatrānyat pāṣyati anyac chrotri anyad vyānātī tad alpaṃ; yo vai bhūmā tad amṛtam, atha yad alpaṃ tuṁ marītyam, sa, bhagavah, kasmīn pratiṣṭhitā iti, sve mahāṃm, yaḥ vā na mahāṃmītī.

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: samsāra-vyavahāro bhūmīṁ nāsti Ś
marīyam perishable, unāśi Ś All empirical objects are subject to the law of change
sva mahīṁ on its own greatness, ātmīye mahīṁ māhātmye nubhūtau Ś It is rooted in its own greatness while things which are in the region of the little, alpa, are rooted not in themselves but in others
yadr 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 apratihata, anāśrita
The last line reminds us of the Nasadiya hymn of the RV where the expression of the highest certainty is followed by a misgiving that after all it may not be so

2. go-aśvam tā mahīṁy ācakṣate, hasti-hranyam dāsa-
hāryam, kṣetrāṇy ayatanāṁ, nāham evam bravīṁ, bravīṁiti
houcāṇyo hy anyasmin pratisthitam 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 anyasmin pratisthitah
The doctrines of para-tantra and pratītya-samutpāda are suggested by this passage.

Section 25

SELF-SENSE AND THE SELF

1. sa evādhistāt, sa uparistāt, sa paścāt, sa purastāt, sa
dakṣinatah, sa utaratah, sa evedāṁ sarvam iti, athāto hamkāśā desa
eva, eva evādhistāt, aham uparistāt, aham paścāt, aham purastāt,
aham dakṣinatah, aham utaratah, aham evedāṁ 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. aṁhāta ātmādeśa eva ātmavādhastāt, ātmoparistāt, ātmā paścāt, ātmā paṁrastāt, ātmā daḵsimatah, ātmolitaj atāh, ātmavedam sarvam iti sa vā esa evam paśyam evam manvāna evam vyānann ātmā-ratva ātmā-krīḍa ātmā-mithuna āmānandah sa svarād bhavati, tasya sarvesu lokesu hāma-cāro bhavati, atha ye'vnyaḥāto udvah, anya-rājānas te ksayya-lōkā bhavantā tēsām sarvesu lokesu akāma-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 in front The self is to the south The self is to the north The self, indeed, is all this (world) Verily, he who sees thus, who thinks thus, who understands thus, he has pleasure in the self, he has delight in the self, he has union in the self, he has joy 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
pañrastāt 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 vā etasyayam paśyatah, evam manvānasya, evam vyānata ātmatah prāṇah, ātmata āśā, ātmata smaraḥ, ātmata ākāśah, ātmata tejah, ātmata āpah, ātmata āūvṛbhāva-tvṛbhāvau ātmato'nnam ātmato balam, ātmato vyānānam, ātmato dhyānam, ātmato citam, ātmatah samkalpah, ātmato manaḥ, ātmato vāk, ātmato nāma, ātmato mantraḥ, ātmatah karmāṇi, ātmata evamed sarvam iti

1 For him who sees thus, who thinks thus and who understands thus, 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 āțman are one.

2. tad eśa ślokā:

na paśyo mṛtyum paśyati,
na rogam niśta ṅuṣkhatāṁ;
sarvaṁ ha paśyah paśyati,
sarvaṁ āpnoti sarvaśaṁ

2i.

sa ekadhā bhavati, tridhā bhavati, paṇcaadhā
saḍapadhā navadhā caiva punaḥ caikādasah smṛtaḥ,
śataṁ ca daśa caikaś ca sahasraś ca viṁśatīḥ
āhāra-śuḍdhaṁ sattva-śuḍdhaṁ, sattva-śuḍdhaṁ dhruvaś ca smritoḥ, smṛti-
lambe sarva-granthināṁ vijñānaṁ; tasmāi maṅga-daśaśaṁ

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 thus, paśyo yathokta-darśi viśvā. Ś.

One—He is one before creation. prākṛti-prabhād ekaḥ-lakṣaṇa. The various numbers, three, five, seven, nine, etc., are intended to show the endless variety of manifestations after creation:

samstrutāh-bhedār ananta-bhedā-prākṛto bhavati sṛṣṭi-kāle. Ś.

See Maitri V. 2
sattva-śuddha nature is pure The reference, according to Ś, is to the inner organ antahkaranasya sattvasya śuddhir naśmalyam bhavati

Sanatkumāra is said to be 'bhagavān,' as he conforms to the definition quoted by Ś

utraṃ pralayam caraḥ bhūtānām āgaṁ gam
vellī vidyām avidyām 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. harāh, aum. atha yad idam asmin brahma-pure daharam pūrdarikam veśma, daharo'smin: antarākāśah, tasmin yad antah, tad anvesātavayam, tad vā va viṣīṇātavayam.

1. Ḥarāh, aum. Now, here in this city of Brahmā is an abode, a small lotus flower; within it is a small space. What is within that should be sought, for that, assuredly, is what one should desire to understand.

daharam: abhām, small. Ś.
pūrdrīkam: pūrdrīka-sāḍrśam, like a lotus. Ś.
brāhma-pure: sātrīv, in the body. Ś. The body is dēva-sādana or the temple of God.
viṣīṇātavayam: sākṣāt-karavīyam, made an object of direct apprehension Ś.

In introducing this chapter Ś points out that the speculative effort of Chapter VII, which establishes the identity of our self with the highest self is too much for ordinary people who are inclined to assume that the metaphysical reality which is free from all determinations is as good as non-being: ḍīg-deśa-gura-gaṭa-pūrṇa-bhedā śāryam ki paramārthasad aṭṭāyam brahma narā-buddhārām asad iva prátiḥkāta Pure being; devoid of all determinations, is often in Western thought mistaken for non-being (asat). Cp. Hegel’s criticism of Spinoza’s substance.

As ordinary people find it difficult to conceive of the Real as out of space and time, they are taught to think of it as an object endowed with qualities, living in the world, and the human self. This knowledge is to serve as a preparation for the higher knowledge.

2. tam ced bhūyoh, yad idam asmin brahma-pure daharam pūrdarikam veśra, daharo'smin: antarākāśah, kim: tad atra ityate yad anvesātavayam, yad vā va viṣīṇātavayam iti.
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

search out or understand: kiṁ tād atra vidyate na kiṁ cana vidyata ity abhiḥpāyaḥ. Ś.

3 sa brāyāt yāvān vā ayam ākāśaḥ, tāvān eso'ntarhrāya ākāśaḥ. ubhe asmin āyāva-prathivā antar eva samāhite, ubhāv agniś ca vāyuś ca sūrya-caṇḍāramasāv ubhau, vidyūṁ nakṣatṛāni ya ca āśyāṅkṣi ya ca niṁśi sarvaṁ lād asmin samāhite iti.

3 He should say, as verily, as this (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 alaya-vijñāna is the receptacle of all the latent possibilities of existence. hṛd-ākāśa answers to the alaya-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 hṛd-ākāśa.

what is not: What is no longer or not yet, the past and the future.

4. tāṁ ced brāyuḥ, asminś'ced idam brahma-pūre sarvaṁ samāhitāṁ sarvāni ca bhūtāṁ sarve ca kāmāḥ yadaitaj jara vāpyoi pradhvanāśe vā, kiṁ 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. 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.
VI. 2 3. Chāndogya Upanisad

6 tad yatheka karma-jīto lokah ksīyate, evam evānura pūn-
ya-jīto lokah ksīyate tad ya śātmānam anuśvādyā vaśajny
etāṁ ca satyān kamān, tesaṁ sarvesu lokesu akāma-cāro bhavati
aha ya śātmānam anuśvādyā vaśajny etāṁ ca satyān kamān,
tesaṁ sarvesu lokesu kāma-cāro bhavati.

6. 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' svatantrātā Ś
kāma-cāro bhavati rāgaṇa va sārvabhuma smasāyehaloke He has like a
King complete sovereignty in the world Ś 'Seeing the self im-
partially 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 yad ītī-loka-kāmo bhavati samkalpād evāsya ītāraḥ
samuttisāhanti, tena ītī-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 ītīyate vardhate vā mahimānam annabhavati Ś.

2 atha yadā mātr-loka-kāmo bhavati, samkalpād evāsya mālarah
samuttisāhanti, 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 yadā bhrātr-loka-kāmo bhavati, samkalpād evāsya
bhrātarah samuttisāhanti, 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-kāmo bhavatī, samkalpād evāsyā svasarāh samuṭṭhāhi, tena svasr-lokena sampanno mahīyate
   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-kāmo bhavatī, samkalpād evāsyā sakhiyāh samuṭṭhāhi, tena sakhi-lokena sampanno mahīyate
   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 gandha-mālya-loka-kāmo bhavatī samkalpād evāsyā gandhamālye samuṭṭhāha, tena gandha-mālya-lokena sampanno mahīyate
   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-pāna-loka-kāmo bhavatī, samkalpād evāsyānna-pāne samuṭṭhāha, tena anna-pāna-lokena sampanno mahīyate
   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 gīta-vādita-loka-kāmo bhavatī, samkalpād evāsyā gīta-vādite samuṭṭhāha, tena gīta-vādita-lokena sampanno mahīyate
   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 strī-loka-kāmo bhavatī, samkalpād evāsyā strīyāh samuṭṭhāhi, tena strī-lokena sampanno mahīyate
   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 abhikāmo bhavatī, yam kāmaṃ kāmayate, so syā samkalpād eva samuṭṭhāhi, tena sampanno mahīyate.
10. Of whatever object he becomes desirous, whatever desire he desires, out of his mere thought it arises. Possessed of it he is happy.

antam object, praśānam Ś

Section 3

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 (fellow) departs hence, one does not get him (back) to see here.

2. But those of one’s (fellow) 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: hṛdayā-kāśāhyam brahma-lokam ahar ahar prayāham gacchantyo’pi susupta-kāle na vandanti na labhante Ś.

antena by falsehood Rāmānuja interprets pta to mean disinterested action, phala-kāmanā-rahiṣa-karma and anṛṣa as its opposite, selfish work.
satya and anrta are not two coexistent factors but two alternative manifestations of a common factor of the hrā-ākāśa or viśnāna, its two orientations upward and downward.

3. sa vā esa ātmā hrāś, tasyaśtat eva nīruktaṃ hrāy ayaṃ ti, tasmād hrdayam, ahaḥ ahaḥ vā evam-ut svargaṁ 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 hrādaya-nāma nirvācana praśiddhyāpi sa-hrāday ātmety atagantavyaṁ Ś.

4. atha ya esa samprasādo’smāc-charirāt samutthāya pariṇi jyotir upasampadya svena rūpādhiṃśapadyate, esa ātmē bhavāca, etad amṛtaṃ abhayam, etad brahmēt; tasya ha vā etasya brahmāno nāma satyam īti

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

śarirāt samutthāya rising out of the body giving up the notion of the identity of the self with the body. śarirāma-bhāvanām paryajyety arthah Ś

5 tānī ha vā etāni trīṇy aksarāṃ sat-tī-yam īti; tad yat sat tad amṛtaṃ, atha yat ti tan marītyam, atha yad yaṁ tenobhe yacchati yad arenobhe yacchati tasmād yam, ahaḥ ahaḥ vā evam ut svargaṁ lokam eti.

5. Verily, these are the three syllables sat, tī, yam The sat, that is the immortal. The tī, 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, nyamayati, vaśkaroś Ś. The eternal and the temporal are bound together. There is no suggestion that the mortal is illusory.
LIFE BEYOND

1. āha ya ātmā, sa setur viññātīr esāṁ lokānāṁ asamāhāyā
naitam satam ahorātre tarataḥ, na jārā na mṛtyur na śokā na
sukrtam, na duṣkrtam, sarva pāprnāno 'to nivartante, aṣṭāta-
pārā hy esa brāhma-lokaḥ.

2. Now the self is the bridge, the (separating) boundary for
keeping these worlds apart. Over that bridge day and night
do not cross, nor old age nor death, nor sorrow, nor well-doing
nor ill-doing. All evils turn back from it for the Brahma-world
is freed from evil.

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.

2. tasmād vā etām setum tīrvāṇākāḥ sann anandho bhavati,
vīdhāḥ sann avidhā bhavati, upatāpi sann anupatāpi bhavati.
tasmād vā etām setum tīrvāṇākāḥ naklam ahaṁ evābhinnisparyate,
sakṛd vābhāto hy evaṁa brāhma-lokaḥ.

2. 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 III. ii. 3.

When one crosses the bridge and gets to the other shore, the
troubles of the world cease. Eckhart says: ‘There neither virtue nor
vice ever entered in.’
sakṛd vābhāto ever-illumined, sādā vībhāto, sādāśkarūpāḥ. Ś.

3. tadda evaṁa brāhma-lokaṁ brāhma-caryavāhurvīkānti,
tesāṁ evaṁa brāhma-lokaḥ, tesāṁ sarveṣu lokeṣu kāma-cāro bhavati.

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 yañna ity ācakṣate brahmacaryam eva tat, brahmacaryena hy eva yo jñātā tam vundate atha yad iñṣam ity ācakṣate, brahmacaryam eva tat, brahmacaryena hy evēśtvātmānam anuvindate

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 satvāyayanam ity ācakṣate brahmacaryam eva tat, brahmacaryena hy eva sata ātmanas trānam vundate atha yan maunam ity ācakṣate brahmacaryam eva tat, brahmacaryena hy evāṃśānam anuvindya manute

2 Now what people call the protracted sacrifice (satvāyayanam) 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

śrāvakāyam ity ācakṣate brahmacaryam eva tat, brahmacaryena hy eva sata ātmana ātmanas trānam rakṣanam Ś manute dhyāyati Ś

3 atha yad anāśakāyayanam ity ācakṣate brahmacaryam eva tat, esa hy ātman na naśyati yam brahmacaryenānuvindate; atha yad aranyāyānaṁ ity ācakṣate brahmacaryam eva tat tad aras ca ha vai nyas cānaśava brahma-loke trāyasyām ito dvi, tad aśvāthaḥ soma-savanah, tad āparāyāṇaḥ pār brahmaṇaḥ, prabhuvātmām hiranyam

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 *Airammadīya* and there the tree showering *Soma*, there is the city of *Brahman Aparājīta* and the golden hall built by the Lord.

*anāśakāyanam*. a course of fasting. It may also mean entrance into the unperishing, *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'.

*sastrīyana* with *sat*, the true and *trāyāna* or protection, *mauna* silence with *manana*, meditation, *anāśakāyanā* with the unperishing from *nas* to pensh, *aranyāyana* with *ara* and *nya*, the two seas which are said to exist in the world of Brahmā.

4 *tad ya evastāv aram ca nyam cār navau brahma-loke brahma-
caryenānīvindantu, tesām evaṣa brahma-lokah tesām sarvesu
lokeṣu kāma-cāro bhanavu.*

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 yā etā hṛdayasya nādyas, tāh pūgalasyaḥnīmnaḥ

śīhantu, śuklasya nīlasya pītasya lohaftasya asau vā ādivyaha

pūgalah, esa śuklah, esa nīlah, esa pītah, esa lohaftah.*

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 tād yathā mahāpatha ātata udbhau grāmānac gacchatīmam cāmum ca, evam evaita ādityasya raśnaya udbhau lokau gacchaitīmam cāmum ca, anusmād ādityāt pratāyante ta āsū nāдыsu srptah, ābhya nādibhyah pratāyante te'nusmīn āditya sṛptah

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 tād yatratit sṛptaḥ samastāḥ samprāsanāhāh svapnam na vyānāt āsū tādā nādīsu sṛptāḥ bhavati, ītam na kaścāna pāṁmā śṛṣṭāti, tejasā hi tādā sampannāḥ 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).

samastāḥ composed, upasamhṛta-sarva-karana-urtiḥ Š
samprāsanāḥ serene, bāhya-visaya-samparka-janita-kālasyābhāvāḥ samyakk prasannāḥ samprāsanāḥ Š
svapnam dream, visayākārābhāsān mānasam Š
teyas light saura-teyāḥ The light of the sun Š
No evil touches him because he gets into his own nature. sva-rūpā-vastuhitaviḥ dehendriya-nistham hi sukhā-duhkha-kārya-pradāncena pāṁmā śṛṣṭāti na tu satsampannāḥ sva-rūpāvahām Š

4 aḥa yatratit abalamānanī nīto bhavati, tam abhuta āśinā āhūḥ jānāsi mām, jānāsi mām, tu, sa yāvad asmāccharitṛād anutkṛantō bhavati, tāvag jānāti

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.

5 aḥa yatratitd asmāccharitṛād utkṛmāti, athaiva eva raśmabhūr īrāhvaṁ ākramata, sa aum tu vā ha tu vā māyate sa yāvad kṣipyen manah, tāvad ādityam gacchats etad vā khalu loka-dvāram uṇḍusāṃ prapadaṇam, mroḍho'ndusām

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.

kṣipyen manah. As his mind is failing: sometimes rendered ‘as quickly as one could direct his mind to it’; yāvatā kālena manasaḥ kṣepah syāt tāvatā kālenādītyam gacchati, kṣipram gacchatiṣṭy artho na tu tāvatāva kālenāh vvakṣtam

6. tad esa slokah:
    śataṁ caikā ca hrdayasya nādyah
    tāsāṁ mūrdhānam abhināḥsarvākā
    tayorāhvaṁ āyann amṛtatvaṁ eiti
    vṛṣuṇaṁ anyā utkramane bhavanī, utkramane bhavanī.

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 ātma āpahata-pāpmai vijayo vimūryaṁ viśoko vyughato
    pipānah satya-kāmāṁ satya-sanikalāṁ, so'nveṣṭavyāṁ, so vyuyāsi-
    tavyāṁ sa sarvāṁ ca lokāṁ āpnoti sarvāṁ ca kāmāṁ. yas tam
    ātmānam anuvidaṁ vijānāti: iti ha prajā-pati uvāca

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. tadd hohaye devāsurā anububudhāre. te hocuh; hanta tam
ātmānam anvıcchāna, yam ātmānam anviṣya sarvāṁ ca lokāṁ
āpnoti sarvāṁ ca kāmāṁ iti, indro havā devānām abhi-pravavraja,
virocana'surānam. tān hā saṁvudanāv eva sami-pañi prajā-pa-
ti-saṁsām ājaṁnaitu.

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 Prajā-pati, fuel in hand.

fuel in hand. It is the custom for pupils approaching the master.

3 tau ha dvātirnśatam vārsāni brahmaśrayam īsatuḥ: tau ha praṃh-patir uvāca, kim ucchantaḥ avāstam iti tau hocatuḥ, ya ātmāpahataśpāmā vajato vimrtyur visoko vīṣighatopīpāṣaḥ satya-kāmāḥ satya-samkalpaḥ so'nestavyāḥ sa vīṣīṣṭāvīṣaḥ, sa sarvāṁś ca lokān āpnoti sarvāṁś ca kāmāṇ, yas tam ātmānam anuvṛtya vīṣīṣṭi iti bhagavato vaco vedayante. tam ucchantaḥ avāstam iti.

3 For thirty-two years the two lived there, the disciplined life of a student of sacred knowledge. Then Prajā-pati asked them, 'Desiring what have you been living?' The two said, '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, 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 tau ha praṃh-patir uvāca, ya esośīṃ puruso āśrayata esa ātmeh hovāca, etad anṛtam abhayam etad brahme; aha yo'yo, bhagavāḥ, apsu pariḥyayate yaścāyam ādaśē katama esa iti esa u evaisu sarvesu anicesu pariḥyayate iti hovāca.

4 Prajā-pati 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-pati 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 Śūtra 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.
THE BODILY SELF


1. Look at your self 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 Prajā-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-nakhādvac charirasyāpy āgamāpāyiltvam sidham Ś

2. Tau ha praşā-\-patir uvāca, sādhv alankṛtān svasanān pariskrtau bhūtvāda-sarāve-vēkselhām tu. Tau ha sādhv alankṛtān svasanān pariskrtau bhūtvāda-sarāve-veksām cakra-tei tau ha praşā-\-patir uvāca. Kìm paśyatha tu?

2. Then Prajā-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 Prajā-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. Tau hocatuḥ, yatha evem aśam, bhagavah, sādhv alankṛtān svasanān pariskrtau svah, evam evemau, bhagavah, sādhv alankṛtān svasanān pariskrtauv tu; esāmeta hovāca, etād amṛtam, abhayam etad brahmēti tau ha śānta-hrdayau praavatrajatuh.

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 hānōksya praşā-\-patir uvāca, annupalabhyātmānam
anamavādyā vṛṣajataḥ yatara cād upanisadād bhavavyante devā
dā asūrā vā, te paraḥbhavisyantītī sa ha śānta-hādaya eva virocana'
suruṇā jagāma tebhya hattam upanisadam pṛovāca, ātmavaha
mahayayā atmā paricayah, ātmānam evaśa mahayann ātmānam
paricaram naubhaḥ lokāv āpnotīmam cānantm ceti

4 Then Prajā-pātri 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 api adyaśāhadānam asraddadānam ayajamānam
āhūḥ, āsuro batei, asuraṇām hy esopanṣat pṛtasya sarīram
bhūksayā vasanenālaukāreneti sanskurvanti, etena hy amūṃ lokam
vedyanto manyaṇte

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

bhūksayā with perfumes, flowers, etc, which they have begged
gandha-mālyānāti-laksanayā
dā

Section 9

INDRA FEELS THE INADEQUACY OF THE
PHYSICAL THEORY

1. aha hendra-prāpyava devān etād bhayam daṛāśa, yathaiva
khalu aham asmin sarīre sāduḥvalansตรīre sāduḥ alankṛto bhavati,
suvasane suvasanaḥ, pariskrto pariskrtaḥ, evam evāyam asmin
andheṇḍho bhavati, śāne svānah, pariskrto pariskrṇah, asayaiva
sarīrasya nādām anu esa vaśyati, nāham atra bhogyan paśyāṇiṁ

1 But Indra, even before reaching the gods saw this danger Even as this self (the bodily self) is well adored when this body is well adored, 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
bhogyaṃ. good, literally what is enjoyable

2. sa samāḥ, pānīḥ pūnar evāya, tvā ha praṭā-ṭātur uvāca,
maghavan, yac chaṇṭa-hṛdayah praṇāraṇāḥ sārāḥāṁ vṛrocanaṇaḥ, kim
tchan pūnar āgama tvā sa hovāca yathava khalv ayam, bhagavah:
asmin śaṅkā śādhu alaṅkṛte śādhu alaṅkṛto bhavati, suvasane
svasanah, pariskṛte pariskṛtaḥ evam evāyam asminn anāhe'ṇāho
bhavati, srāme srāmāḥ, parivrkhno parivrknah, asyaya śaṅkalvya
nāśam any esa naśyati, nāham atra bhogyaṃ paśyāmi

2. He came back again with fuel in hand. To him Praja-ḍati 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, when the body perishes. I see no good in this'

Indra evidently was not satisfied with the theory of the self as body
praṇāraṇāḥ pragatāvaśai Ś

3 evam evasa, maghavan, tvḥ hovāca, etam tv eva, te bhūyo
'nuyakhyāśyaṅu; vasāparāṁ dvātrāśatāṁ vārsāṁtv sa hāpa-
rāṁ dvātrāśatāṁ vāsāṁ uvāca, tasmaḥ hovāca

3 'So is he indeed, O Maghavan.' Said he (Praja-ḍati). '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

I ya esa svāpne mahīyaṁānaś carati esa ātmā, tvḥ hovāca,
etad amritam abhayam, etad brahmaṇa. sa ha chaṇṭa-hṛdayaḥ pra-
vārvā, sa hāprāpyava devān etad bhayaṁ daḍārśa, tad yady, apiḍam śārīram andham bhavati, anandhaḥ sa bhavati, yadi srāmam asrāmāḥ, navvaśo '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
anehā-vadhān svapna-bhogān annabhavata Ś He experiences different kinds of satisfaction in a dream.

The dreaming self does not suffer from the defects of the body navvaśa svapnāṁśya dehasya dosena dusyati Ś.

2 na vaḍhenāśya hanyate, nāsyā sāmyena srāmāḥ, ghnantī
tv evamam, vicchādayantīvāprīvevretvā bhavati, api roditīva,
nāham ātra bhogyam pāsyāṁti

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.

vicchādayantī unclothe, from the root chad
tv vicchādayantī tear to pieces See B U IV 3 20

Even the dreaming self is subject to pleasure and pain.

3 sa samit-pārṇī āyāya tam ha praṣā-paṭāv uvāca maghavan, yac chaṁta-kṛdayāh prārvāyāth, kim schan ārṇaśa mani sa hovāca, tad yady apiḍam, bhagavah, śārīram andham bhavati, anandhaḥ sa bhavati, yadi srāmam asrāmāḥ, navvaśaśya dosena dusyah

3 He came back again with fuel in hand to him Praṣā-paṭāv 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 vaḍhenāśya hanyate, nāsyā sāmyena srāmāḥ, ghnantī
tv evamam vicchādayanātīva aprīvevretvā bhavati, api roditīva,
nāham ātra bhogyam pāsyāṁti, evam evaśa, maghavan, th hovāca etam tv eva te bhūyo' mvyākhyāyāṁ vasāparāṁ
Section II

THE SELF IN SLEEP

1. 1 tad yatratat suptah samastah samprasarannah svapnam na,
vyānāti, esa āteh hovāca, etad anṛtam abhayam etad brahmī
da ha śaṅkha-śrādayāḥ pravāraya, sa hāprāpyaśā devān etad
bhayam dādāra, nāha khalu ayam evam sampraty ātmānah
jānāti, ayam aham asmīti, no evenām bhūtāni, vinośam evōpito
bhavast, nāham atra bhogyam pāśyāmits.

1. 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

2. sa samity-panth punar eyāya. tam ha prajā-patiḥ uvāca,
maghavan, yaçaḥ-śrādayāḥ prāvyā́jih, kiṃ ichaḥ punar āgama
iti sa hovāca: nāha khalu ayam, bhagavah, evam sampraty
ātmānah jānāh, ayam aham asmīti, no evenām bhūtāṃ vinośam
evōpito bhavati, nāham atra bhogyah pāśyāmits.

2. He came back again with fuel in hand To him Prajā-patiḥ
r
The Principal Upamnsads

VIII 12 2

said, 'Desiring what, O Maghavan, have you come back, since you went away with a tranquil heart?' Then he said, 'Venerable Sir, in truth thus 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.

3 evam evaśa, maghavan, te hovāca, etam tv eva te bhūyo
mavyākhyāsyām, no evānyatratasmāt, vasāparām pañca vara-
sānīti sa hāparām pañca varsāny uvāsa tāny eka-satam samp-
peduḥ etat tad yad, āhuh eka-satam, ha va varsāṁ maghāvan
prajāpātāu brahmacaryam uvāsa tasmaś hovāca

3 So is he, indeed, O Maghavan, said he. However, I will explain this further to you and there is nothing else besides this. Live with me for another five years. Then he lived with him for another five years. That makes one hundred and one years and so people say that, verily, for one hundred and one years Maghavan lived with Prajā-pati the disciplined life of a student of sacred knowledge. To him (Indra) (Prajā-pati) then said:
	here is nothing else besides this. It is the highest self

Section 12

THE SELF AS SPIRIT

1 maghavan, māryaṁ vā idam sārīram āttan mrtyunā, tad
asyāṁtyasyāsārīryātvāmano'ḥsthānam, ātto vā sa sārīrah,
priyāpriyāhyām, na vā sa sārīrasya sataḥ priyāpriyayor
apāhāvīr ash, asārīram vā vā sāntam na priyāpriye śprasāt
1 O Maghavan, mortal, verily, is this body. It is held by
death. But it is the support of that deathless, bodiless self.
Verily, the incarnate self is held by pleasure and pain. Verily,
there is no freedom from pleasure and pain for one who is
incarnate. Verily, pleasure and pain do not touch one who is
bodiless.

2. asārīva vāyuh, abhram, vyuyut, stanayitnur asārīrāny etām
tad yathastāny amuśmād ākāśāt sanuḥthāya paraṁ yyoṁr uṣ-
sampādyā vena vena rūpānabhumispādyante

2. asarīva vāyuh, abhram, vyuyut, stanayitnur asarīrāny etām
tad yathastāny amuśmād ākāśāt sanuḥthāya paraṁ yyoṁr uṣ-
sampādyā vena vena rūpānabhumispādyante
2 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. evam evaisa samprasādo‘smāc charitrāi samudthāya paraṁ jyoitr upasamāpdaṭya svena rūpenābhīmispadyate, sa uñīmāṇaḥ purusah, sa tatra paryeth, jāksat krīdān ramamānāḥ strihīr vā yānav vā ṣhāšvīr vā nopaṣananī smaranī idam śarīram: sa yathā ṣrayogya ācarane yuktaḥ, evam evāyam aśrīm śarīre ṣrāno yuktah.

3. Even so that serene one when he rises up from this body and reaches the highest light appears in his 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, dehaḥvaṅgaḥsanam atmāno rūpam. S. See S B IV 4 1.

4 atha yatratad ākāśam ām.visānam caukṣuh, sa cākṣusah purusah Ṛvrānāya caukṣuh; atha yo veda idam prahaṇī, sa atmā gandhāya ghrānam, atha yo veda. idam abhivyaharānīti sa ātmā, abhivyahārya vāk, atha yo veda, idam śrnavānīti, sa atmā, śravanāyya, śrottram

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 atha yo veda; idam manvānīti sa ātmā, mano’sya āvān, caukṣuh, sa va esa etena davana cākṣusā manasaśā manasaśān kāmān paśyan ramate.

5. Now he 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-loke tam vā etam devā ātmānam upāsate, tasmāt
6. 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 Prajā-pati, yea, thus spoke Prajā-pati.

āttāḥ held, obtained, prāptāḥ Ś

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 turning of the mind, a direction to the phenomena of dream and dreamless sleep. Introspection is guided towards the idea of the self. Ātman 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 PĀEAN OF THE PERFECTED SOUL

1 Śyāmāc chabalam praṇādyey, šabalaś chyāmam praṇādyey aśva iva romām vikhyā paśam, candra iva rāhor mukhāt praṇucya dhūtvā śārīram, akyām kṛitam brahma-lokam abhussambhavām, abhussambhavām

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 Šabala 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 KU I 2 2. In the RV 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

I. ākāśo vai nāma nāma-rūpaḥyor nirvāhā, te yad antarā, tad brahma, tad anvālam, sa ātma, prajā-pateh sābhām veśma prajādy, yaśo 'ham bhavām brahmānām, yaśo rājyām, yaśo viśām yaśo'ham anvāpārāspaḥ- sa hāham yaśasām yaśaḥ. Śvetam adākṣam adādkaṃ śvetam lindu mābhgām, lindu mābhgām

I Verily, what is called space is the determined of name and form. That within which they are is the Brahmā, that is the immortal, that is the self I pass to Pragā-patī's assembly-hall and abode. I am the glory of the Brahmāṇas, 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, Brahmā has no body and is subtle. aśariratvāt sūkṣmatvāt ca Ś

Brahmā is untouched by concrete existences though they are all sustained by it.

The three castes of Brahmāna, rājan and viś, are mentioned here. mābhgām mābhgaccheyam Ś

Section 15

PARTING ADVICE TO THE PUPIL

I tadd hastād brahmā prajāpataya uvāca, prajā-paṭir manave, manuh prajāhyah ācārya-kulaḥ vedam adhītya yathā-vidhānanam, guroh karma (krtvā) attisesena abhisamāvatiya, kutumbe sīhīvā, tucau desa svādhyāyam adhīyānah, āhārmkān vidādhat, ātmānī
sarvendraṁ sampratisthāpya, ahimsan sarva-bhūtany anyatra tīrthebhīyah, sa khalv evam vartayan yāvad āyusam brahma-lokan abhisampadyate, na ca punar āvartate, na ca punar āvartate.

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

dhārmikāḥ virtuous sons and pupils.
putraṁ tasyāṁ ca dharma-yuktān Ś anyatra tīrthebhīyah 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 bhīksa-nimitam ataśānāpi paraśīdā syāt
The *Aṣṭareya Upaniṣad* belongs to the *Rg Veda* and the Upaniṣad proper consists of three chapters. This is part of the *Aṣṭareya Áranyaka*, and the Upaniṣad begins with the Fourth Chapter of the second Áranyaka, and comprises Chapters IV, V and VI. The preceding parts deal with sacrificial ceremonies like the mahāvratā and their interpretations. It is the purpose of the Upaniṣad to lead the mind of the sacrificer away from the outer ceremonial to its inner meaning. All true sacrifice is inward. Ś points out that there are three classes of men who wish to acquire wisdom. The highest consists of those who have turned away from the world, whose minds are freed and collected, who are eager for freedom. For these the Upaniṣad (*Aṣṭareya Áranyaka* 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 prāna, life-breath is intended (*Aṣṭareya Áranyaka* II 1–3). There are still others who care only for worldly possessions. For them the meditative worship of the Samhitā is intended (*Aṣṭareya Áranyaka* III).¹

¹ See Ś on *Aṣṭareya Áranyaka* III 1 1
INVOCATION

I vāṁ me manasi prāṭisṭhitā, mano me vāci prāśītham, ānv āvīr ma edhi vedasya ma ānīsthah śrutam me mā prahāsīh
ānenaḥdūtenaḥorātrāṇ samadāhāmy, rīm vādīṣyāmi satyam vādīṣyāmi ten mām avatu, taḥ vaktāram avatu, avatu mām,
avatu vaktāram, avatu vaktāram Āum, 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 Āum, peace, peace, peace

be a nail let the spirit of the Scriptures be constantly present
CHAPTER I

Section I

THE CREATION OF THE COSMIC PERSON

1. ātmā vā idam eka evāgra āsū, nānyat kiṁ cana miṣat sa aikṣata lokān nu srjā iti

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

See BU I 4

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 Sāṃkhyā dualism. The non-being of matter which is assumed for explaining creation is not external to the Supreme

2. sa vānāml lokān asyata, ambho maricīr maram āpo' do' mbhah

pārena divam; dyauh pratiṣṭhā, antariksam maricayah, ṁtihā

mara ya adhastā tā āpah

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

Earth is called mara or death, because all beings on earth die mṛiyante asmin bhūtām

'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 iksata ime nu lokā, loka-pālān nu srjā iti; so' dhīya eva

purusam samuddharāyasāmānyāt

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

4. tam abhyatapat tasyābhāntāplasya mukham nriabhidyata

yathād iṣumā nukhād vāg, vai c'gavr nāske nriabhidyetām, nāsikā-

bhiyān prāṇah, prāṇād vāyuh, aksma nriabhidyetām, aksmaśīhā

caksu, caksusa ādityah, karnau nriabhidyetām, karnābhiyāṁ

śrotam, śrotād āsah, iwan nriabhidyata, tvacō lomām, lomābhiyā

oṣadh-vanaspatalayaṁ, hṛdayam nriabhidyata hṛdayāṁ manah,

north
manasas candramāh, nābhṛn nirabhidyata, nābhṛyā aparānah, aparānān
mṛtyuh, śīśnam nirabhidyata, śīśnad relah, relasa āpah

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

Like an egg as is the case with an egg when it is hatched yathā
paksminah andam nirbhidyate evam Ś

Section 2

THE COSMIC POWERS IN THE HUMAN PERSON

1. tā etā devatāh sṛstā asmin mahatī arnave prāpatan tām
āśanāyā-ppāsābhhyām anvavārjat, tā enam abruvanm, āyatanam
nah prajātih yasmun pratishtiḥ annam adān 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
prāpatan fell, pātiavāyah Ś

2. tābhya gām ānayat tā abruvan, na va no’yam alam iti. tābhya
śvam ānayat tā abruvan, na va no’yam alam iti

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

gām gavākṛtvaisāstam pīndam Ś

3. tābhyyah puruṣām ānayat tā abruvan, suktam bāthin puruṣo
vā va suktam, tā abravid, yathāyatanam praviśatehi.

3. For them, he brought a horse. They said, ‘Indeed this is not enough for us.’ For them he brought a suktam. They said, ‘Indeed this is not enough for us.’

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

4 agnir vāg bhūtvā mukham prāvīṣad, vāyuh prāno bhūtvā nāsike prāvīṣad, ādityas ca kṣur bhūtvāksini prāvīṣad, āsah śrotan bhūtvā kannau prāvīṣam, osadhi-vanaspatayo lomāṁ bhūtvā tvacam prāvīṣamś ca nādramā mano bhūtvā hrdayam prāvīṣam, mṛtyur apāno bhūtvā nādhun prāvīṣad, āpo reto bhūtvā śirṇam prāvīṣam

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 out breath, entered the navel. Water becoming semen entered the generative organ.

5 tam aṣāṇyā-ṛṇāṣe abrūtāṁ āvābhīyāṁ abhūḥprajānīhīṁ te abraṇī, elāsu eva vāṃ devatāsvābhajāṇy, elāsu bhāguyau karo- mūṁ. tasmād yasyār kasyār ca devatāyai havir gṛhyate bhāguyāh uveṣṣyāṁ aṣāṇyā-ṛṇāṣe bhavatah.

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 cannam ebhyah srpy it
1 He thought, ‘Here are the worlds and the guardians of the worlds. Let me create food for them.’

2 so'po'bhyaṭaḥaśi tābhyaḥ bhutaṭābhyaḥ mūrtir ajāyaia, yā vāi sā mūrtir ajāyatāṇāṇam 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. This, so created wished to flee away. (The person) sought to seize it with speech. He was not able to take hold of it by speech. If, indeed, he had taken hold of it by speech, even with speech, one would have had the satisfaction of food.

By merely talking of food, one will not be satisfied. angāgrksat sought to seize, grahitum aṣcchāt Ś atrapasyat would have had satisfaction trptoḥavusyat Ś

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.

9 tac chīṣnenañghṛksat, tan nāśaknoc chīṣnena grahitum; sa yad hamac chīṣnena-grahasyad visṛṣya havānmam atrāpsyat.

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 apānenājghṛksat, tad āvayat, saiso'nmasya graho yad vēyur annāyur vā esa yad vēyuh.

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 Ś

THE ENTRANCE OF THE SELF INTO THE BODY

11. sa īksata-kathāṁ nvidanamadṛte syād iti sa īksata, katureṇa praṇādyā iti sa īksata, yadi vācāhuvāhṛtam; yadi prānenābhu-prāntam, yadi caksusā ārstmam, yadi śrotrenā śrutam, yadi tvacā sṛṣṭam, yadi manasā āhyātam, yadi apānenābhyāpāntam, yadi śiśnena vīrsṭam, atha koḥam iti

11. He thought, How can thou 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 out-breath, 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-sanghāta-laksanam pūram. It is for the enjoier, svāmy-artham. So the enjoier must enter the body. So the question is raised ‘through what way shall I enter it?’ ‘The forepart of the foot and the crown of the head are the two ways of entrance into this body, the collection of several parts. By which of these two ways shall I enter this city, this bundle of causes and effects?’ Ś

12 sa etam eva sīmānaṁ vidāryantayā dvārā praṇādyata, saisā uḍāṭir nāma dvāḥ, tad etam nāndanam, tasya traya āva-
sathās trayah svapnāh, ayam āvasatho'yaṃ āvasatho'yaṃ āvasatha

12 After opening that very end (of the head), by that way he entered This is the opening known as mārtha. This is the pleasing For that, there are three abodes, three kinds of dreams as. this is the abode, thus is the abode, this is the abode. 
simān the very end (of the head), the sagittal suture. This is the highest centre of spiritual consciousness, called the sahasrā, the thousand-petalled lotus. It is said to be situated in the centre of the brain sa srasktavā etam eva mūrdhastānam keśa-mbhāgāvasānam

13 sa sātā bhūtany abhuvakhyat kum ihānyam vāvādiṣad iti, sa etam eva puruṣam brahma tatamān āpāsyat, yām ādāraśan iti

13 He, being born, perceived the created beings, what else here would one desire to speak? He perceived this very person brahma all-pervading. 'I have seen this,' he said 
tatamān all-pervading, takārenakṣena luptena tatamam, vyāptatamam pariṣṭṛṇam ākāśavat Š

14 tasmād idandro nāmadandro ha vai nāma tam idandram

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

15 Īndra is a word denoting an object beyond the range of vision
THREE BIRTHS OF THE SELF

1. \textit{puruse ha vā ayam ādito garbhā bhavati, yad etad retas tad etat sarvekṣyoṅgebhyaṁ tejah sambhūtam, ātmany evātmānaṁ vibharti, tad yathā striyāṁ śiśacyā aḥainaj jai.ayati, tad asya āpr̥ahamam janna.}

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. \textit{tat striyā ātmabhūyaṁ gacchati, yathā svam aṅgam tathā, tasmad evāṁ na kinaśi, sāsyaitam ātmānam atra gatam bhāvayati.}

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

\textit{bhāvayati} nourishes, \textit{vardhaya}t, \textit{paripālayati}Ś.

3 \textit{sā bhāvayatī bhāvayitaśyā bhavatī, tāṁ stri garbhāṁ vibharti, so'gra eva kumāram jannamogredehy bhāvayati, sa yat kumāram jannamogredehybhāvayaty ātmānam eva tad bhāvayaty esāṁ lobānāṁ saṅgatyā evāṁ saṅtatā hīme lokāḥ, tad asya dviśyam janna.}

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.

\textit{agre} before (birth), \textit{prāg jannamah}Ś
\textit{adhā} after (birth), \textit{ārdhām jannamah}Ś
\textit{ātmānam}: his own self. The father is said to be born as the son.
\textit{pitur ātmānaḥ hi putra-rūpena jāyate}Ś

4 \textit{so'śyāyam ātma phunyebhyaṁ karmabhyāṁ pratiḥkhyate, aḥāvāyam utara ātma kṛṣṇa-kṛtyo vajra-gataḥ pratiḥ, sa itaḥ pravāma cia ṣunar jāyate, tad asya śiśayaṁ janna tad uktam rṣita.}

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.

prayann eva departing, śarīram parityayann eva Ś

5 garbhe nu sann anvesām avedam aham devānām janmām
unśvā,
śatam mā pura āyasīr araksann aghah śyenō javasā mra-
dīyam

itr, garbha evaistac chayāno vāma-deva evam uvāca

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

6. sa evam vidvān asmāc charīṇa-bhedād ūrdhva utkramy-
ānusmnun svargē loke sarvān kāmān āptvāmritah samabhavat,
sanabhavat

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

1. ko'yam ātmeti vayam upāsmahe, katarah sa ātma, yena vā bāyati, yena vā śrūti, yena vā gandhān āṣṭhrati, yena vā vācaṁ yākaroti, yena vā svādu cāśvādu ca viṣāṇāti

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

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

2. yad etad hrdayam manaś ca sarat, samyānām ājñānam ājñānam praṇānam medhā āśām ārthā mātur manisā jūthiṁ smṛtiṁ samkalpah krutur asuḥ kāmo vaśa iti sarvāṇy evatām praṇānasya nāma-dheyyāṁ bhavanti

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

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

3. esa brahmaṁsa īndra, esa praṇā-ḥatiṁ sa sarve devaṁ bhūtāṁ ca paśca mahābhūtāṁ, prthivi vāyur ākāśa āpo jyotिन्सत्य etām āvāyām ca ādmānaṁ ca udvāyām ca cābhāyāṁ ca cāvāyāṁ ca svāyāṁ ca bhūvāṁ ca ṛṣīcāyāṁ ca vaśāṁ ca asavāṁ ca saṃsthitāṁ cātām ca praṇāṇāṁ ca praṇāṇāṁ ca prāṇāṇāṁ ca prāśādāṁ ca praṇāṇāṁ ca jñānāṇāṁ ca prāṇāṇāṁ ca prāṇāṇāṁ ca prāṇāṇāṁ ca prāṇāṇāṁ ca prāṇāṇāṁ ca brahma

3. He is Brahmā, he is Indra, he is Praṇā-ḥati, 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 u that 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 Viśīṇavāda.

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

he the sage Vāma-deva
TAITTIRĪYA UPAŅIṢAD

The Taittirīya Upaniṣad belongs to the Taittirīya school of the Yajur Veda. It is divided into three sections called Vanis. The first is the Śiksā Vāli, 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 Brahmānanda Vāli and the third is the Brṛgu Vāli. These two deal with the knowledge of the Supreme Self, paramātma-jñāna.
Taittirīya Upaniṣad

SIKṢĀ VALLI

CHAPTER I

Section I

INVOCATION

I harīh aum. śam no mitraś śam varunah, śaṁ no bhavaty aryanā, śam na indro brhaspatih, śaṁ no visnu uru-kramah; namo brahmaye, namas te vāyo, tvam eva ṣrutiṣvam brahmāśi, tvām eva ṣrutiṣvam brahma vadisyāmi, tvāṁ vādiṣvam, satyaṁ vādiṣvam;

tan mām avatu, tad vaktāram avatu, avatu mām, avatu 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 Brahma be propitious to us, May Visnu, of wide strides, be propitious to us

Salutation to Brahman. Salutation to thee, O Vayu. Thou, indeed, art the visible (perceivable) 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 ārābhāmano vighna-sāntyās devātāḥ prārthpayate. R.

See R.V I 90. 9

uru-kramah of wide strides vistārṇa-kramah Ś. It is a reference to Visnu’s incarnation as Trivikrama or Vamana whose strides were wide Śānti or peace is repeated thrice, with reference to ādiyālmika, ādhibhautika and ādhipravāsa aspects Ś

Section 2

LESSON ON PRONUNCIATION

2 śiksām vyākhyāsyāmahaḥ varnas svarah, mātrā balam, sāma sāntānah,  살아 उक्तस śiksādhyāyah.

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 Upamsads carefully and so a lesson in pronunciation is given. We must learn the text before we can ascertain its meaning. 

\textit{vastūpāsanam hitvā prathamataḥ sabdopāsana-vadhāne Ā}

Section 3

THE SIGNIFICANCE OF COMBINATIONS

1. saha nau yaśah, saha nau brahma-varcasam, athā tat samhītāyā upamsādaṁ vyākhyāsyāmaḥ;

\textit{pañcasu adhiśkaranesu, adhiślokaṁ, adhyāyotissam, adhvindyaṁ, adhyātyamaṁ etā mahāśamhitā ity ācaksate,}

\textit{adhāhiḥlokaṁ, prihiṁ pūrva-rūpam, dyauṛ uttara-rūpam, ākāṣas sandhik, vāyus samāhānam ity adhiślokaṁ}

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

\textit{brahma-varcasam} the splendour of brahma-knowledge. In \textit{Lahitavistara} we are told that when the Buddha was in samādhi, a ray called the ornament of the light of gnosis moved above his head, \textit{jañāloka-lankāram nāma raśmih}. Cp B G XIV 11

\textit{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 athādvyaautissam agnīḥ pūrva-rūpam, aditya uttara-rūpam, āpas sandhik, vādyutās samāhānam ity adhvyaautissam

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 athādhvudyam ācaryah pūrva-rūpam, antevāy uttara-rūpam, viḍyā sanāthiḥ, pravacanasamāhānam ity adhvudyam.

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: caturbhiṣ ca prakāraṇa vyāpayuktaḥ bhavaty āgama-kālena svādhyāya-kālena pravacana-kālena vyavahāra-kālena.

4 athādvprayagam mātā pūrva-rūpam, pitottara-rūpam prayā sandhiḥ, prayājanasamāhānam ity adhvprayagam

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

5 athādhyātmam: adhārā-hanīḥ pūrva-rūpam, uttarā-hanur uttara-rūpam, vāk sandhiḥ, jīvā samāhānam ity adhyātmam.

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

6 utmā mahāsāmhitāḥ, ya evam etā mahāsāmhitā vyākhyātāveda sanāhīyate prayāyā paśubhiḥ, brahma-veṛcasenaṁnādyena savargaṇa lokena

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

He will prosper here and hereafter

Section 4

A TEACHER'S PRAYER

1 yaś chandasāṁ rśabho viśva-rūpah chandohyo'dhyamṝat san.babhūva

sa mendro medhayā sprungūtu anṛtasya deva dhārayo bhūyāsam.
śaṅkṛāmaṇaṃ, viśvaḥ me madhumattamā, karnābhyaṃ
dhīr vasum, brahmaṇah koṣo'si medhayāphitah, śrutam me
gopaYa

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 Brahmaṇ, 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 Brahmaṇ,
of the Paramātman or the Highest Self, Thou art the sheath, as
of a sword, being the seat of His manifestation.’ Ś
madhumattamā exceeding sweet madhumati, atiṣayena madhura-
bhāṣānī Ś

2 āvahante vitawānā, kurvācitram ātmanah vāsāmsi mama
gāvaḥ ca annapiṇā ca sarvādā tato me śrīyam āvaha lomasām
paśvāḥ saha svāhā ā māyantu brahmacārīnaḥ svāhā, vi māyantu
brahmacārīnas svāhā, 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. aṃdhaso hi
śrīr 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 āryaṁ kākutasā dhanamālam ādam jagat
antarun nābhīṣānāṁ nirāhanasya mṛtasya ca
I. 43. Tantrīya Upanisad

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

3 yaso janesām svāhā, śreyān vasyasām svāhā, tam tvā bhaga pravāsām svāhā, sa mā, bhaga, pravāsām svāhā, tasmin sahasra-sāke ni bhagāham tvayi mṛje svāhā, yathāpah pravatā yanti, yathā nāsā aharjaram, evam mām brahmaçārīnāh, dhātarāyantu sarvatas svāhā, pravāsām pra mā bhāhu pra mā padyasva.

3. May I become famous among men Hail. May I be more renowned than the very rich Hail. Into thee thyself, O Gracious Lord, may I enter. Hail. Do thou thyself, O Gracious Lord, enter into me Hail. In that self of thine, of a thousand branches, O Gracious Lord, am I cleansed Hail.

As waters run downward, as months into the year, so into me, may students of sacred knowledge come, O Disposer of all, come from every side Hail. Thou art a refuge, to me do thou shine forth; unto me do thou come of a thousand branches: the different hymns and the gods meant by them are varied expressions of the Divine One.

pravāsām: I enter. The knowledge of God is said to be a penetration of God into the innermost substance of the soul. When God is conceived as external to the individual, in heaven or in Olympus, when our feeling towards Him is one of love and respect, inspired by His majesty and power, our religion of fear, obedience and even love is external. When, on the other hand, we are driven by an inner lack or insufficiency, when we cry for the highest reality or God which or who comes into us, enters us, removes our dross, when we unite ourselves to Him, our religion becomes inward, mystical. The mystic longs for inner completion by participation which is the real meaning of imitation. This is not always accompanied by ecstatic rapture.

It may be a quiet sense of union which may have a few high points of emotion Cpt 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.' Adornm of the Spiritual Marriage, II 54

Section 5

THE FOURFOLD MYSTIC UTERANCES

1 bhūr bhuvas suvah iti vā etās tisro vyāhrtayah, tāsām u ha smaitām caturthīn, māhācamasyah, pravedayate, maha iti, tad brahma, sa ātmā, angāny anya devatāh, bhūr iti vā ayaṃ lokah, bhūva ity antarikṣam, suvar ity aṣau lokah, maha ity ādityah, ādityena vā va sarve lokā mahāyante

1 Bhūḥ, Bhuvah, suvah, verily these are the three utterances of them, verily, that one, the fourth, mahaḥ, did the son of Mahācamasa make known That is Brahman, that is the self, its limbs (are) the other gods

Bhūḥ is this world, Bhuvah, the atmosphere Suvar is the yonder world mahaḥ 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 mahaḥ is Brahman, the Absolute, it is the self, all other gods are subordinate to the Absolute

2 bhūr iti vā agniḥ, bhūva iti vāyuḥ, suvar ity ādityah, maha iti candramāḥ, candramasā vā va sarvān jyotīmsi mahāyante

2 Bhūḥ, verily, is fire, Bhuvah is the air, Suvar is the sun; mahaḥ is the moon, by the moon, indeed, do all the luminaries become great

3 bhūr iti vā caḥ, bhūva iti sāmāṁ, suvar iti yajūṁṣi, maha iti brahma, brahmanā vā va sarve vedā mahāyante

3 Bhūḥ, verily, is the Rg verses, Bhuvah is the Sāman chants, Suvar is the Yajus formulas Mahaḥ is Brahman By Brahman indeed, do all the Vedas become great

4 bhūr iti vā prāṇāḥ, bhūva ity aṭāṇāḥ, suvar ity vyāṇāḥ, maha ity annaṁ, annena vāva sarve prāṇāḥ mahāyante

4 Bhūḥ is the inbreath, Bhuvah is the outbreath, Suvar is the diffused breath, mahaḥ is the food By food, indeed, do all the vital breaths become great.
Taittiriya Upanisad

5 tā vā etāś catasraś caturdhā, catasraś catasraś vyāhṛtayah, tā yo veda, sa veda brahna, sarvesmai devā balin āvahanitī.

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

Section 6

CONTEMPLATION OF BRAHMA

1 sa ya eso'ntarhydaya ākāśah, tasminī ayam puruso manomayakah, anuryo hranmayakah, antareṣa tālukhe, ya esa stana ivānalambate, sendrayomih, yatrasau keśanto usevrate, vyapokhyoṣīrsakaṇḍe, bhūr ity agnau pratitiṣṭhati, bhuva iti vāyau.

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

See M U. II. 2 6; Maitrī VI. 30; VII. 11 hranmayah resplendent, jyotirmayah. S

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 S. says that the Supreme is said to be in the heart as a help to meditation, as an image is used for deity. upalabdhīyatham upāsanārthām ca hrdayaśāsthaḥ śāhānam ucyate, śālaṃgamaiva visnoḥ. See C U. VIII. 1-6; III. 14 Here we find a transition from the view that the heart is the seat of the soul to the other view that the brain is the seat of the soul. While the soul is an unextended entity which cannot have a spatial locus, psychologists discuss the nature of the parts or parts of the body with which the soul is closely associated.

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

1 Cp. Hammond: ‘The diseases of the heart are the most rapidly and certainly fatal; (2) psychical affections such as fear, sorrow, and joy cause an immediate disturbance of the heart, (3) the heart is the part which is the first to be formed in the embryo’. Aristotle’s Psychology quoted in Ranade. A Constructive Survey of the Upanisadic 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 susumā nādi of the Yoga system which is said to pass upward from the heart, through the mud 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. indrayonisā brahmanah yonih mārgah Ś vidrasya paramātmano yonih sthānamā. It is the path by which we attain our true nature. See Mātrī VI 21; Bū IV 4 2

2 suwar ity āditye, maha iti brahman, āṇoti suvāyujan āṇoti manasās-patim, vāk-patiś caksuś-patih śrotra-patih viñāna-patih, etat tato bhavai, ākāśa śarīram brahma, sāyātma prāṇa-rāṇam mana ānandam śaṁti samrāddham amrītam iti prācīna-yogyopāsyā

2. In the sun as Sunah, 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 Prācinayogya.

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 prithvy avanti kṣat ontam dyauv āśo va avāntara śāh, agnīr vāyur ādityaś candramāh nakṣatranā, āpa osadhayo vanaspataya ākāṣa ātmā ity adhibhūtām

alḥādhāyātman, prāṇavyānapāna udānas samānah caksuś śrotram manoh vāk tuh, carma māṃsam snāvāsthi mazā etad adhuvāḍhāya rṣvr avocat pāṇktaṁ va vidam sarvam pāṇkiṇava pāṇkiṁs spṛṇotā

1 Earth, atmosphere, heaven, the (main) quarters and the intermediate quarters.
Fire, air, sun, moon and stars
Water, plants, trees, ether and the body
Thus with regard to material existence
Now with regard to the self.
prāṇa, vyāna, apāna, udāna and samāna
sight, hearing, mind, speech, touch
skin, flesh, muscle, bone, marrow

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

See B.U I 4 r7

Section 8

CONTEMPLATION OF AUM

I aum is brahma, aum itīdam sarvam, aum ity evad amuktrir
ha sma vā aśyo śravyet yāśravyaih, aum iti sāmāṁ gāyantī,
aum śomit śastraṁ śaṁsante, aum ity ādhyayuḥ, pratiṣṭaram
pratignāti, aum iti brahma prasai, aum ity agnihatram
anuvānti, aum iti brahmānaḥ pravakṣyaṁ āha, brahmaḥ opānāṁ
vāṁci, brahma-kopaṁ phoṁ.

I Aum is Brahmā 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 Advarya 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 Brahman; thus wishing, Brahman, venly, 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 (Īśvara) who, in all cases, takes note of the act and dispenses the fruits thereof. Aum.

Aum is the symbol of both Brahma and Īśvara.
pratimēva vijnāṁ Ś prātimādy arcana ieva sarvatra Īśvara eva.
phala-dātā A
STUDY AND TEACHING OF THE SACRED SYLLABLE
THE MOST IMPORTANT OF ALL DUTIES

1. Rām ca svādhyāya pravacane ca, satyam ca svādhyāya
pravacane ca, taṇas ca svādhyāya pravacane ca, damaś ca
svādhyāya pravacane ca, śamas ca svādhyāya pravacane ca,
agnayāś ca svādhyāya pravacane ca, agnihotram ca svādhyāya
pravacane ca, atithyāś ca svādhyāya pravacane ca, mānasam
ca svādhyāya pravacane ca, piṇāś ca svādhyāya pravacane ca
prajñāś ca svādhyāya pravacane ca, prajāś ca svādhyāya
pravacane ca

Satyam tī satyavacā rāthītaraḥ, taṇa tī tapotītah pauruśīśvah,
svādhyāya pravacane eucī nāko maudgalyah, taddhī taṇas taddhī
tapaḥ

1. The right and also study and teaching, the true and also
study and teaching, austerity and also study and teaching,
self-control and also study and teaching, tranquility and also
study and teaching, the (sacrificial) fires and also study and
study, the agni-hotra (sacrifice) and also study and teaching,
guests and also study and teaching, humanity and also study
and teaching, offspring and also study and teaching, begetting
and also study and teaching, propagation of the race and also
study and teaching.

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

svādhyāya adhyāyanam, study
pravacana adhyāpanam, teaching
dama bāhyakaranopāsanah, self-control
śama anīdhakaranopāsanah, (inner) tranquility

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 urksasya revad, kirtih prsthah gurer va, indhva pantro vajniva, svamriam asmi, dravinah savarcasam, sumedhah amriksitah, ut triishankor vedanuvacanam

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 Trišanku'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. Trišanku, who realised Brahman, said this, in the same spirit in which the sage Vāmadeva said Ś

The world is said to be the eternal Brahma tree, brahmavṛksas sanātanah. MB XIV 47. 14.

Section 11

EXHORTATION TO THE DEPARTING STUDENTS

I vedam anucyaĉaryo 'ntevasinam anusash, satyam vada, dharman cara, svadhyayam mā pramadah, ācāryaya priyam āhanam āhṛya prajñāntum mā vyavacchetsiḥ, satyāṇ na pramaditaivyam, dharman na pramaditaivyam, kuśalāṇ na pramaditaivyam, bhūtyai na pramaditaivyam, svadhyāya-pravacanābhhyām na pramaditaivyam, deva-pu-tr-kāryābhyyām na pramaditaivyam

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
ant evāsmaṃ the pupil, he who dwells near
I 11 1 Cp speak the truth
satya-pūtam vade vācaṃ manah pūtam samācaret VI 46
Speak that which has been purified by truth and behave in the way
in which your mind considers to be pure
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 mātṛ devo bhava, putr devo bhava, ācārya devo bhava,
ātithi devo bhava, yāny anavadyāni karmāṇi tāṃ svetavyāṃ,
no itarāṃ, yāny asmākam sucārtām tāṃ tvayopāśyāṃ, no
itarāṃ

2 Be one to whom the mother is a god Be one to whom the
father is a god Be one to whom the teacher is a god Be one
to whom the guest is a god
Whatever deeds are blameless, they are to be practised, not
others Whatever good practices there are among us, they are
to be adopted by you, not others

Even with regard to the life of the teacher, we should be
discriminating We must not do the things which are open to blame,
even if they are done by the wise sāvadyāṃ śīstā-brīṇy api
nokartavyāṃ Ś

3 ye ke ācāmacchreyāṃso brāhmaṇāḥ tesām tvayāsanena
prāṣvastavyāṃ, śraddhayā deyam, aśraddhayā deyam śrīyā
deyam, hriyā deyam, bhīyā deyam, samvāde 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.

prāṣvastavyam The good Brāhmaṇas are to be provided with seats
and refreshed after their fatigue prāṣvasanam, prāṣvāsah śrāma-
panayah. 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 prāṣvastavyam prāṣvāso-pi na kartavyah kevalam tad ukta sāra-
grāhāṃ bhavatvayam Ś We should not unnecessarily engage in
discussions with them

4 atha yādī te karma-vicikitsā vā vṛttā-vicikitsā vā syāt ye
tatra brāhmaṇās sammaśīnah yuktā āyuktā alūkṣā dharma
kāmasya yathā te tatra varṣeran tathā tatra varṣehāḥ
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 Brāhmanas there (who are) competent to judge, devoted (to good deeds), not led by others, not harsh, lovers of virtue would behave in such cases.

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

5 atkāhyākhyātesu ye tatra brāhmaṇas sammarśinah yuktā āyukliḥ alāksā dharma-kāmās syuh yathā te tesu varteran tathā tesu vartetāh

5 Then, as to the persons who are spoken against, you should behave yourself in such a way, as the Brāhmanas 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 esa ādesāh, esa upadesāh, esa vedopanisat, etad annuśāsanam, evam upāśītavyam, evam u cartad upāśyam

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

Cp. with this the Buddha's exhortation where the Pāli word upamsā for the Sanskrit upamāsād is used

cet ad attāh kathā, etad attāh mantānā, etad attāh upamsā, etad attāh sātāvādhānam 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

śam no mitraś śam varunah, śam no bhavatu aryamā, śam na māro bhraspatiḥ, śam no visnu ruru-kramah, namo brahmaṇe, ramar te vāyo tvam eva pratyaksam brahmaṇi, tvām eva pratyaksam brahmaṇāvādīsam, itam avādisam, satyam avādisam, tan
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

BRAHMĀNANDA (BLISS OF BRAHMAN) VALLI

Section I

INVOCATION

saha nāv avaśu, saha numa bhumākīyu, saha viryam karaśvāvalaś, tejasvānu adhitam astu, mā nivāsaśvah, aum śaṁth, śaṁth, śaṁth.

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

may our study make us illumined

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

BRAHMAN AND THE COURSE OF EVOLUTION

I aum, brahma-viś āprati param, tad esābhyyutā, satyam jñānam anantam brahma, yo veda mhitam guhāyām parama vyoman so śatme sarvān kāmān saha brahmanā viṣṭeṣtā, iti tasmah vā etasmād ātmana ākāśas sambhūtaḥ, ākāśād vāyuh, vāyor agnī, agner āpah, abhiyāḥ pithvāḥ, pithvyāḥ oṣadhyāḥ oṣadhibhyo annam, annāt purusāḥ, sa vā cāḥ pariṣuḥ anna-vasa-mayaḥ, tasyedam eva śirah, ayaṃ daṅṣināḥ pāksah, ayaṃ uttareḥ pāksah, ayaṃ ātma, idam puccḥam pṛatsthāḥ;

tad api cāḥ 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, jadaḥva and of the limited, parśchūnātva
ākāśa ether is the ether or the common substratum from which other
forces proceed
sambhūtah arose, emanated, not created

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

Sometimes from food, semen, and from semen the person Cp Ś
annād relo-rūpena parnātālī purṇasah

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 ethereal state successively arise grosser
elements of air, fire, water and earth See Introduction

param the supreme that beyond which there is nothing else, e.g.
Brahman

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

There are five kosas 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 ātma or life, manas or instinctive and perceptual
consciousness, vijnāna 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 vṛtā,
that which is perceptible by the senses, the physical. According
to Sureśvara, life, consciousness and intelligence constitute the
subtle self, the sūtrātman and bliss is the causal sheath, the kārana
kośa

B U. 1 2 mentions five sheaths under the names, anna or
matter, ātma or life, manas or consciousness, vāc or speech (corre-
sponding to vijnāna or intelligence) and avyākṛta, the undifferen-
tiated. The last is the kārana or the ultimate cause of all

Ātman becomes the knower or the subject when associated with
antahkarana vṛttimad-antahkaranopahitaśvātmano jñātvam, na
svaṭāh Ā
II. 2. 1.  
Taittiriya Upanisad

The bodily sheath is conceived in the form of a bird. Sureśvāra 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. annād varāḥ praajasante, yāḥ kāś ca prathivim śrītāḥ, ato m'naiva jīvāt, atāthādāpi yanāy annāt, annāh hi bhūtānām yestham, tasmāt sarvasaṣadham ucyate, sarvaḥ vai te'nām āpnuvanti ye'nām brahmopāsate, annāh hi bhūtānām yestham, tasmāt sarvasaṣadham ucyate, annād bhūtānā jāyante, jātāny annena vardhaṇe, adyaś'hit ca bhūtānī, tasmād annam tad ucyata iti;

tasmād vai etasmād anna-rasa-mayaḥ anyo'ntara ātmā prāna-
mayaḥ tenaśa pūrṇah, sa vai esa purusa-viṣṭha eva, tasya purusa viṣṭhaṁ, anwayam purusavādhah, tasya praṇa eva śiṁ, vyāno daksīnah paksah, āpāna uttaraḥ paksah, ākāśa ātmā, prathivī pucchaṁ pratiṣṭhā,

tad api esa śloko bhavati.

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 is it called the healing herb of all. Verily, those who worship Brahman as food obtain all food. For food, verily, is the eldest born of beings. Therefore is it called the healing herb for all. From food are beings born. When born they grow up by food. It is eaten and eats things. Therefore is it called food.

Verily, different from and within that which consists of the essence of food is the self that consists of life. By that this is filled. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person; the inbreath is its head; the diffused breath the right side; the
outbreath the left side; ether the body, the earth the lower part, the foundation
As to that, there is also this verse

See Mātrī VI 12
The physical body is sustained by life

Section 3

LIFE AND MIND

1. prānam deva anu prānanti, manuṣyāh paśavaś ca ye, prāno hi bhūtānām āyuh, tasmāt sarvāyuṣām ucyaite, sarvam eva ta āyur yantu, ye prānam brahmaḥpāsate, prāno hi bhūtānām āyuh, tasmāt sarvāyuṣām ucyaite, tasyaiva śārīra ātmā, yah pūrvasya; tasmād vā etasmāt prānamayāt, anyo'niara ātmā manomayah, tenaśa pīrṇah, sa vā esa pūrūṣa-vādha eva, tasya pūrūṣa-vādhaṁ, anwayam pūrūṣa-vādhah, tasya yajur eva śvraḥ, rg dakṣināḥ paśaḥ, sāmottarah paśaḥ, āḍesā ātmā, atharvāṅgirasāḥ pucchaṁ pratiṣṭhā

tad āpy 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 it is called the life of all. This (life) is indeed the embodied soul of the former (physical sheath). Verily, different from and within that which consists of life is the self consisting of mind. By that this is filled. This, verily, has the form of a person, according to that one's personal form is this one with the form of a person. The Yajur Veda is its head, the Rg Veda the right side, the Sāma Veda the left side, teaching the body, the hymns of the Atharvans and the Angirasas, the lower part, the foundation.

As to that, there is also this verse

Life is the spirit of the body
Prāna 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-vikalpāmakam antah-karanam tan-mayo mano-mayah Š
MIND AND UNDERSTANDING

I yato vácō mvaratane, aprāpya manasa saha, ānandam brahmāno vidvān, na bibheti kādācana tasyaisa eva sārīra ātmā, yah pūryasya, tasmād vā etasmān mano-mayāti, anyo'ntara ātmā vyānā-mayāh, tenaisa pūram, sa vā esa pūruse-viđha eva, tasya pūrusa vidhatām, anwayam pūrusa-viđhām, tasya śraddhāvā śrava, rīm daksināḥ paksah, satyam uttarah paksah, yoga ātmā, mahāḥ puccḥam prāthīhā,

tad āpy esa slocō 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. This, verily, has the form of a person. According to that one's personal form is this one with the form of a person. Faith is its head, the right the right side, the true the left side, contemplation the body, the great one the lower part, the foundation.

As to that there is also this verse.

Manas is the faculty of perception. At the stage of manas we accept authority which is external, at the stage of vyāñā internal growth is effected. The Vedas are our guide at the former level, at the intellectual level we must develop faith, order, truthfulness and union with the Supreme. At the level of intellectuality or vyāñā, we ask for proofs. When we rise higher, the truths are not inferred but become self-evident and cannot be invalidated by reason. Cp. Sāmkhyayogah pañcarātram vedāḥ pāśupatam itathā ātmā-pramānāny etau na hantavyām hetubhūh

Quoted by R on Katha II 19

mahāḥ the great one. It is the principle of Mahat, the first thing evolved out of the unmanifested (anyākṛta) which is described as lying beyond the mahat ānandam' bliss. See RV. IX 113 6, 11 It gives to apparently abstract being an inner content of feeling
UNDERSTANDING AND BLISS

1. vijnānam yaṣṇam tanute, karmāṇi tanute'pi ca, vijnānam
dvās sarve, brahma yestham upāsate,
vijnānam brahma ced vedā, tasmāc cēn na pramādyati šārire
pāpamāno hitvā, sarvān kamān samaśnute

tasyaśa eva śāriśa ātmā, yah pūroasya, tasmād vā etasmadh
vijnāna-mayā, anyo'ntara ātmā ānanda-mayah, tenaśa pūrṇah,
śa vā esa pūrusa vidha eva, tasya pūrusa-vidhatām, anuṣayam
pūrusa-vidhaḥ, tasya pṛyam eva śirah, modo daksah pāksah,
pamoda uttarah 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-kosās)
maternal, vital, mental, intellectual and spiritual
Manas deals with the objects perceived and vijnāna with concepts
In later Vedānta, the distinction between the two diminishes
Pañcadaśī ascribes deliberation to manas and decision to buddhi
which is the vijnāna of this U. mano vimarśa-rūpaṁ syād buddhiṁ
syām niśayālmikā 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 mud, 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 Bṛhgu identifies
the ultimate reality with the spirit of ānanda.

evam tapasā viśuddhātmā (anna) prāṇātisū sākalyena brahma-
lakṣanaṁ apaśyan śanaiḥ śanair antar anupraviśya antarātanam
ānandaṁ brahma viṣṇūtarūn tapasavā saṅkaranena bhūtya 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 mayā is generally used for modification
is set aside on the ground that it is also used for abundance.

prācuryat S B I 1 13–14
ānanda-brahmanor abhedāt brahrābhidhānan. eva ānanda-bhādānaṁ
it manvānah Saṅkavānanda.

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

1. asann eva sa bhavati, asad brahmaśv eda cet, asti brahmaśv
ced eda, santam enaṁ tato vidūḥ.

tasya eva śāstraā atmā, yah pūrvasya, athāto anupraśnāḥ,
uda avidvān amūn lokam pṛṇya kaścana gacclau u, aho vidvān
anum lokam pṛṇya, kaścit samaśnūta u;

so kāmaya Gandhi, bahu syām prajāyeyeta, sa tapo'taprāta, so tapas
luptai, idāṁ sarvaṁ asṛjāna, yadh idāṁ kiṁ ca, tat sṛṣṭaṁ tad
vārupraviśat, tad anupraviśya sac ca tyac ca abhavat, niruktaṁ
caṁurti ca, nulayanāṁ cānulayanaṁ ca, viṣṇīnaṁ cāviṣṇīnaṁ
ca, satyam cānīnaṁ ca, satyam abhavat, yadh idāṁ kiṁ ca, tat
satyam tiy ācakṣate

tad api ca sāloko bhavati.

1. 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 paryālocanam. The Supreme reflected on the form of the world to be created sṛṣyāmāna-jagad-racanādi-vasayām ālocanām akarod ātmeky arthāh Ś He willed, he thought and he created Tapas is the creative moulding power, concentrated thinking See B U I 4 10-11, Maitrī VI 17 which assume that consciousness is at the source of manifestation As we bend nature to our will by thought or tapas, tapas becomes mixed with magical control

He desired See C U VI 2 1 It is kāma or desire that brings forth objects from pranal being the actual and the beyond Brahman has two aspects, the actual and the transcendental, the sat and the tyat

Section 7

BRAHMAN IS BLISS

1 asad vā idam agra āsīt, tato vai sad ajāyata, tad ātmānam svayam akurita, tasmāti tat sukriyam ucyate

yad vas tath sukriyam, raso vai sah, rasam hy evāyam labdhvānandī bhavati, ko hy evāyāt kah prāṇyāt, yad esa ākāśa ānandō na svaē, esa hy evānandayāt, yathā hy evaśa etasmīn nadrśye’nātmye’ṃrūhte’mlayane’bhayam ‘pratisthām vyāvate, atha so’bhayam gato bhavati, yadā hy evaśa etasmīn udaram antaram kurute, atha tasya bhayam bhavati, tatveva bhayam vidvās’manvānasya ‘
tad ahy 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. avākāram tad brahma sarva-vikāra-nityatāt. S. sukṛtam: the well-made. See A.U. I. 2, 3. Ś means by it the self-caused Brahman is the independent cause for He is the cause of all. stavyam eva dīnānam evākāra nityatāt. Ś. rasa rasa sat. 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. bhrāmA-vinā-saSadhurāt. It lifts us out of the ordinary rut of conventional life and cleanses our minds and hearts. By the imaginative realisation of feelings, tanmayatraṁ raseṣu (Kālidāsa) it melts one's heart, dvāntvhitam (Bhavabhūti) bhaya fear. We have fear when we have a feeling of otherness. See B U I 2 where the primeval self became fearless when he found that there was no other person whom he should fear. ar.āmānasa: who does not reflect. He is not a true sage but thinks himself to be so.
INQUIRY INTO FORMS OF BLISS

1. bhisāṃmād vātāh ārve, bhīsodeti sūryah, bhīsāṃmād agniś cendraś ca, mrtyur āhavati pancama iti sattānandasya mānāṃśā bhavati,
   yuvā syāt sādhu yuvādhīyāyah aśīsthō ardhiṣṭholo baliṣṭhah,
   tasyeyam prthivī sarvā vittasya pūrṇā syāt, sa eko mānusa
   ānandah te ye śatam maṇusā ānandāh, sa eko maṇusya-gand
   dhavānām ānandāh, śrotṛiyasya cākāmahatasya,
   te ye śatam maṇusya-gandharvānām ānandāh sa eko deva-
   gandharvānām ānandāh, śrotṛiyasya cākāmahatasya,
   te ye śatam deva-gandharvānām ānandāh, sa eka pitṛṇām
   cira-loka-lokānām ānandāh, śrotṛiyasya cākāmahatasya,
   te ye śatam pitṛṇām cira-loka-lokānām ānandāh, sa eka aja-
   nāṃ āvānām ānandāh, śrotṛiyasya cākāmahatasya,
   te ye śatam aja-nāṃ āvānām ānandāh, sa eka karmā-
   āvānām āvānām ānandāh, ye karmanā āvān apīyantī, śrotṛ-
   iyasya cākāmahatasya;
   te ye śatam karma-āvānām āvānām ānandāh, sa eko āvānām
   ānandāh, śrotṛiyasya cākāmahatasya,
   te ye śatam āvānām ānandāh, sa eka indrasyānandāh, śrotṛ-
   iyasya cākāmahatasya,
   te ye śatam indrasyānandāh sa eko brhaspater ānandāh,
   śrotṛiyasya cākāmahatasya,
   te ye śatam brhaspater ānandāh, sa eka, prajāpater ānandāh
   śrotṛiyasya cākāmahatasya,
   te ye śatam prajāpater ānandāh, sa eko brāhmaṇā ānandāh,
   śrotṛiyasya cākāmahatasya,
   sa yaḥ caīyam puruse, yaḥ cāśāvāditye sa eka, sa ya evam-vāt
   asnaḥ lokāḥ prṛtya, etam annam-mayam ātmānam upasamkrāmāt,
   etam prāna-mayam ātmānam upasamkrāmāt, etam mano-mayam
   ātmānam upasamkrāmāt, etam viṣṇu-mayam ātmānam
   upasamkrāmāt, etam ānanda-mayam ātmānam upasamkrāmāt.
   tad aprī esa śloko bhavati

1. From fear of Him does the wind blow, from fear of Him does the Sun rise, from fear of Him do Agni and Indra (act) and death, the fifth doth run
   This is the inquiry concerning bliss
   Let there be a youth, a good youth, well read, prompt in action, steady in mind and strong in body Let this whole earth be full of wealth for him That is one human bliss
What is a hundred times the human bliss, that is one bliss of human fairies—also of a man who is well versed in the Vedas and who is not smitten with desire.

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

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

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

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

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

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

What is a hundred times the bliss of Prajā-pati, that is one bliss of 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
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, *Prajā-pati* and *Brahmā* or *Hranya-garbha*.

**Section 9**

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

\[1\] yato vāco mūrtaṁ, aprāpya manasā saha ānandam brahmaṇo viśvāṁ na bhūtāṁ kulaścāna

\[2\] etam ha vā va na laṁpati, kim aham sādhurānvam, kim aham pāpaṁ akaravam iti, sa ya evam viśvāṁ ete ātmānam śṛṅute, ubhā hy evaṁ ete ātmānam śṛṅute ya evam vedā, tāṁ upāmsat

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

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

The enlightened one is not afflicted by anxiety about right and wrong. The truth makes us free from all restrictions. The Apostle proclaims that we are delivered from the law, *'Virtues, I take leave of you for evermore, your service is too troublesome. 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's *Mysticism*, p 263

*upāmsat* the great mystery, *parama-rahasya*ём
Taittiriya Upanisad

CHAPTER III

BHRGU VALLI

Section I

BHRGU UNDERTAKES INVESTIGATION OF BRAHMAN

I bhrgur vai vārunah, varunam pitaram uññasāra, adhīn bhagavo brahmeta, tasmā etat provāca, annam prānam caksus trōtram mano vācām iti

tam hovāca, yato vā smām bhūtāṁ jāyante, yena jātāṁ jivants, yat prayanty abhisamviṣanti, tad vyāhāsasva, tad brahmēti

sa tapō tapyata, sa tapas taptvā

I Bhrugu, 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 Bhrugu, the sacred wisdom.

Thus fundamental definition of Brahman as that from which the origin, continuance and dissolution of the world comes is of Iśvara 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 (adhisthāna) (Ś), as the material cause (upādāṇa) of the world, as gold is the material cause of gold ornaments, as the instrumental cause (nimitta) of the world Madhva

Austerity is the means to the perception of Brahman tapas is spiritual travail brahma-vyāhā-sādhanā Ś Cp Aeschylus, 'Knowledge comes through sacrifice' Agamemnon, 250
Section 2

MATTER IS BRAHMAN

I. \( \text{annam brahma vyajanat, annadhyyeva khalu imam bhutam} \)
\( \text{jayan te, annena jatani jivanti, annam prayanty abhisamvishanti} \)
\( \text{tad vijnaya, punar eva varnam pitaram upasasara, adhihi} \)
\( \text{bhagavo brahma} \)
\( \text{tam hovaca, tapasa brahma vijnasasa, tapo brahma,} \)
\( \text{sa tapo tapyata, sa tapas taptvah} \)

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 investiga-
tor 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. \( \text{prano brahma vyajanat, pranadda hy eva khalu imam} \)
\( \text{bhutan jayan, pranena jatani jivanti, pranam prayanby} \)
\( \text{abhisamvishanti} \)
\( \text{tad vijnaya, punar eva varnam pitaram upasasara, adhihi} \)
\( \text{bhagavo brahma} \)
\( \text{tam hovaca, tapasa brahma vijnasasa, tapo brahma,} \)
\( \text{sa tapo tapyata, sa tapas taptvah} \)

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.’
III. 4 \ 1 \ \textit{Taittirīya Upanisad} \ 555

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

He performed austerity, having performed austerity.

See C U. I ir 5; VII. ir 1, K U. III 2–9, B U. IV 1 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

\textit{Section 4}

\textbf{MIND IS BRAHMAN}

\begin{quote}
\textit{I mano brahmet vyājaṇāt, manaso hy eva khalv imāni bhītāni jāyante, manasā jātiṇi jīvantī, manah prayanty abhisambhavatīndrati

tad vyājaṇa, pūnar eva varunam pūtaram uṣasāra, adhiḥ bhaṅgavo brahme

tam kovca, tāpasa brahma vyājaṇāsava, tapo brahme

sa tapo' tapyata, sa tapas taptva.}
\end{quote}

1 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 \textit{Aṭṭareya Āranyakā} II. 3 2 1–5 Čp \textit{Mīndapāṇī} where \textit{manasikāra}, rudimentary mind is distinguished from \textit{paññā} 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

I vyājānam brahmēti vyājānāt, vyājānādd hy eva khaub imāṁ bhūtāṁ jāyante, vyājānena jātāṁ jīvantī, vyājānam prayanty abhiṣamuvānti.

tad vyājāya, punar eva varunam ātaram upasārā, adkhīṁ bhagavo brahmēti,

iam hovpā, tapasā brahma vyājāsasva, tāpo brahmēti,

sa tāpo‘ tapyata, sa tapas taptvā

1 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

I ānando brahmasya vyajānāt, ānandāādd hy eva khalv śām bhūtāṁ jāyante, ānandena jātiṁ jīvanta, ānandam prayanty abhinanduṁ vasantas,

saisā bhārgavo vāruṇī vādyā, ārīne vynom pratishtitā, ya evam vedā pratishtitā, annavān annāda bhavat, mahān bhavat, prajayā paśubhir brahma-varcasena mahān kālīyā

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

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

This analysis is accepted by the Buddha who speaks of five kinds of food for the physical, vital, psychological, logical and spiritual elements The enjoyment of nirvāna is the food for spirit nibbānam bhūjāmaṁ Ārata Sutta Cp Augustine ‘Step by step was I led upwards, from bodies (anna) to the soul which perceives by means of the bodily senses (brāna), 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 (vijñāna). And when this power also within me found itself changeable it lifted itself up to its own intelligence, and withdrew its thoughts from experience, abstracting itself from the contradictory throng of sense-images that it might find what that light was wherein it was bathed when it cried out that beyond all doubt the unchangeable is to be preferred to the changeable, whence also it knew that unchangeable, and thus with the flash of one trembling glance it arrived at That which is’ (ānanda). Confessions VII, 23
Augustine describes the highest state as one of joy, 'The highest spiritual state of the soul in this life consists in the vision and contemplation of truth, wherein are joys, and the full enjoyment of the highest and truest good, and a breath of serenity and eternity.'

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

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

The Upanisads suggest an epic of the universe. From out of utter nothingness, asat, arises, the stellar dance of teeming suns and planets whirling through vast ethereal 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 nindāya, tad vratam, prāno vā annam, sarīram annādaṃ, prāne sarīram pratisthitam, sarīre prānaḥ pratisthitah, tad etad annam annaḥ pratisthitam, sa ya etad annam annaḥ pratisthitam, veda pratisthatu, annavān annādo bhavati, mahān bhavati, ṣrjayā paśubhir brahma-varcasena mahān kīrtyā

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

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

1 Dom Cuthbert Butler Western Mysticism (1922), p 59
Section 8

FOOD AND LIGHT AND WATER

1 annam na āricaksīta, taṁ vratam, āpo vā annam, jyotir annādam, āpsa jyotih prātiṣṭhitam, jyotisy āpah prātiṣṭhitāḥ, taṁ etad annam annaḥ prātiṣṭhitam, sa ya etad annam annaḥ prātiṣṭhitam veda prātiṣṭhati, annavān annādo bhavati, mahān bhavati praṇayā paśubhir brahma-varcasena, mahān kīrtiyā.

1 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

1 annam bahu kurvita, taṁ vratam, prīthvi vā annam, ākāśo mnādaḥ, prīthvyām ākāsah prātiṣṭhitah, ākāse prīthvī prātiṣṭhitā, taṁ etad annam annaḥ prātiṣṭhitam, sa ya etad annam annaḥ prātiṣṭhitam veda prātiṣṭhati, annavān annāda bhavati, mahān bhavati praṇayā paśubhir bhaṁma-varcasena, mahān kīrtiyā.

1 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

1 na kañcana vasatau pratyācaksīta, taṁ vratam, tasmād yayā kayā ca vidhayā bahu annam prāpnuyat, arādhyaśmā annam
ity ācaksate, etad vai mukhato'nam rāddham mukhato'smā annāṁ rādhyaite, etad vai madhyato'nam mārddham, madhyato'smā annāṁ rādhyaite, etad vai antato'nam rāddham, antato'smā annāṁ rādhyaite

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

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

2. ya evam veda kṣema tvā vāci, yoga-kṣema tvā prāṇāpanayah, karmās hastayoh, gatir tvā pādayoh, vimuktir tvā páyaṇa, in mānusīṁ samāyāṇāḥ, atha dāvāḥ, trptir tvā vrśtāv, bālam tvā māyāt.

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

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

yoga-kṣema see B G II 45, IX. 22

3. yaśa iti pāṣuṣu, jyohr iti naksatresu, praṣātri amram ānanda ity upasthe, sarvam ity ākāṣe, tat pratishtetvay upāsita, pratishtāvān bhavati, tan maha ity upāsita, mahān bhavati, tan mana ity upāsita mānavaṁ bhavati

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

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

4. tan nama ity upāsita, namyam te śmar kāmāḥ, tad brahmety upāsita, brahmaṇān bhavati, tad brahmaṇaḥ pāramara ity upāsita, paryenam mriyante dūnsantas sapāṭāṇāḥ pari yeśvryā-bhrātyāḥ

sa yaś cāyam puruse yaś ca sāvāḍhye sa ekah

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.
III 10 5.

Taittirīya Upanisad

That as Brahmān’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 Antarcya Brāhmaṇa, VIII 28; T U II 8.
Brahma the Supreme Sāyaṇa interprets Brahma as Veda and brahmaṇa as one who has a perfect command over the Veda bhrātryāḥ rivals literally it means cousins (father’s brother’s sons), who are generally supposed to be unfriendly.

5 sa ya evam-vi asmāl lokāḥ ītyāya, etam anna-mayan ātmānām upasamkrāmya, etam prāna-mayan ātmānām upasamkrāmya, etam mano-mayan ātmānām upasamkrāmya, etam vijñāna-mayan ātmānām upasamkrāmya, etam ānanda-mayan ātmānām upa samkrāmya, āmān lokān kāmānī kāmarūpy anutaśicaraṇam, etāt sāna gāyannāste
hā vu hā vu hā vu.

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

Oh Wonderful, Oh Wonderful, Oh Wonderful.

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

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

A MYSTICAL CHANT

aham annam, aham annam, aham annam, aham annādaḥ, aham annādaḥ, aham annādaḥ, aham ślokaśrī, aham ślokaśrī, aham ślokaśrī; aham asmi prāthanayā rasaya, pārvasi devabhya amṛtasya nābhā t, yo ma ādāt, sa id eva mā, vāḥ, aham annam annam adantam āṁśi, aham viśvaṁ bhuvanam abhyābhaṁ svārṇa gyoṁ
ya evam veda ity upānisat.
The Principal Upaniṣads

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

praethamajā hranya-garbhopya aham Ā
the eater of food anna-śabdilam a-cetanam, tad-bhoktāram cetanam ca
adm vyāśnomi R
overcome the world abhībhavāṁ pāreneśvareṇa svarūpena Ś upasam-
harāṁ Ā
like the sun swar ādyāya (nākāra upanārīthah) ādyāya va Ś
kamaniyo dedhīpyamāna śaśiro bhavatī 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 Iśvara 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 dignity of God Himself He is one with God in all His fulness and unity It is not a mere fellowship with the chasm between the Creator and the created Here is the exalted experience of one who not merely believes in God, or who is merely convinced of His existence by logical arguments or one who regards Him as an object to be adored and worshipped in thought and feeling but of one for whom God is no more object but personal life He lives God or rather is lived by Him He is borne up and impelled by the spirit of God who has become his inward power and life

Hallāj expressed in the most uncompromising terms this conviction of oneness with the Supreme Ana'il 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 Atman, 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.'

Ariyapariesana 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

पूर्णम अदाह, पूर्णम रद्धम, पूर्णात पूर्णम उदायते
पुरास्या पूर्णम अदाया पूर्णम एवावासिस्यते

That is full, this is full. The full comes out of the full. Taking the full from the full, the full itself remains. \textit{Aum}, peace, peace, peace.

\textit{Brahman} is both transcendent and immanent.

The birth or the creation of the universe does not in any manner affect the integrity of \textit{Brahman}.
Iṣa Upamsad

GOD AND THE WORLD

I iśāvāsyam idam sarvam yat khu ca jagatyāṁ jagat
tenā tyaktena bhūñjithāḥ, mā grādhah kasyasvāṁ dhanam.

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

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

Iśāvāsyam enveloped by God. The world does not stand apart from God, but is pervaded by Him. Cp the Psalmist ‘The earth is the Lord’s and the fulness thereof, the world and they that dwell therein.’ The Supreme is viewed not as the Absolute Brahma but as the cosmic Lord.

Iśā īśā paramēśvarah vāsyam, naśasanīyam, vyāpyam Kāranā-rayana. The world is steeped in God. It is the ‘household of God.’ God dwells in the heart of all things. Īśvarāṁmakam eva sarvam, bhūṁyā yad anīśvara-rūpena grhītam Ā.

Jagat. The universe is a becoming, not a thing. It is a series of changeful happenings.

Tyaktena bhūñjītāḥ 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 grādhah 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
kyastu 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

paramasūharm bāndhava kalatre sūla-tanayā-pitṛ-mātṛ-bhṛtya ugra
sathamaśīr upayāti yorilatranām purusa-paśur na rājandrask-bhaktah.

purusāpāsu is the animal man who is governed by hunger and thirst and not the true human being with foresight and understanding. See Atmārāya Aranyaka 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, Harijana, 1937

Indifference to the pains of the world, to the suffering of living creatures is due either to callousness or thoughtless self-indulgence. But when we realize that we are all the concern of the same Creator, the object of His care, we feel within ourselves an unburdening of a heavy sense that everyone has a right to his own peace 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 whom within our reach
WORK AND WISDOM

2 kurvann eveha karmaṁ yuviset śatam samāḥ
evam tuvaṁ nānayathetosī na karma ṭipyate 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 eva - performing works and without desiring their fruits

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

Na karma ṭipyate nare - by which karma does not adhere to you

When we act by merging the individual in the cosmic purpose and by dedicating all action to God, our action does not bind, since we are no more entangled in selfish desire

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

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

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

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

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

The author points out that action is not incompatible with wisdom. There is a general tendency to regard contemplation as superior to action. This judgment is not peculiar to India. In the New Testament, Martha chose the good part and Mary the better. What Martha chose, ministering to the hungry, the thirsty and the homeless will pass away, but Mary chose to contemplate, see the vision of God and it shall not be taken away from her. The 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 vṛtāh tāms te pretyābhagacchanti ye ke cātmahano janāh*

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

*aśuryā* appertaining to the *asuras*, those who delight only in physical life (*asa*), those who are devoted to the nourishing of their lves, and addicted to sensual pleasures

*v aśuryā* sunless

Siddhānta-kaumudi gives two derivations for the word *sūrya*

*saraty ākāse sūryah kartarī kyāp nipaśanād u-tvam yadvā su āraṇe tudādh svatā, karnam lokam āravayati kyāpo rūt*

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

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

ātmahano janāh Those who neglect the spirit prākṛtā avidvānso janā ātmahana icsyante, tena hy ātma-hanana-ādosena samsaranī te

Such souls are destined for the joyless, demoniac regions, enveloped in darkness. See BU IV 4 xx 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. *anejad cakam manaso jauyo nainad devā āphemvan pūrva-marsat tad āhāvato'nyān-alyeti tisthat tasminn afo mātāriśvā dadāhāti*

(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.
devāḥ senses dyotanād devāḥ caksurādrindrayāni Ś
apāh antarikṣe—karmāṇī Ś
mātratvān air, because it moves, śvasī, in the sky, antarikṣa.
mātratvā vāyuḥ, sarva-prāna-bhī kriyātmakah, yad-āśrayānī kārya-
kārama-jātāni yasmin clānū prātān ca, yat sūtrasamūhakam, sarvasya
jagato vidhūrayit śa mātratvā 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 Śamkarāṇanda, mātratvān is sūtrāman.
The whole world has the supreme Self as its basis sarvā hi
kārya-kārana-vyaktī nityacaitanyātmaśvarūpe sarvāśpadbhūte saty
eva bhavante Ś
The Supreme is one essence but has two natures, an eternal
immutability and an unceasing change. It is stillness and movement
Inmovable 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, vāyuḥ,
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 tat navatī tad dīure tad vad antike
 tad antarasa sarvasya tad u sarvasvāsya bāhyataḥ.
5 It moves and It moves not; It is far and It is near; It is
within all this and It is also outside all this

These apparently contradictory statements are not suggestive of
the mental unbalance of the writer. He is struggling to describe
what he experiences through the limitations of human thought
and language. The Supreme is beyond the categories of thought
Thought is symbolic and so cannot conceive of the Absolute except
through negations, yet the Absolute is not a void. It is all that is in
time and yet is beyond time
It is far because it is not capable of attainment by the ignorant
and it is very near to the knowing for it is their very self.
Vedānta Deśika quotes two verses to show the distance and
the intimacy of the Supreme to the undevout and the devout
respectively
parāmukhānām goñnde, visayāsakta-cetasām
tesāṃ tat paramān brahma dūrād dūratare sthitam.
tan-mayutvena gomnde ye narānyasta-cetasah
visaya-lakṣīganā tesām viññāyac ca tad antike
These verses indicate the two sides of the Divine, the one and
the many, the unmoving and the moving. They do not deny the
reality of either They see the one in the many. The one is the eternal truth of things; the many its manifestation The latter is not a figment of the mind It becomes so when it is divorced from the sense of its eternal background

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

6 yas tu sarvāni bhūtāṁ ātmāṁ evānupāśyati
sarvabhūtesu cātmānam tato na vyugupsate

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
vyugupsate—o vairūkisate He has no doubts

He shrinks from nothing as he knows that the One Self is manifested in the multiple forms ātmā-vyātrikāṁ 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 becoming of the one Being

7. yasmin sarvām bhūtāny ātmavābhūd vyānatah
 tatra ko mohah kah śokah ekatvam anupāśyatah

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, āvārana
śoka sorrow due to vākṣepa or distraction in the manifestations

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

The Upāmsad 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 chukram, akāyam, avram, asnaśvram, suddham, apāpamuddham
   kaurmanisī, paribhūh, svayambhūh, yāḥ tatathyato'rthān.
   vyadadhac chaśvatibhyas samābhīyaḥ

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.

kauś the seer He who knows the past, the present and the future kauś kṛanta-darśi sarva-āyik Ś. He has intuitive wisdom, while manisī is the thinker, manisī manasa śūcā sarva-nāśa śuvarah paribhūh all-pervading As the cosmic soul He pervades the universe. Ś says that the omniscient Lord allotted different functions to the various and eternal praṣṭa-pātis known popularly as years samuṣṭarśakhyebhyah praṣṭa-pātibhyah Ś. See also B.U I. 5 14, Praśna I 9

IGNORANCE AND KNOWLEDGE

9 andham tamah pravāṅsāṁ yo'vidyām upāsate
   tato bhūya iva te tamo ya u vidyāyām 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
Ś interprets avidyā to mean ceremonial piety and vidyā as knowledge of the deities. The former leads to the world of the manes and the latter to the world of gods Cp vidyāyā deva-lokāh kārmanā puny-lokāh B.U. II 5. 16. Ś feels that avidyā 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 transcendental.

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 and vidyā to those who say ‘I am Brahman’ 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
   iti śuṣrūma dhiṛānām ye nas tad vicacaksire

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 Brahman is the basis of numberless manifestations.

11. vidyāṁ cāvidyāṁ ca yas tad vedabhayam saha
    avidyāyā mṛtyum tīrthā vidyayāmriśam aśnute

11 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, cāvidyāṁ ca devatāyānam karma cety arthāḥ. 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 amrītam devāṁmabhāvam.

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

\[ \text{tapo vidyā ca vipraṣya mihṣreyasa karau ubhau} \]
\[ \text{tapasā kalmasam hinti vidyayāmriśam aśnute} \]

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 intellectuality or avidyā is justified on the ground that it creates the conditions for its own transformation. If we remain at the intellectual level, look upon it not only as a means but as the end in itself, if we deny the reality of life eternal to which we have to rise, then we suffer from intellectual pride and spiritual blindness. The knowledge of discursive reason is essential, but it has to be transcended into the life of spirit Avidyā must be transcended in Vidyā. Avidyā has its place. Without it there is no individual, no bondage, no liberation.²

THE MANIFEST AND THE UNMANIFEST

12 andham tamaḥ pravishanti yeśambhutām upāsate
    tato bhūya ivā te tamo ya u ambhūtyāṃ 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.

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

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

² ‘Avidyā meaning the normal run of life based upon the procreative institution of marriage is treated as a means of preventing physical desolation, and vidyā meaning the leading of chaste life, the practice of austerities and the pursuit of higher knowledge as means of realising the immortality of soul’ B M. Barua. Ceylon Lectures (1945), p 201 n.
asambhūtā non-becoming Those who do not believe in re-birth may be referred to.
sambhūts: the manifest, the lord of the phenomenal world, kārya-brahma Hiranya-garbha Ś It is sometimes said that asambhūti means that the world has no creator, that it is produced, preserved and destroyed by its own nature Those who hold such a view are the naturalists See B G XVI 8, 9, 20

The Supreme is neither of these in the sense that he is not also the other. If we identify the Supreme with the manifest, it would be pantheism in the sense that the whole of the Divine nature finds expression in the manifested world, leaving nothing over, and it is a wrong view Again, if the world of becoming were not there, it would all disappear in what would seem a world of 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 incorcervable
ekatve sati nānāvam nānāve sat ca cakātā
aacintyam brahmāno rūpaṃ khas tad vedānta arhati

quoted by R on M U I 3

13. anyad evahūḥ sambhavād anyad āhur asambhavāt
vits Śuśruma dhirānām ye nas tad vicakṣore
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-brahmapāsanāt asambhūteḥ avyākṛtāt Ś. quoting from the Purāṇas

14 sambhūteḥ ca vināśam ca yas tad vedabhayam saha
vināśena mṛtyum tīrtvā sambhūtyā amṛtām aśnute
14. He who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains life eternal through the manifest

Ś tells us that sambhūti here means asambhūti vināśa is taken as effect and so sambhūti. sambhūteḥ ca vināśam cetoḥākvarnalo gna

Mrdeśo drasṭavyaḥ prakṛti-laya-phaṇa-śrutyanudrhāti

Vedānta Dēśka and Kūrānāyana dispute Ś' interpretation atra sambhūte-vināśa-sābdābhivyāṃ sṛṣṭi-pralaya-svaksayā kārya-hiran-
ya-garbhasya avyākṛta-pradhānāraya cāpyāsanām vihmāyāla iti, śāṃkara-
vyākhyānam anuṣṭiṣṭaṃ tathā sati mṛtyu-laranāmṛtāvṛt-prāpti-
rūpa-phaṇa-vacanānācaryāt.
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. īvrānaṁ yena pātreṇa satyasyāpāḥyaṁ mukham
tat tvam pūṣan aśāruṁ satyadharmāya āsraye.

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

See Bu V. 15 1-3

16. pūṣanṁ ekāraṁ yama sūrya prāṣāpaṁya vyūha raśmīṁ
sāṃśūha tayah,
yat te rūpiṁ kahyaṁ katuṁ tāt te paśyāmi yo sāva asau
purusāh, soḥam asmi.

16. O Pūśan, the sole seer, O Controller, O Sun, offspring of Prajā-pāti, 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 amrtam athadam bhasmāntam śarīram
aṁ krato smara krato smara krato smara krato smara.

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

18. agne naya supathā rāye asmāṁ viśvāṁ deva vayunāṁ
vidvān
yuyodhyasmat juharānāṃ eno bhūyasthāṁ te nama-uktim
vidhoma.

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 UPANIŚAD

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

1. āpyāyantu mamāṅgām vāk ṭrānas cakṣuḥ śrotam atho bālam indrīyāṁ ca sarvāṁ
   1 May my limbs grow vigorous, my speech, breath, eye, ear as also my strength and all my senses

2 sarvam brahmopanśadām mā’ham brahma nirākuryām mā mā brahma nirākarot anirākarānam astu anirākarānam 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 ātmāni mṛate ya upamāṣatu dharmās te māyā satī tu. 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.
WHO IS THE REAL AGENT IN THE INDIVIDUAL?

1. kenesitam patah presitam manah kena prānah prathamaḥ prati yuktah
   kenesitam vācam vācam vaṁ saṁ vaddantī caḥsuh śrotāṁ ha u devo
   yunahā.

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. śrotasya śrotām manaso mano yad vāco ha vācam sa u
   prānasya prānah
   caḥsusaś caḥsuv atmvacya dhīrāh, prety āsmāl lokāṁ amṛtā
   bhavantī.

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

This verse contains the answers to the questions raised in the
first verse
ear of the ear it means that the self directs the ear.

There is the Eternal Reality behind the mind, life and the senses,
the mind of the mind, the life of the life. Brahman is not an object
subject to mind, speech and the senses. He who knows it will gain
life eternal and not the partial satisfactions of the earthly life. Here
in the world of space and time we are always seeking the Beyond
which is above space and time. There, we possess the consciousness
that is beyond space and time.
3. na tatra caṣṭur gacchati na vāg gacchati no manah
na vādmo na vyānāmo yathastad anuṣīṣyāt
3 There the eye goes not, speech goes not, nor the mind;
we know not, we understand not how one can teach this

Katha VI. 12, M.U. III (1)-8, T.U II 4.
The Supreme is not dependent on mind, life and senses for its being

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

4 anyad eva tad vaṣṭād aho avadād adhi
in śuṣrūma pūrveśāṃ ye nas tad vyācacaṃśre.

See İṣa 10, 13

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

It is above the known and the unknown, but it is not unknowable.
Verse 6 says, tad eva brahma tvam viddhi, 'that, verily, is Brahman,
know thou,' implies that the Brahman is not beyond our appre-
hension The writer suggests that this teaching has been trans-
mittet by tradition We cannot know it by logic brahma ca stainyam
ācāryyadvādāya paramparayavādāngavādayam, na tarkataḥ S

'Those who know do not speak, Those who speak do not know ' Tao
Te'Chung 56 A Waley's English translation The Way and the Power

5 yad vācā nabhyuditam yena vāg abhyudyate
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

S argues that the author lays stress on the distinction between the
Absolute Brahman who is one with the deepest self in us and İśvara
who is the object of worship

İśvara 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
spirts 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 manasa na manute yenahour mano matam
   tad eva brahma tvam avdhi nedam yad idam upasate.

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

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

7. yac caaksu nå paṣyati yena caaksuṁsi paṣyati
   tad eva brahma tvam avdhi nedam yad idam upasate

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

8. yac chhetrena na śrnuti yena śrotam idam śrutam
   tad eva brahma tvam avdhi nedam yad idam upasate.

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 yat prānena prāṃsī yena prānah praviṣyate
tad eva brahma tvam vidhāti nedaṁ yak udam upāsate

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

Section 2

THE PARADOX OF THE INSCRUTABILITY OF
BRAHMAN

1. yadi manyase suvedeti dabhram evāpi nūnāṁ tvam vetihā
   brahmaṁ rūpam
   yadasya tvam yadasya devesu athā nu mūnāṁsyam eva te,
   manye vidītām.

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'
evan acāryoktaḥ śisyā ekaṁte upaśāt samāhātan ca
dharmāya, vāsyakram acāryena āgaṇam arthato vaṅkāya
tarkato ca mrdhāya, svāmabhūvam kṛtvā, acārya-sakāśat upagamyā,
vaśā manyeḥham athadānēm
vidītām brahmēḥ ṣ

2 nāham manye suvedeti no na vedeti veda ca
   yo nas 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.32), delivered this judgment about prayer. 'That prayer is not perfect in which the monk understands himself or his own prayer.' (See Encyclopaedia of Religions and Ethics, article on Roman Catholic.)

Cp Diodysius: '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 superlucent 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. yasyānātāṃ tasya matam matam yasya na ceda saḥ avijñātāṃ vijñātāṃ avijñātāṃ atijñātāṃ.

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 Brahma 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. Brahma 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, sāvyamā déōrscān. 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.

Vāraṇasiṣṭha. Śāstra. 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.'

Picturis: '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 Visione 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 pratiśbodha-vidāstam matam amṛtaiś ca vandate
  ātmanā vandate vīryam vidyayā vandate 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

pratiśbodha-vidāstam through every state of cognition, bodham bodham prati vistam Š The self is the witness of all states sarva-pratyaya-darśa-cocchakta-svarūpa-mātrah To know it as such is right knowledge It is the absolute a priori, the certain foundation of all knowledge If pratiśbodha-vidāstam 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-kriyā-saktimān ātmā dravyam, na bodha-svarūpa eva Š Knowledge appears and disappears When knowledge appears, the self is inferred, when knowledge disappears, the self becomes a mere unintelligent substance tathā naśabodha dravyamātram niroṣesāḥ Š. The self is subject to changes

If pratiśbodha-vidāstam 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 strip and void itself so that there may be left in it no kind of impression of knowledge, nor trace of aught soever, but rather the soul must remain barren and bare, as if these forms had never passed through it, and in total oblivion and suspension’

1 St John of the Cross Ascent of Mount Carmel, Bk III, Ch XXXI
2 Ibid, Bk III, Ch II
5. \( \text{tva ced avedid atha satyam asti na ced vhavedin mahat va aminasth} \)
\( \text{bhutesu bhutesu vicintya dhirah prehyasmal lokad amytabhavan也因此。} \)

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.

\( \text{vicintya vijnaya, sakshaktya S v vicintya.} \)

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

Section 3

THE ALLEGORY OF THE VEDIC GODS’ IGNORANCE

OF BRAHMAN

1. \( \text{brahma ha devedhyo vijnage, tasya ha brahmano vyaye deva) anahityanta, ta arksantasmakh evayam vyayam vyayo} \text{smakh evayam mahmakh it.} \)

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

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

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


2. \( \text{tadah hassam vijnau, tebhyo ha pradur babhiva, tan na vyajanata kim idam yaksam it.} \)

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

\( \text{yaksam spirit puyam mahad bhutam it. S.} \)

The Supreme by His power appeared before the devas

\( \text{strयogamahatmya-nirmutebyadbhutena vismapanycna rupena devanam indriya-gocare pradurbabhiva. S.} \)
3 te'gnum abravan, jāta-veda etad vijānīhi kum etad yakṣam iti, tatheti.
3 They said to Agni, 'O Jāta-vedas, find this out, what this spirit is.' 'Yes' (said he)

jāta-vedas is said to be omniscient sarvākṣa-kalpam Ś jātam sarvam vetti iti jāta-vedāḥ. It is the name given to Agni in the R V.

4 tad ahhyadratvat, tam abhyavadat ko'śīt; agnir vā aham asmī tvy abravyāt, jāta-vedā aham asmī iti
4 He hastened towards it and it said to him, 'Who art thou?' (Agni) replied, 'I am Agni indeed, I am Jāta-vedas.'

5 tasmsms tvayi kum vīryam iti, apīdam sarvam daheyam yad idam prībhūyām iti
5 He again asked, 'What power is there in thee?' Agni replied, 'I can burn everything whatever there is on earth.'

6 tasmar trnam nīdadhau etad dāha iti, tad upapreyāya sarva-javena, ian na saśākā dāgadhum, sa taśa eva nīvavira, naitad aśākam vijānātum yad etad yakṣam iti
6 (He) placed (a blade of) grass before him saying, 'Burn this.' He went towards it with all speed but could not burn it. He returned thence and said 'I have not been able to find out what this spirit is.'

sarva-javena with all speed sarvotsāha-kṛtena veggana Ś

7 atha vāyum abravan, vāyav etad vijānīhi kum etad yakṣam iti, tatheti
7 Then they said to Vāyu (Air), 'O Vāyu, find this out—What this spirit is.' 'Yes' (said he)

8 tad abhyadratvat, tam abhyavadat ko'śīt, vāyur vā aham asmīty abravin mātarīśvā aham asmīti
8 He hastened towards it, and it said to him, 'Who art thou?' Vāyu replied, 'I am Vāyu indeed, I am Mātarīśvan.' mātarī antarikse śvayātītī mātarīśvā Ś

9 tasmsms tvayi kum vīryam iti apīdam sarvam ādādiyam yad idam prībhūyām iti
9 (He asked Vāyu) 'What power is there in thee?' (Vāyu) replied, 'I can blow off everything whatever there is on earth.'

10. tasmar trnam nīdadhau etad ādatsviti, tad upapreyāya
III. 12  

Kena Upanisad

sarva-javana, tan na śākādātum, sa tata eva ruci, naitād aśākam viṣṇātum 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 vijāni hit kīm etad yaksam iti, tateti, tad abhyādram; tasmā iti rōdadē.

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 tasmān eva kāśe striyam ājagāma bahu-śobhamānām umām haimavatīm tāṁ hovāca kīm etad yaksam iti.

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

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

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

This legend that Umā, 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

haimavatī: 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.

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

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

ittham yadā yaḍā bādhā dānāvotthā bhavisyati, 
tadā tadāvahīyōham karisyamy ari-samkṣayam

Mārkandeya Purāṇa, Devī Sāptasati II. 55
6. tadd ha tad-vanam nāma, tad-vanam ity upāsitavyam, sa ya etad evam vedāhāḥ hasnam sarvāṁ bhiśāṁ samvānchānti
6. Brahman, the object of all desire, that, verily, is what is called the dearest of all It is to be meditated upon as such (tadvanam). Whoever knows it thus, him, all beings seek.

tad-vanam, dearest of all tasya prām-jātasya pratyag-ātmā-bhūtatvād
vananiyam sambhājantīyam alas tadvanam nāma prakhyālam brahma
tadvanam Ś.
vānchānti seek, yearn, prāthīyānti. Ś.

7. upamsadam bho brūhi—its, uktā upamsat, brāhmīṁ vā va ta
upamsadam abṛma, it
7 (The pupil) ‘Sir, teach (me) the secret (Upansad).’ (The teacher) ‘The secret has been taught to thee; we have taught thee the secret relating to Brahman.’

8. tasyantapo-dama-karmek pratisōḥa, vedāḥ sarvāṅgāṁ, satyam
āyatanam.
8 Austerities, self-control and work are its support, the Vedās are all its units, truth is its abode.

tapah, austerity It is derived from the root tap to burn It signifies warmth. The 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 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 camelcoats, spikes and pricks and scourings

9 yo vā etām evam vedāpahatiya pāpmānam ante svarga loke
9 yve ye pratisōha, pratisōha
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
āpādyata ity adhīprāyāḥ. Ś.
**KATHA UPANISAD**

*Katha Upanisad*, also called *Kāthakopanisad* which belongs to the Taittiriya school of the *Yagur Veda*, uses the setting of a story found in ancient Sanskrit literature. A poor and pious *Brāhmaṇa*, Vājasravasa, performs a sacrifice and gives as presents to the priests a few old and feeble cows. His son, Naciketas, feeling disturbed by the unreality of his father’s observance of the sacrifice, proposes that he himself may be offered as offering (*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 (*istā-pūrta*) may not be exhausted’; and for the third, ‘Tell me the way to conquer re-death (*punar mṛtyu*)’

In the Upanisad, the third request is one for enlightenment on the ‘great transition’ which is called death.

The Upanisad consists of two chapters, each of which has three Valls or sections.

There are some passages common to the *Gitā* and the *Katha U*

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

sa ha nāv avatu, saha nau dhunaktu, saha vīryam karavāhah
tejasvī nāv adhītam astu. mā vidvīśāvahai; 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
Katha Upanisad

CHAPTER I

Section I

NACIKETAS AND HIS FATHER

1. usān ha vaṁ vājaśravasah sarva-vedasam dādaṁ
   tasya ha nāciketā nāma ṭutra āsa

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

usān 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 20.

usān, is sometimes said to be the offspring of Vājaśravasa 2
gave away all that he possessed. He is represented as making a voluntary surrender of all that he possessed, samnyāsa, in order to secure his spiritual interests

Naciketas one who does not know 3 and therefore seeks to know.

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

2. tam ha kumāram santam daksināsu nīyamānāsu śraddhā-
   viveśa, so’manyata

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

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

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

3 pīlakā jagāha-irnā āgāha-dohā nirindvīyāh
   anandā nāma te lokās tān sa gacchata tā daḍat

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

1 usān nāma vājaśravaso’patyam Bhattabhiśkara Miśra.
2 Cp R V ‘No knowledge of the god have I, a mortal ’ nāham devasya
   mārtyaś ciketa X 79. 5.
nirnāriyāḥ: without the strength to breed, a-prajanana-samarthāh.
anandāh: anānandāḥ, asukhāḥ, joyless. Isa 3, BU IV. 4 rr. 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 dadav) 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 ṗtaram, tāta kasmā māṁ dāsyasīth;
dvitiyam triyam; tam hovāca: mṛtyave tvā dadāmīth

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

Dr Rawson suggests that a mere boy should be so impertinent
as to interfere with his doings, the father in anger said, 'Go to hell.'
The boy earnestly wishes to make himself an offering and thus
purify his father's sacrifice. He does not discard the old tradition
but attempts to quicken it. There can be no quickening of the spirit
until the body die.

Cp St Paul 'Thou fool, that which thou sowest is not quickened
except it die.'
mṛtyave: unto Death. Mṛtyu or Yama is the lord of death. When
Vājaśravasa gives away all his goods, Naciketas feels that this
involves the giving away of the son also and so wishes to know
about himself. When the father repels that he will give him to Yama,
it may mean that, 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 em prathamah, bahūnām em mādhyamah,
kṣm svād yamasya karatvam yan mayāyāya karyatāḥ

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

em. gacchām, I go
madhyamah. muddling. mṛūnāṁ mādye. Among many who are
dead I am in the middle I am not the last Many others will still follow me and there is no need for lamentation Nāciketas 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 Nāciketas belonged to the first type, at worst to the second, he was never negligent of his duty to his father.

yahāvasaram yātvā suśrūsane pravṛtti-rūpā; ajñādevaśena suśrūsane pravṛtti-rūpā, guruśābhā kopaśasann suśrūsākarane pravṛtti-rūpā Samkarāṇanda and Ā

6. anupāsyā yathā pūrve pratpāsyā tathāpave, sasyam va marityah 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 Nāciketas, 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 Nāciketas 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 Nāciketas wished to know what happened to his ancestors and what will happen to his contemporaries after death The doctrine of rebirth is assumed here.

NĀCIKETAS IN THE HOUSE OF DEATH

7 vaiśvānarath praviṣaṣṭy atithir brāhmaṇo grhān
tasyaśātm śāntim kuruanti, hara varaḥsvatodakam.

7 As a very fire a Brāhmaṇa guest enters into houses and (the people) do him this peace-offering; bring water, O Son of the Sun.
In the Brāhmaṇa account, Naciketas goes to Yama’s house, at the command of a divine voice. He waits for three nights before Death returns and shows him hospitality due to a guest.

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

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

8 āśa-prayikṣe samgatam sūntāṁ cestiāpūrtvā putra-śaśūṁś ca saraṁ

etad vṛṅkte pūruśasya yād pamedhaso yasyānāsān vasato brāhmaṇo gṛhe

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

sūnya joy in Vedic Sanskrit, ‘kindly speech’ in Jaina and later Brāhmaṇical works

āstiupūrtvā sacrifices and good works

istam fruit produced by sacrifice, पुर्लम fruit resulting from such works as planting gardens, etc istam yāgajam pāalam pūrlam, ārāmā Diğerā-sārīyām pālam Ś Cp R V X 14

sam gacchasvam pīthānāṁ, sam yamena āstiupūrtena paraṁ vyaman
‘Unite thou with the fathers and with Yama with the reward of thy sacrifices and good works in highest heaven.’

vāpa-kūpa-tāṭākādi-devatāyatanām ca

annā-pradānam ārāmah pūrtam ity abhūdhīyate

YAMA’S ADDRESS TO NACIKETAS

9 tisro vātir yād avatsir grhe me’naśnun brahman anāthir namasyah

namaste’stu, brahman, svasti me’stu, tasmāt prati trīṁ varāṁ vṛnīśva’

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'
lasmāt in order to remove the evil effects of that, tasya pratikārāya.

NACIKETAS’S FIRST WISH

10 śanta-saṁkalpaḥ sumanā yathā syād vīta-manyur gautamo mābhū mṛtyyo,
tvati-prasṛstam mābhivadet ṭrātita, etat trayāṇām prathamaṁ varam vrūne.

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 thus, I choose as the first gift of the three

sumanāḥ, gracious prasanna-manāḥ Ś.
pratīta recognising It means ‘recollected, recognising that this is my own son come back again’ pratīta labāha-smṛtyuḥ, sa eva ayam ātum samāgataḥ ity evam pratyabhijānan ity arthah. Ś.

II yathā ātavastāh bhavīta pratīta audḍālakī ārunur mat-prasṛstah
sukham rātriś sayātī vītāmanyus tvām dadṛṣvān mṛtyu-mukhāt āramukte.

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

audḍālakī ārunur. Uddālaka, the son of Aruna The father of Śvetaketu is also called Aruni C U VI r r
mat-prasṛstah through my favour. mayā amugnaṁ Ś amugnaṁ, anugraha-sampannah Gopālayatindra It may apply to the first or the second part

In the previous verse tvat-prasṛstam is taken to mean ‘set free by you’, so in this verse mat-prasṛstah should mean ‘set free by me’ It is in the nominative case in apposition to Audḍālaka Ārunī, 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-prasṛstam, the rendering will be, ‘As of old will he (thy father) Audḍālaka Ārunī, recognising thee, set free by me.’

Deussen retains the original reading but gives a different rendering.

Audḍālaka Ārunī will be just as before Happy will he be, released by me (from his words).
Charpentier identifies Naciketas with Audḍālaka Ārunī He renders the verse thus

‘As of old he will be full of joy, since the son of Uddālaka Ārunī
has (already) been let loose by me. So too, Hillebrandt ‘Aruni, son of Uddalaka, is (herewith) released by me’ *Indian Antiquary*, (1928), pp 205, 223

NACIKETAS’S SECOND WISH

12 svarge loke na bhayam km ca nāsti na tatra tvam na jarayā bībheti

ubhe tīrṭvā aśanāyā pṛśāse sōkātuko 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 moksa-sthāna-parah leaving sorrow behind sōkam aśāya gacchah.

13 sa tvam agnim svargyam adhyesti mṛtyo, prābhūhi tam śraddadānāyā makhyaṁ

svarga-lokāḥ amṛtalavam bhajanta, etad dvitiyena vrne varena

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-praṇītāṁ

amṛtalavam 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 bravīṃ tad u me nibodha svargyam agnim nāciketah

prajānan

ananta-lokāḥṣtān atha pratiśthāṁ viśdhi, tvam etam mhitam

guhāyāṁ

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)

mhitam guhāyāṁ 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 śārīrasya madhye: Taittiriya Brāhmaṇa I 2 1 3 udvusām buddhau muṇḍam Ś

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

15 lokādām agnim tam uvāca tasmas, yā īslakā, yāvatīr vā, yathā vā;

sa cāpi tat prayavādat yathoktam, athāsyā mṛtyuh punar evaḥa 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.

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

Ś, however, interprets lokādāṁ as first of the worlds, as the first embodied existence prathama-śārīrītvāt Čp. 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 abhavīḥ priyamāno mahātmā varam tavehādyā dadāmi bhūyah.

tavava nāmaṁ bhavītāyam agnih, śṛṅkāṁ cemāṁ anekā-rūpāṁ grhāṇa.

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

śṛṅkā chain. The word occurs again in I. 2. 3, where it means 'a road' śṛṅkā utta-mayi, the road that leads to wealth. Ś gives two meanings: raina-mayīṁ mālāṁ, a necklace of precious stones; (ii) akulśāṁ gatiṁ karma-mayīṁ, the straight way of works which is productive of many fruits karma-vijñānam aneka-phala-hetutvā.
The Principal Upamats

17 tṛṇāciketas tṛabh etya sandhun tṝikarma-kṛt tarah janma-mṛtyuñ brahmaṇaśyaṁ devaṁ iḍyam udiṭvā maccyayemāṁ sāntaṁ aṭyaṁtaṁ ete

17. 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.

trināciketaḥ one who has lit the Nāciketa fire thrice Ś suggests an alternative One who knows about him, studies about him and practises what he has learnt tadvijñanas tad-adhyayanas tad-anus-īñsāvān

tribhuv etya sandhum associating with the three Ś mentions ‘father, mother and teacher,’ or alternatively ‘Veda, smṛti and good men’

tribhuv etya sandhum three acts Ś suggests ‘sacrifice, study and alms-giving,’ iṣya adhyayana dāna

brahmaṇya, the knower of the universe born of Brahmā, Agn, who is known as jāta-vedas or all-knower Ś, however, takes it as referring to Hranyā-garbha For Rāmānuja, the individual jīva is Brahma-born He who knows him and rules his behaviour is Īśvara Madhva says brahmaṇa hranyā-garbhaḥ jītaḥ brahmaṇaḥ, brahmaṇaḥ ca asan jīnaḥ ca brahmaṇaṇaḥ, sarvajñāḥ maccyayya, realising in one’s own personal experience tam udiṭvā śāstrataḥ, maccyayya drṣṭvā cātmabhaṇa Ś

imām sāntaṁ thus peace It is the peace which is felt in one’s own experience sva-buddhi-pratyakṣāṁ śāntaṁ Ś

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

18 trnāciketas tṛayam etad udiṭvā ya evam udiṭvāṁ cintāte nāciketam,
mṛtyu-pāśāṁ purataḥ pranodya śokatīgō modaṁ svarga-loke

18. The wise man who has sacrificed thrice to Nāciketa 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
nāciketam meditation on fire agni-śabdena tad-vaṣayaka-jiñānam
ucyate Gopālayatindra

19 esa te'gnir naciketas svargyo yam aṣṭiṁhāḥ dvitiyena
varena
etam agnim tavawa pravaksyanti janāsas, triyāṁ varam
naciketo yṛnuṣva.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 yeṣam prete vicikṣetā manuṣye 'stīy eke nāyam astiṁ caike;
et at vidyāṁ anusīṣtas tvayāham, varāṇām esa varas
triyāh

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,
mukhaṁ-svarūpa, Madhva says that prete means mukle.
nāśti, 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 (sanyāṣ) 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 vāpyetāṁ brahma-jaññāma-bhūtāmcaitum vidistvācimutenaciketam,
sa eva bhūtvā brahma-jaññāma-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 devastra atrāpi vicikitsam purā, na hi suvyāneyam, anur eṣa dharmah,
anyam varam naciketo vṛnīṣva, mā moparotsīr ati mā srjasyam

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. devastra atrāpi vicikitsam kila, tvam ca mṛtyo yan na suvyāneyam āṭha,
vaktā cāṣya tvādrg-anynona 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 śaṭāyasah putra-paurāṇ vrṇīṣva, bahūn paśūn hasti-hvan-
yam asvān
bhīmer mahad-āyatanam vrṇīṣva svayam ca jīva sarado
yāvad uchchasi

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 bhīmeśh pṛthvyā mahad vāstūram āyatanam āśrayam mandalam rājyam.
24. etat tulyam yad manyase, varam vrñśva, vittam cira-jīvi-
kām ca,
mahā-bhūman naccetas tvam edhi, kāmānām tvā kāma-
bhāgam karom

24. If thou deemest (any) boon like unto this, choose (that) as also wealth and long life. O Naciketas, prosper then on this vast earth I will make thee the enjoyer of thy desires.
edhi prosper. Be thou king rājā bhava. Ś.

25. ye ye kāmā durlabhā martya-loke sarvān kāmāniś chandataḥ
prārthayasva

25. Whatever desires are hard to attain in this world of mortals, ask for all those desires at thy will Here are noble maidens with chariots and musical instruments. the like of them cannot be won by men Be served by these whom I give to thee. O Naciketas, (pray) ask not about death.

The story of the temptation by Mṛtyu occurs for the first time in the 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 śuv-bhūthā martyrasya yad antakatat sarvendriyānām jara-
yanti tejāh

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.

śobhācāh 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. \(\text{Ś} \) says, sarvam yad brahmano'pi jīvant āyuh ālpaṁ eva kūṁ utāsmadādi dīrga-jīvākā.

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 vittenā tārpanīya manuṣyaḥ, lapṣyāmahe vītam adrāksma cet tvā
   jīvisyām o yāvad īśasyasi tvam varastu me varanīyaḥ 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 recognizes 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-vyāhānam, 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 ābhūtasaṁplavam sthānam amṛtatvam hi bhāsyate, quoted in Vācaspati’s Bhāmaś. 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 ajīryatām amṛtānām upeṣṭya jīryan marīyaḥ kvadhaṣṭhah praśānān
   abhidhyāyan varyaṁ śrīpramodān, atādghe jīvante ko rameta

28 Having approached the undecaying immortality, what decaying mortal on this earth below who (now) knows (and meditates on) the pleasures of beauty and love, will delight in an over-long life?

Anyone who knows here below the joys of immortal life cannot be attracted by an earthly life of passion and speed. No one who has a foretaste of that which perishes not or changes would find pleasure in earthly delights.
29 yasmnna idam viciktsanti mṛtyo yat sāmparāya mahatī 
 bruḥī nas tat, 
 yo'yaṁ varo gūḍham anupravisto nānyāṁ tasmān naciketā 
 vrnīte

29 Tell us that about which they doubt, O Death, what
there is in the great passing-on. This boon which penetrates
the mystery, no other than that does Naciketas choose.

sāmparāya, passing-on What is the great beyond? What is there
after liberation? These questions lead naturally to others What is
the nature of eternal reality? What is man’s relation to it? How can
he reach it?

Naciketas has already attained svarga-loka and is not raising the
question of the post-mortal state. He is asking about the great
departure, mahān sāmparāya, from which there is no return, which
is nirvāḍhīṣṭa nirvāna according to Itivuttaka 44 Mahāvīna
Nikāya II opposes sāmparāyika attha to the dīthā-dhammikā attha

Knowledge of life after death is regarded as of the utmost impor-
tance. See C U. V 3, 1–4 where Śvetaketu is told that he is not well
instructed as he does not know where the creatures go to
from this world

Section 2
THE TWO WAYS

1. anyac chreyo anyad utarva freyaste ubhe nānārthe purusam
smitah:

layoh śreyā ādādānasya sādhu bhavati, hiyate ’rthād ya u
freyo vrnīte.

I (Yama said): Different is the good, and different, indeed, is
the pleasant. These two, with different purposes, bind a man.
Of these two, it is well for him who takes hold of the good; but
he who chooses the pleasant, fails of his aim.

After testing Naciketas and knowing his fitness for receiving
Brahma-knowledge, Yama explains the great secret to him
śrayah the good, nihśreyasām Ś The highest good of man is not
pleasure but moral goodness

Cp Sanyūṭa Nikāya I 4 2 6 tasmā salaṁ ca asataṁ ca nānā hot
no gati, asante mṛayam yanti santo saggaparāyanaṁ

Therefore do the paths of the good and the evil of this world
divide, the evil go to hell but the final destination of the good is
heaven
In Samyutta Nikāya V. 4 5 2 instead of sagga-paraśyanā, we read nibbāna-paraśyanam.

In N. P. Chakravarti’s edition of L’Udāna (Sanskrit), Paris, 1930, p 63, we read asanta śca cava santaś ca nānā yānti tv utaś cyutah, asanta narakam yānti, santaś swarga-paraśyanāḥ.

Cf. 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. śreyoṣ ca preyaś ca manusyam etas tāu samparītya uvinakthi dhīrah.
śreyo hi dhīrobhūnpreyaśo vṛtāte, preyo mando yoga-kṣemād vṛtāte
dhīrābhi.

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 Herachitus ‘Oxen are happy when they have peas to eat.’ Fr 4. ‘For the best men choose one thing above all else, immortal glory above transient things.’ Fr 29. 

yoga-kṣema worldly well-being. 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 priyāṃ priya-rūpam ca kāmān abhidhyāyan naciketo, tyasaṁsakth,

nastām srnkhāṁ uttamayāvim avāpto yasyām mazjanto bahavo manusyāḥ

1 śarirāyān-upapaya-rahsana-nimūtam for the sake of bodily welfare, Ś. Cf. B G IX. 22. Dr. A. Coomaraswamy makes out that the simple-minded prefers kṣema or well-being to yoga or contemplation, yogāc ca kṣemāc ca, taking his stand on Sūtra Nipāta 2. 20. ‘Unlike and widely divergent are the habits of the wedded householder and the holy man without a sense of ego’ asamā ubho dūra-vahāaviyāno, ghūti dvārapōsi, amamā ca subbato. He says that this verse means that the fool prefers the ease of the householder to the hard life of the Yogi. See New Indian Antiquary, Vol. I, pp. 85-86.
I. 2. 6

Katha Upanisad

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 run).

śṛṅkā see I. 16 If śṛṅkā means cham, then maṣṭānti should read saṣṭānti. The meaning then is 'Thou hast not taken to the chain of wealth in which many mortals are entangled.' The Buddha refused the wheel-jewel, cakka-ratanam, the recognised symbol of temporal power Naciketas, by refusing all these temptations, makes out that his kingdom is not of this world. He hungers and thirsts for the eternal, in which alone he can find real satisfaction.

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4 dūram ete viparīte visūci, avidyā ya ca vidyeti jñātā.
vidyābhūtpnām naciketasam manye, na tvā kāmā bahavo lotoṣpantah.

4 Widely apart and leading to divergent ends are these, ignorance and what is known as wisdom, I know (thee) Naciketas, to be eager for wisdom for (even) many desires did not distract thee.

Ś suggests that avidyā or ignorance is concerned with the pleasant and vidyā or wisdom with the good avidyā preyo-uvṣaya, vidyā śreyo-uvṣaya.

avidyā kāmā-karmālāmākā vidyā vastrāga-tattva-jñāna-mayī R

5 avidyāyam antare varīmānāh, svayām dhīrāh paṇḍitam manyamānāh
dandārvyamānāh paṇīyante mūdhāh, andhenaiwa nīyamāṇā yathāndhāh

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
dandārvyamānāh v dandārvyamānāh, viṣaya-kāmāgrīnā dīrśa-cītāh R wise in their own esteem. Their ignorance is serenely ignorant of itself and so assumes the appearance of wisdom

6. na sāmparāyah prātibhāti bālam pramādyantam viṭṭamohena mūdhah:
ayam loko nāsti para ti 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

mānī thūmkig, manana-śilo mānī Ś
He who is filled with selfish desires and attracted by worldly possessions becomes subject to the law of Karma which leads him from birth to birth and so he is under the control of Yama

7 śravanāyāpi bahudhūr yo na labhyah, śrvanto’pi bahavo yam na vidyuh
āścaryo vaktā kuśalo’sya labāhā, āścaryo yñātā kuśalānuśtistah
7 He who cannot even be heard of by many, whom many, even hearing, do not know, wondrous is he who can teach (Him) and skilful is he who finds (Him) and wondrous is he who knows, even when instructed by the wise

See B G VII 3
instructed by the wise māpuṇena ācāryena anuśtistah sah
Nac ketas 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 proktā esa suvynēyo bahudhā cintyamānāh.
ananyā-proktē gatv atrā nāasty anēyān hy alarkyaṃ anupra-
māṃvāt
8 Taught by an inferior man He cannot be truly understood, as He is thought of in many ways. Unless taught by one who knows Him as himself, there is no going thither for it is inconceivable, being subtler than the subtle

bahudhā cintyamānāh thought of in many ways, or it may mean ‘much meditated upon’ or ‘conceived of as a plurality’ while the atīmaṇ is an absolute oneness
ananyā-proktē taught by one who knows Him as himself This is Ś’s rendering. He must be taught by one who is non-different, ananya, i.e. who has realised his oneness with Brahman. 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

2 Cp. Eckhart ‘Some there are so simple as to think of God as if He dwelt there, and of themselves as being here It is not so God and I are one’ Pfeiffer’s edition, p 206
'taught by one other than an inferior person,' i.e. a superior person who knows the truth or 'taught by another than oneself,' i.e. some teacher.

For Rāmānuja, the understanding, avagatiḥ, which a person gets about the self when taught by one who has realised Brahmān is impossible of attainment when taught by a person of inferior capacity Madhva means by it that it is inferior teaching when taught by a learned but unintelligent person for it has been variously understood and so is not easy of understanding. But when taught by one who sees no difference at all, there is no knowledge, not even of an inferior kind. It is subtler than an atom and so cannot be perceived. It is not to be understood by reasoning gatir atra nāsti: without access to a teacher there is no way to it. There is no going thither' may mean either there is nothing beyond the knowledge of Brahmān or there is no way back from samsāra or worldly becoming, samsāra-gatiḥ atarhyam: 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 mātuṣā āpaneyā, āprokānyenaiva sujñānāya
   presītha:
   yām tvam āpas satyaḥ prastīr bhātās: tvādṛi 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, Naciketas, an inquirer like thee.

Mere reason unassisted by faith cannot lead to illumination. "May we find an inquirer like thee." It is not only the pupil who is in search of the teacher, but the teacher is also in search of the pupil.

THE SUPERIORITY OF WISDOM TO WEALTH,
EARTHLY AS WELL AS HEAVENLY

10 jānāmy aham śevadhir ity anityam, na hy adhruvaḥ
   praṇyaḥ hi dhruvam tat
   tato mayā naciketaḥ ceto'gnir anityair dravyaiḥ praṇtaṇa
   asmī nityaṃ.

10 I know that wealth is impermanent. Not through the transient things is that abiding (one) reached; yet by me is laid the Naciketa 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 Nāciketa. But surely Nāciketa has not yet performed the sacrifice called by his name. Ś attributes these words to Yama, who makes out that through the sacrificial fire, he has obtained the enduring sovereignty of heaven. But this sovereignty is only relatively permanent. Through the ephemeral means of Karma including sacrifices, nothing truly permanent can be achieved. The performer of the 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 Gopāla-yatindra adhārāpamam, dharmādhamaphalayoh, pradānena jāntunānā nyayaḥ svam āpannāḥ. 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-prāpti-sādhana-ñanaśāsana anityaśrāddha-ārdayaśrāddha nāciketo'gamā cātah, tasmād hetor mya- phalasādhanaṃ jñānam prāptavān asm. R.

\[ \text{II. kāmasyāptam jagataḥ pratisthām krator ānityam abhayasya pāram} \]
\[ \text{stoma-mahad urugāyam pratisthām dṛśtvā dhriyā dhīro} \]
\[ \text{nāciketo'iyasraśvāḥ} \]

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 Hiranya-garbha the highest state in the phenomenal world, obtained by those who worship the Supreme by sacrifice and meditation, according to Ś, and he has rejected them all. Here perhaps is suggested the contrast between the Vedic ideal of heaven and the Upanisad ideal of life eternal. The world to which the righteous go is the Brahmā world. In svarga-loka or heaven there

\[ \text{1. To see a world in a grain of sand,} \]
\[ \text{And a heaven in a wild flower,} \]
\[ \text{Hold infinity in the palm of your hand,} \]
\[ \text{And eternity in an hour} \]
I. 2 12. Katha Upanisad

is no fear See Katha 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 moksa,

atyarākṣīḥ: 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 añantyam Ś

APPREHENSION OF THE SUPREME THROUGH ADHYĀTMA-YOGA

12. tāṁ dūrdarśaṁ gūḍham anupravistāṁ guhāhitam gahvan
restham purānam
adhyātma-yogādhipamena devam maṁdvā 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 indeterminacy, the possibilities of determinations which are not yet If we identify ourselves with what is determinate, we are subject to the law of determinism 'If ye are led by the spirit, ye are not under the law'

adhyātma-yoga self-contemplation viṣayeṣyah pratisamahriya ceta-
sālman samādhānām Ś, adhyātma means pertaining to the self as distinct from adhikāta, pertaining to the material elements and adlīdaiva, pertaining to the deities Adhyātma-yoga is yogaing with one’s essential self. It is the practice of meditation, a quiet, solitary sustained effort to apprehend truth which is different from the ordinary process of cerebration

Yama answers Naciketas’s question raised in I 29, about the mysterious divine being hidden behind the phenomenal world, in the depths of one’s own being, which is difficult of access by ordinary
means and yet is open to spiritual contemplation. Yama, in different ways and phrases, brings out the impenetrable mystery of the immost reality which is the object of search. If the Brahma 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 chrunvah sampatigrhya mariyah pravrtyah dharmyam
    anum etam apya
    sa modate modanityam hi labdhvah uvrtam sadma naciketasam manye

13 Hearing this and comprehending (it), a mortal, extracting the essence and reaching the subtle, rejoices, having attained the source of joy. I know that such an abode is wide open unto Naciketas.

dharmyam the essence We must extract its essential nature, discern its real character
anum subtle saksam Ā
modanityam 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
uvrtam sadma the abode is wide open

Naciketas can get released from his house of life, body and mind.

Cp the words of the Buddha ‘Never again shalt thou, O builder of houses, make a house for me, broken are all thy beams, thy ridge-pole shattered.’

Yama says that Naciketas is fit for salvation, moksārham Ā
It is suggested that the three steps of śravāna (śrutva), manāna (sampatigrhya) and nisidhāsana (pravrtya) are mentioned in this verse and these lead to ātma-darśana or ātma-sāksāt-kāra (āpya)

14 anyatra dharmād anyatraādharmād anyatrasmāt krabhriita
    anyatra bhūtac ca bhavyac ca yat tat pasyasi tat vada.

14 (Naciketas asks) Tell me that which thou seest beyond right and wrong, beyond what is done or not done, beyond past and future.

what is done or not done
Ś says effect and cause kramā kāryam, akrāmā kāranam.
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?’

beyond past and future the eternal is a ‘now’ without duration
Naciketas asks for an account of that deepest reality, the real which is deeper than all the happenings of time.

Katha Upanisad 615

THE MYSTIC WORD AUM

15 sarve vedā yat  ādhyātma, tapāmsi sarvāni ca  ādam sadanta,
yad ucchanto brahmaçarya caranti, tat te ādam samgraha-
hena brāvīmi, aum ity etat

15 (Yama says) That word which all the Vedas declare, which all the austerities proclaim, desiring which (people) live the life of a religious student, that word, to thee, I shall tell in brief. That is Aum.

See S. U. IV 9; B. G. VIII 11

ādhyātma, rājña namo, pātāla śācāya The Supreme is the goal of all revelation, of all religious practices and austerities. ādam, satya prāthāpāyata bhramaçarya: 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 brahmaçārin 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 brahmaçarya are given in the Gṛhya Sūtra.

Āsvalāyana says that a brahmaçārin is required to be chaste, obedient, to drink only water and not sleep in the daytime. I 22, 1 2. Brahmaçarya has come to mean continence and self-restraint. Aum is the praṇava, which, by the time of the Upanisads, is charged with the significance of the entire universe. Deussen is certainly incorrect when he observes: “Essentially it was the unknowableness of the first principle of the universe, the Brahman, and the impossibility of expressing it by word or illustration, which compelled the choice of something so entirely meaningless as the symbol Aum as a symbol of Brahman.” The word first occurs in the Taittiriya Samhitā of the Black Yajur Veda, III 2 9 6, where it is called the ādhyātma and indicates, according to Keith, the prolongation of the last syllable of the offering verse uttered by the ādir. In the Brahmañas, it occurs more frequently as a response by the adhāravya to each re ūrdha verse uttered by the ādir, 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. etaddhy evāksaram brahma, etaddhy evāksaram param.
etaddhy evāksaram yātva, yo yad acchāt tasya it
16 This syllable is, verily, the everlasting spirit. This syllable, indeed, is the highest end, knowing this very syllable, whatever anyone desires will, indeed, be his.

Ś makes out that Brahmā is the lower Brahman and param, the higher. Whatever one may desire, the lower or the higher Brahman, his desire will be fulfilled.

17 etad ālambanam śreṣṭham etad ālambanam param
etad ālambanam yātva brahma-loke mahīyate
17 This support is the best (of all). This support is the highest; knowing this support, one becomes great in the world of Brahmā.

He attains Brahman, the higher, brahma eva lokah, or the world of Brahman, the lower, brahmanah lokah.

THE ETERNAL SELF

18 na jāyate mṛtyate vā vpaścin nāyam kutaścin na babhūva
kaścit
aśī nityah śāśvato'yaṁ purāno 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 Kātha vpaścīt becomes in the Gitā, khaḍācīt medhāvīn Śayana
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, purānah primeval, new even in old times, purā apī navah, or devoid of growth, vṛddha-vyārabhātah.

19. hantā cen manyate hantum hataḥ cen manyate hatam,
ubhau tau na viṣeṇiito nāyam hanti na hanyate
19 If the slayer thinks that he slays or if the slain think that he is slain, both of them do not understand. He neither slays nor is he slain.

See B.G. II 19

Here is the answer to the question of Naciketas about the mystery of death. The self is eternal and death does not refer to it.

20 anor anīyān mahato mahīyān, ātmāsya janitor nihito
guhāyām
lām akratuḥ paśyati vītā-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-kratuḥ unstriving man. He who is free from desire for external objects, earthly or heavenly, which distract the soul and distort its vision Ś adopts this view. He will, however, have the desire for salvation, mumukṣutva. The 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.

1 Cp. C.U (II 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 Ranty 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. Arch., 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 Jesu in the passage in John XIV beginning “Let not your hearts be troubled” and in the sermon on the Mount with its repeated warning against anxious striving as a hindrance in the way of entrance into the Kingdom of Heaven’. Katha Upanisad (1934), p. 107.
V dhātuḥ āmlāyat, 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

\[ \text{tam akṛatam pāśyaṁ vitaśoko dhātuḥ prasādān mahāmānām īśam} \]

\[ (dhātuḥ prasādāt, jagato vidhātā paramesvarah tasya prasādo 'nugrahāḥ Vidyāranya) \]

It does not, however, seem to be the intention of the writer here vitaśokah. He who is freed from sorrow ugata-śokah ... anyathā durgvyāỡyam ātmā kāmbhūḥ pāśyāḥ tuḥurasah Ś akṛatam samkalpa-raññtam.

See also Mahānārāyana U VIII 3

THE OPPOSITE CHARACTERISTICS OF THE SUPREME

21. āśīno dūram vragatā, śayāno yāti savaṭāh
kastam madāmadam devam mad anyo yāñātum 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 Īśa 4 and 5.

By these contradictory predicates, the impossibility of conceiving Brahman through empirical determinations is brought out. viruddāḥ-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. aśāryaṁ sarīresu, anavastheṣu avasīṣṭham,
mahāntam vibhūmy ātmānam matvā dhīro na śocat
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, Itinerary of the Mind, quoted from H O Taylor's Mediaeval Mind, 3rd ed., Vol II, pp 448.

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.

yam eva svāmīnām eva śādhaṅka vṛnhite prāthayate tenaivaśīvānā varitrā suyam ātmā labhyaḥ jñāyita evam ity etat niskāma śātmānam eva prāthayate, ātmanāvā ātmā labyate ity arthah

24. nāvirato duścaritān nāśānto nāsamāhitā
cāśānta-mānasā vaśv prajñāmanānam āpnumāt

24. Not he who has not desisted from evil ways, not he who is not tranquil, not he who has not a concentrated mind, not even he whose mind is not composed can reach this (self) through right knowledge.

Saving wisdom cannot be obtained without the moral qualifications here mentioned. No one can realise the truth without illumination, and no one can have illumination without a thorough cleansing of one's moral being. See also M U. III. 1 5, III. 1 8; Cp B U. IV. 4 23. So long as we are indulgent to our vices, so long as we pine away with hatred and ill-will to others, we cannot get at true knowledge. The classical division of spiritual life into purgation, illumination and union gives the first place to ethical preparation, which is essential for the higher degrees of spiritual life. Moral disorder prevents us from fixing our gaze on the Supreme. Until our mind and heart are effectively purged, we can have no clear vision of God. It follows that man's effort is essential to grasp grace and profit by it. Grace is not irresistible. It is open to us to accept or reject it. Election by God referred to in the previous verse is not to be interpreted as fostering fatalism or predestination, though the religious seer feels that even in the first movement of the soul towards wisdom, the effort at purification, 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
miyur yasyopasecanam ka sithā 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 R.V. XI 129 Who knows for certain? Who shall here
declare it? Whence it was born and whence come this creation?

Anyone lacking the qualifications mentioned in the previous verse
cannot understand the nature of the Supreme which contains the
whole world. Death leads to the reabsorption into the Supreme of
the entire world in which the Brāhmans and the Ksatriyas hold the
highest place

odanah food for the body.

Even Death is absorbed in the Eternal. B U. I 2 1

uspasecanam sauce.

We cannot know where the Omnipresent Spirit is any more than
we can know where the liberated individual is, for they are not in any
one place.

Section 3

TWO SELVES

1. rām ũbhabhau sukṛtyasya loke guhām právstau práme
parārdhe,
chāyā-tapau brahma-vido vadanti, pāncāgno yev ca tri-nācī-
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. This verse makes out that medita-
tion 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.
The two referred to here are the individual soul and the Supreme Self. Cp. M.U. III. 1. 10, S.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 átman, the individual soul (jivátman) and the universal (paramátmán). 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 chhatrī-nyāya. When two men walk under an umbrella, we say there go the umbrella-bearers Madhya 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 Īśvara as distinct from Brahman participates in the processes of the world.

Madhva finds support in this verse for his doctrine of the entire disparateness of the individual and the universal souls parama parārdhe: the chief seat of the Supreme The Kingdom of Heaven is within us It is in the deepest reaches of the soul that the human soul holds fellowship with God.

chāyā-lapau: shade and light, shadow and glowing or light pañcāgniyaḥ: 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 tījānānām aksaram brahma yat param, abhayām itiśvatām pāram nāciketaṁ śakemahū

That bridge for those who sacrifice, and which is the highest imperishable Brahman for those who wish to cross over to the farther fearless shore, that Nāciketa fire, may we master.

setur bridge Cp C.U. VIII. 4 4. B.U. IV. 4 22. aja ātma esa setuḥ M.U II. 2. 5 It is that by which we pass from time to eternity. In the beginning, it is said that the sky and earth were one They became separated by an intervening river or sea of time and space, 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 (panthā) is upward (ārdhvam), 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, saṃsāra 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 Lusa Coomaraswamy. *The Perilous Bridge* Harvard Journal of Asiatic Studies, August 1944

Two ways of crossing the river of saṃsāra are indicated, the performance of the Vedic sacrifices, which leads to the heaven of the gods and the knowledge of Brahmān. 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 ātmānam rathnam viddhi, śarīram ratham eva tu;
buddhim tu sāradhim viddhi, manāḥ pragramah 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 psychophysical 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 Mātrī IV. 4, the embodied self is spoken of as ratiha 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 Śrīmālī in his Mathnavī says: ‘The heart has pulled the reins of the five senses’ (I. 327) 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 Upaniṣad and Plato agree in looking upon intelligence as the ruling power of the soul (called buddhi or vijnāna by the Upaniṣad and nous by Plato) and aiming at the integration of the different elements of human nature. Cp. Republic (IV. 433): ‘The just man sets in order his own inner life, and is his own master and at peace with himself, and when he has bound together the three principles within him (i.e. reason, emotion and the sensual appetites) and is no longer many but has become one entirely temperate and perfectly adjusted nature, then he will proceed to act, if he has to act, whether in state affairs or in private business of his own’
4 indriyāṁ hayāṁ āhur visayāṁs tesu gocarāṁ,
ātmendraśca-mano-yuktaṁ bhoktety 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), buddhi or intellect is the driver
(sārahā), the horses are said to be the senses (indriyāṁ), manas is
the rein (pragraha) by which the intellect controls the senses

5 yas tu avijnānavāṁ bhavaty aukṣetena manasā sadā,
tasyendriyāṁ yavasyāṁ dusāśvāeva sārathēk

5 He who has no understanding, whose mind is always
unrestrained, his senses are out of control, as wicked horses
are for a charioteer

6 yas tu avijnānavāṁ bhavati, yavetyena manasā sadā,
tasyendriyāṁ vaśyāṁ sadaśvāeva sārathēk

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 tu avijnānavāṁ bhavaty amanaskas sadā śucih
na sa tai padam āpnoti samsāram cādhacchatī.

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-lakṣāṇam

8 yas tu avijnānavāṁ bhavati samanaskas sadā śucih
sa tu tait padam āpnoti yasmāt bhūyo na jāyate

8. He, however, who has understanding, who has control
over his mind and (is) ever pure, reaches that goal from which
he is not born again

9 vijnānasārathāḥ yastu manah pragrahavāṁ narah,
so’dhvanah param āpnoti tad vinśoh paramaṁ padam

9. He who has the understanding for the driver of the chariot
and controls the rein of his mind, he reaches the end of the
journey, that supreme abode of the all-pervading.
vīṣṇu: all-pervading, tād vīṣṇoḥ vyāpāna-śilasya brahmaṇaḥ paramāt-
mano vāśidevākhyasya Ś The name is used for the Supreme Self.
The development of this idea is taken up in the B.G. and the later
Bhāgavata religion. See R.V I 154, 5; I 22 20, where Vīṣṇu, a
deity of the solar group, is conceived as the giver of light and life

THE ORDER OF PROGRESSION TO THE SUPREME

10 indriyebhyoh parā hy arthaḥ, arthebhyaś ca param manah,
manasāś ca parā buddhvaḥ buddher ātmā mahān pariḥ.

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 āvyakta, the unmanifest. According to the R.V (X 121)
in the beginning was the chaos of waters, floating on which appeared
Hrāṇya-garbha, the golden germ, the first born of creation and the
creator of all other human beings Hrāṇya-garbha is the soul of the
universe R.V 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.1

For R, mahān ātmā is the individual self kārtr, which is indwelt
by the highest self. R B. I. 4. 1.

11 mahataḥ param āvyaktam, āvyaktāḥ puruṣaḥ pariḥ
puruṣān na pariḥ kīcit: sā kāśṭhā, sā pariḥ gataḥ.

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.

āvyakta: unmanifest It is beyond mahāt, 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 āvyakta, 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 sofar 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
(Hrāṇya-garbha) also by whom it is sustained’ The Philosophy of the
Upaniṣads, p 201.
while their inter-action is essential for all manifestation, *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 *prakṛti*, strictly speaking, however, the Pure Self is beyond the descriptions of unity, duality and multiplicity.

For Rāmānuja, *ayyakta* is the body or the chariot. It is called *ayyakta* 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 *aydyā* or ignorance for its cause and therefore belongs to the world of māyā. 'Māyā is properly called undeveloped or non-manifested since it cannot be defined as that which is or that which is not.' SB I 4 3. By *ayyakta*, Ś means not the *prakṛti* of the Sāṃkhya but the māyā-śakti which is responsible for the whole world including the personal God. For Rāmānuja, *ayyakta* denotes Brahman in its causal phase, when names and forms are not yet distinguished. It is a real mode, *prakāra* or development, *purva-māna* of Brahman through which the universe is evolved R B I 4 23-27

Madhva observes that 'the word *ayyakta* 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.' Śūra Bhasya I 4 1

*purusān na āram kṣīrṣit* beyond the Spirit there is nothing.

The term *purusa* goes back to the Purusa Sūkta (RV X 90) and is distinctly personal in significance.

*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 *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, *ayyakta*, and from it to the spirit behind. Between the two, *purusa* and *prakṛti*, a certain priority is given to *purusa*, for it is the light of *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 *manas* or mind operates independent of the senses. From this latter we pass to the world of dreamless sleep where the unmanifest *prakṛti* becomes the divine mother. Those who are absorbed in *prakṛti*, those who have attained to the state of *prakṛti-laya* have the bliss and freedom of dreamless sleep, but it is not the illuminated freedom that we seek. For that we must get to the *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 surpasseth 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 srṣi or the manifest world starts, and this evolution consists of twenty-three principles Mahat, the great principle, buddhi or intelligence, ahamkāra self-sense, principle of individuation from which issue manas, the central, co-ordinatory sense-organ, 5–9, five buddhiindāryas or sense organs, 10–14, five karmendriyas or organs of action, 15–19, five tanmātras, or subtle elements, 20–24, five sthūla-bhūtas or gross elements Puruṣa, the twenty-fifth, is totally distinct in nature from all others, neither producing nor produced, though by its influence on prakṛti, it causes the evolution of the manifest world.

The account in the 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,
dṛṣyate tuagryayā buddhyā sūkṣmayā sīkṣma-darśībhīk.
13 The Self, though hidden in all beings, does not shine forth but can be seen by those subtle seers, through their sharp and subtle intelligence.

We must direct a serene and straight look at the Divine object. It is samyag-darśana which is quite different from occult visions or physical ecstasies.

13 yacched vān manasī prājñās tad yacchej jñāna-ātmani
jñānam ātmami mahāti nyacchet, tad yacchecchānta-ātmani.
13 The wise man should restrain speech in mind; the latter
CHAPTER II

Section 1

THE SELF IS NOT TO BE SOUGHT THROUGH THE SENSES

I  parāśca khām vyatnati svayambhubhī tasmāt parān pāyati
nāntarātman

haś cād dhīrāh prāyag-ātmānam aikṣad āvṛttā-caksur anrat-
vam rochān

I 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

vyatnati pierced The Self-caused has so set the openings of the soul that they open outwards and men look outward into the appearances of things but the rare soul ripe for spiritual wisdom withdraws his attention from the world, turns his eye inward, sees the Self and attains immortality Ś makes out that he cursed or injured them by turning them outward, hamsalavān hānanam kṛtavaḥ Such observations which are disparaging to the legitimate use of the senses give the impression of the unworldly character of much of our best effort Ś's opinion is opposed to the view set forth in the previous section that senses are like horses, which will take us to our goal, if properly guided The 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 lowest 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 SUN III 18, we must bring about an inversion of the natural orientation of our consciousness

svayambhubhī 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 Brahmān See Satapatha Brāhmaṇa I 9 3 10, Tattviriya Brāhmaṇa III 12 3 i BU II 6 3, IV 6 3, VI 5 4

āvṛttā-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 Upanishad requires us to rise above intellect 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 Upanishad 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.

1 parācah kāmān anuyanti bālās te mṛtyor yanti vutatasya pāsam,
    aṁka dhīrā amrītavan vidiśvā dhṛuvam adhruveṣv iha na prārthayante.
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.

Cp. the Christian hymn.

Swift to its close ebbs out life’s little day,
Earth’s joys grow dim, its glories pass away,
Change and decay in all around I see,
O Thou Who changest not, abide with me.
3 yena rūpam rasam gandham śabdān śparśānām ca maithunān,
etanāvā vyāṇāh, kimatra pariṣṣyate etad vai tat
3 That by which (one perceives) form, taste, smell, sounds and
touches of love, by that alone one perceives. What is there
that remains (unknown to it)? Thus, verily, is that

Everything is known by the Self and there is nothing which is
unknowable to it sarvam eva tvātmanā vyāneyam, yasyātmano'nyāneyam
na kvācit pariṣṣyate, sa atmā sarvajñāh. 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 ŚŚ says, it is self-proven, svasiddha,
for even he who denies it presupposes it.

4 svapnāṇam jāgartānām cobbantu yenānupāsyati,
mahāntam vibhotam atmānam matvā dhīro na socati
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.

svapnāṇam dream states Literally dream-end It is sometimes
suggested that at the end of a dream, before it is waking or sleeping
we catch the self which is the pure subject. It is the state when we
dream that we dream

THE INDIVIDUAL SOUL, ETC., ARE ONE WITH THE
UNIVERSAL

5 ya śām madhuvadāṁ veda atmānam jīvam antikāt,
īśānam bhūta-bhavyasya, na tato vyugupsate etad vai tat
5. He who knows this Self, the experencer 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.

madhuvadaḥ experencer Literally, honey-eater, 'the enjoier of the
fruit of action' karma- phala-bhuyān. ŚŚ

6. yah pūrvam tapaso jātam adbhayah pūrvam asāyata,
guhām praviṣṭya tisthantam yo bhūtebhūr vyāpaṇyata etad
vai tat
6. He who was born of old from austerity, was born of old
from the waters, who stands, having entered the secret place
(of the heart) and looked forth through beings This, verily,
is that.

The text refers to Hiranya-garbha, who is mentioned in several
Upansads There is no suggestion here of the unreality of the cosmic evolution
adhyāt: the waters which refer to the mūla-prakṛtis, the aspect of the Supreme Spirit which remains when the light of puruṣa is withdrawn into itself Cp C U VII 10.1, B.U V. 5, A U I. 1-3; K U I 7

7. yā śānām vraja-vatī tathāvatī, 
guhām pravṛśya āsthami, yā bhūtebhr vyaśyāyala: etad vai tāt.

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-devatāmikā. The term is used here in the sense of mother-nature, prakṛt, the source of all objectivity. Ś derives it from root ad 'to eat' and makes aditi the eater or experiencer of all objects ‘Born from the highest Brahman as prāna, in the form of Hravnya-garbha’ hrvanya-garbhasya eva viśeṣaṇ-āntaram āha. Ā

8 aranyor niḥtō jāta-vedā garbha iva subhṛto garbhiṇibhīh: 
dve ṣāva ādya jāgṛtadbhī ṣāvīsmadbhīr manuṣyadbhīr agnīh: 
etad vai tāt.

8 Agni, the all-knower, hidden in the fire-sticks, like the embryo well borne by pregnant women, should be daily adored by the watchful men with oblations. This, verily, is that.

This verse is quoted from Sāma Veda I 1.8.7, see also R.V. III. 29.2.

Both puruṣa and prakṛtis, the subject and the object are identified with the Supreme Reality as they are two movements of His being. aranyoh: between the upper and the lower fire-sticks: uttarādhar-āranyoh, Madhva.
niḥtah. hidden, niṭarāṁ sthilaḥ.

9 yataś codeir śuryo asiṁ yatra ca gacchats,
tan devās sarveṣāṁ taṁ nākyeti kaś ca ca: etad vai tāt.

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 Upānisads but

1 R V. (I. 89. 10) ‘Aditi is the sky, Aditi the air, Aditi is mother, father and son, Aditi is all the gods and the five tribes, Aditi is whatever has been and will be born’
they are all said to derive their being from the One Supreme Reality. In verses 5–7, the living soul, the soul of the universe, infinite nature, are identified with Brahman; in verses 8 and 9, Fire and Sun are said to have their reality in Brahman. devās sarve ātmanā prāhishṭā

FAILURE TO COMPREHEND THE ESSENTIAL UNITY OF BEING IS THE CAUSE OF RE-BIRTH

10. yad evaḥ tad ānūtra, yad ānūtra tad anvāha,
   mrtysa mṛtyum dpnoti ya sva naṇeva paśyat
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 kū ni caṇa;
   mṛtyos sa mṛtyum gacchati ya sva naṇeva paśyat
11. By mind alone is this to be obtained. There is nothing
of variety here. Whoever perceives anything like variety here,
goes from death to death.

In these two verses, the Supreme is declared to be devoid of any
difference. The multiplicity of the world does not touch the unity
of the Supreme.

THE ETERNAL LORD ABIDES IN ONE'S SELF

12. aṅguṣṭha-mātraḥ puruso madhya ātmani tisthati.
   iśāno bhūta-bhavyasya na tato vyuḥsate etad va tat.
12. The person of the size of a thumb resides in the middle
of the body. After knowing him who is the lord of the past
and the future, one does not shrink (from Him). Thus, verily,
is that.

aṅguṣṭha-mātra-purusa: the person of the size of a thumb Tattvārtha
Āranyaka X. 38. 1, ŠU III. 13, V. 8, Matri VI 38

In the story of Sāvitrī, it is said that Yama, with his grim force
extracted out of the body of Satyavān a person of the size of a
thumb, bound in his snare and brought in his control: See BU
I. 5 23, Revelation I 8.

1 tatah satyavatāh kāyāt pāśabaddham vaśam gatam
   aṅguṣṭha-mātraḥ puruṣam māṣakārṣa yamo balai
—M B. Vana Purva
13. angushtha-mātraḥ puruṣo jyotir śvādhūnakah
īśāna bhūta-bhavyasya sa evādyā sa u śvah: etad vats 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. Thus, 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, pradesa-mātra, V 18 1. Maṭrī 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 dūre vṛṣṭam parvatesu viśāhavat,
evam dharmān ātyahak paśyaṁ tān evānviśāhavat.

14. As water, rained upon a height flows down in various ways among the hills, so he who views things as varied runs after them (distractedly).

He who perceives differentiation of dharmas is condemned to the restless flowing he perceives.

15. yathodakam śuddhe śuddham āśtaṁ tādṛg eva bhavati,
evam mṛñ na viśāhān ātmā bhavati gautama.

15. As pure water poured forth into pure becomes the very same, so the self, O Gautama, of the seer who has understanding becomes (one with the Supreme).

tādṛg eva: the very same. Literally just such Ś affirms metaphysical identity between the individual soul and the Supreme Self. Rāmānuja and Nimbārka hold that the individual soul is non-different, i.e. not separate from the Supreme Self. It attains equality with the Supreme. See M U III. 2 8 manana-śilasya ātmān param-ātmā-jiñānena viśuddhaḥ saṁ viśuddhaṁ param-ātmānā sanātana 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 'Spirital 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. puram ekādaśa-dvāram agasyāvakra-cetasah, anuṣṭhāya na śocati vinuśasca vinuṣyaś 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 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 saggital suture, the opening at the top of the skull (A U. III 12), through which the liberated soul is said to escape at death.

a-vakra-cetasah whose thoughts are not crooked avakram akūṭilam. anuṣṭhāya ruling (the city) Ś takes it to mean 'contemplating,' dhyātvā When the soul controls the gates and lives in peace it is free from sorrow. It is freedom which begins here (jīvan-mukti) and leads after death to complete release (vidéha-mukti).

2. hamsaś śucisat, vasur antarikṣasat hotā vedisat, atithir duroṣasat, nṛṣat, varasat, rutasat, vyomasat, abjā, gojā, rtajā, adivjā, rtaṁ 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 *hamsavatī* 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; *Vājasaneyi Samhitā* X 24, XII 14, *Taittirīya Samhitā* III 2 10 1, *Śatapatha Brāhmaṇa* VI 7 3 11 *vasu* the pervading *vāsayaṁ sarvān Ś holā* priest ‘Fire’ according to Ś *holāgnaḥ, agnir vau holā ity śrutah*.

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 *Brahman* or the Ātman. The verse affirms that the whole universe is non-different from the Supreme *Brahman*.

3. *īrdhuvam prānām unnayaty apānam pratyag asyati,*
   *madhye vāmanam āśīnam viśve devā viṣāsale.*

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, *aṅgaśha-mātra pūrura*)

‘Worthy to be served,’ *vananīyam sambo yanīyam Ś viśve devāḥ: all the gods Ś interprets as ‘the senses and the vital powers’ which are subject to the person within, who is their Lord whom they worship by their uninterrupted activity’

4. *asya vusraṁsamāṇasya sarīrasthasya dehīnah,*
   *dehād vinucyamāṇasya kim atra pariśisyate: etad vai tat.*

4. When the embodied self that dwells within the body slips off and is released from the body, what is there that remains? This, verily, is that.

What remains is the Universal Soul

5. *na prāṇena nāpānena mārtyo jīvati kaś ca na*
   *ilareṇa tu jīvanti, y.asmīn ca elo upāśrītau.*

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 pravaksyāṁ guhyam brahma sanātmanam
yaḥśa ca maranam prāpya ātmā bhavati gauṭama
6 Look (here) I shall explain to you the mystery of Brahman,
the eternal, and also how the soul fares, after reaching death,
O Gautama.

7. yonm anye prāpadyante sarīratvāya dehnah,
sthānum anye'nusamyante, 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 yādṛśam ca vijnānam upārtham tad
anurūpam eva sarīram prātisāmyanta iti. Ś

8 ya esa suptesu jāgartyā kāmam kāmam pururo mṛmīnānah
   tad eva sukram tad brahma tad evamṛtam ucyate
tasmin lokāḥ śrutāḥ sarve, tad u nātyeti kaś ca na ātād vasi 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 yathasko bhuvanam pravisto rūpaṁ rūpaṁ prati-rūpo babhūva,

ekas tathā sarva-bhūtāntar-ātmā rūpaṁ rūpaṁ prati-rūpo bahis 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 babhūva

ndro māyābhīṣṭ pururūpā iyate VI 47 18

bahis outside While the Self assumes many forms, it is yet outside the manifested world in its own unmodified nature suena 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, trīpād asyaṁrtam āva R.V X 90. 3, SU III 9 and 10

10. vāyur yathasko bhuvanam pravisto rūpaṁ rūpaṁ prati-rūpo babhūva,

ekas tathā sarva-bhūtāntar-ātmā rūpaṁ rūpaṁ prati-rūpo bahis 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 caksur na līpyate caksuṣaṁair bāhya-dosaih

ekas tathā sarva-bhūtāntar-ātmā na līpyate loka-duḥkkena bāyah.

11 Just as the sun, the eye of the whole world, is not defiled by the external faults seen by the eye, even so, the One within all beings is not tainted by the sorrow of the world, as He is outside (the world).

The verse admits the reality of the pain of the world but denies that it touches the Supreme Self which is our inner being. The forms
which the Supreme assumes are not its modifications but are the manifestations of its possibilities. The Supreme Self is unaffected by the pain of the individual selves because the pain of the individual self is due to its identifying itself with its psycho-physical vehicle. The individual ego makes a confusion between the self and what is not the self. The Supreme, on the other hand, does not suffer because it is not subject to ignorance (avidyā) and it does not identify itself with any of the accidents to which its various psycho-physical vehicles are subject.

12. eko vaśī sarva-bhūtāntar-ātmā ekaṁ bijam bahuḥṣaḥ yah karoti,
tam ātmastham ye'nupāsyanti dhīrās tesāṁ sukhaṁ śāsva-
tanāṁ netaresāṁ.

12. The one, controller (of all), the inner self of all things, who makes his one form manifold, to the wise who perceive him as abiding in the soul, to them is eternal bliss—to no others

vaśī: controller See B U. IV. 4 22, Ś U. VI. 12
ātmastham: abiding in the soul The Supreme dwells in the inmost part of our being
sva-sārīra-hṛdayakāśe buddhān cañcanākārenābhuyaktam Ś Cp I John IV. 13 ‘Hereby know we that we abide in Him and He in us, because He hath given us of His spirit’
who makes his one form manifold It is one in the unmanifested condition It becomes manifold in the manifested condition eki-bhū-
tāvibhāgavasthānam tamo-laksanām bijam mahādādi bahu-vādha-prapañca-
rūpeṇa yah karoti tam R

13 nityo'ntyānāṁ cetanaś cetanānāṁ eko bahūnāṁ yo vidda-
hāti kāṁ, tam ātmastham yenu-pāsyanti dhīrāh; tesāṁ śāntiś śāsvatī,
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 Ś U. VI 13
nityo'ntyānāṁ, 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. tād etad iti manyante' mṛdeśyam paramam sukham,
hakham nu tadd virāniyām kimu bhāti vibhāti vā
14. This is that and thus they recognise, the ineffable Supreme bliss How then may I come to know this? Does it shine (of itself) or does it shine (in reflection)?

Does the Supreme shine in Himself (see III. 1. 12) or does He shine in His expression?

15. na tatra sūrya bhāti, na candra-tārakam, nemā vidyuto bhānti; kuto'yam agnih:
tam eva bhāntam anubhāth sarvam tasya bhāsā sarvam idam vibhāti.

15. The sun shines not there, nor the moon and the stars, these lightnings shine not, where then could this fire be? Everything shines only after that shining light. His shining illumines all this world.

The Supreme who is the source of all light, 'the master light of all our seeing' cannot be known by any earthly light Our knowledge cannot find him out

See MU II. 2 10; S U. VI 14; B G. XV. 12 The symbol of light is the most natural and universal Plato in his Seventh letter compares the sudden inspiration of the mystic to a 'leaping spark.' In the myth of the cave, the real world is a realm of light outside the cave The Old Testament and the Zoroastrian religion speak of the antagonism between darkness and light In the First Epistle of John, we read, 'God is light and in him is no darkness at all.'

Section 3

THE WORLD-TREE ROOTED IN BRAHMAN

1. ārdhva-mūlo'vāh-sākha eso śvaṭhas sanātanaḥ,
tad eva śukraṁ tad brahma, tad evāṃrtam ucyate.
tasmin lokāḥ śrtāḥ sarve tad u nākety 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, t e the root of this tree The description here has its analogue in the description of the tree Igdrasil in Scandinavian mythology

1 Revelation XX 1 23.
The tree of life has its unseen roots in Brahman. The tree, roots and branches represent Brahman in its manifested form. While the tree of life is said to be imperishable Brahman, B G, which uses this illustration, asks us to cut off the tree of existence by the potent weapon of non-attachment. XV 1 3. The tree grows upside down. It has its roots above and branches below. See S U III 9, Maitri VI 4. The branches below are for Madhva, the lower gods, avāṃcak adhamāḥ devāḥ sākhāḥ yasya asau.

THE GREAT FEAR

2. yad idam kṣi ca jagat sarvam prāna ejati mṛṣtram mahād bhayaṁ vajram udyalam. ya etad vidūr amṛtās te bhavanti

2. The whole world, whatever here exists, springs from and moves in life. (It is) the great fear (like) the upraised thunderbolt. They that know that become immortal.

The whole world trembles in Brahman parasmin brahman saty ejati kamāte. S

3. bhayād asyāgniś tapati, bhayat tapati sūryaḥ bhayād mātraś ca vāyus ca, nṛtyer dhāvati pāncamah.

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 prāna, the life-giving power jagato mūlam prāna-pada-laksyam prāna-pravṛttir api hetuva. A

PERCEPTION OF THE SELF

4. tha ce āsakat bodhāhum prāk śarīrasya visrasah, tatāḥ saṃcesu lokesu śarīrvāyā kalpatā
e

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.

āsakat able. It is sometimes split up into na āsakat, unable, i.e. if one fails to know it. The simplest meaning would be: If one is not able to know (the Supreme) before the body falls away, one becomes fit for embodiment in the created worlds. S 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 samsāra; if he is not able to know, then for lack of knowledge, he takes embodiment in earth and other created worlds.'

sargesu lokesu created worlds V sarvesu kāleṣu, at all times

The verse teaches that it is possible for us to attain the saving wisdom here and now.

5. yathādaṁśe tathātmāni, yathā svāpne tathā pīty-loke,
yathāpsu pārīva dādye, tathā gandharva-loke chāyā-tapayor
iva brāhma-loke.

5 As in a mirror, so (is it seen) in the soul, as in a dream, so in the world of the manes, as (an object) is seen in water, so in the world of the gandharvas; as shade and light in the world of Brahmā.

He can be seen in this life as in a glass, if his mind is pure and clear. In the region of the departed, he can be seen only as a reminiscence, a remembrance of dreams. In the world of the gandharvas, he can be seen as a reflection in trembling waters. In the world of Brahmā he can be seen clearly as shade and light.

gandharvas' angels who live in the fathomless spaces of air. R.V. VIII. 65 5; see also B.U. IV 3 33

6. indriyāṇāṁ prthag-bhāvam udayāstamayau ca yat,
prthag utpadyamānānam matvā dhīro na śocatī.

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 indriyebhyah param mano manāsaṁ sattvam uttamam,
sattvād adhi mahān ātmā, mahato'vyaktam uttamam

7. Beyond the senses is the mind; above the mind is its essence (intelligence); beyond the intelligence is the great self; beyond the great (self) is the unmanifest

sattvā essence Intelligence constitutes the essence of the mind.

See notes on I. 3 10 and 11

8. avyatāt tu paraṁ purusō vyāpako'liṅga eva ca,
yam jīvdvā nucyate janītur amrutavam ca gacchati.

x
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

_alinga_ without any mark See M U. III 2 4, Maitri V 31, 35; VII 2. 'Without any empirical attributes.' sara-samsāra-dharma-vairyaḥ 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-sama śūkṣma-śarīra, the entity consisting of buddhi, ahamkāra, manas, indriyāni, tanmātrāni 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 samādih tisthate rūpaṁ asya, na caksusā paśyati kaścanaṇam

hyā bhavanti manasābhikṣipto ya etad vidur amṛtās te

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

manisā (reflective) thought vikalpa-vairya buddhi
manas mind, true insight in the form of meditation manana-rūpam
samyag-darśana Ś. When the mind becomes clear and the heart pure, God-vision arises Cp RV I 6x 2 hyā manasā manisā
We must seek God in our hearts and our souls The process is called intversion, the solitary communing of the soul with God, the thought of the alone to the Alone, as Plotinus described it Cp Cassian. 'The mind will come to that incorruptible prayer which is not engaged in looking on any image, and is not articulate by the utterance of any voice or words, but with the intentness of the mind aglow, it is produced by an ineffable transport of the heart, by some insatiable keenness of spirit, and the mind being placed beyond all senses and visible matter, pours it forth to God with groanings and sighs that cannot be uttered' ¹

abhiṣipta: apprehended As the concept of God is formed by our mental nature, it cannot be identical for all This attitude develops charity, open-mindedness, disinclination to force one's views on other people's attention If the Hindu does not feel that he belongs to the

¹ Collation X 11 quoted in Dom Cuthbert Butler. _Benedictine Monachism, _2nd Ed (1924), p 79
chosen race, if he is relatively free from a provincial self-righteousness, it is to no small extent due to the recognition that the concepts of God are relative to our traditions and training

10 yada pāñcāvairisthante pījāṇāni manasā saha,
    buddhiś ca na vicesthi, tām āhuh paramām gatim.

10 When the five (senses) knowledges together with the mind cease (from their normal activities) and the intellect itself does not stir, that, they say, is the highest state.

Cp Boehme. 'When thou standest still from the thinking of self and the willing of self; when both thy intellect and will are quiet and passive to the expressions of the eternal world and spirit, and when thy soul is winged up and above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the Eternal Hearing, Seeing and Speaking will be revealed in thee, and so God heareth and seeth through thee, being the organ of this spirit and so God appeareth in thee and whispereth to thy spirit. Blessed art thou, therefore, if thou canst stand still from thy self-thinking and self-willing and canst stop the wheel of thy imagination and senses.'

II. tām yogam iti manyante sthirām indignāṁ dhāranāṁ
    āpramattas tadā bhavati, yogo hi prabhavāpyayaṁ.

II. This, they consider to be Yoga, the steady control of the senses. Then one becomes undistracted for Yoga comes and goes

āpramattas undistracted āpramāda-vartanāḥ samādhānāṁ āpratīṣṭhyam ā pragatavāṇāḥ. See also C U I 3 12 and II. 22 2, M U. II 2 4.

In Buddhism all virtues are said to be centred in āpramāda (Pāli appamādo). Keenness is the way of eternal life and slackness the way of death appamādo amata-padām, pāmādo maccuno padām Dhamma-pāda 21.

prabhavāpyayaṁ comes and goes

Vigilant keenness is necessary in Yoga, as it comes and goes. ānānāpāya-dharmakāraḥ S. pratikṣaṇāpāyaśāntaya āvādānām akeksīlam R If we are careful we will acquire it; if we are careless we will lose it. Mind is liable to fluctuation and thereby 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. navva vācā na manasā prāplum śakyo na ca kṣuṣā,
    astītī bruvato'nyatra kathām tād uṇpalabhyyate

12. Not by speech, not by mind, not by sight can he be apprehended. How can he be comprehended except by him who says, 'He is'?

He can be comprehended only by those who affirm that 'He is'.

The self as the knowing subject can never become an object. It can be realised through Yoga. While He transcends the ordinary means of apprehension, He can be immediately experienced through Yoga, and for such apprehension faith in His existence is an indispensable condition. The conviction of the reality of that which is sought is the prerequisite.

Commenting on this verse, Ś argues that the Supreme Brahman who is conceived as the source of the universe must be regarded as existent. We cannot conceive of the world as produced from nothing. The world effect must have an existent cause.

We can at least reasonably say of God that He is. Cp Epistle to the Hebrews. 'He that cometh to God must believe that He is.' Cp St Bernard. 'Who is God?' I can think of no better answer than, He who is. Nothing is more appropriate to the eternity which God is. If you call God good, or great or blessed, or wise or anything else of this sort, it is included in these words, namely, He is.

13. astītī evopalaḥavāya tattva-bhāvena cobbhayoh,
    astītī evopalaḥhasya tattva-bhāvah praśiddah

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. udbhayoḥ in both ways. In the conditioned and the unconditioned ways sopādhika-nirnopādhayoḥ 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 hrīṛ śīrāḥ,
    atha martyo'mrto bhavaty atra brahma samaśnute

14. When all desires that dwell within the human heart are
cast away, then a mortal becomes immortal and (even) here he attaineth to Brahman.

When self-seeking desire, ignorance and doubt disappear, the vision of God is attained. The Upanisad treats fellowship with God as the consummation of spiritual experience.

15 yadā sarve prabhidyante hrdayasyeha granthayah,
   aśīhā mañyo' myto bhavaty etāvād anuśāsanam.

15. When all the knots that fetter here the heart are cut asunder, then a mortal becomes immortal. Thus far is the teaching.

etāvād anuśāsanam: 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 cakṣa ca hrdayasya nādyas tāsām mūrdhānam
   abhiṃshṭarkā.
   ityordhvaṃ āyam amṛatvam ete, visvam ānyā utkramane
   bhavantī.

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 sūsumnā (Maitri VI 21), to an aperture in the crown of the skull known as the brahma-randhra or viditṛ, 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 angusthamātrah puruso'ntarātmā sadā janānām hrdaye
   santvistah
.
   taṁ svāc chaīrāt pravrhen muñjād vesākāni dhairyena:
   taṁ vidyāc chukram anṛtam taṁ vidyāc chukram anṛtam
   iti.

17 The person of the size of a thumb, the inner self, abides always in the hearts of men. Him one should draw out with firmness, from the body, as (one may do) the wind from the
reed Him one should know as the pure, the immortal, yea, Him one should know as the pure, the immortal
dhāryena with firmness, apramādena Ś with courage, with intellectual strength. jñāna-kauśalena. R

18 mṛtyu-prakāśam naciketo'ha labāhvā indyāṃ etām yoga-vidhim ca kṛtsnam,
brahma-prāptā viraṇo 'bhūd vimmṛtyur anyopy evam yo vid
adhyātmam eva

18 Then Naciketas, having gained this knowledge declared by Death and the whole rule of Yoga, attained Brahman and became freed from passion and from death. And so may any other who knows this in regard to the self.
PRAŚNA UPANIŚAD

The Praśna Upaṇisad belongs to the Atharva Veda and has six sections dealing with six questions put to a sage by his disciples who were intent on knowing the nature of the ultimate cause, the power of aum, the relation of the Supreme to the constituents of the world. The Upaniṣad is so called as it deals with praśna or question.
INVOCATION

1. bhadram karnebhiḥ śrūṇuyāma devāḥ, bhadram pāṣyemāk-sabhur yajatrāḥ,
sthirair aṅgaśaḥ tustuvāmsas tānūbhih, vyaśema deva-hrīm yad āyuh

1 Aum. May we, O gods, hear what is auspicious with our ears. Oh ye, who are worthy of worship, may we see with our eyes what is auspicious. May we enjoy the life allotted to us by the gods, offering praise, with our bodies strong of limb.

2. svasti na indro vrddha-śravāḥ, svasti nah pūśā vīśva-vedāḥ,
svasti nas ārksyo arista-nemih, svasti no bṛhaspatir daḍhātu,
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 Bṛhaspati bestow prosperity on us. Aum, peace, peace, peace.
I. 4.

Praśna Upanisad

Question 1

SIX QUESTIONERS SEEK BRAHMA-KNOWLEDGE FROM A TEACHER

1 sukeśa ca bhāradvājaḥ, saṁyayāsa ca satya-kāmaḥ, sauryāyani ca gārgyaḥ, kausalyaś caśvalāyano bhārgavo vaiḍarbhaḥ, kabandhī kātyāyanaḥ, te hatie brahma-ṇārāḥ, brahma-nisthāḥ, param brahma-mānvesamānē, esa ha va i tat sarvam vākṣyatiḥ, te ha samiḥ-panayo bhagavantam pippalādām upasannāh.

1. Sukeśa son of Bhāradvāja, Satya-kāma son of Śibi, Gārgya grandson of Śūrya, Kausalya son of Aśvala, Bhārgava of the Vidarbha country, Kabandhi son of Kātya, these, indeed, devoted to Brahman, intent on Brahman, seeking the highest Brahman, approached the revered Pippalāda with sacrificial fuel in their hands, thinking that he would explain all to them.

2. tān ha sa rṣv uvac, bhūya eva tāpasā brahmacaryena śraddhāyā samvatsaram samvatsyatha, yathā-kāmam praśnān prachalha, yadv vyāśyānāmah sarvaṁ ha vo vākṣyānā ute 2.

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.

tāpasā with austerity sense restraint indriya-samyamena Ś. brahmacaryena with chastity yosutsmarana-kīrtana-kelspreksaṇa guhyabhāṣana-samkalpādhyaavāsāyakryā-ururthi-lakṣaṇāśiavidhamāśi-huna-varjanarūpa-brahmacaryena. R.

QUESTION CONCERNING THE SOURCE OF CREATURES ON EARTH

3 atha kabandhī kātyāyana upētya pāparccha, bhagavan, kuto ha va imāḥ praṇāḥ praṇāyante iti.

3. Then Kabandhī, son of Kātya, approached him and asked, Venerable Sir, whence, verily, are all these creatures born?

atha then, i.e. after a year

THE LORD OF CREATION CREATED MATTER AND LIFE

4. tasmas sa hovāca praṇā-kāmo vai praṇā-pesth, sa tapi'tapyata, sa tāpas tapiśā sa mithunam utpādayate, rayim ca praṇam ca, ity etau me bahudhā praṇāḥ karisyata iti.
4. To him he said, Prājā-pati (the lord of creation), verily, was desirous of offspring. He performed austerity. Having performed austerity, he produced the pair, matter and life, thinking that they would produce creatures for him variously

**rayi**: matter, feminine

**prāna**: life, masculine. These two are interpreted also as food and its eater. Here we have a duality of primary existences answering to matter and form of Aristotle. The application of this duality in the following verses is somewhat strange.

**THE SUN IDENTIFIED WITH LIFE**

5  ādityo ha vaś prānāh, rayir eva candrāmāh, rayir vā etai sarvam yan mūraṁ cāmuṁ tate ca, tasmāt mūrīr eva rayīk.

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 evānām Ś.
sarvam api bhūta-yālam rayiḥ. R.

6. athāditya udayan yat prācīm dīsam praviṣats, tena prācyān prānāṁ rāśmisu sanmādhatte yat daśāmvam yat pracīm yat udiṣṭam yat adho yat urdhvaṁ yat antārā dīsō yat sarvam prakāśayati, tena sarvān prānāṁ rāśmisu samādhātāte

6. Now the sun, after rising, enters the eastern side. By that, he bathes in his rays all that is in the east. When he illuminates 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 vaśvānaro viśva-rūpaḥ prāṇo'gmr udayate, tād etad ṛcābhūyātān

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 Ṛg Veda

The sun which is life in its infinite variety rises as fire. Vaiśvānara is said to be the essence of all living beings, while Viśva-rūpa is said to be the essence of the whole cosmos, according to Ā
Praśna Upanisad

narāḥ jīvāḥ viśe ca te narāś ca viśvānaraḥ, sa eva vaiśvānaraḥ sarva- jīvātmakah, viśva-rūpaḥ sarva-praṇānicātmakah iti bhedaḥ.

8 viśva-rūpaḥ harīnām jāta-vedasam parāyanaṁ jyotir ekānām
tapastam, sahasra-raśnāḥ śaladhā varāmānaḥ prānaḥ prajānām
dayatya esa sūryaḥ

8. Who has all forms, the golden one, the all-knowing, the goal (of all), the sole light, the giver of heat, possessing a thousand rays, existing in a hundred forms—thus rises the sun, the life of all creation.

See Maitri VI 8.

The Sun, in many systems of ancient times, is regarded as the infinite life of all beings.

THE YEAR IS IDENTIFIED WITH THE LORD OF CREATION

THE TWO ROUTES

9 saṁvatsaro var praṣṭā-pathi, tasyāyane daksīṇāṃ cattaram ca,
tad ye ha va tu tad istā-pūrte krtam ity upāsate, te cāndramasam eva
lokam abhyāvante, ta eva śunār āvartante, tasmād ete rṣayāh
praṣṭā-kāmā daksīṇam praśṭā-padānte, esa ha va rayr yaḥ
pitrāṇaḥ.

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 (rayā).

The southern route is the material path where we perform acts with selfish desires. These acts are of two kinds, āśīra and pūrta. The former relates to acts of ceremonial piety, observances of Vedic ritual, the latter to acts of social service and public good

agnihotram taḥaḥ satyaṁ vedānāṁ ṛṭpalambhanam, aśīrāṇaṁ vaiśvādevam ca iṣṭam ity abhūdhiyate;
vāpi-kūpā-talākādi devāyātanāni ca
anna-pradānāṁ ārāmah pūrtaṁ ity abhūdhiyate

10 athavātena taḥaḥ brahma-carṣya-sraddhāyā viṣṭayāt-
mānam anuvyādītyam abhyāvante, etad vai prānānām āyatanaṁ,

10. Either he who practices austerities, the author of the Brahmanāya, desires death in self-sacrifice and pious acts, or he who practices the rites, these acts win him the abode of the gods, and he who performs the acts of ascetics, is born in the realm of the gods.
elād aṃśtam abhayam, etat parāyaṇam, etasmān na punar āvartante, ity esa nirodhaḥ, 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 altrusm are distinguished from ethical and spiritual development. The former do not save us from subject 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-kleśādi-laksanena tapasā, strī-sanga-rāhita-lakṣaṇena brahmacaryena, āśīrya-buddhi-laksanaya śraddhaya pratyang-ātma-vidyayā...R
Through the Sun they attain to Brahman brahma-prāpti-dvāra-bhūtam ādityam. Itnā

II pañca-pādam ṁtarami dvādaśākṛism diva āhuḥ pare arde purisinam
athme anya u pare vīcakṣanam saśta-cakre śadara 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
śrītaram: father. Time is the father of all things sarvasya jana-
yutvāt putravam Ś
dvādāśākṛism: twelve forms, twelve months

Time is ever on the move in the form of seven horses and six seasons

12. māśo vai prajā-putrah, tasya kṛṣṇa-pāksa eva rayih, śukla ṭrānāh, tasmād eta āsayaḥ śukla ṁṣm kuruṇaḥ, itaṁ stavaṁ

12. The month, verily, is the lord of creation Of this the dark half is matter, the bright half is life Therefore, the seers perform sacrifices in the bright half, others in the other half

The distinction between matter and form is stressed
13. aho-rātra vai āṣāja-pāthāḥ, tasyāhāra eva prāno rātrir eva rayah; prānamāḥ vā ete prakṣandraṁ ye dvā rātyā samyujyam te brahmacaryam eva tād yad rātraṁ rātyā 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 āṣāja-pāthāḥ, tato ha vastad rethah, tasmād smāḥ āṣājaḥ prajāyante

14 Food, indeed, is the lord of creation; from this, verily, is semen. From this creatures here are born

15. tad ye ha vai tat āṣāja-pāth vratam caranti te mithunam utpādayante, 
   teśāṁ evaṁ brahma loko yesāṁ tapo brahmacaryam yesu satyam pratishtam.

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. teśāṁ asau vṛtrao brahma-loko na yesu jñānam, anṛtam, 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 bahur anyathāśānam prakāśya 'nyathava kāryam karotī sa māyā mithyācāra-rūpā Ś

This use of the word māyā has led to the view that the world is deceptive in character.

Question 2

CONCERNING THE SUPPORTING AND ILLUMINATING POWERS

1. atha hamsam bhārgavo vaiḍarbhīḥ pāpraccha, bhagavan, katya eva devāḥ āṣājaṁ udiśrayante, kālāra etat prakāśayante, kah punar esāṁ varisṭha iti.
1. Then Bhārgava of the Vidarbha country asked him (Pippalāda) Venerable sir, how many powers support the created world? How many illumine this? And who, again, among them is the greatest?

2. tasmān sa hovāca, ākāśa ha vā esa devo vāyur agnir āpah āprātvī vān manaś caaksuḥ śrotam ca, te āprātvīdhi śīvadānti, vayam etad bānam avastabhya vidhārayāmah

2. To him, he said ‘ether verily is such a power—wind, fire, water, earth, speech, mind, eye and ear too. They, having illumined it, declare, “we sustain and support this body’’

bāna body sarīra, kārya-kārana-sanghāla

LIFE THE GREATEST OF THEM

3 tān varṣthah prāna uvāca, mā moham āpadyathā, aham evaśat pāṇcađhāmānam pravāhīyataid bānam avastabhya vidhārayāmi iti

3. Life, the greatest of them, said to them. ‘Do not cherish this delusion, I, alone, dividing myself fivefold, sustain and support this body’

pāṇcadhā fivefold, the five forms of breath

4 teśrāddhādhānā babhīvuh, so’bhimānād ārdhvam utkrāmata sva, tasminn utkrāmasya yathetare sarva evokrāmante, tasminn ca pratisthamāne sarva evo prāṭisthante, tad yathā makṣikā madhu-kařa-rājānam utkrāmāntam sarva evokrāmante tasminn ca pratisthamāne sarva evo prāṭisthante, evam vān manaś caaksuḥ śrotam ca, te prītaḥ prānaṁ śāntvanti

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 taḥaty esa sūrya esa pārjanyo mahāvān esa vāyuh esa āprātvī rayir devah sad-asac cāmrītam ca yaḥ

5. As fire, he burns, he is the sun. He is the bountiful rain-god. He is the wind. He is the earth, matter, god. He is being and non-being and what is immortal

sad-asat the formed and the unformed. sat mūrtam, asat amūrtam
6 arā va ratha-nābhau prāne sarvam pratisthitam,  
ṛco yaśūṁsā sāṁāṁ yaśñah ksatram brahma ca

6 As spokes in the centre of a wheel, everything is established in life; the Rg (verses), the Yajus (formulas) and the sāmans (chants) as also sacrifice, valour and wisdom.

7 praśā-paiś carasi garbhe tvam eva pravijāyase,  
tubhyam prāna praśāstv imā bālim karanti yah prāyash  
pratisthash.

7 As the lord of creatures, thou movest in the womb, it is then thyself that art born again. O life, creatures—here bring offering to thee who dwellest with the vital breaths.

Praśā-paiś moves in the form of the seed in the father and the son in the mother pītvā garbhe reto-rūpeṇa mātūr garbhe puṭra-rūpeṇa. A. This verse reveals the state of scientific knowledge in those days

8 devānāṁ asi vahnitamāṁ pṛtnāṁ prathamā svadhā,  
ṛṣīnāṁ caritam satyam atharvāṅgirasāṁ asi.

8 Thou art the chief bearer (of offerings) to the gods; thou art the first offering to the fathers, thou art the true practice of the seers, descendants of Atharvan and Aṅgiras.

9 māras tvam prāṇa, tejasā, rudrośī parirakṣītā,  
tvam antarikṣe carasi sūryaṁ tvam āyotisāṁ padiḥ.

9. Indra art thou, O Life, by thy valour; Rudra art thou as a protector. Thou movest in the atmosphere as the sun, the lord of the lights

10 yadā tvam abhivarsasy athemāḥ prāṇate praśāh,  
ānandarūpas tiśhantā kāmāyānāṃ bhāvyatāti

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

II. vrātyas tvam prāṇa, ekarsir attā viśvasya satpahiḥ  
vayam ādyasya dātārah, pitā tvam mātariśva, nah.

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.

tvāya ever pure 'Being the first born and so having no one else to imitate you, you are unmimicked The meaning is that you are by nature, pure' Ś prathama jatvād anyasya samkarūte abhāvād  
asamskrto vrātyas tvam, suabhāvata eva śuddha  
itā abhayaḥ Later tvāya came to mean one who lost caste by non-observance of prescribed ceremonies or otherwise samkāra-hīnah. See A and R.
ekarṣi the one seer, the name given to Agni by the followers of the Atharva Veda. See Isa 16

12. yā te tanūr vāci pratisthitā yā śrotre yā ca caksusū yā ca manasi santātā svām tām kuru motkramith

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

svām auspicious or restful śāntam Ś sobhanam R

13 prānasayedam vaśe sarvam tū-dive yat pratisthitam
māleva putrāḥ raksasva, śrīś ca prajñām ca vidhehi nah tu

13 All this is under the control of life, which is well-established in the three worlds. Protect us as a mother her sons
Grant to us prosperity and wisdom

For a controversy between prāna or life principle and the organs of sense, see C U V r 6–15

as a mother to her sons In the Devī Bhāgavata, the devotee prays 'O noble Goddess, may this relationship of mother and son prevail unbroken between thee and me, now and for ever more'

esa vayor avratā kila devī bhūyāti
vyāptāh sadawa janani sutaγor svārye.

Question 3

THE LIFE OF A PERSON

1 atha hamnam kausalyaś căśvalāyanaḥ pāpraccha, bhagavan,
kuta esa prāno jāyate, katham āyāty asmīni charīre, ātmānam
vā praviṁhaya katham pratisihate, kenyotkṛmante, katham bāhyam
abhidhatte, katham adhyātmanah tu

1 Then Kausalya, the son of Aśvālava, asked him (Pippalāda). Venerable Sir, whence is this life born? How does it come into this body? And how does it distribute itself and establish itself? In what way does it depart? How does it support what is external? How (does it support) what relates to the self?

2 tasmai sa hovāca, atisprāśnān ćrochasti, brahmaṁśtośiṁh tasmāt
tē'ham bravim

2 To him, he then said You are asking questions which are (highly) transcendental Because (I think) you are most devoted to Brahma, I will tell you

atisprāśnān questions of a transcendental character such as the origin of the world, janaṁdūvatām Ś Subtle questions, sūksma-prāśnam A.
3 ātmanā esa prāno pāyate, yathaisā puruse chāyattasmīn etad ālataṃ, manovrttenāyāty asmiḥ sarvire.

3 This life is born of the self. As in the case of a person there is this shadow, so is this (life) connected (with the self). It comes into this body by the activity of the mind.

A person’s life in this body is the appropriate result of his activities in the previous existence. As the shadow of former lives a new life arises.

4 yathā samrādevaṛāyaṃ vinyavāike, etān graṃmān etān graṃmān adhitvāhasveti, evam evaṃ prānaḥ itarān prānaḥ pṛthak pṛthaka eva samādhate

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 pāyuptaḥ pānām, caksuh śrotre mukha-nāśikābhyaṁ prānaḥ svayam prātiṣṭhate, madhye tu samānāḥ esa hy etadd hiṃ tamaḥ annāḥ samāṃ nayaṭi, tasmād etāḥ saptārciso bhavanti

5 The out-breath is in the organs of excretion and generation, the life breath as such is in the eye and ear as also in the mouth and nose. In the middle is the equalising breath. It is this that equalises whatever is offered as food. From this arises the seven flames.

6 hrdayaḥ hy eso ātmā, atraiṣad ekasatam nāḍinām, tāsāṃ satam satam ekākasyaṃ dvāsaḍatāḥ dvāsaḍatāḥ prātiṣākhā nāḍi-sahasrānāṃ bhavanti, āsu vyānaś carati

6 In the heart is this self. Here are these hundred and one arteries. To each one of these belong a hundred smaller arteries. To each of these belong seventy-two thousand branching arteries. Within them moves the diffused breath.

See CU VIII 6-6, BU II 1-19
The self which is in the heart is the jīvātman or the lingātman S and A

7 athaikayordhya udānāḥ, puyena puyalokam nayati, pāpena pāpam, ubhābhyaṁ eva manusyā-lokam

7 Now, rising upward through one of these the up-breath leads, in consequence of good (work) to the good world, in consequence of evil to the evil world, in consequence of both to the world of men.

8 ādityo ha vai bāhyah prāna uḍayati, esa hy enām cāksusāṁ
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 upaśāntatejāh punar-bhavam indriyār manasi sampādyamānaih

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 cītalas tena sa prānam āyāti, prānas tejasā yuktaḥ sahātmanā yathā sāmkalpitam 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 vīdāvān prānam veda na hāsya prajā hiyate, amrto bhavati, tad esa ślokah:

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. uṭpattam āyatām sīhānam vibhutvam caiva pañcadhā, adhyātima caiva prānasya vijñāyāmṛtām aṣṭaḥ, vijñāyāmṛtam aṣṭaḥ

12. The birth, the entrance, the abode, the fivefold overlordship and the relation to self of the life, knowing these one obtains immortality, knowing these one obtains immortality.

Anyone who knows the birth of life, its entrance into the body, how it abides there in its fivefold division and knows its relation to the inner spirit enjoys eternal life.

Question 4

CONCERNING SLEEP AND THE ULTIMATE BASIS OF THINGS

1. atha hainam sauryāyani gārgyāh pāpracchāḥ, bhagavan, etasmin puruse kām svapantī, kāny asmin jāgratī, katara esa
devah svapnān paśyati, kasyaśtat sukham bhavati, kасmin nu sarve sampratishtā bhavanti iti

1. Then Gārgya, the grandson of Sūrya, asked him (Pippalāda) Venerable Sir, what are they that sleep in this person? What are they that keep awake in him? What is the god that sees the dreams? Whose is this happiness? In whom, pray, are all these established?

2 tasmat sa hovāca yathā, gārgya, maricayor arkaśyastam gacchataḥ sarvā etasminn tejo-mandala ekī-bhavanti, tāh prunah punar udvayataḥ prararantic, evam ha vai tat sarvam pare deve manasy ekī-bhavati, tena labhy esa prusyo na śyotsa, na paśyati, na yugrati, na rasayate, na ṛṛśate, nābhuvadate, nādatte, nānadvayate, na visprajate, neyāyate, svapnityā acaksate

2. To him, then, he said: O Gārgya, as all the rays of the setting sun become one in this circle of light and as they spread forth when he rises again and again, even so does all this become one in the supreme god, the mind Therefore, in that state, the person hears not, sees not, smells not, tastes not, touches not, speaks not, takes not, rejoices not, emits not, moves not. (Then) they say, he sleeps

3 ānāgnaya evaśasmin āure ṭāgraḥ, gārhapatyoha vā eṣopānāḥ, vyāno'nāhārya-pacanaḥ, yaḥ gārhapatyāt praṇīyate śrānaymnād āhavanaṁyaḥ praṇānah

3. The fires of life alone remain awake in this city The householder's fire is the out-breath The (southern) sacrificial fire is the diffused breath The in-breath is the oblation fire, from being taken, since it is taken from the householder's fire

Life is conceived as a sacrifice and these three life breaths are symbolically identified with the fires used in the Vedic sacrifice. gārhapatya, householder's fire It is the sacred home fire kept burning at home

ānāhārya-pacana: southern sacrificial fire It is the fire of the south used for offerings to the ancestors

4 yad ucchasha-miśvasāv etāv āhūtī samam nayatīh samānah, mano ha vā na yagyānaḥ, ista-ḥalam evadānāḥ, sa evam yajamānām ahar ahar brahma gamayati

4. The equalising breath is so called because it equalises the two oblations, the in-breathing and the out-breathing The mind, indeed, is the sacrificer The fruit of sacrifice is the up-breath. It leads the sacrificer every day to Brahma
See C U. VI. 8 1. In deep sleep the soul is said to be at one with Brahman, only we do not know it. See also C U. VIII. 3 2

5. atraśa devāḥ svapne mahimānam anubhavati, yad ārthaṁ āraśaṁ amukṣekṣitaṁ, śrutāṁ śrutam evārtham anuṣṭrīvai; deśa-dīgar-
taraśa ca prayāṁ anubhūtam punah punah prayāṁ anubhūvai, ārthāṁ
cadṛṣṭaṁ ca śrutāṁ caśvii ca śrutam ca cīrānti cānubhūtam, cānubhūtāṁ ca
cac ācāras ca sarvam paśyati sarvāḥ paśyati.

5 There, in sleep, that god (mind), experiences greatness. He sees again whatever object has been seen, he hears again whatever has been heard, he experiences again and again whatever has been experienced in different places and directions. What has been seen and not been seen, what has been heard and what has not been heard, what has been experienced and what has not been experienced, what is existent and what is non-existent, he sees all, being all he sees (all).

Usually in dreams, we have reproductions of waking experiences but sometimes we have also new constructions. See B U. IV. 3 9-18, where the creative side of dream consciousness is mentioned.

**DREAMLESS SLEEP**

6. sa yadā tejasābhibhiito bhavati, atraśa devāḥ svapnāṁ na
 paśyati, atha tad etasmin sarīre etat suḥkham 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, vayāṁśi vāso vyāsām sampratishtante,
evam ha vai tat sarvam para ātmani sampratishtante

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. āpāṁ ca āpāṁ-mātra ca, āpāṁ ca āpāṁ-mātra ca, tejas ca
tajo-mātra ca, vāyuḥ ca vāyu-mātra ca, āpās ca cākṣa-mātra ca, ca
śivas ca drastavyam ca, śrotām ca śrotāvyaṁ ca, ghṛāmaṁ ca
ghrātyām ca, rasas ca rasātavyaṁ ca, trāk ca sārṣaṭaṁ ca, vāk ca
vaṭtavyaṁ ca, hāstan ca cādaṁ ca, upasāhaṁ
cānandayātavyaṁ ca, pāyus ca visarṣaṭaṁ ca, pādau ca
gantasyaṁ ca, manās ca maṇtavyaṁ ca, budhīś ca bōthaṁ.
ca, aham-karaś caḥam-kartavyaṁ ca, cittan ca celayitavyaṁ ca, 
eteṣaḥ ca vidyotitavyaṁ ca, prāṇaś ca vidhārayitavyaṁ 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 Sāmkhya 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 drastā, sprastā, śrotā, ghrātā, rasayitā, mantā, bodhā, 
karī, uṣṭnātā, ārāṣaḥ, sa paśe'ksara ātmān sampratisṭhate.

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 ākṣaram evaṁ pratiśayate sa ākṣaram evaṁ pratiśayate, 
asāraṁ, aholitam, śubhram, aksaram vedayate; yas tu, saumya, 
sa sarvaścaḥ sarvo bhavati tad esa ślokāḥ.

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 uṣṭnātā saha devaiś ca sarvaiḥ prāṇāḥ bhūtāni sam-
pratisṭhante yatra,

tat aksaram vedayate yas tu, saumya, sa sarvaścaḥ sarvam 
evānuścita iti

11. He who knows that Undecaying (self) in which are 
established the self of the nature of intelligence, the vital
breaths and the elements along with all the gods (powers) becomes, O dear, omniscient and enters all.

Question 5

1. aha harmam satyas satya-kāmaḥ pāpraccha, sa yo ha vai
tad, bhagavan, manusyesu prāyanāntram aumkāram abhidhyāyi,
kalaman vā va sa tena lokam jayati.

I. Then Satya-kāma, son of Śibi, asked him (Pippalāda)
Venerable Sir, what work does he, who among men, meditates
on (the syllable) Aum until the end of his life, win by that?

Ś explains abhidhyāna to be intense contemplative activity free
from all distractions bāhya-visayebhya upasamhiṣṭa-karanah samāhita-
catto bhaktyavesita-brahmabhave aumkāre ātma-prataya-santāna-vig-
chedo bhunnavātīya pratayāntarābhilākṣiktonvālāstha-dīpa-śikha-samo'
bhidhyāna-sādārthah

2 tasmai sa hovāca, etad vai, satya-kāma, param cāparam ca
brahma yad aumkārah, tasnād viśvām etenavāyatanaṁ akātaram
anveta.

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 abhidhyāyi, sa tena va saṁvedas
turam eva gaṇatyān abhisampadyate, tam roco manusya-lokam
upanayante, sa tatra tapasā brahmacaryena śraddhyā saṁpanno
mahimānam anubhavati

3. If he meditates on one element (a), he, enlightened even
by that, comes quickly to the earth (after death). The Roas
(verses) lead him into the world of men There, endowed with
austerity, chastity and faith, he experiences greatness

4 aha yad eva-mātreṇa manasi samapadyate, so'ntaraksam
yajurbhūr unmiṣṭate soma-lokam, sa soma-loke vībhūtam anubhiṣṭya
punar āvarāte.

4. Then, (if he meditates on this) as of two elements (au)
he attains the mind. He is led by the yajus (formulas) to the
intermediate space, the world of the moon, having experienced
greatness there, he returns hither again
5 yah puruṣat etam tri-mātreṇa aum ṯiṣṭe etenaivāksarena param
purusam abhūtyāyita, sa tejasī śūrye sampaṇnāḥ; yathā pādo-
darass tvacā vinirmucyata evam ha vai sa pāpmanā vinirmuktaḥ
sa saṁabhūr uṇnityate brahma-lokam, sa etasmāj jīvaghanāt
parā-param puriśayam-puruṣam iksate: tād etau ślokaḥ bhavatāḥ.

5 But if he meditates on the highest person with the three
elements of the syllable Aum (a, u, m), he becomes one with
the light, the sun. Even as a snake is freed from its skin, even
so is he freed from sins He is led by śāma (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
traveling 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 strung
together. So he is ‘jīva-ghanā’ sa hṛanya-garbhah sarvesāṁ sam-
sārmān, jīvanāṁ atma-bhūtah; sa hy antar-ātmā śrṅga-rūpenga sarva-
bhūtānām, tasmān hi śrṅgatmanā samhātāḥ sarve jīvaḥ, tasmāt sa
jīva-ghanāh

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 Iśvara who is beyond
the world-soul and that vision qualifies him for liberation. jīva-ghanat
param puruṣam paśyati, tato mukto bhavati. Ā.

6. tisro-mātrā mytyumatyāḥ īrāyuktā anyonya-saktā anavi-
śrāyuktāh.
kṛyāsu bāhyādyantara-mādyamāsu samyak-śrāyuktāsuna
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-svapna-suṣupta-puruṣāḥ saha sthānair
mātrā-traya-rūpena aumkārātma-rūpena ārṣṭāḥ sa hy evam udvān
sarvātma-bhūta asmkāra-mayaḥ kuto 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 Iśvara, obtains
sargvatmatva, becomes one with the whole universe and is not disturbed as there is nothing independent of him, sva-vyathikabhavat A

7. rggbvīr etam, yazurghavīr antariksaṃ, sāmabhīr yat tat kavayavo vedayante
   tam anvēkārenavayatanenāṅvēti vidvān yat tāc chāntam, ajarān, amṛtam, abhayam, pāram ca

7. With the rga (verses) (one attains) this world, with the yazus (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 hasam sukeshā bhāradvājah paśraccha, bhagavan, hurya-nābhah kausalyo rāja-patro mām upetyamat praśnam aprccha; sadaśa kalam, bhāradvāja, purusam vētīha, tam ahaṁ kumāram abruvam, nāham imam veda, yady aham imam avēdāsam katham te nāvaksyam iti, sa-mūlo vē esa pariśuṣyati yo'ntam abhūwadati, tasmāṁ nārāhmy anēram vākūm, sa tūṣinīn raham arūhyā pravārvāya, tam tvā pṛchāmī, kośasu pūrusah iti

1 Then, Sukuśa, son of Bharadvāja, asked him Venerable Sir, Huranya-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, havyantah-sāri, saṃniva, sa puruso yas-
   munn etāh sādaśa kalāḥ prabhavani 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 Śāṅkhyā system the linga-sāra or the subtle body (see below verse 4), with some modifications.

3 sa ikṣāṇacakra, kasmīn ahāṁ utkrānta utkrānta bhāi iṣyāmi, kasmīn vā pratiṣṭhite pratiṣṭhānyaṁ iti.

3. He (the person) thought (in himself): In whose departure shall I be departing? And in whose settling down shall I be settling down?

4. sa prānam asṛjata, prāṇāc chraaḍhāṁ khaṁ vāyur jyotir āpah prāhṛtānāhram, mano'ram, annād tīryam. tapo mantrāh kārṇa lokaṁ, lokesu ca nāma ca.

4. He created life; from life, faith, ether, air, light, water, earth, sense organ, mind and food; from food, vital vigour, austerity, hymns, works, worlds and in the worlds name.

Ś means by prāna, Hiraṇya-garbha or the world-soul. hiraṇya-garbhāhyam sarva-प्राणि-kāraṇāḥkāram, 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 syandamaṁ nāma rūpe samuāram prāpyastam gačchanti bhidyete tāsaṁ nāma-rūpe samuāra ity evam procivate, evam evāya pariśārastur ināh śoḍaśa falāk puruṣāyaṁ prāpyastam gačchanti bhidyete cāsaṁ nāma-rūpe purusā ity evam procivate, sa eso'kalo'mryo bharati, tād esa śīnkhāṁ.

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:

VI. 5  
Praśna Upaniṣad  

667
he is so and so' (Ode 15 Nicholson Shams-i-Tabriz) Eckhart says
'When I go back into the ground, into the depths, into the well-spring
of the Godhead, no one will ask me whence I came or whither I
went.'

Cp Christina 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 ratha-nābhau kalā yasmin ārāśhītāh
    taṁ vedyam ārūḍam veda yathā mā vo mrtyuḥ ārāśhītāh
6. In whom the parts are well established as spokes in the
centre of the wheel, know him as the person to be known, so
that death may not afflict you

CONCLUSION OF THE INSTRUCTION

7. tān hovāca, etāvad evāham elai ārāśhī brahma veda, nātah
    ārāśhī asti iti

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 tam arcayantah, tvam hi nah ātā yo'smāham
    avidyāyāh ārāśhī ārāśhī tāravast, ita; namah ārāśhī-ṛśibhyo
    namah ārāśhī-ṛśibhyo

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 ātā our father The teacher who helps us to know the truth is
the spiritual father as distinct from the physical father, ārāśhī-mātram
jonayati S
MUNDAKA UPAonisAD

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 sannyasin who has given up everything can attain the highest knowledge.
THE TRADITION OF BRAHMA-KNOWLEDGE

1 brahmā devānam īrthamah sambadhiṣṭā vaśvasya kartā
bhuvanasya goptā
sa brahma-vidyāṃ sarva-vidyā-Īrthīsthām atharvāya jyestha-
putrāya prāha.

1 Brahmvā arose as the first among the gods, the maker of
the universe, the protector of the world. He taught the knowl-
edge of Brahman, the foundation of all knowledges, to Atharvan,
his eldest son.

Brahmvā, 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. svātanrīvēna na dharmā-
dharma-vaśē. Brahmvā here is Hiranyā-garbha, the world-soul
brahma-knowledge. A life without philosophy is not livable for man,
in the view of Socrates. See Plato’s Apology. Aristotle observes:
‘All the other sciences which are not philosophy are more necessary,
but none is more important than philosophy.’

2 atharvane yāṃ īrvaṅgīt brahmātharvā tām puṣvācāṅgīre
brahma-vidyāṃ
sa bhāradvājāya satyavāhāya prāha bhāradvājoṅgirase
parāvarām

2 That knowledge of Brahman, which Brahmvā taught to
Atharvan, and Atharvan in olden times told Angras. He (in his
turn) taught it to Satyavāha, son of Bhāradvāja and the son
of Bhāradvāja to Angras—both the higher and the lower
(knowledge)

parāvarām both the higher and the lower (knowledge) or ‘knowl-
edge descended from the greater to the lesser. What permeates
the objects of all knowledge, great and small.’ Ś. parasmāt parasmād
avarena ṇrāptvē parāvarā, parāvaram sarva-vidyā-vaśaya-vaṇāptem vā
lām parāvarām

Atśāya is aparā-vidyā concerned with things perishable and vidyā
is parā vidyā dealing with Imperishable Being. Higher knowledge
is concerned with the understanding of the nature of the supreme
good, nāhṛṣeyasa, and the lower knowledge deals with the disciplines
relating to instrumental values

3 ūpanako ha vai mahāsāloṅgirasaṅvi ṇhīvad ūpāsannah.
3 Śaunaka, 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?' kim nu asti sarvasya jagad-bhedasya-hāranam yad ekasmin vijnāte sarvam vijnātan bhavati?

TWO KINDS OF KNOWLEDGE

4. tasmā sa hovāca: due vidye vedstavye tān ha śma yaḥ brahmavido vadanti, para caNavāparā ca.

4. To him he said, two kinds of knowledge are to be known, as, indeed, the knowers of Brahma 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 tatparārg-vedo yajur-vedah śāma-vedo‘tharva-vedah śīkṣā kalpo vyākaranam muktam chando vyohsam—śīn atha para yuyā tad aksaram adhagamyaṭe

5 Of these, the lower is the Rg Veda, the Yajur Veda, the Śāma 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 iti āhur vede veda na vidyate
parātmā vedyate yena sa veda veda ucyate

THE IMPERISHABLE SOURCE OF THINGS
UNPERCEIVABLE

6. yat tad adreśyam, agrāhyam, agotram, avarnam, acaksuh-śrotram tad apāṁ-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

adreṣyam unperceivable adreṣyam adṛṣyam sarvesām buddhāny-
dvyānam agamyam Ś
vibhūn all-pervading uuddham brahmāi-sthāvarānta-prāṇi-bhedair
bhavatī vibhūn Ś

The indescribable Absolute Brahman is also the source of beings, bhūta-yonī For Śaṅkara, bhūta-yonī is Īśvara, for Madhva it is Visnu

The use of the word yoni suggests that Brahman is the material cause of the world, according to R yoni-sabdasyopādāna-vacanatvam
R mentions another verse here which is not found in some editions
yasmāt āparaṃ nāparaṃ asti kīṁcād yasmān nānīyo na jyāyo sti
kaścit,
vyāsa tvā stabāho divi tisathā ekas tenedam pūrnam pūrṇesā
sargvam

7 yathornā-nābhīḥ sṛjate grhyate ca, yathā prthivyām osadhyas
samābhavantā,
yathā sataḥ pūrṇaṁ keśalomāṁ tathāksarāṁ sambhavatiḥa
vṛṣvam

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 kārānāntaram anāpeksya svayam eva sṛjate Ś.

8 tapāṣā cīyate brahma, tato’nnam abhyāyate,
annāt prāṇo manah satyam lokāḥ karmasu cāṃriyam

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 bahisyām st samkalpa-rūpena ṣāṇaṁ brahma sṛṣyam-
muḥham bhavati R Tapas is derived from two roots which make out that it is austerity or meditation tapa samāṭaḥ stī, tapa ālocana stī. The Supreme works by means and ends and by gradual steps: kramena, na yugapati Ś
Brahman in relation to the cosmos is the Personal God who is self-conscious and contemplative. The first product anna is for Ś, the unmanifested principle of objectivity, avyākṛtam. The two represent the subject and the object and next arises prāṇa, which Ś equates with the world-soul hiranya-garbho brahmano jñāna-kiśyā-śakti-adhisthita-jagat saddhātāno vidyā-kāma-kārna-bhūla-samudāya-bhāṅkuro yagad-ātmā. All these products are working towards immortality which is the goal of creation.

9 yah sarva-jñāh sarva-vid yasya jñānamayam tapah, tasmād elad brahma nāma-rūpam annam ca jāyate

9 He who is all-knowing and all-wise, whose austerity consists of knowledge, from him are born this Brahmā (Hiranya-garbha), name-shape and food.

The all-knowing, all-wise is Īśvara 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-nilānam brahma sabda-rūpam yad aksaram, vivartate 'tatha-bhūvena prakṛtyā agalo yataḥ

Vākyapādiya I 1

The Brahmā who is without beginning and end, who is of the form of the indestructible word is apparently transformed into objects, and this is the process through which creation takes place Śphota is the indivisible idea with its dual form of sabda, word and artha, meaning.

MUNDAKA I

Section 2

CEREMONIAL RELIGION

1 tad elat satyam
mantriṣu karmāni kavyayo yānī aṭapaśyaś caṃ tretāyāṃ
bahuḍhā santatāni,
tānya ācaratāḥ uṇyatam, satyakāmā, esa vah paniḥḥā śukrtasya
loke

1 This is that truth. The works which the sages saw in the hymns are variously spread forth in the three Vedas. Perform them constantly, ye lovers of truth. This is your path to the world of good deeds

tretāyāṃ in the three Vedas or generally performed in the tretā age
yuge prāyaścaḥ pravṛttiṁ Ś.
2 yathā lelāyate hy ārcas samiddhe havya-vāhane, 
    īdā ājya-bhāgāv antarenāhutah praṇādayec chraddhaya-
hutam

2 When the flame (which) moves after the fire has been 
kindled, then one should throw with faith his oblations between 
the two portions of melted butter 
havya-vāhana. fire; the bearer of the sacrifice.

3 yasyāgmnhotram adarsam apaurnamā sam acāturnāsyam 
    anāgrayanam athhvarjītam ca
    abhutam avaisādevam avidhunā hutam a-saṭamāṇās tasya
    lokān ānāstī.

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 cere-
mony 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-pāth both devoid 
of spiritual wisdom and so were subject to the law of change and 
death. Only Agni was immortal. Both set up their sacrificial fires. 
The demons performed their rites externally and the gods then set up 
that fire in their inward self. evam antarātman ādadhala and 
having done so became immortal and invincible and overcame their 
mortal and vulnerable foes. Again, 'by knowledge (vidyā) they 
ascend to where desires have migrated (prāgatah) it is not by 
offerings (daksinābhik) nor by ignorant ardour (avindvāmsah 
tapasonah) 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 karali ca mano-jau ca sulohitā yā ca sudhūmravarnā, 
    sphulinginī viśva-rūpi ca devi lelāyamanā iti sapta-pihvāh.
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 etesu yaś carate bhṛajamānesu yathā-kālaṁ cā hutayo hy ādādāyaṁ
tam nayanty etāṁ sūryasya raśmayo yatra devānām pātrv
eko'āhvāsaḥ.

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 pātrv_ the one lord of the gods Indra according to Ś and Hiranya-garbha according to R

6 eky ēhīt tam āhutayasa svārcasah sūryasya raśmibhir
yajamānaṁ vahanti
 práyaṁ vācam abhivadantyo'rcayantya, esa vah puṇyas
sukrito brahma-lokaḥ

6 The radiant offerings invite him with the words, 'come, come,' and carry the sacrificer by the rays of the sun, honouring him and saluting him with pleasing words 'This is your holy world of Brahmā won through good deeds.'

7 plavā hy ete aśāṁya yajña-rūpā aṣṭādaśoktam avaram yesa
karmā
elac chreyo ye'bhinnandantī mūḍhāṁ jara-mṛtyum te puṇar
evāpiyanti.

7 Unsteady, verily, are these boats of the eighteen sacrificial forms, which are said to be inferior karma. The deluded who delight in this as leading to good, fall again into old age and death.

aṣṭādaśoktam eighteen in number consisting of the sixteen _pūrṇa_, the sacrificer and his wife

_avaram_. inferior because it is devoid of knowledge _kevalam jñāna-vyayam karma_ Ś

Ritual is by itself not enough Vasistha tells Rāma—
kālaṁ yajña-śaṭo-dāna-tīrtha-devārcana-bhrāmanah
ovam ādhi, śatopelāṁ kṣapayants mṛgā 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-mānavāh
na jānanti param dharmam vythā naśyanti 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 ruin with their pride.

Again in Garuda Purāṇa, 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
ekaḥuktopavāśaḥ naṁ śomaḥ kāya-śosanaṁ
mūḍhāḥ parokṣam icchanti mama māyā-śmohitaṁ
See B G. XVII 5 and 6

8 avādyāyāṁ antare vartamāṇāṁ svayaṁ dhīrāḥ pāṇḍitam manyamāṇāṁ
jāṅghanyamāṇāḥ parīyanti mūḍhāḥ, anūthetava niyamānāṁ yathāṃdāhāḥ

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 , Maitrī VII 9

9 avādyāyāṁ bahuḥdāḥ vartamāṇāḥ vayam kṛtārthāḥ stād abhi-
manyantī balāh-
yat karmo na praveḍayaṁ rāgāṁ tenātūrāṁ ksīñaloḥcāst
cayautaṁ.

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 ajñāmnah Ś

10 istā-pūrītāṁ manyamāṇā varistham naṁc chreyo vedayante
pramādhāḥ
nākasya āśrte te sukṣte‘nubhūtvamāṁ lokam hīnataṁ vā
vaśānti.

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

istā-pūrītam see Praśna I 9 n
nākasya of heaven or the place where sorrow is unknown. kaṁ
sukham na bhavati akam duḥkham tan navidyate yasminn asan
nākāḥ A.
II. tapah śraddhe ye hy upavasyanty aranye śāntā vidvāmso
bhāskācaryām carantaḥ,
sūrya-dvārena te urvajāḥ prayānti yatāmritah sa ṣūruso hy
anyayātmā
tat Pratapana yajante sarvasya prajapatiḥ

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 dis-
tracted 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 samnyāśa 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 āsthanas 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 supremacy 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 Isvara, i.e.
one with the Supreme, where we obtain sarvātmabhāva.

BRAHMA-KNOWLEDGE TO BE SOUGHT FROM A
TEACHER

12 parikṣya lokān karmacāṇām brāhmaṇo nirodam āyaṇ naśy
akṛtaḥ kṛṣṇa

tad uṣṭānaṁ brahmaḥ samāt-pāṁh
śrotrīyam brahma-mśthām.
12 Having scrutinised the worlds won by works, let a
Brähmana arrive at non-attachment. The (world) that is not
made is not (won) by what is done For the sake of this know-
ledge, 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
anityasyavvo sadhanam Ś
śrutiṁ a teacher who is learned in the scriptures śruta vedāntam
He should also be a man of realisation
brahma-nīṣṭhān established in Brahman brahma-sāksātkāravantam
R.

13 tasmai sa vidvān upasannāya samyak praśānta-citūya
śamānūtyā
yenāksaram ātmanam veda satyam provīca tāṁ tattvato
brahma-vādām

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 Brähmana whose self has been cleansed of
sins, who is free from conceit, whose nature is not stained by passions,
who is self-controlled, who has studied the Vedānta and lived a
chaste life is indeed the man who can expound the doctrine of
Brahman.’

yo brāhmaṇo bāhūnta-pāpā-dhammo nihuhunko nikkasāvā ya-latto
vedāntagā vusita-brahmacaryo dhammena so brāhmaṇo brahma-
vādām vadeyya
yass'ussadā' n'atthi kuhûci loketi


MUNDAKA 2

Section 1

THE DOCTRINE OF BRAHMAN—ĀTMAN

1. tad etat satyam·
yathā sudhīptat pāvakād visphulingāh sahasraśah prabhavante
sarūpāh
tathāksarād uvadhāh, saunya, bhāvāh praṇāyante tatra caivaśi
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 1 20

2. ādyo hy amūrtah purusah sa bāhyābhyantraro hy ajah aprāno hy amanāh subhra aksaraī paraśūt paraśa

2 Divine and formless is the person He is without and within, unborn, without breath and without mind, pure and higher than the highest immutable,
akṣara, the immutable: the unmanifested, prakṛti; the self is beyond this

3. etasmāy jāyate prāno manah sarvadivyām ca, kham vāyuḥ yotir āpah ārthvā viśvasya dhārunā

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, nāmadheya anurtāmnakah. 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 Brahma through māyā
castasyam nṛprāddhikam śuddham avikalpam brahma latvayanūnād jñānām kavalyam tad eva māyā-prāthibhūtā-rūpena kāraṇam bhavat A.
The whole creation is traced to the personal Lord Iswara who along with the principle of objectivity is a manifestation of the Absolute Brahman

4. agnir mūrthaḥ, caḥśuṣā candra-sūryau, diśāḥ śrotre, vāga vuvrāś ca vedāḥ,
vāyuḥ prāno hṛdayam viśvam, asya padbhīyām ārthvā hy esa sarva-bhūtāntarātmā

4 Fire is His head, His eyes are the sun and the moon, the regions of space are His ears, His speech the revealed Vedas, air is His life and His heart the world; Out of His feet the earth (is born); indeed He is the self of all beings

We have here a description of the viśva-rūpa which in B G XI receives enlargement. It is reported of St. Benedict that he beheld a transfiguration in which he saw the whole world before him as in a
sphere all collected together Rudolf Otto Mysticism: East and West (1932), p 60.

The sūtrakāman, world-soul, is pictured as the world form or virāt. pańca-mahā-bhūtānāṁ antar-aimā śhūla-pańca-bhūta-sāriro hi virād iti Ā.

5 tasmād agnim samidho yasya sūryah somā parjanyo
osadhayah prthivyām,
pumān retas sūccati yostāyām bahvih prajāḥ purusāt
samprasūtāh

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 śāma yajūṁśa dīkṣā yajñaḥ ca sarve krtavā
dakṣīnāś ca,
samatsarasāḥ ca yajamānaḥ ca lokāḥ somo yatra pavaṁ yatra
sūryah.

6. From him are born the pṛca (verses) the śāman (chants), the yajus (formulas), the rites of imitation, all the sacrifices, ceremonies and sacrificial gifts, the year too, and the sacrificer, and the worlds where the moon purifies and where the sun (shines).

Here is a reference to the world of the fathers and the world of the gods. See C U. V. 10.

7. tasmāc ca devā bahudhā samprasūtāḥ sādhyā manusyāḥ
pāśavo vayaṁśi
prāṇāpānau viṁś-yavaṁ tāpaś ca śraddhā satyam-brahma-
caryāṁ udiṁś 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. saptadeśa prāṇāḥ prabhavanti tasmāt saptārcisas samidhas
saptā-homāh
saptā vme lokā yesu caranti prāṇā guhāśayaṁ nihītās sapta
sapta

8 From him come forth the seven life-breaths, the seven flames, their fuel, the seven oblations, these seven worlds in which move the life-breaths, seven and seven which dwell in the secret place (of the heart).

Ś explains the seven prāṇas as the seven organs of sense in the
head, i.e. two eyes, two ears, two nostrils and the mouth. These are compared to the seven different sacrificial oblations. The perceptions produced by their activities are the flames of the sacrifice. The activities of the different senses are co-ordinated by the mind which is located in the heart.

9 atat samudrā girayaś ca sarve asmāt syandante snāhavas
    sarva-rūpāṁ,
    atat ca sarvā oṣadhayo rasaś ca yenaśa bhūtas trsthate hy
    Antarātmā.

9 From him, all the seas and the mountains, from him flow rivers of every kind, from him are all herbs and their juices 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 ēvedām vīśvam karmā taṇpo brahma parāmrīm,
    etad yo veda niḥitam guhāyāṁ so vidyā-granthim ukratiha,
    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 vīśvam nāma purusād anyad kīcid
asī Ś

MUNḌAKA 2

Section 2

THE SUPREME BRAHMAN

1. āvah samuḥhitam guhācaram nāma mahat padam atratāt
    samarthatam,
    etat prāṇan mmiśac ca yad etat jānatha sad asad vareṇyam
    param
    vijnānād yad varstham prajānām,

1. Manifest, well-fixed, moving, verily, in the secret place (of the heart) such is the great support. In it is centred all this which moves, breathes and winks. Know that as being, as
non-being, as the supreme object to be desired, as the highest beyond the reach of man’s understanding.

sammhitam. well-fixed sanyak-sthitam hrdi, Ś. sarva-prāmnām ḫadye sthitam Ā

2. yād arcinad yad anubhyo’nu ca, yasmin lokā mhitā lokinas ca
tad etad aksaram brahma sa prānas tad u vān manah,
tad etat satyam, tad amrtam, tad vedāhavyam, saumya, viddhī.

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 Brahmā. That is life, that is speech and mind. That is true, that is immortal, O beloved, that is to be known, know (that).

vedāhavyam that is to be known or penetrated, from the root vyadh, to penetrate.

3 dhanur grhītvā aupamsadam mahāstram śarani hy upāśaṁstrah saṁdadhīta
āyamya tad-bhāvagatena cetasā lakṣyam tad evāksaram, saumya, viddhī.

3 Taking as the bow the great weapon of the Upaṁśads, 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 Brahmā as the target.

saṁdadhīta, v. saṁdhīyata saṁdhēnam kuryāt Ś

4 pranavo dhanuḥ, śaro hy ātmā, brahma tal lakṣyam ucyate,
apraṁattenā vedāhavyam, śarvat tanmaya bhavet

4 The syllable aum is the bow. one’s self, indeed, is the arrow Brahmā 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)
apraṁattenā without making a mistake, or becoming indifferent to other objects and developing a one-pointed mind, visayāṇarlavuniṣkhena skāgra-cittena R.
tanmaya united with it, becomes one with it, ekātmalva. Ś

5 yasmin dyauḥ prthvī cāntarikṣam otam manah saha prānas ca sarvah,
tam evaṃ kānā nātaka ātmānam, anyā vāco vinuṇcatha,
amṛtiesyāisa setuḥ.
5 He in whom the sky, the earth and the interspace are woven as also the mind along with all the vital breaths, know him alone as the one self. Dismiss other utterances. This is the bridge to immortality.

anyā vācaḥ other utterances, relating to lower knowledge or not-self aparā-vidyā-rūpah Ś añātma-visaya-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 ara' va ratha-nābhaun samhātah yatra nādyah sa eso'ntaś carate bahuḥā jāyamanah,
   aum ity evam dhīyāyatātmānāṁ, svastivaḥ pārāya tamaśah paraśāt

6 Where the arteries of the body are brought together like the spokes in the centre of a wheel, within it (this self, moves about) becoming manifold. Meditate on aum as the self. May you be successful in crossing over to the farther shore of darkness.

pārāya V pārāya
tamaśah darkness, the darkness of ignorance avidyā-tamaśah Ś

7 yah sarvayān sarva-vid yasyaiva mahimā bhuva
dvaye brahma-pure hy esa vyomayo ātmā pratiṣṭhitah

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-mayaḥ prána-sarīra-netā pratiṣṭhito'ḥ hrdayam samadhāya
   tad viṣṇunā pariṣṭhyanti dhīrāḥ ananda-rūpam amṛtan
eyaḥ vibhāt

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.

anṛṛ in food, anṛṛ-parināme śarīre R

9 bhūdyate hṛdaya-granthiḥ chādyante sarva-saṁśayāḥ,
   kṣīyante cāsya karmān tasmin 드से pārāvare

9 The knot of the heart is cut, all doubts are dispelled and by 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 hiranyake pare kóše virajání brahma nískalam
tac chudhram jyotisám jyotih tad yad átma-vido vídih

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 súryo bháti, na candrá-tárákam, nemá vidyuto bhánti, kuto’yam agníh,
tam eva bhántam anubháti sarvam, tasya bháṣá sarvam,
 idam vibháti

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 eva bháṣá sarvam anyad anátma-jálam prákáṣayati, na tu tasya sváth prákáṣana-sámarthyaṁ Ā
In the Udána I. 10, the Buddha describes nirvána in similar terms.

yattha āpo ca páthavi tejo vāyo na gádhāti
na tattha súkka jótanti, ádrico naváppasati,
na tattha candásra bháti, tamo tattha na vijāti.


12. brahmaṇvedam amrtam purastād brahma, paścād brahma,
daksinatās cattareṇa
adhaścordhavān ca prasrtaṁ brahmaṇvedam viśvam idaṁ
varṣiṣham

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 dvā suparṇaḥ sayuyā sakhāyā samānam urkṣam pārśvasuṣāle
tayor anyah pippalam svādu ati anaśnam anyo'bhcākaśīh

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, ŚU IV 6, Katha I 3 1
sayuyā always united sarvadā jukītā Ś
pippalam the sweet fruit. It eats or experiences the pleasant or painful fruits of its past deeds karma-nispaṇam suха-duхkha-
laksanam phalam Ś
svādu ati eats bhaksayaḥ upabhunkte avvēkaḥ Ś Cp Agamaśa Suttanta where eating is said to be the cause of degradation to cruder forms of existence
anaśnam without eating Isvara permits the processes of the world as the witness and thus impedes their activities paśyaty eva hvalam, darśana-mātrena hi tasya prerayatvam rājāval Ś

2 samāne urkse puruso nīmagno-nīśayā śocah mahyamānah,
justam yadā paśyate anyam īśam asya mahimānam iti,
vita-śokah

2 On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his helplessness. When he sees the other, the Lord who is worshipped and his greatness, he becomes freed from sorrow.

See ŚU IV 7.

3 yadā paśyah paśyate rukma-varnam karīram īśam puruṣam
brahma-yonim

3 When a seer sees the creator of golden hue, the Lord, the Person, the source of Brahmā, then being a knower, shākangā off good and evil and free from stam, he attains supreme equality with the lord

See Maitri VI 18, KU I 4
brahma-yonim the source of Brahmā. Brahmā, the world-soul has Isvara 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. \( \text{prāno hy esa yah sarva-bhūtar vibhāti vijānan vidvān bhavate nātvādī} \)
\( \text{ātma-krīḍā ātma-ratih kriyāvān esa brahma-vidān varisthah} \)

4. Truly it is life that shines forth in all beings. Knowing him, the wise man does not talk of anything else. Sporting in the self, delighting in the self, performing works, such a one is the greatest of the knowers of Brahman.

kriyāvān, performing works Ś, feeling the incompatibility of performing works after attaining knowledge of Brahman, suggests that it may mean only the previous performance of meditation and other acts conducive to a knowledge of Brahman. The verse, however, tells us that he who knows the ātman is also a performer of works. The soul frees itself from all attachments, enters into the stillness of the self, becomes composed and yet breaks forth into temporal works without compulsion, without seeking for reward, without selfish purpose. Its life is a free outpouring of a liberated consciousness and it is incapable of resting even as the living God Himself does not rest. Deep unmoved repose at the centre and perpetual creativity are his features.

In the Tripurā-rahasya the prince who has become liberated even in the present life (jīvan-mukta) performs his royal duties like an actor on the stage, nataśvad 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 422. He will do his duty impartially, regardless of gain and loss. B G. tells us that our concern is with action only, not with the result. ‘Battles are lost in the same spirit in which they are won.’ The duty of a soldier is to fight and not to hate. The well-known story of Ali points out how we should not act in passion. Ali, engaged in single combat, was on the point of victory, but when his opponent spat in his face, he withdrew because he would not fight in anger.

5 Satyaena labhyas tapasā hy esa ātmā samyag-jiñānena brahmacaryena nityam
\( \text{antah-sarīre jyotir-mayo hi śubhro yam paśyanti yatayah kṣinadosāḥ} \)

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 manasaścendriyānāṁ ca aikāgyam paramam tapah

6 satyam eva jayate nānrtam, satyena paṁthā vitato deva-yānah yenākramanty rṣayo hy āpta-kāṁā yatra tat satyasya paramam nidhānam.

6. Truth alone conquers, not untruth By truth is laid out the path leading to the gods by which the sages who have their desires fulfilled travel to where is that supreme abode of truth satyam eva jayate. truth alone conquers This is the motto inscribed on the seal of the Indian nation

jayate v. jayatri

7. brha ca tad divyam acintya-rūpam sūkṣmāc ca tat sūkṣma-taraṁ vibhāti
dīrāḥ sudāre tad śāntaṁ he ca paśyate tāṁ saiva māyam guhyāyam.

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 caksusā grhyate nāpi vācā nānyavā devaṁ tapasā
karanāṁ vā
yāna-prasādena viśuddha-sattvas tatas tu tam paśyate
niskalama dhyāyamāṇah

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’nmur ātma cetasā vedātavyo yasmin prānaṁ paṁcaḥdā
samviveṣā,
prānaś cittam sarvam otam prajānāṁ, yasmin viśuddhe
vbhavaty esa ātma

9 The subtle self is to be known by thought in which the senses in five different forms have centred The whole of man’s thought is pervaded by the senses When it (thought) is purified, the self shines forth.

10. yam yam lokam manasā samaibhāvauṣuddha-sattvah kāmay-
ate yāṁś ca kāmāṁ
tam tam lokam pāyate tāṁś ca kāmāṁs tasmād ātmāyanāṁ
hy arcayed bhūt-kāmāḥ.
10. Whatever world a man of purified nature thinks of in his mind and whatever desires he desires, all these worlds and all these desires he attains Therefore, let him who desires prosperity worship the knower of the self.

See B.U I 4 15
The knower of the self has all his desires fulfilled and can obtain any world he may seek.

MUNDAKA 3
Section 2
DESIRE THE CAUSE OF RE-BIRTH

1. sa vedaitat paramam brahma dhāma yatra viśvam min tam bhātī śubhram
   upāsate puruṣam ye hy akāmās te śukram etena ativartanti dīrāh

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, nrīyam satiropāda-kaññanam. Ś.

2. kāmān yah kāmayate manyamānāh sa kāmabhīr jāyate
tatra tatra
   paryāpta-kāmasya kṛtāmanas tu ihaiva sarve praviliyanti kāmāh.

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 meḥhayā, na bahunā śrutena:
yam evaisa vṛnute tena labhyas tasyaisa ātmā vivṛnute
tanām svām

3. This self cannot be attained by instruction nor by intellectual power nor even through much hearing He is to be attained by the one whom (the self) chooses. To such a one the self reveals his own nature

See Katha I 2 23
4. This self cannot be attained by one without strength nor through heedlessness nor through austerity without an am. But he who strives by these means, if he is a knower, this self of his enters the abode of Brahman.

The Principal Upaniṣads

4. nāyam ātmā bala-hinena labhyo na ca pramādāt tapaso vāpy 
  ālingāt
  etar upāyār yatate yas tu vidvāṁs tasyaisa ātmā viśate 
  brahma-dhāma

4. bala-hinena by one without strength, which is said to be derived from concentration on the self ātmā-bhāt-pratītyas-rūpa-hinena Ś. Strength or energy is at the root of all great achievements ālingā without an am Ś equates linga with samnyāsa lingam samnyāsah, etar upāyāh bala-pramādā-samnyāsayānām Ś. linga* outward badges of an ascetic, his robes, shaven head, etc. 

Outward signs are not enough for salvation We require inward realisation ālinga samnyāsā Cp MB XII. 12898–9
  kāśya-dhāram maundyam tvānādham hankandaluḥ
  lingāny uśṭhah bhūtān na mokṣyati ma maith
  yadā satya api linga'smān jñānam evātra hāram
  māmokṣyācha dūkkhasya linga-mātram nirarthakān

Cp What harm has your hair done? Perform the tonsure on your sins. What earthly good is a monk’s robe to a mind besmirched? keśāh kim aparādhyante kesāṁ na mūndanam kuru
  sakasāyasya cīlasya kāśyasya kim prayojanam

THE NATURE OF LIBERATION

5. samprāpyamam ātayo jñāna-trīṭāh kṛtaṁśa viṣa-rāgāh 
  praśīntāh
  te sarvagam sarvatah prāpya dhīrā yuktaṁśaṁ sarvam 
  evaṁśaṁ

5. Having attained Him, the seers (who are) satisfied with their knowledge (who are) perfected souls, free from passion, tranquil, having attained the omnipresent (self) on all sides, those wise, with concentrated minds, enter into the All itself

They have found the self in all and therefore enter into everything

6. vedānta-vidyāna-suṣmāśārāṁ hām sannyāsa-yogād yatayah ūtād 
  dhasātīvāh
  te brahma-lokesu parāntakāle parāmrtāh parinucyānti sarve

6. The ascetics who have ascertained well the meaning of the Vedānta knowledge, who have purified their natures
through the path of renunciation, they (dwelling) in the worlds of Brahма, at the end of time, being one with the immortal, are all liberated

vedānta-vidyānaḥ: the knowledge of the Vedānta Cp Taittiriya Āranyaka X 12 3, Ś U VI 22

परांत्वताहे at the end of time samsārāvasāne deha-parītyāga-kālaḥ Ś parāmṛtāḥ: being one with the highest immortal paraṁ anāṁ bhrāmāma-bhūtām esām te parāmṛtāḥ Ś

Companionship with the highest God Brahма is the end and the soul will be liberated at the time of the great end along with Brahма. Until then they can assume any form at their will (śvēcchā-paraṁ-kāśita).

In his commentary on this verse, Ś quotes —

śākuninām vākāśe jale vārcarasya ca

padam yathā na dṛṣṭaḥ tathā jñānavatām gatiḥ.

7 gatiḥ kalāḥ pañcadaśa praśthā devās ca sarve praś-đevasu

karmāṇi vijñānamāyas ca ātmā pariśeva sarva ekī-bhavah

7 Gone are the fifteen parts to their (respective) supports (the elements) and all the gods (the sense organs) into their corresponding deities. One’s deeds and the self, consisting of understanding, all become one in the Supreme Immutable Being.

ekī-bhavanta. become one. Their separateness is dissolved avīśesatām
gacchante Ś See Praśna VI 4

8 yathā naḍyās syandamāṇāś samudre astam gacchanti

nāma-rūpē vihāya,

tathā udvān nāma-rūpād vimuktah paraṁ-param purusam

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

paraṁ-param higher than the high, the unmanifested. The souls attain universality of spirit a-वśesātmā-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 paraṁ-sāmya-mātram, sādṛṣṭam evaṁtān na tu tad-bhāvah.

9 sa yo ha va tāt paraṁ param brahma veda brahmaiva bhavati,

nāśyābrahma-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. tād etat pṛcābhūktam
   kṛvyāvantā śrōtīyā brahmanisthās svayaṁ jyuvala ekarsim
   śraddhayantah
   tesāṁ evāṁ brahma-vādyāṁ vadeta śirovratāṁ vidhvat
   yais tu cīrnam

10. This very (doctrine) is declared in the verse. Those who perform the rites, who are learned in scriptures, who are well-established in Brahman, who offer of themselves oblations to the sole seer (a form of fire) with faith, to them alone one may declare this knowledge of Brahman (to them alone), by whom the rite (of carrying fire) on the head has been performed, according to rule.

11. tād etat satyam rṣir angirāḥ purovāca, naitad a-cīrna-vrato'-
   dhīte.
   namah pārama-rṣibhyo namah pārama-rṣibhyah

11. This is the truth. The seer Aṅgiras declared it before. Let none who has not performed the rite read this Salutation to the great seers. Salutation to the great seers.
MĀNDŪKYA UPANIŚAD

The Māndūkya Upanisad 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 Upanisad by itself, it is said, is enough to lead one to liberation.

Gaudapāda, Śāṅkara’s teacher’s teacher wrote his famous Karikā on the Upanisad, which is the first systematic exposition of Advaita Vedānta which has come down to us. Śāṅkara has commented on both the Upanisad and the Karikā.

1 See Nisimha-pūrva-tāpanīya U IV 1
2 māndūkyam ekam evālam munuksānām vimuklaye Muktikā U I 27
THE SIGNIFICANCE OF AUM

1 aum ity etad aksaram idam sarvan, tasyopavyakhyānam, bhūtam bhavad bhavisyad iti sarvam aumkāra eva, yac cānyaḥ tṛkaḷātītam tad aipy aumkāra eva

1 Aum, this syllable is all thus. 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, ayaṃ ātmā brahma, so'yaṃ ātmā catus-pāt

2 All this is, verily, Brahman. This self is Brahman. This same self has four quarters.

four quarters, which are viśva, the waking state, tāyasa, the dreaming state, prājña, the state of dreamless sleep and turiya, which is the state of spiritual consciousness. The knowledge of the fourth is attained by merging the (previous) three such as viśva, etc., in the order of the previous one in the succeeding one. trayāṇām viśvā-dīnām pūrva-pūrva-pravālanena turiyasya pratipattih Ś

3 jāgarita sthāno bahuḥ-prapūrṇah saṃśādhaṃ ahaṃvamśati-mukhaḥ sthīla-bḥug vaiśvānaraḥ prakṛtah pādah

3 The first quarter is Vaiśvānara, whose sphere (of activity) is the waking state, who cognises external objects, who has seven limbs and nineteen mouths and who enjoys (experiences) gross (material) objects.

who has seven limbs refers to the list mentioned in C U V 18 2 nineteen mouths are the five organs of sense (hearing, touch, sight, taste and smell), the five organs of action (speech, handling, locomotion, generation and excretion), the five vital breaths, the mind (manas), and the intellect (buddhi), the self-sense (aḥam-kāra) and thought (citta).

Vaiśvānara He is called Vaiśvānara because he leads all creatures of the universe in diverse ways to the enjoyment of various objects, or because he comprises all beings Ś viśvēṣām narānām anekadā nayanād vaiśvānarah, yad vā viśvaś ca saṃ naraś cet viśvānarah, viśvānara eva vaiśvānarah.

The waking state is the normal condition of the natural man, who without reflection accepts the universe as he finds it. The same
physical universe bound by uniform laws presents itself to all such men

4. svāpna-sīhāno'ntah-prajñāh saptānga ekonasāhā-mukhāh
pravrukha-bhūk tayaso dūtryāh pādah ।

4 The second quarter is tayasa, whose sphere (of activity) is the dream state, who cognizes mental 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 fashion its own world in the imagining of the dreams. “The spirit serves as light for itself.” BU 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 Upanasad makes a clear distinction between waking and dream experiences.

5 yatra supito na kam cam na kāmam kāmayate na kam ca kam
svāpnam pāsyatī tā susūptam, susūpta-sīhānā ekī-bhūlāh prajñā-
na-ghāna evānanda-mayo hy ānanda-bhūk ceto-mukhāh prajñās
trītyāḥ pādah

5 Where one, being fast asleep, does not desire any desire whatsoever, and does not see any dream whatsoever, that is deep sleep. The third quarter is prajñā, whose sphere (of activity) is the state of deep sleep, who has become one, who is verily, a mass of cognition, who is full of bliss and who enjoys (experiences) bliss, whose face is thought

While the first condition is the waking life of outward-moving consciousness, and the second is the dream life of inward-moving consciousness, the third is the state of deep sleep where the consciousness enjoys peace and has no perception of either external or internal objects. Cp. the Psalmist who says “God gives truth to his beloved in sleep” (CXXVII 2). The transitory character of sleep shows that it is not the ultimate state. The name given to this state is prajñā. It is a state of knowledge, though the external and internal states are held in abeyance. It is the conceptual self, while the two previous selves are the imaginative and the perceptual ones.

ekī-bhūlāh the manifold object seizes, 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) ' S 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.

II 1
ceto-mukhah. because it is the doorway to the cognition of the two other states of consciousness known as dream and waking.

prājñā. It is called prājñā consciousness or knower as it is not aware of any variety as in the two other states

ānanda-mayaḥ. full of bliss.

ānanda-bhūtā. who enjoys bliss. It is not bliss but the enjoyer of bliss

ānanda-prāyāḥ nānanda eva S.

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 sarveśvarah, esa sarvajñah, eso'ntāryami, esa yoniḥ sarvasya prabhavāpyayau hi bhūtānām

6 This is the lord of all, this is the knower of all, this is the inner controller; this is the source of all; this is the beginning and the end of beings.

Gaudapāda says that 'it is the one alone who is known in the three states,' esa eva triśā swayat

S urges that 'that which is designated as prājñā (when it is viewed as the cause of the world) will be described as turiya separately when it is not viewed as the cause, and when it is free from all phenomenal relationship, i.e. in its absolute real aspect' tam abhāvastham tasyanā prājñā-śabda-vācyasya turiyatvena dehadī-sambandha-jāgratā-rahitām pāramārtthikām prthag vakṣyati S 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 Isvara, turiya and prājñā 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 undiminished by its radiance, yet all the earth is dependent on it, so God, although in His being He is completely self-contained and self-sufficient, shoots forth a great stream of radiation, immaterial, yet on that account all the more real. This stream is God in extension, God in relation, the Son of God, not God.' By Light, Light, p. 243, Goudoung's E.T.

7. nāntah-prajñām, na bahiś prajñām, nobhayatāh-prajñām, na prajñāna-ghanam, na prajñām, nāprajñom, aḍrslam, avya-vahārīyam, agrāhyam, alaksanam, acintyam, avyapadeśīram, ekātma-pratyaya-sāram, prapañcopāśamam, sāntam, śvām, ad-vaitam, caturtham manyante, sa ātma, sa viśyeyah

7. (Turiya is) not that which cognises the internal (objects), not that which cognises the external (objects), not what cognises both of them, not a mass of cognition, not cognitive, not non-cognitive (It is) unseen, incapable of being spoken of, ungraspable, without any distinctive marks, unthinkable, unnameable, the essence of the knowledge of the one self, that into which the world is resolved, the peaceful, the benign, the non-dual, such, they think, is the fourth quarter He is the self, He is to be known.

Here we get to a reality which is beyond the distinction of subject and object and yet it is above and not below this distinction. It is super-theism and not atheism or anti-theism. We cannot use here terms like all-knowing, all-powerful Brahman cannot be treated as having objects of knowledge or powers. It is pure being. In many passages, the Upaniṣads make out that Brahman is pure being beyond all word and thought. He becomes Iśvara or personal God with the quality of prajñā or pure wisdom. He is all-knowing, the lord of the principle of mālā-prakṛti or the unmanifested, the inner guide of all souls. From him proceeds Hiranyagarbha who, as Demiturge, fashions the world. From the last develops Vīrūṭ 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, anadrnam, asvapnam, anāmaka, arūpaka
sakṛgd vibhātīmar sarva-jñānāmpaṇāraḥ katham ca na III 36

Though objective consciousness is absent in both the praṇā and turiya consciousness, the seed of it is present in the state of deep sleep while it is absent in the transcendent consciousness. Empirical consciousness is present though in an unmanifested condition in the state of deep sleep while the transcendent state is the non-empirical beyond the three states and free from their interruptions.
and alternations It is present, even when we are immersed in the activities of the waking world or lost in the unconsciousness of sleep Man’s highest good consists in entering into this, the self, making it the centre of one’s life, instead of dwelling on the surface.

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’dhmātram pādā mātrā mātrās ca pādā akāra ukāra makāra iti

8 This is the self, which is of the nature of the syllable *aum*, in regard to its elements The quarters are the elements, the elements are the quarters, namely the letter, a, the letter u and the letter m.

This is the self. It is the deepest essence of the soul, the image of Godhead.

The world and the world-soul are both producers and produced. The Supreme God is only the producer, *Brahman* is above the distinction of producer and produced. Cp. Gaudapāda

kārya-kārana-baddhau tāv-tyeta viśva-layasa
prājñāḥ kārana-baddhas tvāv tāv turye na sidhyataḥ

I II

Viśva and *layasa* 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 *prājña* or wisdom and the element ‘m’ both indicate that the function of measuring is that of logical mind. All distinctions are within the Supreme.
Brahman. God is the logical being, the defined reality. It is not we that define Brahman but Brahman defines itself. The supreme logical idea is God who is the true, the good and the beautiful. Defined reality is not divided reality. The real in itself is Brahman, the real as logically defined is Īśvara who rests in Brahman who does not cease to be Brahman in becoming Īśvara.

9 jāgara-sthāno vaśvānaro'kāraḥ prathama mātrāpīter ādi-
mattvad vā pnoti ha vai sarvān kāmān ādīś ca bhavāt ya evam
veda

9 Vasvānara, 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.

Vasvānara is he who has the universe for his body.

10 svāpna-sthānas taṇḍasa ukāro dvārāya mātrokharṣat ubha-
yatvād vaharṣatiḥ ha vai jñāna-samātum samāṇa ca bhavaḥ,
nāśya-brahma-vil-kule bhavaḥ ya evam veda

10. Taṇḍasa, 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 susupta-sthānas prājñā makāras trīyā mātrā mier apīter
vā mn̄noti ha vai idam sarvam apītiś ca bhavaḥ 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 mi, to measure or because of merging. He who knows this measures (knows) all this and merges also (all this in himself).

In deep sleep, all waking and dream experiences disappear. Īśvara 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. Thought
cannot grasp and determine this spirit beyond the opposition. There is no concept or substance that could be thought of as being the unity without any opposition whatsoever. We cannot even call it unity for it suggests the opposite category of diversity. But we are in the sphere of oppositions, dualities and yet the positive side of the opposition brings out the content of the spirit. We have to seek the ultimate truth, goodness and beauty in its direction.

Plotinus says, ‘Before the two there is the one and the unit must precede the Dyad coming later than the one, the Dyad has the One as the standard of its differentiation, that without which it could not be the separate differentiated thing it is’ Enneads V 1 5.

‘As long as we have duality, we must go still higher until we reach what transcends the Dyad.’ Ibid III 8.8

12 amātraś catuḥto'vyabhāryah praṇaścopasamah śvo'dvarta evam aumkāra ātmāvā, samvatsaly ātmānātmānām 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 susipte tan ngrhitam na liyate

śad eva nurbhayam brahma yānālokaṃ samantataḥ 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 prāṇā and turiya but prāṇa is associated with the seed (consciousness) in sleep while this does not exist in turiya.

dvartasyāgrahanaṃ tulyam ubhayoh prāṇa-turyayoh
biṣa-nārā-yutah prāṇāḥ sā ca turya na vidyate

Ś opens his commentary on the BG, with the verse that Nārāyana is beyond the unmanifested principle and from this unmanifested arises the mundane egg or Hiranya-garbha ‘nārāyanah paro'vyaktād andam avyakta-sambhavam. 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-maternal.’ 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 r.

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 unfauling light turiyah sarva-āyik satā Kārkhā I 12. When the real is known there is no world of duality, yādā dvantam na vidyate Kārkhā I 18.

Cf. Astāvakra Gitā

yādā yāhanam tathā yācyam turiyam nāśī vāstavam aśīnānād bhātī yatradām so'ham asmī nivrañjanaḥ

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, Vīraṭ, to the dream state, Hrany-a-garbha, to
the dreamless sleep state, Isvara. All these three are on the plane of duality, Isvara 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... Thus 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 sātrūlaṇa and plays with ideas, mental states as tāyasā does in the dream world. In Rg Veda, it is said that Hiranya-garbha arose in the beginning, the lord of all created beings. X, 121.1. hiranya-garbhas sam-avartata AGRE bhūtasya gātak pātrv eka āsī. This whole world is in him in an embryo form hiranye brahmāṇa-rūpe gārtha-rūpenāvasthitak praṣā-pātrv hiranya gārthah. Vidyāranya. When these are projected into space and time, we have Vyāt. 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, Isvara is Brahmā.

Aum thus represents both the unmanifested Absolute and the personal Isvara. Gaudapāda writes: 'The sacred syllable aum is verily the lower Brahmā and it is also said to be the higher Brahmā. Aum is without beginning, unique, without anything external to it, unrelated to any effect and impervious.'

prāṇavo ky aparam brahma, prānā is ca parah svatāh
apuro'naśad abhiṣa tāparah prāṇās'vyayah (26).

If we worship Aum as Isvara, we pass beyond grief 'Know Aum to be Isvara, ever present in the hearts of all. The wise man, realising aum as all-pervading, does not grieve.'

prānavaṁ hiśtaram vidyāt sarvä yā gātā śaṁ sameti jām
śarva-śāyāpinam aukāraṁ, nātā dītro 'rā śceati. (28).

While Isvara, 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)
devout of elements and of infinite elements, in which all duality is resolved, the benignant, he is the (real) sage and none other’

amātro‘nanīa-mātraś ca dvaitasyośašmanah śvah
aunkāro viśṭa yena sa munir netaro janāh (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.’

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 Somnis 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 Prājña, wisdom, Logos, Intellectual Principle, have a family likeness.

Plotinus has the transcendent triad of the Absolute One, the Intellectual Principle or God and the World-soul. ‘The one is not a Being but the source of Being which is its first offspring. The One is perfect, that is it has nothing, seeks nothing, needs nothing, but, as we may say, it overflows and this overflowing is creative, the engendered entity looks towards the One and becomes the Intellectual Principle, resting within itself, this offspring of the One is Being.” Enn.ads 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, \textit{vīrāt trayokya-śarīraḥ brahmā samastī-vyāṣṭi-rūpaḥ samsāra-manda-la-vyāpi.} So on T U II 8.
SVETĀŚVATARU UPAŅĪŚAD

The Śvetāśvatara Upanisad belongs to the Tattvārtha 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 maternal 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 Upanisads, become prominent in the Śvetāśvatara Upanisad. The emphasis is not on Brahman the Absolute, whose complete perfection does not admit of any change or evolution but on the personal Īśvara, omniscient and omnipotent who is the manifested Brahman. Terms which were used by the later Sāṃkhya philosophy occur in the Upanisad, but the dualism of the Sāṃkhya, purusa and prakṛti, is overcome. Nature or pradhāna is not an independent entity but belongs to the self of the Divine, devātma-saktis. God is the māyin, the maker of the world which is māyā or made by him. The Upanisad teaches the unity of the souls and the world in the one Supreme Reality. The Upanisad is an attempt to reconcile the different philosophical and religious views which prevailed at the time of its composition.

1 śveta, pure, aśva, mātriyas, senses Samkarānanda. See VI 21 literally, he who has a white mule Cp. jātad-gavah, he who has an old cow.
2 māyē svatyāt sarvaṃ etat
CONJECTURES CONCERNING THE FIRST CAUSE

I. brahmavādino vadanti
kim kāraṇam brahma, kutah sma jātā, jīvāma kena, kva ca
sampratisthāk,
adhisthitāḥ kena sukhetaresu vartāmahe brahma-vido vyavasthām

I 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 svabhāvo nyayur yaḍrechā bhūtāṁ yonih āpurusa iti

cintyā
samyoga esam na tvātaṃ-bhāvād ātmāpy anīśah sukha-duhk-

kha-hetoh

2 Time, inherent nature, necessity, chance, the elements, the womb or the person (should they) be considered as the cause? It cannot be a combination of these because of the existence of the soul. Even the soul is powerless in respect of the cause of pleasure and pain.

cintyā v cintyam

In Atharva Veda XIX 53 1, we are told that 'Time is a horse with seven reins him the knowing poets mount' kālo aśvo vahati

saptā-raśmiṁ tam ārohanī kavya vṛpaścitāḥ In the same verse it is said that 'all the worlds are his wheels' tasya cakrā bhunāyami

vasvā.

The creative and destructive functions of Kāla or time are brought out in the MB

kālah pacati bhūtāṁ kālah samharate prajāḥ

kālah septesu jāgartaḥ kālo hi duratikramah

It also asserts that there is a time-transcending element which overcomes even time—
kālah pacati bhūtāṁ sarvāny evādamanāṁ

yasmin iti paeyate kālas tam vedeha na kaś ca ca

ātimā 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 aṇavyaṃ devātma-ṣaktim svā-gunan svā-guṇān

yah kārāṇāni mukhām tām kālātmaka-yuktān adhityātmya ekah

3 Those who followed after (were devoted to) meditation and contemplation saw the self-power of the Divine hidden in its own qualities He is the one who rules over all these causes from time to the soul

dhyāna-yoga Cp dhyāna i 14, again, i 10-11
tasyābhādhyāyanā It seems to foreshadow the pramāṇa of the Yoga Sūtra i 23 Bhakti or devotion is a natural development of dhyāna vi 22
devātma-ṣakti the self-power of the Divine It is not like the prakṛti of the Sāṃkhya independent of God The power, ṣakti of the Supreme, is the cause of the world It is of the nature of the Supreme and not independent
devasya dyotana-sudda-yuktasya māyāḥ paramesa-varasya paramātmanah ātmabhūtalām avalantrām, na sāmkhya-prakāśa-pradhānādva prthag-bhūtām svatantrātm śaktim. Ś.

See IV 10, see B G IX 10
Cp Brahma Pārāṇa
esā catur-umśats-bheda-bhūnā māyā para-prakṛte sat-samutthā There is no reason, as Plotinus says, why the spirit should remain stationary in itself It is not impotent as it is the source and potentiality of all things Enneads V 6 x Nothing is lost by its creative activity In Plotinus, the power of Spirit penetrates the whole spiritual world and the world of souls

svā-guṇān svā-guṇān hidden in its own qualities i The self-power of the Divine is hidden by the qualities of the Lord, devātmanā, Īśvara-rūpam avasthitām Ś The power of manifestation (māya-ṣakti) is in the form of Īśvara, the Supreme Lord See also III 2, IV 1, 9 and VI 1.

2 The self-power of the Divine is hidden by the three qualities of sattva, rajas and tamas It is the cause of the creation, maintenance and dissolution of the world devasya paramesa-varasya ātmabhūtalām, jagad-udālaya-sthāna-laya-bhūtalām, brahma-visnu-śvātmikām Ś

Cp sarga-sthāya-anālāh-kārūnām brahma-visnu-śvātmikām sa samjñām yās bhagavān eka eva janārdanaḥ

3 The qualities may refer to the modifications of prakṛti, purusa and Īśvara brahmāparataraṇāḥ prakṛtyādi-usesaṁ bhūyaḥ svā-guṇān Ś

devāḥ ca ātmā ca ṣaktī ca yasya para-brahmanah avasthitā-bhedāḥ tām
The power of the Lord to create, preserve and dissolve the world

The unconditioned Absolute, cannot be regarded as the

So it is that the causation of the world is traced to māyā or prakṛti

THE INDIVIDUAL SOUL IN DISTRESS

4 tam eka-nemum truvram sodaśāntam satārāharam vimśati

4 (We understand) Him (as a wheel) with one folly, with

In this and the following verses, the world is compared to a rotating

It is usual to describe the world as a wheel, ekam ādhiṃ kṣī<span></span>..

sodaśāntam sixteen ends Reference is to the five elements,

Svētāsvatara Upanisad

311

purusārthānām su-a-rūpa-bhūtām brahma-rūpaena avasthītām

rāj-paratāram saktīm kārānam apiṣyān S

31 and 12

27

31

31

31

31

31

31

31

31

31

31
and the mind (manas) Prakṛiti and its twenty-three evolutes are sometimes divided into two groups of eight and sixteen. The group of eight is called prakṛiti or mūla-prakṛiti and consists of prakṛti, buddhi, aham-kāra and the five elements. The group of sixteen called viṣāra consists of mind, the ten organs and the five objects of the senses. See M.B. XII. 7670, 11394-6, 11552 ff. Buddha-carita XII 18-19. This view is accepted by Taittirīya-samāsa 1 and 2, Garbha U 4 and Bhāgavata Purāṇa VII. 7. 22.

Sāṁkhya Kārikā divides the 24 into three groups: 1. prakṛti, 2. viṣāra, prakṛti-viṣāra, and 3. sixteen called viṣāra. The last are called sodasaka gana (22).

This expression may refer to the sixteen Kalas mentioned in Prāsaṇa VI 18. Sātvānātīśram fifty spokes. They represent the forces which move the wheel. Śaṅkara mentions the five viṣāraya, tamas, mohā, niḥkṣa-mohā, tāmasra and anādāta-mūla (they may also refer to ignorance, self-love, love, hatred and fear. Yoga Sūtra I 8, II 2; Sāṁkhya Sūtra III 37), twenty-eight asākta or disablitities Sāṁkhya Sūtra III 28, the nine inversions of the tūstis, satisfactions, Ibid III 39, the eight inversions of the sāddhus or perfections (III 40). The various subdivisions of viṣāraya, asākta, tūstis and sāddhus given in Sāṁkhya Kārikā 46 ff form a set of fifty. See E.H. Johnston Some Sāṁkhya and Yoga Conceptions of the Śvetāsvatara Upanisad Journal of the Royal Asiatic Society, October 1940, pp. 855 ff.

Pratyāra ṭāḥiḥ counter-spokes. These are the ten organs of perception and action and their objects Prāsaṇa IV 8. It may also refer to the five elements with the five objects of the senses and the ten organs See M.B. XII. 112 38-41.

Asāktaḥ sadbhāṣa six sets of eights. The six are prakṛti with its eight causes of the five elements, mind (manas), intellect (buddhi), and self-sense (aham-kāra), see B.G. VII 4, 2 dhātu with the eight constituents of the body, 3 āśvāya lordship with its eight forms, 4 bhāva eight conditions, 5 deva gods with their eight classes, and 6 ātma-gena virtues which are also eight.

Anuñā nañāṁ ca cāna ārāṁ lagisnāṁ tathā
dhṛtiḥ prākām yam ēśaṁ tānaṁ ca 'stabhālayah
viṣāra-rūpaka-pāṣam whose one sākṣā is manifold. It is desire or Karma. viṣāra-rūpa, nāma-rūpa ekah kāmākhyah pārah Ś Viṣāra-rūpa is often used for the soul which is subject to rebirth I 9, V 7, Mātrī II 5 Viṣāra-khyā, V 2, Viṣāra and VII 7, Viṣvarūpa Cp also M.B. XIII. 112 33, tathāva bahu-rūpavād viṣāra-rūpa sūt śrutah
trī-nārgī-bhedam which has three different 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 pañca-srotā'mbum pañca-yonyugra-vakràm pañca-prânum
pañca-buddhyādī-mūlām
pañcāvartām pañca-duhkhaugha-vegām pañca-sad-bhedām
pañca-parvām aďhīmah.

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 Īśvara
are brought out here
pañca-srotā'mbum having for its water that which has five streams
srotas is also used for sense organ
undriya 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–, where Nilakantha identifies it with mind or manas

Yoga Sūtra II. 2 mentions the five kleśas as avidyā, asmitā, āsakti,
rāga, abhinivesa
Vācaspati Miśra on Sāmkhya Kārikā (47) explains pañca-urvāryaya-
bhedāḥ by a quotation from Vārṣaganyā Pañca-parvā-vidyā See also
Tattvāmāsamāsā 14 Buddha-carita XII 33.

6 sarvāvive sarva-samsthē brhante asmin hamso bhṛāmyate
brahma-cakra
prthag ātmānam prayāram ca matvā justas tatas tenā-
nyatvam eti

6 In this vast brahma-wheel, which enlivens all things, in
which all rest, the soul flutters about thinking that the self
in him and the Mover (the Lord) are different Then, when
blessed by him, he gains life eternal

asmūn v tasmin
Cp BU I 4 10.

Katha IV 10, T U II 7 1, BG XVIII 6 1 Visnu Dharma has
the following verses
paśyaty ātmānam anyam tu yāvad var āram-āmanah
tāvad sāmbhrāmyate jānār moṁto nayakarnā
samksaṁsāsakarmā tu āram brahma propaśyatā
abhādenātmanāva śuddham śuddhātvād aksayō bhavet.

Both Īśvara 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 Brahmā which
is huge, a totality of lives, a totality of states, thinking itself to be
SAVING KNOWLEDGE OF BRAHMAN

7 udgītam etat paramam tu brahma tasmams trayam supratisthāksaram ca.
   atrāntaram brahma-udvāndvā līnā brahman tat-parā yonu-muktāh

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, svaprahistha
brahma-udvā. v. vedā-udvā, knowers of the Vedas
paramam Supreme āpratīcā-dharma-rahitam Ś.
trayam the triad, the individual soul, the world and the cosmic lord
bhoktā, bhogyam, preritāram Ś

8 samyuktam etat ksaram aksaram ca vyaktāvyaktam bharat
   viśvan īśah
   anīśas cātmā badhyate bhoktr-bhāvāt jñātvā devam mucyate
   sarva-pāśat

8 The Lord supports all this which is a combination of the
mutable and the immutable, the manifest and the unmanifest
And the soul, not being the Lord, is bound because of his being
an enjoyer. By knowing God (the soul) is freed from all fetters

See B G XV. 16–17. The later doctrine of Śaiva-siddhānta with its
distinctions of ātma, ātma, ātma, the creature, the lord and the bond,
is here suggested

9 jñānānu dvāv aṣāv īśāniṣāva aṣā hy ekā bhoktr-bhogyāntha-yuktā
   anantaś cātmā viśva-rūpo hy ākarā trayam yadā undate
   brahman etat

9 There are two unborn ones, the knowing and the unknowing,
the one all-powerful, the other powerless. Indeed there is
(another) one who is unborn, connected with the enjoyer and
the objects of enjoyment And there is the infinite self, of
universal form, non-active. When one finds out this triad, that
is Brahman

The individual soul, the personal god and āpratīcā or nature are all
contained in Brahman ātman-prakṛti-rūpa-trayam brahma Ś 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 akartv non-active kartrivād-samsāra-dharma-rahitah 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.

māyā Ç anuvācyatvam āvastutvāyogāt lathāha, esā hi bhagavan-māyā sad-asad-vyakti-varṇitā Ś.

10. ksaram pradhānam amṛtāksam harah ksarātmanav iṣate deva ekah
tasyābhāvyānād yojanāt tatva-bhāvād bhūyaś cānte viśva-
māyā-nivṛttih

10. What is perishable is the pradhāna (primary matter). What is immortal and impenshable 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 andyāder haranā
dv Śiva-mahimna Sotra

bahu-rajas viśvottpatantu bhavāya namo namah
prabala-tamas tat-samhāre harāya namo namah
yāna-sukha-kṛte satvaddhiktān myāya namo namah
pramahāsa pade mātr̥gauyaś śvāya 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 Mrda or Visnu in whom sattva preponderates for giving happiness to people. Salutation to Śiva who is effulgent and beyond the three attributes.

by meditating on him The way by which the soul is awakened to the divine core of his being is abhidhyāna, an intense contemplation of the Saviour God. It leads to contemplative union with the object and identification with his essential reality. This contemplation is introspection, an intimate worship, intution of one's own inner being. IV 5 devam svacittasthān upāśya. The embodied jīva becomes one with God. II 14 tad ītna-lakṣvam āpramākṣya dehi cok bhavate.
The Principal Upaniṣads

II. Jñānā devam sarva-prāṣāḍaḥ śivāḥ klesāḥ klesār janma-mṛtyu-
prahānāṁ

tasyābhādhyānāṁ tṛiṣyam deha-bhede viśva-svāryam kevala
āpta-kāmāḥ

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 Śiva, so long as there is the manifested world and oneness with Brahman when the manifested world ceases to exist.

tasya paramātmanāḥ, abhāhpyānāḥ deha-bhede sarṣāpi pāṭāla-kālam
arcirodānavi deva-vāṇa-pāthā gato vi parasvānā śūnyān gatasya
trīyam samādhiś ca avyākta-parameśvara-hūraneśvarānuḥ thām
viśva-svārya-laksanaḥ dharmam bhavatu, se taḥ anubhūta tatra
mahāvīraḥ ātmānam mahām bhūvālā mūktaḥ kevalo nrāsta-samāta-svārya

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. idād jñāyam mtiyam evātmasaṁśtham nātah param ved-
tavyam hūṣc bhoktā bhogyam preritāram ca maṁśa sarvam prakām
trī-vāham bhramam etat

12 That Eternal which rests in the self should be known.
Truly there is nothing beyond this to be known. By knowing the enjoyer, the object of enjoyment and the mover (of all), everything has been said. This is the threefold Brahman.

The individual soul, the object of enjoyment, prakrti and the Supreme Lord Iswara are all forms of Brahman ātma-samstham; which rests in the self.

Śiva-dharmottara says: śvam ātmanī prasyante pratimāsu na yoginah. The Yogins see the Lord in the self and not in images.

13 valmer yathā yoni-gatasya mārtih na drṣyate navva ca
    linga-nāśaḥ
    sa bhūya eve'nāhana-yoni-grhyah tad vo'bhayaṁ vai ṣvāna-
    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 prāṇava, aum.
yoni the stick used for drilling
yoni the underwood in which the stick is drilled.

14 sva-deham aramṇī hrivā pranavam coṭtarāranim
    dhyāna-nimrthananābhhyāsāt devam paśyen ugyāhavat

14. By making one's body the lower friction stick and the syllable aum as 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.


15. tīlesu tailam dādhiṁva sarpiḥ āpas srotassu arajīśu
    cāgmit
    evam ātmanī grhyate'sau satyanaināṁ tapasā yo'
    mu'paśyati.
15 As oil in sesamum seeds, as butter in cream, as water in riverbeds, as fire in friction sticks, so is the Self seized in one’s own soul if one looks for Him with truthfulness and austerity.

srotas river-bed Usually a stream, here the dry bed of a stream which, if dug into, will yield water
tapasa 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 Upanishad 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.

ghranam tvā payasam nigāhan, bhūte bhūte ca vasati viyān uv, satatam manahetavāyam manasā manthāvābhūtena

16 saruvayāpi nām ātmānām ksīre sarpir vārpaṭi
ātmā-vidyā-tapo-mūlam tad brahmopanisat āpan, tad brahmopanisat āpan

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-bindu U.

Cp Bhāgavatā
‘When men realise me as present in all beings, as latent fire in wood, from that moment they discard confusion’
yadd tu sarva-bhūtesu dārusv agraṁ uvā ca sūratam
pratikṣāṇa na ma nirvādyāt tarhyāna ākāśam

As fragrance is in the flower, as butter in milk, as oil in sesamum seeds, as gold in the reef of gold (so God dwells in all objects).

Dhyāna-bindu U 5

puṣpam-adīye yatā gandham payaṁ adīye yatā gūḍhāṁ
vīḷam-adīye yathā tālam pīsāvase nā kīccharun
CHAPTER II

INVOCATION TO SAVITR

1. yuḥyānaḥ prathamam manas tattvāya savitā dhyaḥ
   agner jyotiṁ nicāya prthivyā adhyādbharat

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 Taittirīya Samhitā
IV. 1. 1-5; Vājasaneyi Samhitā XI 1-5; Śatapatha 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, catvāri ārya-satyāṁ See Dhammapada, Intro-
duction

2. yuktena manasā vayāṁ devasya savitūḥ save
   svargyaṁ yāk yāk

2. With mind controlled we are under the command of the
divine Savitr that we may have strength for (obtaining) heaven
svargyaṁ for (obtaining) heaven, svarga-प्राप्ति-हेतु-भित्ताय

3. yuḥtyāya manasā devān suvayyato dhiyaḥ dīwam
   brhay jyotiḥ karisyatas savitā prasuvaṁ tāṁ

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. yuḥyate mana uṭa yuḥyate dhiyo vṛprüfya vṛprasya brhato
   vṛṣaścuḥ
   vi hotrā dadhe vayunāvid eka in mahi devasya savitūḥ
   paristutih

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 vāṁ brahma pūrvaṁ namobhir viśloka etu pathy eva
   sūreh
   śravantu viśva amṛtasya putrāḥ ā ye dhāmāṁ divyāṁi
   tathāḥ

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 proklaḥ jivah śuvo hī kevalah

6 agnir yatrāhmanahyate vāyur yatūdhimudhyate
sorno yatūṭṛucyate tatra samjāyate 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 ārasavena jyeta brahma pārvyam
    tatra yonim kruvase na hi te pīram aksāpat

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. truvarnatam sthāpya samam sārīram hṛūndravyām manasā
    sammuṣeṣa
    brahmaśūriṣena prātareṇa śuvān srotāṁs 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

sammuṣeṣa v saṁmuṣrūdhya
trīṇi· three, urogrīvaśāṃsi, 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 prāyāhāna

Body, mind and spirit form one whole and here what is known as bodily prayer is mentioned

Brahma the syllable aum brahma-śabdam pranavam varnayantī §
9 prānān prāprīdyeha samyuktā-cestah ksine prāne vāsikayo
   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 prānāyāma or breath-control

10. same śucau śarkarā-vahm-vālukā-vivarjite śabda-jalāśrayā-
    dābhah
    mano'nukuśe na tu cakṣu-pīdana guhā-nvātāśrayane prayo-
    jayet.

10. In a level clean place, free from pebbles, fire and gravel,
favoursable 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
Kūrma Purāṇa mentions jantuviyāpta and saśabda as unsuitable a
place for meditation II. 11, MB says varjante vane XIV. 567;
also nadīpulinaśayī, nadīturaratiś ca XIII 6473 The place for
meditation should be noiseless and not noisy. śabda is said to be a
mistake for sādā, a place green with young grass

   11 nīhāra-dhūmārkānilānalānām khadyota-vidyut-sphatika-
      śaśinām
      elāṁ vīpām purassarāṁ brahmāny abhivyakti karāṁ yoge.

11. 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-lathāī) 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 Brahmaṇa U II 1.
ādau tārakavatvān dṛṣyate, tato vayradarpanam, tataḥ pariṣṭānācandram-
mandalam, tato navaratnāprabāmändalam, tato nādhyaḥkāra-
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 (1096-1180) 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 prīhwāpyayeṣo'niḥkhe samutiḥte paścātmaka yoṣa-gūna
praṇitie
na ṯasya rogo na jára na mṛtyuh prāptasya yogānu-mayam
śarīram

12 When the fivefold quality of Yoga is produced, as earth, water, fire, air and ether arise, then there is no longer sickness, no old age, no death to him who has obtained a body made of the fire of Yoga.

This verse and the next emphasize 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, ārambhā, ghatā, parcaya and nispatti are described in verses 13, 14, 15, and 16 respectively. In securing bodily health we have the commencement of the yoga, yoga- pravṛti. In attaining freedom from sorrow he reaches the second stage. In the third stage the traces of duality disappear, mahā-śūnyam tato bhāt sarva-siddhi-samākram. In the fourth stage there is the identity of the individual with the Supreme Self. The Yognin does not become disembodied. The elements composing his body are elevated to the level of their sublleness, sūksma tva. 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 laghumān ārogyam alokāpatvam varna-prasādaṁ svara-sau- sthavam ca
gandhaś śubho mūtra-purīsam alpam yoga-pravrttim pratha-
māṁ vadaṁ

13 Lightness, healthness, 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 yathavva bimbam mrdayo'pahśtam tejomayam bhrājate tat
sudhāntam
tad vātmatattvam prasamāksya dehi ekah krārtho bhavate
vīta-sokah

14 Even as a mirror stained by dust shines brightly when it has been cleaned, so the embodied one when he has seen the (real) nature of the Self becomes integrated, of fulfilled purpose and freed from sorrow.

15 yadātma-tattvena tu brahma-tattvam dipopamaneḥ ha yuktah
prapaśyet
ayam dhruvam sarva-tattvair uṣuddhaṁ jñātvā devam
mucyate sarva-pāśah.

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. esa ha devaḥ prādiśo'nu sarvāḥ pūrvo hi jātah sa u garbhe
antah.
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 Vājasaney Samhitā, 32 4

pūrvo hi jātah 1s the first born as Hravya-garbha

17. yo devo'gnau yo'psu yo viśvam bhuvanam āvveśa,
     ya osadhirṣu yo vanaspaṭiṣu tasmā 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 īśāta īśanibhiḥ sarvān lokān īśata īśanibhiḥ, ya evaṁka udbhava sambhave ca, ya etad vidur anrīśaṁ te bhavantī.

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 rudrō na dvītyāya tathur ya mān lokān īśata īśanibhiḥ.

pratyāh janāṁ tathātī sañcukcānta-kāle sanśrīya viśvā bhuvanāṁ gopāḥ.

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 pratyāh; opposite. He lives as pratyag-ātman sarvāṁ ca janāṁ praty-antaraiḥ prati-purūsam avasthitāḥ Ś who also quotes 'rūpam rūpam prabhūrīpo babhūva'.

3. viśvātā caksur uta viśvato mukho viśvato bāhur uta viśvatas-pāt.

sam bāhubhyāṁ dhamati sampatatrair dyāvā-bhūmī janayan deva ekāḥ.

'That one God, who has an eye on every side, a face on every side, an arm on every side, a foot on every side, creating heaven and earth forges them together by his arms and his wings.

See R V X 81 3, Atharva Veda XIII 2. 26, Vājasaneyī Samhitā
The Principal Upaniṣads

XVII 19, Taittṛiya Samhitā IV. 6 2 4, Taittṛiya Aranyakā X 1 3
dhamāḥ, forges Ś means by it samyojayaḥ, he joins men with
arms and birds with wings
bāhubhīyāṁ with arms As it is in the dual number, Śamkarāṇanda
takes it for dharma and adharma
paṭalatrāṁ with wings Śamkarāṇanda means by it the five chief
elements paṭalana-sīlath paścikṛta-mahā-bhūtath
bāhubhīyāṁ, indāyā-karmābhīyāṁ, paṭalatrāṁ vaisana-rūpāṁ samdhamaṁ
dīyāyaḥ Nārāyana-dīptā

4 yo devānāṁ prabhavaś ca cādhiḥ paścīṁ sa viśvādhipo rudro
mahāsīḥ
hrvanyā-garbham janayāmāsa pūrvam sa no buddhyā
śubhayā samyukten.

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 (Hrvaṇyā-garbha), may He endow us with clear under-
standing

See IV 12

Hrvaṇyā-garbha is the person endowed with clear ideas hītan
aṁ ati-rāmanīyam aṁ uṣyvalam āiṁ vāśāṁ garbhaṁ antas-sārah yasyaṁ Ś
In verse 3, the stress is on the cosmic form vrāti svaruṭa, here on
the cosmic spirit, the world-soul, Hrvaṇyā-garbha

PRAYERS TO RUDRA

5 yā te rudra śvā tānūr aghorāpāpakāṣmi
īyā nas taniśa śantaniyā giriśantabhicākṣihi.

5. Rudra, your body which is auspicious, unterrifying,
showing no evil—with that most benign body, O dweller in the
mountains, look upon (manifest yourself to) us.

For this and the following verse, see Vājasaneyu Samhitā XVI 2–3
auspicious body this is not identical with his absolute reality. It is
analogous to the Buddhist dharma-kāya.

6 yāṁ sūm giriśanta háste bibhārty astave
śvāṁ gṛitra tāṁ kurum maḥaṁsīṁ puruṣaṁ jagā
dweller among the mountains, make auspicious the
arrow which thou holdest in thy hand to throw O Protecter
of the mountain, injure not man or beast

puruśam asmādiyam jagad api kṛṣnam Ś, the human and the other
than human
KNOWLEDGE OF THE SUPREME AS THE WAY TO ETERNAL LIFE

7 tataḥ param brahma param brahantam yathā-nikāyam sarva-bhūtesu gūḍham

vishvasy arkam purvasttāram ḍaṁ tam pīṭāvāmrtā bhavanti

7 Higher than this is Brahman, the supreme, the great hidden in all creatures according to their bodies, the one who envelopes the universe, knowing Him, the Lord, (men) become immortal tataḥ param higher than this This may refer to the Vedic God Rudra or the manifested world The reference here is to Isvara who is higher than Hiranya-garbha and Virāt-rūpa, to the indwelling Lord, antaryāmin, to the Supreme Personal God, paramesvara

8 vedāham etam purusām mahāntam āditya-varnam tamasah parastat

tam eva vāśtvā atimritum eti nānyah pāthāḥ vidyate' yanāya

8 I know the Supreme Person of sunlike colour (lustre) beyond the darkness Only by knowing Him does one pass over death There is no other path for going there

See VI 15, B G VIII 9 nānyah pāthā no other path pāthā the way, the path, pathakṛt, the road-maker, āyanāya for going (to salvation) apavarga-gamanāya samsārābdheḥ pāra-gamanāya vā

The sage Śvetāsvatara says that he has seen the Supreme who dwells beyond all darkness, that he has crossed the world of samsāra

9 yasmāt param nāparam asti kuṇḍat yasmān nāniyo na

yyāyo'stu kuṇḍat

urksa va stābho dūri tīṣṭhathy ekas tene'dam pūrnam

pūrasena sarvam

9 Than whom there is naught else higher, than whom there is naught smaller, naught greater, (the) one stands like a tree established in heaven, by Him, the Person, is this whole universe filled.

See Katha VI 1
dūni in heaven dyotanātmani sve mahan, Ś, established in his own greatness

10 talo yad uttarataram tad arūpam anāmayam

ya etad vitud anvātās te bhavanti, athelare duḥkham evāpayanti
That which is beyond this world is without form and without suffering. Those who know this become immortal, but others go only to sorrow.

THE COSMIC PERSON

II. sarvānana-śiro-grīvah sarva-bhūta-guhāśayah sarva-vyāpī sa bhagavān tasmāt sarva-gataḥ śivah

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

asvāryasya samagrasya, dharmsaya, yaśasah śriyah
jñāna-vairāgyayos cavya sannām bhaga tiranā

He who has the six qualities of complete lordship, righteousness, fame, prosperity, wisdom and renunciation is Bhagavān

12 mahān prabhur vinaḥ purusah sattvasyaśa pravartakah sunirmalāṃ vāmā prāptum ṭāṇo yoitur avayaya.

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.

satva highest being For Ś the internal organ, antah-karana

13 angustha-mātrah puruṣo'ntarātmā sadā jānānām hṛdaye sanmūrtyah
hṛdā manviśo manasābhīnkṛto ya etad vidur anṛtās te bhaavantu

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 jñānesah Ś v manśā, by thought
This reading 'hṛdāmaṇisā manasābhīnkṛto' is adopted by Śamkaraṇanda, Nārāyaṇa and Viṣṇu-bhikṣu

14 sahasra-śīrsā puruṣah sahasrākṣah sahasra-pāt
sa bhūman viśvato vrtvā aty aṣṭhad daśāṅgulam

14 The person has a thousand heads, a thousand eyes, a thousand feet He surrounds the earth on all sides and stands ten fingers' breadth beyond.
See RV X 90 1.

damgulam 'ten fingers' breadth anantam, aparam S endless, shoreless Though the Supreme manifests Himself in the cosmos, He also transcends it

15 prusa evam sarvam yad bhitam yac ca bhavyam utamvatavasyesano yad annenatirohate.

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

Sāyana 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 sarvatah pān-pādam tatt sarvato'kṣi-śiro-mukham sarvatah śrutimal śoke sarvam āvṛtya triśhale

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 sarvendrīya-gunābhāsam sarvendrīya-vīvarjītam sarvasya prabhuṃ tīsānam 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 XIII 14.

18 nava-dvāre pūre dehi hamso līlāyate bahī vasī sarvasya lokasya sthāvarasya varasya ca.

18 The embodied soul in the city of nine gates sports (moving to and fro) in the outside (world), the controller of the whole world, of the stationary and the moving

See Kaṭha, V 1, B G. V 13

hamsa, soul. It is the Universal Spirit.

hamsaḥ paramātmā hanty avidyātmakam kāryam Š.

19 a-pām-pādojanagnihūpāśyatyacakṣuṣaśnorthyakarnah,
so vetti veḍyanā na ca tasyāsti veltā, tam āhur agryam

purusam 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 aniyán mahato mahiyan ātmā guhāyām nihito'yu jantraḥ
tam akratum paśyati vīla-śoko dhātuḥ 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 Taïtiiriya Āranyaka X 10–1
akratum: being actionless viṣaya-bhoga-samkalpa-rahitam Ś dhātuḥ prasādāt: through the grace of the Creator dhātu-prasādāt: through the clarity born of sense-control Sense organs are said to be dhātu

21. vedāham etam ajaram purāṇam sarvātmānam sarva-galam vibhutvā
ejjama-nirodham pravadanly yasya brahmavādino'bhiva-
danti nityam

21 I know this undecaying, ancient (primeval) Self of all, present in everything on account of infinity Of whom they declare, there is stoppage of birth The expounders of Brahman proclaim Him to be eternal

ejjama-nirodham: stoppage of birth

For whom the foolish think there are birth and death yasya ejjama-nirodham mūḍhāḥ pravadanti. Śamkarānanda. Nārāyaṇa Diviṅkā suggests a reading, ejjama-nirodham na ravadanti yasya. For whom birth and death are not spoken Sometimes it is used for the creation and destruction of the world yasya paramēśvarasya karma jagataḥ ejjama-samdhāraṇa Viśvāra-
bhikṣu

This chapter makes out that the Impersonal and the Personal, Brahman and Īśvara are not two different entities but the same in two aspects.
THE ONE GOD OF THE MANIFOLD WORLD

1. ya eko'varno bahuham śakti-yogād varnān anekān māhārtho
dadhāta

vicarte c'ante viśvam ādau sa devah sa no buddhyā śubhayā
samyukta

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 under-
standing

avaranah devoid of determinations nivrūsesah Ś
māhārthah in his hidden purpose Without any motive or personal
interest agrīta-prayojanaḥ, svārtha-māpeksah
ante. in the end V śāntē The world was inactive, unmanifest
before creation

2. tad evā'gms tad ādityas tad vāyus tad u candramāh
tad eva śukram tad brahma tad āpas tat prajā-patih

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 ekaṁ avyaktaṁ ananta-rūpaṁ viśvam purānam tamasah
parastā

tad eva yatam tad u satyam āhuv tad etad brahma paramam kavīnām
istāpūrtaṁ bahudhā jālam jāyamānam viśvam bibharti bhavanasya
nābhuh

tad evāgnaṁ tad vāyus tat sūryas tad u candramāh

tad eva śukram amṛtam tad brahma tad āpas sa prajā-patih

This verse indicates that the different Vedic gods are not inde-
dependent but are forms of the One Supreme
tad that, self-nature ātma-tattvam Ś
śukram pure, alternatively the starry firmament
śuddham avyad api diptaman naksatrād Ś

Ś makes Brahmā, Hiranya-garbhamā and Prajā-pati virād-ātmā
Vyāṣvabhūksu makes out that the Supreme through the power of
māyā created the manifestations and entered into them and is
called by their names svamāyaya adhādeva-vikoppādhīn samasti-ritpān

AA
3 tvām stri tvam pumān asi, tvām kumāra uta va kumārē, tvām jīrṇo dāndena vaścas, tvām jāto bharati vaścā muñkhah.

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. nilaḥ patango harito lokiśāksas tadid-garbhā ritaś samuhrāi anādmiat tvam vibhutvamāna variṣte yato jātān bhūmanā niśvā

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

pataīgaḥ: bird bhramaraḥ, bee. Ś

THE UNIVERSAL SELF AND THE INDIVIDUAL SOUL

5 ajām ekāṁ lohita-śukla-hṛṣṇāṁ bahuīḥ prajāḥ svamāṁvivaś sarūpāṁ
ajo hy eko yusamāno'nścete jalaḥ enāṁ bhūka-blaṣāṁ ajo'nyāḥ

5 The One unborn, red, white and black, who produces manifold offspring similar in form (to herself), there lies the one unborn (male) delighting Another unborn gives her up, having had his enjoyment

See B S. I 4–8
lohita-śukla-hṛṣṇāṁ red, white and black Reference is either to fire (tājas), water (ap), and earth (anna), or the three guṇas, rājas, sātva, and tamas of prakṛti,

The one she-goat, red, white and black in time produces many young like herself For the red, white and black colours see Cū. 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 tājā 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 \textit{prakrti}.

The second unborn is he who has overcome his ignorance and is
therefore free from bondage to \textit{prakrti}.

6 dv	ext{ā} suparn	ext{ā} sayuj	ext{ā} sakh	ext{ā}y	ext{ā}, sam	ext{ā}nam vrksam \textit{parisasvaj	ext{ā}te}
tayor anyah pippalam sv	ext{ā}dv atty ana	ext{ś}nann anyo’bhic	ext{ā}ka	ext{ś}iti.

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 \textit{MU} III 1, \textit{RV} I 164 20, \textit{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. sam	ext{ā}ne vrksa puruso mnagno’ni	ext{ś}ay	ext{ā} s	ext{ō}cati mhyam	ext{ā}nah
justam yad	ext{ā} pa	ext{ś}yaty anyam i	ext{ś}am asya mahim	ext{ā}nam iti
v	ext{ī}ta-	ext{śokah}.

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.

\textit{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 rco’ksare \textit{parame vyoman yasmin dev	ext{ā} adhi viśve m	ext{ś}eduh
yas tam na ved	ext{ā} k	ext{ī}n	ext{ā} karisyati ya it tad vid	ext{ū}s ta ime
sam	ext{ā}sate}

For him who does not know that indestructible being of
the \textit{Rg Veda}, whereon in the highest heaven all the gods reside,
of what avail is the \textit{Rg Veda} to him? They, indeed, who know
that rest fulfilled.

\textit{RV.} I 164. 39; \textit{Taittir	ext{ī}ya \textit{Āranyaka} II} 11 6.

\textit{sam	ext{ā}sate} rest fulfilled \textit{kr	ext{ā}rthas tisthanti} \text{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 Chandāmsya yajñāh kṛatavo vratāni, bhūtam bhavyam yac ca vedā vadantī,
asmin māyā srṣate vīśvam etat tasmams ānyo māyayā samniruddāhah

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 Brahma. The actual creator is Īśvara, the Personal God, who is acting through his power of māyā, devāīma-saṅkī.

10 māyām tu prakrtim vādhi, māyānam tu māheśvaram,
tasyāvayava-bhūtān tu vyāptam sarvam idam jagat

10 Know then that prakrti 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 prakrti is identified with the māyā of the Vedānta. The Upanisad attempts to reconcile the views of the Sāmkhya and the Vedānta.

Īśvara and Saṅkī are regarded as the parents of the universe.

Cp. the following verses —
"Only when united with Saṅkī has Śiva power to manifest; but without her, the God cannot even stir."
śvah śaṅkīyā yuktā yade bhavat saṅkāh prabhavatam
na cait evam devo na khalu kuṣalāh spanditum 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.'
ubhābhyām etābhīyāṁ ubhaya-vidhāṁ uddhiṣya dayāyāṁ
sanāthābhīyāṁ jaye ċana-cana-kājapa jaya-cadā idam

Anandaśarā 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 sporting herself in her oneness.'
sṛṣṭāstham jaya-cadā idam sad-carad śvarūpam
śaṅkīyā svayāḥ triguṇayā (or triguṇyā) pāryātī vīśvam.
svaḥ śākṣa-pāraśe sva-mayaḥ tathā-bhūtā
āh maḥa-viśva-saṅkāyām manasā śmarām

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 yo yonim yonim adhitisthaty eko yasmin idam san ca
    vicash sarvam
tam iSaanam varaDaD devam idyam mcAyymAni sanam
    atyantam eti

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 yo devanam prabhavaD co'dbhavaD ca, viSwadhypo rudro
    mahArshi
    hryanAgarbham pasyata jAyamanam, sa no buddhyA
    svabhAyA samyuktAv.

12. He who is the source and origin of the gods, the ruler
of all, Rudra, the great seer, who beheld the golden germ
(HryanA-garbha) when he was born, may He endow us with
clear understanding.

See III. 4.

13 yo devanam adhypo yasmin lokA adhisritAh
    ya tse'sya dvi-padaSa catus-padaH, kasmA devAyA havsA
    vidhema

13. He who is the overlord of the gods, in whom the worlds
rest, he who is the lord of two-footed and four-footed beings,
to what God shall we offer our oblations?

kasmA, to what v tasmaH to that God we shall offer our oblations
See RV X 121 3.

14 SuksmAti-suksmam kahilasya madhye, viSwasya svastrAram
    aneka-rupam
    viSwasyaikam parivestilAram jnaTvA sivam sanam atyantam
    eti

14. More minute than the minute, in the midst of confusion,
the creator of all, of manifold forms, the one embracer of
everything, by knowing Him as the auspicious, one attains
peace for ever

See III. 7, V 13

15 sa eva kAcle bhuvanasya goptA, viSwadhipah sarva-bhutEsu
    gudhah
    yasmin yuktA brahmarsayo devatalas ca, tam evam jnaTvA
    mrtyn-pusAins 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 ghratā param mādam vātisūksmaṃ jñātvā śivam sarva-
   bhūtesu guḍham.
   viśvasyaśaktam parivestīraṇām jñātvā devam muciye sarva-
   pāśarh

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, sadā janānām hṛdaye
   saunvastah
   hṛdā maniṣā manasābhikṣito, ya etad vidūr amṛtāṁ te
   bhavant

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'lamas tan na dvā na rātrir na sān na cāsac chvā
   eva kevalah,
   taṁ aksaram tat savitur varenyam, prajñā ca tasmā tṛstā
   prarāṇī

18 When there is no darkness, then there is neither day nor night, neither being nor non-being, only the auspicious one alone That is the imperishable, the adorable light of Savitṛ and the ancient wisdom proceeded from that.

savitṛ varenyam the adorable light of Savitṛ. Literally the choicest (splendour) of Savitṛ

See R V III 62 10

The characterisation of the Supreme which transcends the duality of subject and object can only be negative and cannot be a field of clear definition and demonstration

19 na namam ārdhvan na tryaṁcaṁ na madalye na parivarātāṁ
   na tasya pārāṁ saṁ yasya nāma mārād yaśah

19 Not above, not across, not in the middle, nor has any
one grasped Him. There is no likeness of Him whose name is great glory.

20 na sanārse tiṣṭhati rūpam asya, na caksusā paśyati kaś canaśam
hrdā hrāstham manasā ya enam, evam viñjīr anīrtās 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 ajāta iva evam kaścid bhūmiḥ prapadyate
rudra yat te daksinam mukham tena mām pāhī mityam
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 āyuṣī, mā no gosā mā no aṣvesu
rīvrisah
vīrāṃ mā no rudra bhāṃito’vadhīr hāvsmantah sadam it tuḥ hāvamahe.

22 Rudra, hurt us not in my child or grandchild, hurt us not in my life, hurt us not in my cattle, hurt us not in my horses. Slay not our heroes in your wrath for we call on you always with oblations.

See R.V. I 114. 8.
CHAPTER V

THE ONE IMMANENT GOD

1. dve aksare brahma-pare tv anante, vidya’vidye nhite yat
gudhe
ksaram tv avdyah hy amrtam tv vidya, vidya’avdyae isale ya:
tu so’nyah

1. In the imperishable, infinite highest Brahman are the
two, knowledge and ignorance, placed hidden Ignorance is
imperishable while knowledge is immortal And he who controls
knowledge and ignorance is another (distinct from either)

By way of preface to this chapter Śamkarāṇanda 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-pādārtham tātye
‘dhyāye nūśpita yady ați lathāpi tvam-pādārtho nāyantam nūr-
pitā, tat-arthaṃ ayam pāṭicamo’dhyāya ārāhyate
brahmapare hṛanya-garbhaḥ pare or parasmin brahmaṃ Ś
gudhe hidden lokak jñātum aṣayye Śamkarāṇanda
ksaram perishable It is the cause of bondage, samsṛt-kārayam
while vidya is the cause of mokṣa, mokṣa-hetuḥ Ś
anyah another, tat sākṣitvāt, 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 avdyā

2. yo yonim yonim adhitisthaty eko mśvāṁ rūpāṁ yonit ca
sarvāḥ

rṣim prasūtap kapilam yas tam agre jñānav vibhāri
jāyamānam 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 hṛanya-garbham See IV 12 VI 1–2 The reference is
not to the sage Kapila, the founder of the Sāṃkhya philosophy
The Supreme is described as looking upon Hṛanya-garbha while
he was being born He was the first to be created by God and endowed
by Him with all powers III 4 Hṛanya-garbha or Brahme
the creator is the intermediary between the Supreme God and the
created world. He is the world-soul See IV 12, VI 18
jñānah by thoughts See note IV 18
Śvetāsvatara Upaniṣad

3 ekākam jālam bahuḥā vikurvan, asmīn ksetre sanīharaty
esa devah
bhūtyah sṛṣṭvā patayas taṁheṣas sarpādhi-patyaṁ kurute
mahāṁā

3 That God, who, after spreading out one net after another
in various ways draws it together in that field, the Lord, having
again created the lords, the great self, exercises his lordship
over all

ekākam prātyekam, for every creature, such as gods, men, beasts,
etc
jālam net, samsāra
asmīn ksetre in that field, in the world
yasmin, another reading for asmīn yatayah, another reading for
patayah

4 sarvā diśāḥ śrīdhvam adhaś ca tryak, prakāśayan bhrājate
yadv anadvān
evaṁ sa devo bhagavān varṇyo yonī-śvabhāvān adhitisthāty
ekah

4 As the sun, illumining all regions, above, below and
across, shines, so that one God, glorious, adorable, rules over
whatever creatures are born from a womb

See IV 11, V 2
yonī-śvabhāvān whatever creatures are born from a womb Śmea
by it the sources of world-existence like the elements of earth, e
yoniḥ kāraṇam kṛṣṇasya ṽaṅgataḥ śvabhāvaḥ śvātmaḥbhātāṁ pṛthivyāḥ
bhāvaṁ or kāraṇa-svabhāvān kāraṇa-bhātāṁ pṛthivādāṁ Ś

The so-called causes of the world are not in themselves caus
They operate only because God works through them.

5 yac ca svabhāvam pacati viśvayonnih, pācyāṁś ca sa
parināmāyed yah
sarvam etad viśvam adhitisthāty eko gunān ca s
viniyogayed yah

5 The source of all, who develops his own nature, who
maturity whatever can be ripened, who distributes
qualities, He the one, rules over this whole world

6 tath veda-guhyopanisatsu guḍham, tath brahmā
brahma-yonim
ye pūrvaṁ deva ṽasyaś ca tath viṇuḥ, tvam evaṁ a
babhūvih

6 That which is hidden in the Upaniṣads which ar
in the Vedas, Brahmā knows that as the source of t
The gods and seers of old who knew that, they came to be of its nature and have, verily, become immortal.

\textit{Veda} is interpreted as referring to the sacrificial part which teaches sacrifices and their rewards, \textit{karma-kāṇḍa}, guṇa, the ūraya\textit{ka} part which teaches the worship of \textit{Brahman} under various aspects, \textit{yoga-kāṇḍa}, and the \textit{Upanisad}, the part which teaches the knowledge of \textit{Brahman}, the undifferented, jñāna-kāṇḍa. This is the view of \textit{Vijñāna-bhīṣṣu} brahma-yoni, the source of the Vedas or the source of \textit{Hiraṇa, a-garbhā pūrve devāh} is another reading for \textit{pūrveh devāh}, ancient gods kāmrājā, of its nature. \textit{tad ātma-bhūtāḥ} Ś.

THE INDIVIDUAL SOUL

7. \textit{gūnānca yoḥ pāla-karma-kartā kṛtasya tasyai va sa}
\textit{ca paścātmā sa viśeṣa-rūpasya trī-guṇasya trī-caritāṃ prāṇādhīpas samacarati}
\textit{sva-śarmabhīṣḥ}.

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.

\textit{tri-guṇāḥ:} sattva, rajas and tamas.
\textit{tri-cārīma:} see I. 4 the paths of \textit{dharma, adharma} and \textit{jñāna} or \textit{ācā-yāna, pūrṇāna} and \textit{manuṣya-yāna}. Ś.

While the first six verses speak of \textit{Thou} (tām) or the Supreme the account of \textit{Thou} (tām), the individual soul begins here.

8. \textit{aṅguṣṭha-mātra ravi-tulya-rūpasya saṁkalpāhamkāra-samanvīto}
\textit{yāḥ}
\textit{bhūtih guṇenāma-guṇena caiva ārāgra-mātra lī ajaropaṭi}
\textit{ārṣaḥ}.

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.

\textit{ajaropaṭi}, another reading \textit{acara}.
\textit{ātma-guṇena:} of the qualities of the body like old age, etc. Ś

9. \textit{vālagram-aśā-bhāgasya śādadḥā kalpītasya ca}
\textit{bhāgaśīrṣas sa viññeyas sa cānantiyāya 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 bhumān esa na caiva yaṁ napuruṣaṁ
yad yac caḥ rām 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 āharmān ātmant adhyasyābhīmaṁ yate. Ś. Another reading is yuyyate or yomed sambādyate.
The living self, jiiva is vijnānātman. Ś

11. samkalpaḥ-sparśana-dṛsti-mohair grāsambu-vṛṣṭy-ātma
vīvarādhi-janma
karmānugāny anukramaṇa dehi sthānesu rūpāny abhi samprapadyate.

11. By means of thought, touch, sight and passions and by the abundance of food and drink there are the birth and development of the (embodied) self. According to his deeds, the embodied self assumes successively various forms in various conditions.

mohair v homaiḥ, by the sacrifices.

12 sthūlāni sukṣmāni bahūni caeva, rūpāni dehi svagunair
vṛnoti
kriyā-guṇair ātma-guṇaiḥ ca tesām samyoga-Letur āparòpī
dṛṣṭah.

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 viśāsya saṣṭāraṁ
aneka-rūpam
viśāsayaikam parivestitāraṁ jīātā ādevam muciyaṁ
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
kalilasya gahana-gabhira-samsārasya Ś The wonder and mystery of the cosmic process are emphasised
devam jyoti-rūpam paramātmānam Ś of the nature of light, the Supreme Self
sarva-pāsah avidyā-kāma-karmabhīḥ Ś The bonds of ignorance and its resultant of desire and deed

14 bhāva-grāhyam anīdākhyam, bhāvābhāva-karam śvam
kalā-sarga-karam devam, ye vidus te jahus tamum

14 Him who is to be grasped by the mind, who is called incorporeal, who makes existence and non-existence, the kindly (the auspicious), the maker of creation and its parts, the Divine, they who know Him have left the body behind.

anīdākhyam Śamkarāṇanda reads anilākhyam, who is called air as being the breath of the breath, prānasya prānam
nida 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

Vijñāna-bhūkṣa means by it ‘inherent power,’ he who creates by his inherent power

The Vedas and the other sciences are called kalās
CHAPTER VI

THE ONE GOD IMMANENT IN AND TRANSCENDENT TO THE COSMIC PROCESS

1 svabhāvam eke kavayo vadanti, kālam tathānye pramahyamānāṁ,
devasyassā mahumā tu loke yenedam bhrānyate brahma-ca-kram.

1 Some wise men speak of inherent nature, others likewise, of time (as the first cause), being deluded. But it is the greatness of God in the world, by which this Brahma-wheel is made to turn.

See I. 2

The cosmic process is generally represented by a rotating wheel. It is ever moving, thanks to the greatness of God. It is the ‘moving image of eternity’. In the national flag of India, the wheel is placed against the background of white. The wheel is represented in blue gagana-saḍrśam, megha-varnam, and is placed against the background of white which is above all colours, the pure radiance of eternity.

2 yenāvratam utyam idam hi sarvam, jñāh kālakāro guṇi
   sarvaend yah
teneśītam karma vivartate ha, ārthvāyāpya-tejo’nīla-khāṁ
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

kālakāro author of time, kālasya kartā v is kāla-kālo, the destroyer of time kālasya nyantā, upahartā kālah sarvavinaśakārī, tasyāpi vināśakaraḥ
See also VI 16
(knowers of) all knowledge sarvaivā yah or sarva-vidyāḥ

3 tat karma kṛtvā vr̥ṇavartya bhūyāh, tattvasya tattvena sametya
   yogam
ekena dvābhyaṁ tribhir astabhīr vā, kālenā caiva śānta-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 Sāṁkhya
two purusa and prakṛti
three the three guṇas, satva, rajas and tamas
eight the five cosmic elements and manas (mnd), buddhi (understanding), and ahāṁ-kāra or self-sense See B G VII 4 ālma-guṇah the affections of the mind, love, anger, etc antahkarana-guṇah kāmādibhiḥ Ś

4 ārabhya karmāṁ gunānvaṁ, bhāvān ca sarvāṁ vinyojayed yah
tesāṁ abhāve kṛta-karma-nāśah karma-ksaye yāh sa tatvato'nyaḥ

4 Who, having begun with works associated with the (three) qualities, distributes all existents In the absence of these (qualities), there is the destruction of the work that has been done and in the destruction of the work he continues, in truth, other (different from what he has produced)

According to Ś, this verse tells us that if we dedicate all our works to Īśvara, we will not be subject to the law of karma, 'That person, his works being destroyed and his nature purified, moves on, different from all things, from all the results of ignorance, knowing himself to be Brahman, vinyojayed īśvare samarpayet tesāṁ īśvare samarpitaitvād ālma-sambandha-bhāvas tad-abhāve pūrva-kṛta-karmanāṁ nāśah karma-ksaye viśuddha-satvo yāh Ś anyah v. anyat He goes to that Brahman which is different from all things, tatv ś bh yad anyad brahma tad yāṁ Ś

This verse is capable of different interpretations (1) The Lord passes through different states, yet knows Himself to be above them all, (2) If we do works not out of selfish interest, but to please the Lord, our work ceases to bind us and we become free Śaṅkarānanda and Viṣṇu-bhusan adopt the latter view

5 ādās sa samyoga-nimitta-hetuh paras trikālād akalo'pi drstiḥ
tam viśva-rūpam bhava-bhūtam īdym ādīm svā-citā-sīham
uṣāṣya pūrvam

5 He is the beginning, the source of the causes which unite (the soul with the body) He is to be seen as beyond the three kinds of time (past, present and future), and as without parts after having worshipped first that adorable God who has many forms, the origin of all being, who abides in one's own thoughts

source of the causes which unite cp. samyoga-langodhavam trailokyaṃ MB XII 819
akalāh without parts, trans-empirical, ms-prapañcaḥ Ś
upāsyam pārvam. worshipped first Worship is the preliminary to knowledge
vīṣa-rūpa who has many forms God assumes the form which the
worshippers attribute to Him
upāsakah yad yat rūpan upāsyate tat-tad-rūpa-dhānam

6 sa vyksa-kālākṛtih paro'nyo yasmāt praṇācaḥ pari-
varate'yam
dharmāvaham pāpanudam bhageṣam yātvaṁ nātvaṁ
aniṛtam vīṣva-dhāma.

6 Higher and other than the forms of the world-tree and
time is he from whom this world revolves who brings good
and removes evil, the lord of prosperity, having known Him
as in one’s own self, the immortal, the support of all (he attains
Brahman)

vyksa tree See Katha VI 1
dharmāvaham dharma is the enlightening power of the Saviour God
manifested in the human soul See RV I 164
Śva is the bringer of dharma, dharmāvaha

7 tam īśvarānām paramam maheśvaram, tam devatānām
paramam ca dawatam
patim patinām paramam parastāt, vidāma devam bhuvaneśam
īdyam

7. He in whom is the Supreme Lord of lords, who is the
highest deity of deities, the supreme master of masters, transcendent, him let us know as God, the lord of the world, the
adorable.

8. na tasya kāryam karanam ca vidyate, na tat samaś cāpy
adhikāś ca drṣyate
parāṣya śaktir vividhava śrīyate svābhāvīkī jñāna-bala-karīyā
cā

8 There is no action and no organ of his to be found There
is not seen his equal or his better. His high power is revealed
to be various, indeed. The working of his intelligence and
strength is inherent (in him).

9 na tasya kaścit patir asti loke, na ceśita navva ca tasya līgam,
na karanam karanādhipādhipo na cāsyā kaścij janītā na
cādhīpah

9 Of Him there is no master in the world, no ruler, nor is
there any mark of Him He is the cause, the lord of the lords
of the sense organs, of Him there is neither progenitor nor lord
The Principal Upaniṣads

10 yas tantamāha va tantubhī prādhānagat
svabhāvatāh deva ekah svam āvnot, sa no dadhād
brahmāpyayam

10 The one God who, according to his own nature, covers himself like a spider with threads produced from prādhāna (unmanifested matter), may He grant us entrance into Brahman

brahmāpyayam entrance into Brahman, ekī-bhāvam Ś
yathoryanābhir ātma-prabhavas tantubhār ātmānam eva samāvnoti,
tathā prādhānayavāt-prabhavat nāma-rūpa-karṇabhūs tanhasthānīyasthā svam ātmānam āvnot Ś

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-vyāpī sarva-bhūtān-
tar-ātmā
karmādyaksas sarva-bhūtādhvāsas sāksi cetā kevalo
nirguna ca.

II. 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 vaśi niskṛyayānām bahūnāṁ ekam bijam bahudhā yah
karoh
tam ātmastham ye’nupasyanti dhīrās tesām sukham
śāśvatam netaresām

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
niskṛyayānāṁ inactive Ś makes out that the acts of living beings are due to their organs and the Higher Self remains untouched by them.
sarvā hi kṛyā nātmā samavetāh kim tu dehendriyesu, ātmā tu
nīs-kṛyaya nirgunaḥ Ś
See BG III. 20

13 mtyo mtyānāṁ cetanas cetanānāṁ eko bahūnāṁ yo vīda-
dhāt kāmāṁ

tat kāranaṁ sāmakhya-yogādhyāmyam yūtāvā devam
mucyate sarva-pāsāh
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 sāmkhya) and discipline (yoga)—by knowing God, one is freed from all fetters.

See Katha II 2 13

14 na tatra sūryo bhāti na candra-tārakaṁ, nemā vidyuto bhānti kuto ’yam agnīh
  tam eva bhāntam ambbhāti sarvam, tasya bhāsā sarvan idam vibhāti

14 The sun does not shine there nor the moon and the stars, nor these lightnings, much less this fire. After Him, when He shines, everything shines, by His light all this is illumined.

See Katha II 2 15, M U II 2 10, B G XV 6

15 eko hamso bhuvanasyāya madhye, sa evāgus sāhile saṁvistah
  tam eva vidvātātmsyum ete, nānyah ānathā 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 avidyās-bandha-kāranam iti hamsah

16 sa viśva-kṛd viśva-vid ātmā-yonir ātmas-cetas ca saṁsāra-viśvūtyāh
  pradhāna-kṣetrajña-patih guneśah samsāra-mokṣa-svātṛ-bandhā-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-cetas ca atma-yonih Ś.
ātmanam yonih, ātma-yonih the source of all selves
kāla-kāro the author of time See VI. 2, 21.
praṇāna: avyaktam, nature.
ksetraṇa: viśnundam, spirit.
The Supreme binds, sustains and dissolves worldly existence.

17. sa tanmayo hy amṛtā īśa-saṁśiho jñas sarvago bhū-var-
syāsya gopā
ye īśe asya jagato nityam eva-nānyo hetur vidyate śiśnām.
17. Becoming that, immortal, existing as the lord, the
knower, the omnipresent, the guardian of this world is He who
rules this world for ever, for no other cause is found for the
ruling.

īśa-saṁśthāḥ. existing as the lord. īśe svāmini samyak shhitḥ yasy āsu
īśa-saṁśthāḥ.
No other is able to rule the world. nānyo hetuḥ samarthaṁ riṣyaḥ atē.

18. yo brahmāyām ātma-buddhi-prakāśam munukṣur tāi
śaranam aham āpi prapadye.
18. To Him who, of old, creates Brahmā and who, verily,
delivers to him the Vedas, to that God who is lighted by His
own intelligence, do I, eager for liberation, resort for refuge.

ātma-buddhi-prakāśam: Śāmkarananda explains as eva-buddhi-
sākṣiṇam, who is the light or witness of self-knowledge.

It can be derived in two ways: (1) ātma-buddhir ātma-buddhir,
saiva prakāśo'nyo ātma-buddhi-prakāśam (2) ātma-buddhi pratish-
ātmiya ātma-buddhi-prakāśam.
V. ātma-buddhi-prasadām ātmani ya buddhiṁ tasyāh prasādakaran.
Ś, he who through his own grace manifests himself.

19. niskalāṁ nīśkriyaṁ śāntāṁ niravadyāṁ nirajavarti,
amrīṣaya ārāmaṁ sutuṁ dagāhéndhanam ivānalaṁ.
19 To him who is without parts, without activity, tranquil,
irreproachable, without blemish, the highest bridge to imme-
ortality like a fire with its fuel burnt.
nirāhāram: nīrlepam, without blemish.

20. yadā caramavaḥ ākāśam vastraivyante mānakāh
lādā devam avijnāya 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-prabhāvad deva-prasādāc ca, brahmā ha svetāsvatara
'tha vidvān
atyāśrambhīyah āramam pavitram, pravāca saṁyag-
rsi-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 Hugo 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 Free will 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 paramahaṁsa-saṁyāsinas ta evaṁśram inah Ś, the highest of the four orders of ascetics

Cp caturvīdhā bhikṣaṇaḥ ca bahūdakau kudīcakau
hamsaḥ paramahamsaḥ ca yo yaḥ paścāl sa uttamaḥ

22. vedānte paramāṁ guhyam purākalpe pracodilam
napraśāntāya dātavyam nāputrāya śisyāya vā pūnah

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; Maitri VI. 29

praśāntāya, prakarsena sāntaṁ sakala-rāgādi-mala-rahitam cītam yasya
lasmaī putrāya tādṛśa śisyāya vā dātavyam, tad vā putrāya putrāya
śisyāya vā snehādīnā brahmavidyā na vaktavyā Ś

It should not be taught to a son or a pupil, if his passions are not subdued.
23. yasya deva ṛṣa bhaktir yathā deva tathā gurau,
tsasyaś ca kaihitā hy arthāh, prakāśante mahātmanah, pra-
kāśante mahātmanah

23. These subjects which have been declared shine forth to the high-souled one who has the highest devotion for God and for his spiritual teacher as for God. Yea they shine forth to the high-souled one.
KAUŚĪTAKI-BRĀHMAṆA UPANIṢAD

Kausitaki-Brāhmaṇa Upanisad, also called Kausitakī Upanisad¹ does not form a part of the Kausitaki Brāhmaṇa of thirty chapters which has come down to us and the name can be accounted for by treating the Āranyaka of which it forms a part as itself included in the Brāhmaṇa literature of the Rg Veda.² Śaṁkara refers to it in several places in his commentary on the Brahma Sūtra and Šaṁkarānanda 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 Upanişad has four chapters.

Dr S K. Belvalkar has edited the text and given an English translation of the first chapter of this Upanişad.³

¹ Šaṁkarānanda explains the name thus: ku kusītam ritam yam ity arthah, śītām śītām saṁsārikām sukham yasya sa kusītah eva kusītakah tasyāpatyam kausītakāḥ II 1

² Brāhmaṇas also deal with Vedānta and so sometimes include the Upanisads: brāhmaṇam api trividham, vidhi-rañjanam, artha-vāda-rañjanam, tadd-ubhaya-vākṣanam ca, vidhy-arthavādabhāya-vākṣanam tu vedānta-vākyam Madhusūdana. Prasthāna-bheda

³ Four Unpublished Upanisadic Texts and The Paryanka Vidyā (1925)
CHAPTER I

REBIRTH AND RELEASE THROUGH KNOWLEDGE

I citro ha vai gangyayanim yaksyasana arunin vavre, sa ha putram svetaketum praajghaya yagayeti; tam hahityagatam padaccha, gautamasya putrasiti samurtan loke yasmin mā dhāsyaśi, anyatamo vādhwā tasya, mā loke dhāsyaśiśi; sa hovāca, nāham etad veda, hantacāryam prachānīti sa ha putaram āsādyapadacchā visī mī práksit katham prábravanīśi, sa hovāca, aham ahyet na veda, sadasy eva vayam svādhyāyam adhītya harāmahe yan nah pare dadah, ehy ubhau gamisyāva tṣi, sa ha samit-pāniś citram gangyayanim pratikramā upāyānīti: tam hovāca, brahmārghośi, gautama, yo na mānam uṣaṭāh, ehi vyeva tvā jñāpayisyānīti.

I Citra Gāngyāyani, verily, wishing to perform a sacrifice chose Āruna He, then, sent his son Svetaeketu 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 Gāngyāyam 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 BU VI 1, CU V 2
gangyāyam v gārgyāyam vavre chose, varanam cakre
abhyaγalam has arrived, v āsinam, when he was seated
putrāśi, v putro'si, you are the son of Gautama.
samurtan hidden place, samyag āvrtam guptam sthānam
anyatamo v anyam aho
ācāryam teacher, sarva-jñam, sarva-sāstrārthasya jñālāram anusthātāram
Worthy of the knowledge of Brahman V brahmārghośi brahma-grāhyas.

1 See Belvalkar. The Pārṣyanka Vidyā, p 32
You are to be honoured like Brahman, brahmaeva mānaniyāh
you have not gone into conceit you do not affect pride
ehī come, āgaccha
jñāpayisyāmī. will make you understand clearly
vaṃśadīpayisyām, sphaṣṭam bodhaṇayisyām, na tu sāndhādakam jana-
yisyāmī

The reference is to the two ways deva-yāna and pīṭr-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 Upanisad references are to Saṅkarānanda's
Dīṣṭā

2 sa hova, ye vai ke cāsmaḥ lokāḥ prayanitī candrāmasan
eva te sarve gacchanti, teśām prānāḥ śurva-pākṣa ṛpūyayate tān
apara-paśeṇa prajanayati, etād vai svargasya lokasya dvāram,
yac candrāmasā tam yāh ṛpā ty āha tam atsṛjate ātha yo na ṛpā
āhā tam tha vrstra bhūtvā versati sa tha kītō vā, pātango vā,
matsyō vā, ṭākunvā vā, simha vā, varāhō vā, pāvaśvān vā, sāṛuṅō
vā, pūruṣo vā, anyo vā tesu tesu sthānesu ṛpāyāyate, yathā-
karma yathā-ṇdyam, tam āgataṃ prcchati kośī, tam pravībhāyāt-
vaṃśaṅgāḥ rīavo reta ābhṛtam pāṇcadaśāḥ prasūkā pīṭrā-
vātāḥ

tam mā pumīśa karīrayeṣaḥ dvāvayam pumsā karīṇā mālaṁ mā
nīcā

sa jāya vṛṣṇaṃāno dvādaśa-trayaḥsopamāso dvādaśa-traya-
dāsena ṛtraśām tad-videḥām pratītād-videḥām, tam ma
rīavo-marīja va ābhāraḥdvām tena sathyena tena tapasā viṁ
asmy ārāvīśn, kośī, tvam āsmiti, tam atsṛjate

2 Then he said, those who, verily, depart from this world,
they all, in truth, go to the moon In the earlier (bright) half,
it (the moon) thrives on their breathing spirits, in the latter
(dark) half, it causes them to be born (again). The moon,
verily, is the door of the world of heaven Whoever answers
it (properly), him it sets free (to go to the higher worlds) But
whoever answers it not, him having become rain, it rains down
here Either as a-worm, or as an insect or as a fish or as a bird,
or as a lion, or as a boar, or as a snake, or as a tiger, or as
a person or as some other in this or that condition he is born
again according to his deeds, according to his knowledge, when
he comes thither, he asks him, who are you? He should answer
From the far-shining, O ye Seasons, the seed was gathered,
produced from the fifteenfold from the home of the fathers
(the ancestors) sent me in a man as an agent and with a man as an agent, placed me in a mother. So was I born, being born in the twelfth or thirteenth month united to a father of twelve or thirteen months, for the knowledge of this was I, for the knowledge of the opposite of this Therefore, O ye seasons, bring me on to immortality by this truth, by this austerity I am (like) a season. I am connected with the seasons. Who are you? (the sage asks again) 'I am you,' he replies. Then he sets him free.

*apara-pakṣena* with the latter half, *v apara pakṣena* in the latter half causes them to be born again the moon sends those who do not proceed by deya-yaña (the path of the gods) to brahma-loka, back to life on earth.

We are born in accordance with our conduct and knowledge karma-vidyānāśārena śubham asubham vyāmsram ca śarīram bhavati.

The question 'Who are you?' is asked by the teacher, according to Śamkarāṇanda karuṇa-rasa-pūrṇa-hṛdayo vedāntārtha-yādāṁyavat guru-laksana-sampanno guruh praśnam karoḥ, upāyāmānāḥ born or perhaps re-born, twelve or thirteen months a year.

There are two kinds of knowledge, unto birth, and unto ignorance. The former takes us to the path of the gods, the latter to the path of the fathers. Heaven and hell are stages on the journey and belong to the world of time, to a succession of births. Knowledge of Brahmā takes us beyond both.

**THE COURSE TO THE BRAHMA-WORLD**

3 sa etam deya-yaṇam pānthānam āpadyāgm-lokam āgacchati, sa vāyu-lokam, sa varuna-lokam, sa māra-lokam, sa ṛṣṣi-lokam, sa brahma-lokam tasya ha vā etasya lokasyaḥ hṛdaḥ mukhīrī yesthīḥ vijarā nadīyo vrksah sālayam samsthānam, aparājitaṃ āyatanam, māra-prajāpatī dvāra-gopāu, vibhū-pratimitam, vačak-sanāsandy amṛtanyah praryankah, ātma ca mānasī, pratrūpā ca cākṣusū, puspāṇy ādāya-vayato vai ca jagāṇy ambās' cāṁ-bāyaviś cāpsaras' mbaśā nadāyaḥ, tam titham-unīd āgacchati, tam brahmā hābhūdhāvataḥ, manaḥ yaśasā vijaram vā ayam nādim prāpan na vā ayam jāraṇisvatītī.

3 Having entered on this path of the gods, he comes to the —

1 Dr Belvākara's rendering of an amended text is this: 'From the illustrious one (the moon), the fifteenfold, the (new) born lord of the world of the manes, O ye seasons, the seed was gathered.

'Do ye then, send me on into a male progenitor, and with the half of the male agent deposit me into the mother.'
world of Agni, then to the world of Vāyu, then to the world of Varuna, then to the world of Indra, then to the world of Prajā-pāth, then to the world of Brahmā. Thus brahmā world, verily, has the lake Āra, the moments yesthā, the river Vijārā, the tree Ilya, the city Sālaya, the abode Aparājita, the two door-keepers Indra and Prajā-pāth, the hall Vībhu, the throne Vicakṣana, the couch Amitaujas, 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
arṇ desire, wrath, etc
muḥtārah moments which produce desire, wrath, etc, and destroy
the sacrifice
yesthāh kāma-krodhās-śrāvyamūtyotpādanena ghanaṁ yesthāh the
moments spent in subduing desires
the river Vijārā ageless, vikata jārā
the tree Ilya śūlā prīlavī tad-rūpāvayena svya-tīti-nāmā tarih
the city Sālaya the city is so called because on the bank are bone
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
sāmśānam city, aneka-jana-muśā-riśam pattaṁ
aṇaṁ pāṇam ununconquerable (city), hiranya-garbhasya rāja-mandiram
pratimam: hall, sabhāshālam ahām kāra-svarūpam ahām ity eva
śāmśānya pratimam vībhu-pratimam
the throne Vicakṣana: reason, vicakṣana kuśalā buddhr mahat-tattvam
ity ātā sādabhāsāheya
āśaṁ sābhā-madhīye vedā

amitaṁ of unmeasured splendour. amitaṁ aparimaṁ prāna-sam
vādādhamop balam yasya so 'yam amitaṁ
ambā the mothers, jagad-pananyā śrutayah

Dr Belvarkar adopts the variant saḷāja and renders it as the source
of existence sat, emergence la and emergence ga

4 tam pāṇicaśatāṁ aparasmān pratīyaṁ, satam phala-hastāṁ,
satam aṇḍaṁ-hastāṁ, satam mālyā-hastāṁ, satam vāso-hastāṁ,
satam cīrma-hastāṁ, tam brahmālākārenālamanurvanant, sa brah-
mālankārenālankrto brahma-vidvān brahmābhijñātī, sa āgacchātī āram hradam, tam manasātyet, tam itva sampratvado mayaṁta, sa āgacchātī nukhīrtān yesthān iteśmād apādāvanta, sa āgacchātī viyarāṁ nañam tām manasavāyvet, tāt-sukṛta-duskte dhunute vā, tasya āryā ṇhātayah sukṛtam upayanty āpryā duskteṁ, tad yathā rathena dhāvayan ratha-cahre paryavak-
selavam aho-rātre paryavakeśavam sukṛta-duskte sarvāṁ ca āvāṁ, sa esa insukṛto induskte brahma-vidvān brahmavā-
bhijñātī.

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 garments in their hands, one hundred with powdered perfumes in their hands They adorn him with the adornment (worthy) of Brahmā. He, having been adorned with the adornment of Brahmā, goes into (advances towards) Brahmā. He comes to the lake Āra and he crosses it with his mind. On coming to it those who know only the immediate present1 sink. He comes to the moments yesthi and they flee from him. He comes to the river Vijara (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 drivin 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 Brahmā goes on to Brahman

phala fruits, another reading phana ornaments abharaṇa
pārs of opposites like light and darkness, heat and cold, pleas-
and pain, chaitya-sātisna-sukha-dunkhātim He transcends
limitations of the empincal world

5 sa āgacchātīlyam vrksam, tam brahma-gandhaḥ pravāṣat; āgacchātī sālayam samsthānam, tam brahma-rasah pravāṣat āgacchātī aparāṁtaṁ āyatānam, tam brahma-lojhaḥ pravāṣat āgacchātī mārā-pruṣā-palo dvāra-gopau tāv asmād apādāvau sa āgacchātī vihū-pranumtaṁ, tam brahma-yaśāḥ pravāṣa āgacchātī smaksanāṁ āsandāṁ bhad-rahaṅhare sāmanīḥ p pādau, āyatanaudhāse cāpārau pādau, vaivṛtṛ-pa-vairāje a

1 samudanah, prativudah, accordant and discordant thought
Belvankar
śākvara-ravate tiraṣoḥ, sā praṇāḥ praṇāyaḥ hi upaṣyatī, sa āgacchaty amitauṣyasaṁ paryāṅkam, sa praṇas tasya bhūtaḥ ca bhavasya ca pūrvam pādau, śrīś-cerā cakṣaraṇa, bhadravajñājayājñīye śīrsanye bhad-rathantare anucye, yca ca sāmāṇa ca praṇītabhūnam, yaujīnuṣī tiraṣcīnāṁ somāṁsava upastarayam uṣṭhilo'parās ca yah śrīr upabarhanam, tasmin brahmāste, tam itham-viś pādenasvāgra ārohaṁ, tam brahmā prachati kośīti, tam pratibhūyaḥ

5 He comes to the tree Ilya and the fragrance of Brahmā enters into him. He comes to the city Śalajja, the favour of Brahmā enters into him. He comes to the abode Aparājita, the radiance of Brahmā enters into him. He comes to the two door-keepers, Indra and Prajā-pati and they run away from him. He comes to the hall Vībhu and the glory of Brahmā enters into him. He comes to the throne of Vicakṣaṇa; the Sāman verses, Bhād and Rathantara, are its two fore feet, the Śyāita and the Nāudhāsa the two hind feet, the Vairūpa and the Vairāga, the two lengthwise sides (pieces) the Śākvara and the Raivata are the two cross ones. It is wisdom for by wisdom one sees clearly. He comes to the couch Amītajjas 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 Bhādra and the Yajñāyāyāya the two head pieces, the Brād 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 udgīthā 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 praṇītra-brahma-gandha-rasa-ajjasah brahma
va darśana-mātreṇa baddhāhānalo parīyaktūsanaṁ dvāra-pradeśī sarabhāsaman yajayayet-sadbām uccārayantau apadrauataḥ apasaratāth
the throne of Vicakṣaṇa see Athara Veda XV. 3 3–9 for a description of Vṝtya’s seat and Aitareya Brāhmaṇa VIII. 12 for a description of Indra’s throne
prosperity and the earth śrīś ca vṝṇa. lakṣmīḥ dharmān ca.

IDENTITY WITH THE SUPREME SELF

6 ātma asmy ārtavaśmy ākāśād yoneḥ sambhūto bhāryāya
retah, samvatsarasya tejo, bhūtasya bhūtasyālmā, bhūtasya
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 yazūdarah sāmaśrā asāvnmūrtur avyayah
   sa brahmetya vyñēya rss brahma-mayo mahān
   iti, tam āha kena me paunmasyā nāmāny āpnotith, ṣrāneti
   brīyāt, kena naṃsakānīti, manasiti, kena strī-nāmānīti, vāceti,
   kena gandānīti, ṣrāneti, kena ṣrīnānīti, caksuseti, kena sādān
   iti, sroñēta, kena nānmarasaṃ iti, ṣrīvayeta, kena karmānīti,
   hastābhīyāt iti, kena suκkha-dñkhe iti, ṣarīreneti, kena-anandam
   rāaṃ ṣrājātum iti, ṣrāpetheti, kena-kalyāṇīt, ṣrādhīyāt iti, kena
   dihyo vyñētavyaṃ kāmān iti, ṣrājñayaveti, brīyāt, tam āha āpo
   vai khala me lokōyam te’sāv iti, sā yā brahmaṇo niṣṭrā yā vyāsīṣ
   tam niṣṭaṃ jayaḥ, tāṃ vyāstum vyaśnaṃ, ya evam veda, ya evam veda

7 The great seer consisting of the sacred word, whose belly is Yajus, whose head is the Śaman, whose form is the Rg, the imperishable is to be known as Brahmā He says to him, ‘By what do you acquire my masculine names?’ He should answer, ‘by the vital breath’ ‘By what, my neuter ones?’ ‘By mind’ ‘By what, my feminine names?’ ‘By speech’ ‘By what, smells?’ ‘By the breath’ ‘By what, forms?’ ‘By the eye’ ‘By what, sounds?’ ‘By the ear’ ‘By what, the flavours of food?’ ‘By the tongue’ ‘By what, actions?’ ‘By the two hands’ ‘By what, pleasure and pain?’ ‘By the body’ ‘By what, joy, delight and procreation?’ ‘By the generative organ’ ‘By what, movement?’
'By the two feet' 'By what, thoughts, what is to be known, and desires?' 'By intelligence,' he should say. To him he says, 'The waters, verily, are my world. It is (they are) yours.' Whatever victory is Brahmā's, whatever belongs to him, that victory he wins, that belonging he gets who knows this, yea who knows this.

"sthyā movements, gath"

"prajñayā by intelligence, svayam-prakāśenatma-bodhena."

In Brahma-loka, whatever belongs to the presiding deity Brahmā belongs also to the aspirant who reaches it.

"yāvat mādhyam tāvat tvādhyam"

Cp. with this account Satapatha Brāhmaṇa XI VI. i, Jaiminiya Upanisad Brāhmaṇa I, 17-18, 42-44, 49-50.
CHAPTER II

THE DOCTRINE OF PRĀNA (LIFE-BREATH)
IDENTITY WITH BRAHMA

1. prāṇo brahmeti hi smāha kauśitakiḥ: tasya ha vā etasya prāṇasya brahmaḥ mano dūtam, caṅṣur gopīr, śrotanā samśravayitr, vāk pariveṣṭr; sa yo ha vā etasya prāṇasya brahmaḥ mano dūtaṁ veda dūtavān bhavati, yas caṅṣur gopīry goptaṁ bhavati, yah śrotam samśravayitrī samśravayitrīṁ bhavati, yo vācam pariveṣṭrīm pariveṣṭrīṁ bhavati, tasnaṁ vā etasnaṁ prāṇāya brahmaṇa elāḥ sarvā devataḥ ayaścamanaṇaya balim karanti, evam havulaṁ sarvaśa bhūtāry ayacamanaṇayaiva balim karanti, ya evam veda tasyopañisam na yāced iti, tād yathā grāmam bhūṣītvā labdhvopaviśen nāham ato dattam asṛyām iti, ta evanam upanantarayante ye purastāt pratyacākṣhitam, esa dharmo'yaśata bhavati, annadās tu evanam upanantarayante, dedāma 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 eyes 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, upāsuṣṭa, approaches the couch Amitaujas which is prāṇa, breath, spirit, life. The nature of prāṇa as the source of everything, as Brahmā is explained in this chapter. Brahmā with which prāṇa is identified is the creator, jagat-kāranam:
To the life principle as the divine all divinities bring tribute unasked.

Food is the aliment which nourishes body or mind.

2. \textit{prāṇo brahmaḥ ha smāha pāṅgag as tasya tā tasya prāṇasya brahmaṇo vāk parastāc caḥ sur ārunāḍhate, caḥ suḥ parastāc chrotram ārunāḍhate, śrotram parastāt maha ārunāḍhate, mahaḥ parastāt prāṇa ārunāḍhate, tasmai tā etasmāi prāṇaḥ brahmaḥ etāḥ sarvā devala ayācamāṇāya bahuḥ haranti; evam haicāsmai sarvām bhiyāṁy ayaścamāṇāyācā baiya haranti ya ca cān tasyaḥ pāṇiṣaṇ na yuced iti, tad yathā prāmaṇā bhikṣitva labdhvam dāpi teva pārastā ṣātyacākṣiraṇa, esa dharmo'yaça bhavaḥ, annadāv eva eva eva ārunāḍhante, adāma iti iti}

2. The breathing spirit is Brahmā, thus indeed Pāṅgga used to say. Of this same breathing spirit as Brahmā behind the speech the eye is enclosed, behind the eye the ear is enclosed, behind the ear the mind is enclosed, behind the mind the breathing spirit is enclosed. To this same breathing spirit as Brahmā, all these divinities bring offering though he does not beg for it; even so to this same breathing spirit all beings bring offering even though he does not beg for it. For him who knows this, the doctrinal instruction is 'Do not beg.' As a man who has begged through a village and received nothing sits down saying, 'I shall not eat anything given from here,' and then those who formerly refused him invite him (to accept their offerings), such is the nature of him who does not beg. Charitable people, however, invite him and say, 'let us give to you.'

ārunāḍhate is enclosed, surrounded, enveloped. V. ārunāhe, ārunāhyate samantāl āytya līṣkāhi

3. 

\textit{athāta eka-dāhanāvāroḍhanam iti yad eka-dhanam abhidāyāten, pravāna māyaṁ vāmāyaṁ vā śvāda-pakṣe vā prāśvā kṣeṣaya ete sām ekasmin parivaṟ āgni. upasamādbhāya parisamāhā; a pariśirya ṣaṛuyāya daksina ayāca sruṇāyākhiṣir yulai; cān naṁ na vā devāvāroḍhānī ñaṁ mānaśmād idam avarunāhyāt tasyai śāhāḥ prāpto nāma devāvāroḍhānī ñaṁ mānaśmād idam avarunāhyāt tasyai śāhāḥ caḥ sur nāma devāvāroḍhānī ñaṁ mānaśmād idam avarunāhyāt tasyai śāhāḥ śrotram nāma devāvāroḍhānī ñaṁ mānaśmād idam avarunāhyāt tasyai śāhāḥ prajñā nāma devāvāroḍhānī ñaṁ mānaśmād idam avarunāhyāt tasyai śāhāḥ māno nāma devāvāroḍhānī ō naṁ mānaśmād idam avarunāhyāt tasyai śāhāḥ prajñā nāma devāvāroḍhānī ō naṁ mānaśmād idam avarunāhyāt tasyai śāhāḥ prajñā nāma devāvāroḍhānī ō naṁ mānaśmād idam avarunāhyāt tasyai śāhāḥ.}

\emph{The Principal Upaniṣads} II. 3
anuvimmya vācanyamo'bhūpravrajyārtham brūyād dūtam vā, 
prahīmyāl labhatē hava

3 Now next the attainment of the highest treasure If a man covets the highest treasure, either on the night of a full moon or on the night of a new moon or on the bright half of the moon under an auspicious constellation, at one of these periods, having built up a fire, having swept the ground and having strewn the sacred grass, having sprinkled (water) around, having bent the right knee, with a spoon he offers oblations of melted butter 'The divinity named speech is the attainer May it obtain this for me from him Hail to it' 'The divinity named breath is the attainer May it attain this for me from him Hail to it' 'The divinity named eye is the attainer May it attain this for me from him Hail to it' 'The divinity named ear is the attainer May it attain this for me from him Hail to it' 'The divinity named mind is the attainer May it attain this for me from him Hail to it' 'The divinity named wisdom is the attainer May it attain this for me from him Hail to it' Then having inhaled the smell of the smoke, having smeared his limbs with the ointment of melted butter, in silence he should go forth, declare his wish or send a messenger He will, indeed, obtain his wish

eka-dhāna highest treasure, single treasure, pṛānasya nāmadheyam, 
yogatavya asmīn eva dhāna-rūpa eka dhanaḥ 
parsvātīrya having strewn sacred grass, samantād daibhān avakirya 
sruvēna with a spoon, v camasena vā kamsena vā with a wooden bowl or with a metal cup

4 athāto dawaa smaro yasya pṛiyō bhubhūsed yasyai vā 
yesām vaitesām evaikasmin pārvany etayawāvāttād ājyāhūtir 
juhoti, vācaīm te mayi juhomy asau svāhā, pṛānah te mayi 
juhomy asau svāhā, caksus te mayi juhomy asau svāhā, śrotam 
temayi juhomy asau svāhā, manas te mayi juhomy asau svāhā, 
prajñām te mayi juhomy asau svāhā ih, aha dhīma-gandham 
prajñāyāyāsūnyastēnānānī anuvimmya vācāmyamo'bhūpravrajya 
samsārānām jīgamised api vātād vā trīṣṭhet sambhasaṃānānāh 
priyo hava bhavati sūnarītīt hāvāsyā

4 Now, next, the longing to be realised by the divine powers If one desires to become dear to any man or woman or to any men or women, then at one of these same periods (of time mentioned before) he offers, in exactly the same manner, oblations of melted butter, saying, 'your speech I sacrifice in me, hail to you' 'Your breath I sacrifice in me, hail to you'
'Your eye I sacrifice in me, hail to you' 'Your ear I sacrifice in me, hail to you' 'Your mind I sacrifice in me, hail to you' 'Your wisdom I sacrifice in me, hail to you.' Then having inhaled the smell of the smoke, having smeared his limbs with the ointment of melted butter, in silence he should go forth, and seek to come to contact or stand speaking from windward (so that the wind may carry his words to the person) He becomes dear indeed and they think of him indeed

smara longing, abhilāsah 'I am the fire in which the fuel of your dislike or indifference is burnt'

SACRIFICE OF SELF

5 athātah samyamanam prātardanam āntaram agni-hotram tītī ācakṣate, yāvād var puruṣo bhāsate na tāvād prānām śākhot, prānām tādā vāci jhūhol, yāvād vaḥ puruṣah prānīḥ na tāvād bhāsītum śākhot, vācām tādā prāne jhūhol, ele anante anmīḥ āhūti jāgrac ca svapam ca santatām jhūhol aha yā anyā āhūtosvāntavāyhas tāḥ karmamayyo lu bhavantu taddhānasmatī pūrve vidūnino'guhotram na yuhavāncakriṁ

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 agni-hotra sacrifice.

āntaram inner because it is independent of outer aids' bāhya-sādham-niraphksam

PRAISE OF THE UKTHA

6 uktham brahmetaḥ ha smāha śūṣka-bhrngārah, tad rg iva upāśita, sarvām hāsmai bhūtam śrāsthīyāyābhīrayatante, tad yañur ity upāśita, sarvām hāsmai bhūtam śrāsthīyāya yugyante, tad sāmey ity upāśita, sarvām hāsmi bhūtam śrāsthīyāya sama- mante, tad chhrīr ity upāśita, tad yaśa ity upāśita, tad teja ity upāśita, tad yathastac chhrīmattamam yaśasvamam tejasvamam śāstraśu bhavata, evaṁ havuṣa sa sarvesu bhūteṣu śrīmatamam
DAILY WORSHIP OF THE SUN FOR THE REMOVAL OF SIN

7 athātah, sarva-jātaḥ kauśitakasya trīṇy udvāṇām bhavaatu, sarva-pādāḥ svā kauśitakah udvāntum udvāntam udvāntah \yazūpari\vātām krtyo daksakam ānīya trīḥ prasacyodātātram vargo’si pāṃnānam me vrūdhīh, etayāvāntā madhye santam udvargo’si pāṃnānām ma udvṛdhīhī, etayāvārāśāni yantam samvargo’si pāṃnānam me samvṛdhīhī, tad yaḥ ahorātraḥbhyaṃ pāṃman akārot saṁ tad vrntes, tathā evaṃ vṛddi m ātasā c a cāyāvārādītyam upa-tishthe yaḥ ahorātrābhyaṁ pāṃman karoti, saṁ tad vrntē,

7 Now next are the three meditations of the all-conquering Kauśitaki. The all-conquering Kauśitaki, 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.

yañopavilam the sacred thread worn over the left shoulder, for performing sacrifices
āṇīya having fetched, v ācanyā having sipped
vargah deliverer sarvam idam jagat ātīna-bodhena śrnavad vṛntke
parityayat
vṛndāṅ deliver, varjaya, unnāśayet

ADORATION OF THE NEW MOON FOR PROSPERITY

8 atha māśi māsy anāvāsyaḥ yāṁ vṛttāyām paścāc candra-masion disarmam upatsitetaṁśa tu rāya puruḥsyaḥ, yan me susūniṁ hṛdayam ātu candraṁśa śrīnām manyeḥ man māṁ ādhyāticāyastra ca aham yuñam eti, na hy āsvaṁ paścāh prajāḥ prajāṁ nis astvā putrasyā-purasyā-thāyā-puṣṭasyā-pañjīyasya sametam te sam te paścāh sam vo yantu vāya yam adityām amśumāpyayantarīś, etās ānāsro rāya āsvaṁ mahākām prāṇena prajayā paśubhir āpīyayiśtīṁ yośmāṁ āvestī yam ca yasūn śrīnmaṁ tasya prāṇena prajayā paśubhir āpīyayaya sva andrāṁ āvartam āvartā adityasyāvartam añvaratā tīrā daśasvataṁ bāhum añvaratate

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 if it appears in the west or he throws two blades of green grass toward it saying, 'That fair proportioned heart of mine which rests in the moon in the sky, I deem myself the knowers 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 Adityas 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-teen vá prayasyat he throws two blades of grass toward it; v harita-trnábhyaám vák prayasyat with two blades of grass speech goes toward it

The three Rg verses are Rg Veda I 91 16, IX 31, 4, I 91 18, Atharva Veda VII 81 6

There is throughout an allusion to an implied comparison between the husband as sun or fire and the wife as the moon

aham somātmikā stī agnyātmakah āmnān

9. aha paurṇamāsyām purastāc candramasam ārśyamānam upatistheta etayā vāvṛtā, soma rājasī vikaksanah, pañca-mukho'śi prayā-śatv brāhmānas ta ekam mukham, tena mukhena rājño'śi, tena mukhena mām annādam kuru, rājā ta ekam mukham, tena mukhena viśno'śi, tena mukhena mām annādam kuru, śyenas ta ekam mukham, tena mukhena pakṣmo'śi, tena mukhena mām annādam kuru agnista ekam mukham, tenemam lokamatsi, tena mukhena mām annādam kuru, tvayi pañcanaṁ mukham, tena mukhena sarvāṁ bhūtāṁ ātāi, tena mukhena mām annādam kuru, māsmākam prānena prayayā paśubhir avakṣesthā, yo'smān dvesti yac ca vayam duśmas itasya prānena prayayā paśubhir avaksīyasveta, ādviṁ āvratam āvartha ādityāvyāvatam avvāvartha tī daksīnam bāhum avvāvrata

9 Then, on the night of the full moon one should in the same manner worship the moon as it appears in the east, 'You are King Soma, the wise, the five-mouthed, the lord of creation The Brāhmaṇa is one mouth of you With that mouth you eat the Kings With that mouth make me an eater of food. The King is one mouth of you With that mouth you eat the people With that mouth make me an eater of food The hawk is one mouth of you With that mouth you eat the birds With that mouth make me an eater of food Fire is one mouth of you With that mouth you eat this world With that mouth make me an eater of food In you is a fifth mouth With that mouth you eat all beings With that mouth make me an eater of food Do not waste away with our vital breath, with our offspring, with our cattle He who hates us and him whom we hate, you waste away with his vital breath, his offspring, his cattle Thus I turn myself with the turn of the gods I turn myself along with the turn of the sun. After (these words) he turns himself toward the right arm
soma' moon' umayā viśva-prahṛtyā saha varīmānaḥ priya-darśanaḥ
vivekṣayaḥ the wise, sarva-lavikā-vardha-kārya-kusalāh
Here the reference is only to the three classes, the Brāhmana, the
Kṣatriya and the common people

10. atha saṁvēṣyaṁ jāyāyai hrdayam abhinūset, yat te susīme
hrdaye śṛtan antaḥ prajāpataṁ tenāṁraṭuśasyesāne mā tvam
putram aghan nigā ti, na hy asyāḥ pūruḥ prajāḥ pratīhit.

10. Now when about to lie down with his wife he should stroke
her heart and say, O fair one who has attained immortal joy
by that which is placed in your heart by Prajā-pāti, may you
never fall into sorrow about your children. Her children then
do not die before her.

See Āśvalāyana Gṛhya Sūtra I. 13 7.
susīme O fair one: śobhāna-gātre

11. atha prosyāyaṁ ṛtraśyaṁ mūrthānam abhīṣṭhitṛ, angād
āṅgāt saṁbhavass hydāyaṁ adhiṣṭetā, ātmā vai ṛtra nāmāṁ
sa jīva śaradāḥ satam asāvīti nāmāya daḥāya aṁśāḥ bhava, paraśur
bhava, hiranyam aṣṭamāṁ bhava, teṣaṁ vai ṛtra nāmāṁ sa jīva
śaradāḥ satam asāvīti nāmāya gṛhṇāya atahāṁ paraśhrṇīti, jena
prajāpatibh prajāḥ paryāgkrnāt tad arīstai iena tvā pariṁrgāṁ
asāvīti, athāyaḥ dāksīne karne jāpaty asaiḥ paryānāṁ maghaṁ
ṛṣīṁ śīndra śreṣṭhāṁ dṛavāṁ dheeśīṁ savye, ma cētthā, mā
vyāsthishā, satāṁ śrāda āyuno jīvasva, pṛta te nāmāṁ mūrth-
ānam abhīṣṭhitṛ, tirāṛasya mūrthānam abhīṣṭhitṛ gavāṁ
tvā hiṅkārenāḥhiṅkārōṁti tvā asya mūrthānam abhīṣṭhitṛ

11. Now, when one has been away, on returning back he
should smell (kiss) his head, saying, 'you are born from every
limb of mine, you are born from the heart, you, my son, are
my self indeed, may you live a hundred autumns (years)' He
gives him his name saying, 'Be you a stone, be you an axe,
be you everywhere desired gold, you, my son are light indeed,
may you live a hundred autumns (years)' He takes his name
Then he embraces him saying, 'Even as Prajā-pāti 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 Maghaṁ, O onrusher,' and whispers in his left ear,
'O Indra, bestow the most excellent possessions Do not cut
off (the line of our race). Be not afraid, live a hundred autumns
of life. I smell (kiss) your head, O son, with your name ' Thrice
he should smell (kiss his head). 'I make a lowing over you with
the lowing (sound) of cows. He should make a lowing over his head thrice

See Śāvalyāna Grhya Sūtra I. 15 3 9, Pāraskara I 16. 18, Khādīra II. 3 13, Gobhila II 8 21-22, Āpastamba VI. 15 12.

Abhyughaṇṭ smṛṣṭ, v abhyughaṇṭ touch, pārena saṁśrṣṭé pūtra-nāma v pūtra māvitaḥ You have saved me, son he putra tvam purnānno nirayāt na māṁ āvita mama raksanam krīvān. See Manu IX 38

aśmā bhava be a stone, pāśāno bhava Be healthy and strong rogair anupadrutah vajra-sāra-śarīro bhava

hṛvanyam aśtrīm everywhere desired gold aśtrīm aśtrīm sarvalah pāraśrītam kanakavat sarva-prajāpriyo bhava

teṣas light sansāra-vyksa-bījan.

confer on him see RV III 36 10, II 21 6

mā vaśīṛṣṭāḥ be not afraid, sarireṇvīya-manobhur vyathām mā gāh See BG XI. 34

MANIFESTATION OF BRAHMAN

12 atīta dvāraḥ parinara, etad vai brahma dīpyate yad aghan jvalati, atītān mṛiyate yau na jvalatī, tasyādityam eva tejo gacchati vāyun prāṇa; etad vai brahma dīpyate yad ādiṣṭa dṛṣṭatī thaitan mṛiyate yau na dṛṣṭatī, tasya caṇḍramasam eva tejo gacchati vāyun prāṇa, etad vai brahma dīpyate yac caṇḍramā dṛṣṭatī thaitan mṛiyate yau na dṛṣṭatī, tasya vidyatam eva tejo gacchati vāyun prāṇa; etad vai brahma dīpyate yad vidyatī thaitan mṛiyate yau na vidyatī, tasya dīṣa eva tejo gacchati vāyun prāṇas tā vá etāh sarvā devatā vāyun eva praviṣya vāyun mṛīvā na mṛchante tasmād eva punar udīrata ity adhiṣṭavaṁ, alāhādyātām

12 Now next the dying around of the gods. Thus Brahmā 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 Brahmā shines forth, indeed, when the sun is seen, likewise thus dies when (the sun) is not seen. Its light goes to the moon; its vital breath to the wind; thus Brahmā 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 Brahmā 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 Aśvattamā Brāhmaṇa VIII. 28

I 3. elād vai brahma ādiṣṭe yad vai ca vācā vai da, athaṁ mriyate yoga na vai vadati, tasya caksur eva tejo gacchati prānam prāna, etad vai brahma ādiṣṭe yac caksusā paśyati, athaṁ mriyate yad vai paśyati. tasya śrṇotram eva tejo gacchati prānam prāna, etad vai brahma ādiṣṭe yacchroṭreṇa śrṇoti, athaṁ mriyate yad vai śrṇoti, tasya mana eva tejo gacchati prānam prāna, etad vai brahma ādiṣṭe yam manasā dhyāyati, athaṁ mriyate yad na dhyāyati, tasya prānam eva tejo gacchati prānam prānas tā vai etāh sarvā devatāḥ prānam eva pravṛṣya prāne mriyā na mṛcchānta, tasmād eva śuṇar uśāvate, tad yadi ha vai evam viśvāmsa udbhau parvatau abhepravarteyāṇām daksināḥ colitraś ca instūṃsāmānau na hānam śrṇviyātān atha vai evam duṣṭau yān ca svayam duṣṭau ta evam pramāṇi yāntaḥ

I 3 This Brahma 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 Thus Brahma 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 Brahma 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 Thus Brahma shines forth, indeed, when one thinks with the mind, likewise this dies when one thinks not, its light goes to the vital breath, its vital breath to the vital breath All these deities, verily, having entered into the vital breath, though they die in the vital breath, do not perish (altogether) Therefrom, indeed, they come forth again So indeed on one who knows this, both the mountains, the southern and the northern, should roll themselves forth wishing to crush him, they would not crush him But those who hate him and those whom he himself hates, these all die around him

The Southern and the Northern mountains are the Vindhya and the Himalayas respectively

I 4 athālo māhāc ābhināmaṁ, etā ha vai devatā aham-āryaṁ vuvadamanā asmāc charirād uccakramuh tadd hāprāṇat śuśram dārubhikāṃ śīcśeṁ thamad vāk pravṛṣaṇaṁ tad vācā vādac chisya eva, athaṁ ca caksuḥ pravṛṣaṇaṁ tad vācā vādac caksusā paśyaṇa chisya eva, athaṁ ca chrotram pravṛṣaṇaṁ tad vācā vādac, caksusī
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, hearing with the ear, thinking with the mind. Then the vital breath entered into it and then, indeed, it arose at once. All these divinities, verily, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, went forth from this body, all these together. They, having entered into the air, having the nature of space went to the heavenly world. Likewise also, he who knows this, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence goes out of this body with all these. He, having entered into the air, having the nature of space, goes to the heavenly world. He goes to the place where these gods are. Having reached that, he who knows this becomes immortal as the gods are immortal.

See B U VI 1 1-14, C U V 1

nihśreyasam highest excellence, sarvasmād ukrasa-rāho guro moksa-viśesah

aham-śreyase in regard to self-excellence, in regard to one who was the most important among them

uccakramah went forth, ukravanam cakruh

śisyā lay, sayānam krtavat

tata eva at once, prāna-pravesād eva
15 Now next the father and son ceremony or the transmission (of tradition) as they call it The father, when about to depart, calls his son Having strewn the house with new (fresh) grass, having built up the fire, having placed near it a vessel of water with a jug (full of rice), himself covered with a fresh garment the father remains lying The son, having come, approaches him from above, touching his organs with his organs or the father may transmit the tradition to him while he sits before him Then he delivers over to him (thus) The father 'Let me place my speech in you.' The son 'I take your speech in me.' The father 'Let me place my vital breath in you.' The son 'I take your vital breath in me.' The father 'Let me place my eye in you.' The son 'I take your eye in me.' The father 'Let me place my ear in you.' The son 'I take your ear in me.' The father 'Let me place my tastes of food in you.'
The son ‘I take your tastes of food in me’ The father ‘Let me place my deeds in you’ The son ‘I take your deeds in me’ The father ‘Let me place my pleasure and pain in you’ The son ‘I take your pleasure and pain in me’ The father ‘Let me place my bliss, enjoyment and procreation in you’ The son ‘I take your bliss, enjoyment and procreation in me’ The father ‘Let me place my movement in you’ The son ‘I take your movement in me’ The father ‘Let me place my mind in you’ The son ‘I take your mind in me’ The father ‘Let me place my wisdom in you’ The son I take your wisdom in me’ If, however, he should be unable to speak much, let the father say comprehensively, ‘I place my vital breaths in you,’ and the son, ‘I take your vital breaths in me’ Then turning to the right he goes forth towards the east The father calls out after him ‘May fame, spiritual lustre and honour delight in you’ Then the other looks over his left shoulder Having hidden his face with his hand or having covered it with the hem of his garment, he says, ‘May you obtain heavenly worlds and all desires’ If he (father) becomes well (recovers) he should dwell under the authority of his son or wander about (as an ascetic) If, however, he departs, let them furnish him (with obsequies) as he ought to be furnished, as he ought to be furnished

*a vessel of water* nirena pārnam kalaśam uśh-pūrṇa-pāira-saḥtam covered with a fresh garment navinena vastirena saṃvārah

*pītā śete* father remains lying, *svayam śvetah* himself in white, śvetah, stā-mālyāṃbara-dharaḥ dādāhāṃ dāhārayām

After ‘deeds,’ in some versions we read, ‘śarīram me tuayī daḍhānīti pītā, śarīram te mayi daḍha iti pūtraḥ’ The Father ‘Let me place my body in you’ The son, ‘I take your body in me’ prajñā wisdom, another reading, ‘dhiyo vyātāvyam kāmān me tuayī. May I place my thoughts, my understanding and my desires in you, etc

upābhigadāh unable to speak much, pratyckam vaktum asamarthah honour some versions have also arṇādyam food to eat
CHAPTER III

THE DOCTRINE OF LIFE BREATH

THE GREATEST GIFT IS THE KNOWLEDGE OF INDRA

I pratardana ha vasi datvadastih indrasya priyam dhämo-p jagâgama yuddhena ca paurasena ca, tam hendra uväca, pratardana, varam vrûsve, sa hoväca pratardanaḥ, tvam eva me vrûsya yam tvam manusya yam hitatamam manyasa iti, tam hendra uväca, na vas varo' varasmai vrûste, tvam eva vrûsve, avaro vas kula meti, hoväca pratardanaḥ, atho khalv indrah satyåd eva neyäya satyam hindrah, tam hendra uväca, mãm eva vyânih etad evâham manusya yam hitatamam manye man yam mãm vyânayan triśiränam tvästram aham, arunmukhän yatän sälävkebhijah prâyaccham, bahviḥ sandhå atkramya deva prahlädayän atnam aham arantarkø pûlamän, prthuvaṁ kâlakañjän, tasya me tatra na loma canâmiyate, sa yo mãm vedä na ha vas tasya kena ca na karanân loko miyate, na steyena, na brûna-hatyayän, na mātr-vadhena, na pîtr-vadhena nasya pâpam cakrso mukhän nilam, vetîti

1. Pratardana, the son of Divodāsa, verily, by means of fighting and effort, arrived at the beloved abode of Indra To him then Indra said, 'Pratardana, choose a boon.' Then Pratardana said, Do you yourself choose that boon for me which you deem the most beneficial for mankind.' Indra said to him 'A superior verily, chooses not for an inferior Do you yourself choose' 'No boon, verily, is that to me,' said Pratardana Then, however, Indra did not swerve from the truth for Indra, verily, is truth To him then Indra said, 'Understand me only That is what I deem most beneficial for mankind, namely that one should understand me I slew the three-headed son of Tvastr I delivered the arunmukhas, the ascetics, to the wolves Transgressing many agreements, I killed the people of Prahlāda in the sky, the Paulomas in the atmosphere, the Kālakañjas on earth Of me, such as I was then, not a single hair was injured So he who knows me thus, by no deed whatsoever of his is his world injured, not by stealing, not by killing an embryo, not by the killing of his mother, not by the killing of his father If he wishes to commit a sin the dark colour does not depart from his face

Indra, in this passage, speaks in the name of the Supreme Being
III. 2. Kauśitakī-Brāhmaṇa Upaniṣad

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: āsūdāsasya kāśi-rājasya pitaro dāiocāśiḥ. ‘A superior chooses not for an inferior’ or ‘no one who chooses, chooses for another,’ na vai varahm parasmai vritte anvārtakām na trīte’vyo na prāthayate yata evam ātaḥ svārtham varahm tām eva eva tṛiṣeṣe.

As he is bound by the vow of truth, Indra grants Pratāpana his desire, satyā-pāśāhābbadākāh.

For Indra’s exploits referred to here, see R.V. X. 89; X. 99 6; Satapatha Brāhmaṇa I. 2. 3. 2. XII. 7. 1 1; Taittiriya Samhitā 2 5 1 11; Atharva Brāhmaṇa VII. 25. wolves wild dogs aranya-svābhāyak.

aṭṛam: killed, hṁśitavān.
miyate: injured, hṁsyate.
-nilam: dark colour; bloom: mukha-kānti-saṅrāṇam. 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 kovāca, īrāno’smi, prajñātām ātmanā māṁ āyur ānṛtiṃ ity uñāstā, āyukā prāṇāh, prāro vā āyuk, yāvadd īy āsmin Šarīre prāṇo vasati távad āyuk, pārāsnaḥ ku ēvasmin loke’nṛtacān ēpnoti, prajñāyā saityān; saṅkīraṇam, sa yā māṁ āyur ānṛtām ity uñāste sarvam āyur āsmin loka ēty ēpnoti amṛtām akṣhitim: svarge loke, tadd haṁa ālur ēpahūṣyam vai prārāgacchaññī, na hi kaścana śaknuyāt sakṛd tācā rāma prājñāpāvityum, caṅsūnā rāṇām, śrotreṇa śabdan, manasā dhyānan, ēpahūṣyam vai prānā bhūtvaihaññam etāṁ sarvān: prajñāpāyantā, tācām vadanān sarve prāṇā anuvādantā, caṅsul, paśyat sarve prāṇā anupāsyanti, śrotam śrīvat samre prārā anuśritā, maro dhyāyat sarve prāṇā anuññyāyanti, prārām prārām sarve prāṇā anvārānti, evam u keśātā: te eva prānāvān, tvāśreyasām 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 onesess, (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.'

prajñāmārīṣa vai iti. buddhi-cintit-prasphaliṣa-prajñānaś-cakṣuṣṭhān.

Indra is the source of life of all creatures, sarta-praṇāh placana-yājāram.

3. pravāca tadāyeta māyān hi prāśāyam, jivaś ca kṣur-āpado
nāhān hi prāśāyam, jivaś ca tārāpado badhiran hi prāśāyam,
pravāca manopado balān hi prāśāyam, jivaś ca bālukino jivaś
ānuprāmīrīṣi tvām hi prāśāyam hi, aha khalu práṣa eva praśā
medam saśram vāraḥpāya ti, tasmād eva evādham
ūpāṣeṣi, saisa śrīsā sarjāhīr tvāi tvā prāṣāh sā praśāh, ya tā
praśāh sa praśāh, tasyaśação aṣṭīr eva viḍāram, sarvāti
śarīrāy gadgeta saśram na kacana prāśāya aṭhasnīn prāśa
eṣāmatā bhavati, ta evam tvā saraiś nāmābhī, sahāpya, ca,
sahāpya saraiś saraiś sahāpya, śrāvam saraiś sābhāsh sahāpya,
manai saraiś, ahāna sahāpya, sa yada pratiṣaḥye, aha
erter jīvalaiḥ sarādāya visāpuṣṭa vāŚāraṣṭhān evam eva tuśa
śamanāh prāṁśa yathāyātanaḥ vāpratiṣhūhante prāṇaiḥ, tvā
haśa taśāḥ, sa esa prāṇa eva praśānaḥmedam saśram pari-
śāraṣṭhāpasati, tasmād eva evādham upāṣeṣi, saisa prā-
śānaḥ tvā i praśāh yā tā praśāh sa praśāh,
tasya śaiva stādhi eva viṇāna, yatraś ca saraiś aṁśa
samavatam eva samayah eva, tvam āhūt upākrpa eva, na
śruti, na prāśa, na cā ca tvā, na dhārya, athām śruti
evaiva aṁśa bhacai, tvam evam ca saraiś nāma u sa śruti,
ca bhā saraiś eva sahāpya, śrāvam saraiś śādaih
saraiś saraiś ahāna sahāpya, sa yaddūrī
caḥ śaiva prāṁśa vāpratiṣhūhante saraiś uṣṭhāni.

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 asmin sarīrā vasatah sahotkramatah.

The intelligence self grasps the breath and erects the flesh. C. St Thomas Aquinas: "The power of the soul which is in the semen through the spirit enclosed therein fashions the body." Summa Theol. III 32. 1

vpratishānta proceed in different directions, vividham urogacchati. marisyam about to die, maranam karisyam, āśaya-marana iti abalyam weakness, abalasya durbalasya bhāva abalyam, hasta-pādādy avaśatvam.

udakramit has departed, ukramanam akarot.
LIFE-BREATH THE ALL-OBTAINING

4 vāg evāṣmin sarvām nāmāṇy abhūṣrṣryante, vācā sarvām nāmāṇy āṇoti prāna evāṣmin sarve gandhā abhūṣrṣryante, prāṇena sarvām gandhān āṇoti, caksur evāṣmin sarvām rūpāṇy abhūṣrṣryante, caksusā sarvām rūpaṇy āṇoti śrotam evāṣmin sarve śabdā abhūṣrṣryante, śroṭrena sarvām śabdān āṇoti, mana evāṣmin sarvām dhyāṇāṇy abhūṣrṣryante, manasā sarvām dhyāṇāṇy āṇoti saha hy etāvāṣmin śārīre vasalath sahot-kṛāṇatah, ātha yathāsya prajñāya sarvām bhūtāṇy ekam bhavanti, tad vyākhyāṣyānaḥ

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

abhūṣrṣryante v abhūṣrṣrāte gives up, sarudah āṇaśyahaḥ prāna life, v ghrāṇa nose

After the account about mind there is the following passage in some texts saśā prāṇe sarvaḥprār yo var prānāḥ sā prajñā yā vā prajñā sa prānāḥ Thus 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 evāṣyā ekam angam udūlham, tasya nāma parastāt pratviṣhṭā bhūta-mātrā, prāṇa evāṣyā ekam angam udūlham, tasya gandhāk, parastāt pratviṣhṭā bhūta-mātrā, caksur evāṣyā ekam angam udūlham, tasya rūpam parastāt pratviṣhṭā bhūta-mātrā, śrotam evāṣyā ekam angam udūlham, tasya śabdāk parastāt pratviṣhṭā bhūta-mātrā, yuvanāvāṣyāk ekam angam udūlham tasya anna-rasah parastāt pratviṣhṭā bhūta-mātrā, hastāv evāṣyā ekam angam udūlham, tayoh karma parastāt pratviṣhṭā bhūta-mātrā, śarīram evāṣyā ekam angam udūlham, tasya sukha-dukhhe parastāt pratviṣhṭā bhūta-mātrā, upāstiha evāṣyā ekam angam
udālham, tasyānanda rath prajānāh parastat pratyavhītā bhūta-mātrā, pādāv evāsya ekam aṅgam udālham, tayor ityāh parastāt pratyavhītā bhūta-mātrā, mana evāsya ekam aṅgam udālham, tasya dhīh kāmāh parastāt pratyavhītā bhūta-mātrā

5 Speech is one portion taken out of it. Name is its externally correlated object element. Breath is one portion taken out of it. Order is its externally correlated object element. The eye is one portion taken out of it. Form is its externally correlated object element. The ear is one portion taken out of it. Sound is its externally correlated object element. The tongue is one portion taken out of it. Taste of food is its externally correlated object element. The two hands are one portion taken out of it. Work is their externally correlated object element. The body is one portion taken out of it. Pleasure and pain are its externally correlated object element. The generative organ is one portion taken out of it. Bliss, delight and procreation are its externally correlated object element. The two feet are one portion taken out of it. Movements are their externally correlated object element. The mind is one portion taken out of it. Thoughts and desires are its externally correlated object element.

Speech, etc., are parts of intelligence, prajñāyā vibhāgam, with objects corresponding to them in the outside world. The objects are described as the external existential elements.

udālham taken out, lifted up Commentator reads adūdham adūduhat milked

THE SUPREMACY OF INTELLIGENCE

6 prajñāyā vacam samāruhya vācā sarvāṁ nāmāṁ āpnotī prajñāyā prānām samāruhya prānena sarvān gandhān āpnotī prajñāyā caksuḥ samāruhya caksusā sarvāṁ rāpāṁ āpnotī, prajñāyā śrotvam samāruhya śrotrena sarvān śabdāṁ āpnotī, prajñāyā jñāvān samāruhya jñāvāy sarvān anna-rasān āpnotī, prajñāyā hastau samāruhya hastābhīyām sarvāṁ karmān āpnotī, prajñāyā sarīram samāruhya sarīrena sūkha-dhiḥkhe āpnotī, prajñayopasastham samāruhyapasthānāmāndam ratim prajātim āpnotī, prajñāyā pādau samāruhya pādābhīyām sarvā ityā āpnotī, prajñāyā manah samāruhya manasā sarvāṁ dhyānānāye āpnotī

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 kṛtvā

7 na hi praṇāpeta vān nāma kuṇcana praṇāpayet, anyatra
me mano'bhūd ity aha nāham etam nāma praṇāśīsam iti, na hi
praṇāpetaḥ śrāṇo gandham kuṇcana praṇāpayet, anyatra me
mano'bhūd ity aha nāham etam gandham praṇāśīsam iti, na hi
praṇāpetaṁ caksurāḥ kuṇcana praṇāpayet, anyatra me
mano'bhūd ity aha nāham etad rūpam praṇāśīsam iti, na hi
praṇāpetaṁ śrotam śabdam kuṇcana praṇāpayet anyatra me
mano'bhūd ity aha nāham etam śabdam praṇāśīsam iti, na hi
praṇāpetaṁ dhiḥvāna-rasam kuṇcana praṇāpayet anyatra me
mano'bhūd ity aha nāham etam anna-rasam praṇāśīsam iti,
na hi praṇāpetaṁ hastau karma kuṇcana praṇāpayetam
anyatra me mano'bhūd ity aha nāham etat karma praṇāśīsam
iti, na hi praṇāpetaṁ śaśīram sūkham na ādukkham kuṇcana
praṇāpayet anyatra me mano'bhūd ity aha nāham etat sūkham
na ādukkham praṇāśīsam iti, na hi praṇāpetaṁ upaśīha añandam
na ratm na praṇāh kauśicana praṇāpayet anyatra me mano'bhūd
ity aha nāham etam añandam na ratm na praṇāh kauśicana
praṇāśīsam iti, na hi praṇāpetaṁ pādaṁ ityām kuṇcana praṇā-
payetam anyatra me mano'bhūd ity aha nāham etām ityām
praṇāśīsam iti na hi praṇāpetaṁ ṛṣṭām kauśicana sāhyena na praṇā-
tavyam praṇāyeta

7 For verily, without intelligence, speech does not make
known (to the self) any name whatsoever. 'My mind was
elsewhere,' he says, 'I did not cognise that name.' For, verily,
without intelligence breath does not make known any odour
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, verily, without intelligence the ear does not make known any sound whatsoever 'My mind was elsewhere,' he says, 'I did not cognise that sound.' For verily, without intelligence the tongue does not make known any taste of food whatsoever 'My mind was elsewhere,' he says, 'I did not cognise that taste of food.' For, verily, without intelligence, the two hands do not make known any action whatsoever 'Our mind was elsewhere,' they say, 'we did not cognise any act.' For, verily, without intelligence, the body does not make known pleasure or pain whatsoever, 'my mind was elsewhere,' he says, 'I did not cognise that pleasure or pain.' For, verily, without intelligence, the generative organ does not make known bliss, delight and procreation whatsoever 'My mind was elsewhere,' he says, 'I did not cognise bliss, delight or procreation.' For, verily, without intelligence the two feet do not make known any movement whatsoever 'Our mind was elsewhere,' they say, 'we did not cognise that movement.' Without intelligence no thought whatsoever would be effective Nothing that can be cognised would be cognised

THE SUBJECT OF ALL KNOWLEDGE AND ITS CHIEF OBJECT

8 na vācam viṣṇīśātā vakāram vīdāt, na gāndham viṣṇīśātā ghrātāram vīdāt, na rūpam viṣṇīśātā drāstāram vīdāt, na sādam viṣṇīśātā śrotāram vīdāt, nāma-rasam viṣṇīśātā tānnarā-sasya vyajātāram vīdāt, na kārma vyajīśātā kāṭāram vīdāt, na sukha-duhkhe vyajīśātā sukha-duhkhaḥyor vyajātāram vīdāt, nānandam na ratiḥ na praṭātm viṣṇīśātānanadāsyas rāteḥ praṭāteḥ vyajātāram vīdāt, nēyām vyajīśātātāram vīdāt, na mano vyajīśātā mantāraḥ vīdāt, tāvā etā dāsāvā bhūta-mātrāḥ adhipraṇām, daśā praṇā-mātrāḥ adhiphitāṁ yadd hi bhūta-māstrāḥ na syur na praṇā-māstrāḥ syur, yad vā praṇā-māstrāḥ na syur na bhūta-māstrāḥ syuh, na hy anayatāt rūpam kiṃcana śīkyen na etan nānā tad yatḥā rathasyāresu nemiḥ arpitāḥ nabhāḥ araḥ arpitāḥ evam evantā bhūta-māstrāḥ praṇā-māstrās arpitāḥ, praṇā-māstrāḥ praṇec’pitāḥ, sa esa prāna eva praṇāvmānandariyārṛtvatāḥ, na sādhunā karanā bhīyāḥ bhavati no evāsādhunā kānīyān, esa hy
eva sādhu karma kārayat tam yam ebhyo lokebhya unnīśāta
esa u evāsādhu karma kārayat tam yam adho unnīśate, esa
lokāpāla esa lokādhi-paṭih, esa lokeśah, sa ma āśeṣī vīyāt, sa ma
āśeṣī vīyāt

8. Speech is not what one should desire to understand, one
should know the speaker Odour is not what one should desire
to understand, one should know him who smells (the odour)
Form is not what one should desire to understand, one should
know the seer (of form) Sound is not what one should desire
to understand, one should know the hearer Taste of food is
not what one should desire to understand, one should know the
discerner of the taste of food The deed is not what one should
desire to understand, one should know the doer Pleasure and
pain are not what one should desire to understand, one should
know the discerner of pleasure and pain Bliss, delight and
procreation are not what one should desire to understand,
one should know the discerner of bliss, delight and procreation
Movement is not what one should desire to understand, one
should know the mover Mind is not what one should desire
to understand, one should know the 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 ele-
ments of intelligence and the elements of intelligence are fixed
in the breathing spirit This same breathing spirit is, truly, the
intelligent self, bliss, ageless, immortal He does not become
great by good action nor small by evil action This one, truly,
indeed causes him whom he wishes to lead up from these worlds
to perform good actions This one, indeed, also causes him whom
he wishes to lead downward, to perform bad action He is the
protector of the world, he is the sovereign of the world, he
is the lord of all He is my self, this one should know, he is
my self, this one should know

We should know the subject as also the object Knowing and
being are correlated The correlativity of the subjective (prajnā-
mātrā) and the objective (bhūta-mātrā) factors is recognised Inte-
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 Iśvara gīvasya karṇam ārād eva bhavāh, na tu tat iśvara-nirṛapeksam. SB II 3 41.
CHAPTER IV

A PROGRESSIVE DEFINITION OF BRAHMAN

1 atha ha vāg gārgyo bālākIr ānīcānah samspata āśa, so' vasaśa uśīnaresu savasan mātsyesu kuru-pañcālasu kāśvīndeśaṁ vā, sa hājataśatrūṁ kāśyaṁ ābrayovāca brahmaṁ te bravaṁit, tam hovaṁca ajātaśatrūṁ sahasrasāṁ dādmaṁ vâ, etasyaṁ vâc janako janakaṁ tâ vâ u janā dhāvantiś.

1 Now then, verily, there was Gārgya Bālāka, famous as learned in the scriptures, for it was said of him that he dwelt among the Uśīnas, among the Mātṣyas, among the Kurupaṅcālas, among the Kāśvīndeśas He, having come to Ajātaśatrū of Kāśi, said, Let me declare Brahman to you To him Ajātaśatrū, 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

samspataṁ famous, sarvatra prāthita-kārtīḥ
savasan mātasya v satvamatsyaṁ among the satvamatsyas
janaka father, the name of the king of Mithila, who was famous for his knowledge of Brahman brahma-vidyāyāṁ sopītāyāṁ dālā
vaktā ca piṭey evam... mithileśvaram eva gacchanti

2 ādiṣye bhrac, candramasy annam, udvyuṣa satyam, stanayeśu śaṅkho, vāyūṁ udvā vuṭkuntha, ākāśe puṁnam, agnau
vivasahāṁ tāṁ, āpsu teṣāṁ tāṁ adhānauvālam, athādhyātmam ādāre
prathūpaśchātāyāṁ dānīyāṁ, prathātṛthīyāṁ asur tu śaṅc
mātṛvah, svāpne yamah, śaṁre prajāpatih, daksine aksin vācaṁ,
savyeškṣāṁ satyasya

2 In the sun the great, in the moon food, in lightning truth, in thunder sound, in wind Indra Vakuntha, in space fullness, in fire the vanquisher, in water light, thus with reference to the divinities Now with reference to the self in the mirror the reflection, in the shadow the double, in the echo life, in sound death, in sleep Yama (the lord of death), in the body Prajā-pati, in the right eye speech, in the left eye truth

This passage provides a kind of table of contents for the discussions

IV 2
3. sa hovāca bālākih, ya evvisa ādītve purusas tam evāham upāsa iti, tam hovāca ajātašatruh, mā maītasmin sanvādayistsāḥ bhṛat-pānduva-vāsā ānīstāh sarvesām bhūtānām mūrdhets vā aham etam upāsa iti, sa yo hastam evam upāste tisthāḥ sarvesām bhūtānām mūrdhā bhavati

3. Then Bālāki said, 'The person who is in the sun, on him indeed do I meditate.' To him, then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him who is the great, clad in white raiment, the supreme, the head of all beings. He who meditates on him thus becomes indeed supreme, the head of all beings.'

4. sa hovāca bālākih, ya evvisa candramasi purusas tam evāham upāsa iti, tam hovāca ajātašatruh, mā maītasmin sanvādayistsāḥ annasyātmeti vā aham etam upāsa iti sa yo hastam evam upāste 'nnasyātmā bhavati

4. Then Bālāki said, 'The person who is in the moon, on him indeed do I meditate.' To him, then, Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of food. He who meditates on him thus becomes, indeed, the self of food.'

Under whatever qualities we meditate on the Supreme we ourselves become possessed of those qualities

5. sa hovāca bālākih, ya evvisa vidyāsā purusas tam evāham upāsa iti, tam hovāca ajātašatruh, mā maītasmin sanvādayistsāḥ satyasyātmē śatāham etam upāsa iti, sa yo hastam evam upāste satyasyātmā bhavati

5. Then Bālāki said, 'The person who is in the lightning on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of truth. He who meditates on him thus becomes indeed, the self of truth.'

The self of truth, v. tejasvatmā the self of light

6. sa hovāca bālākih, ya evvisa stānasayināu purusas tam evāham upāsa iti, tam hovāca ajātašatruh, mā maītasmin sanvādayistsāḥ, śabdasyātmē śatāham etam upāsa iti, sa yo hastam evam upāste śabdasyātmā bhavati

6. Then Bālāki said, 'The person who is in the thunder, on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do
not make me to converse on him I meditate on him as the self of sound. He who meditates on him thus becomes, indeed, the self of sound.

7 sa hoväca bäläkh, ya eväsa vāyau puरusas tam eväham upäsa iti, tam hoväca ayätaśatruh, mä matasmin samvädayishāh, indro vaikuntha'parāśiśa seneti vā aham etam upäsa iti, sa yo hatam evam upäste jîsnur ha vā aparājaysnur anyatastāyaśi bhavati

7. Then Bäläki said, ‘The person who is in the air, on him, indeed, do I meditate.’ To him then Ajätaśatru 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.

jîsnur. triumphant, jayana-śilah
aparājaysnur. unconquerable, parair jetum asakya-śilah

8 sa hoväca bäläkh, ya eväsa ákāśe puरusas tam eväham upäsa iti, tam hoväca ayätaśatruh, mä matasmin samvädayishāh, pûranam apravrtil brahmaṇa vā aham etam upäsa iti sa yo hatam evam upäste pûryate prajayā ēśubhur yasasā brahma-varcena svargena lokana sarvan āyur ehi

8 Then Bäläki said, ‘The person who is in space on him, indeed, do I meditate.’ To him then Ajätaśatru 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 Brahman-knowledge and the heavenly world. He reaches the full term of life.

a-pravrtil. nonactive, kriyā-śānyaṁ

9 sa hoväca bäläkh, ya eväsogna puरusas tam eväham upäsa iti tam hoväca ayätaśatruh, mä matasmin samvädayishāh, visāsahit iti vā aham etam upäsa iti sa ho hatam evam upäste visāsahit ha vā anyesu bhavati

9 Then Bäläki said, ‘The person who is in fire on him, indeed, do I meditate.’ To him then Ajätaśatru 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.

visāsahit. irresistible, vürdhā-sahana-śilah or duḥsahah
10 sa hovāca bālākhih, ya evaiso’psu purusas tam evāham upāsa iti, tam hovāca ajātaśatruh, mā maitasmin samvādaiysthāh, tejasa ātmeti vā ahām etam upāsa iti, sa yo hatam evam upāste tejasa ātmā bhavah, iti adhīravatam, adhādhiyātām

10 Then Bālāki said, ‘The person who is in water on him indeed do I meditate.’ To him then Ajātaśatrū said, ‘Do not make me to converse on him I meditate on him as the self of light He then who mediates 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 u. nāmnasya ātmā, the self of name, its source, kāranam

11 sa hovāca bālākhih, ya evaisa ādarṣe purusas tam evāham upāsa iti, tam hovāca ajātaśatruh, mā maitasmin samvādaiysthā, pratirīpa iti vā ahām etam upāsa iti, sa yo hatam evam upāste pratirīpo havāsya prajāyām ajāyate nāpratirīpah

11 Then Bālāki said, ‘The person who is in the mirror on him indeed do I meditate.’ To him then Ajātaśatrū said, ‘Do not make me to converse on him I meditate on him as the (reflected) likeness He then who mediates on him thus a very likeness of him is born in his offspring, not an unlikeness’

pratirīpah likeness, sadrśah

12 sa hovāca bālākhih, ya evaisa chayāyām purusas tam evāham upāsa iti, tam hovāca ajātaśatruh, mā maitasmin samvādaiysthāh, dvitiyo’nāpaga iti vā ahām etam upāsa iti sa yo hatam evam upāste vindate dvitiyāt, dvitiyavān hi bhavati

12 Then Bālāki said, ‘The person who is in the shadow on him indeed do I meditate.’ To him then Ajātaśatrū said, ‘Do not make me to converse on him I meditate on him as the inseparable second He then who mediates on him thus obtains from his second and becomes possessed of his second’

anāpagaḥ inseparable, apagamana-sūnyah from his second his wife possessed of his second possessed of offspring putra-paurādibhir bhavati

13 sa hovāca bālākhih, ya evaisa prāśrūthāyām purusas tam evāham upāsa iti, tam hovāca ajātaśatruh, mā maitasmin samvādaiysthāh, asur iti vā ahām etam upāsa iti, sa yo hatam evam upāste na pūrā kālāl sammohañ eti
13 Then Bālāki said, 'The person who is in the echo on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as life He then who meditates on him thus, he does not pass into unconsciousness before his time.'

echo, v chāyā shadow.
He does not pass into unconsciousness, does not die before his time. samnoham naranam

14 sa hovāca bālākhiḥ, ya evaṣa sabde pūrvas tām evāham upāsa iti, taṁ hovāca ajātaśatrubhiḥ, mā maitasmin saṁvādayishṭāṁ mṛtyur iti vā aham etam uṇāsā iti, sa yo harim evam uṇāste na purā kālātm pratiṣīti.

14. Then Bālāki said, 'The person who is in sound on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as death. He then who meditates on him thus, does not die before his time.'

15 sa hovāca bālākhiḥ, ya evatīr pūrvaḥ sūptah svapnayā carati tam evāham upāsa iti, taṁ hovāca ajātaśatrubhiḥ, mā maitasmin saṁvādayishṭāṁ, yama nārṣeti vā aham etam uṇāsā iti, sa yo harim evam uṇāste sarvaṁ hāsmā idāni śrāṣṭhyāya yamyate

15 Then Bālāki said, 'The person, who, while asleep, moves about in a dream on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as King Yama. He then who meditates on him thus, all here is subdued for his excellence (welfare).'

śrāṣṭhyāya for his excellence, adhikatvāya

16 sa hovāca bālākhiḥ, ya evaṣa sārīre pūrvaḥ tām evāham upāsa iti, taṁ hovāca ajātaśatrubhiḥ, mā maitasmin saṁvādayishṭāṁ, praṣiṣṭhatīr iti vā aham etam uṇāsā iti, sa yo harim evam uṇāste praṣyayate praṣayā pashūhīr yuṣasā brahma-varcasena svargena lokena sarvam āyuṁ eti

16 Then Bālāki said, 'The person who is in the body on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as Prajñāpāti (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.'

prajñāyate becomes increased, urddhir bhavati
17 sa hovāca bālākāh, ya evaisa dakṣiṇe’kṣiṁ purusas tam evāham upāsa iti, tam hovāca ajātaśatrūḥ, mā maitasmin samvādayisthāḥ, vāca ātmānāt ātma jyohsa ātmēti vā aham etam upāsa iti, sa yo hatam evam upāsta eteṣām sarvesām ātmā bhavati

17 Then Bālāki said, ‘The person who is in the right eye on him, indeed, do I meditate.’ To him then Ajātaśatrū said, ‘Do not make me to converse on him I meditate on him as the self of speech, the self of fire, the self of light. He then who meditates on him thus becomes the self of all these.’

18. sa hovāca bālākāh, ya evaisa savye’kṣiṁ purusas tam evāham upāsa iti, tam hovāca ajātaśatrūḥ, mā maitasmin samvādayisthāḥ, satyasyāṁśā, vidyuta ātma, tejasa ātmēti vā aham etam upāsa iti, sa yo hatam evam upāsta eteṣām sarvesām ātmā bhavati

18 Then Bālāki said, ‘The person who is in the left eye on him, indeed, do I meditate.’ To him then Ajātaśatrū said, ‘Do not make me to converse on him I meditate on him as the self of truth, the self of lightning, the self of light. He then who meditates on him thus becomes the self of all these.

THE UNIVERSAL SELF IN THE HEART

19 tata u ha bālākis tūṣṇim āsa, tam hovāca ajātaśatrūḥ, etāvam u bālakā iti, etāvad iti hovāca bālākāh, tam hovāca ajātaśatrūḥ, māśā var khala mā samvādayisthāḥ brahma te bravānīh, yo var bālaka ēteṣām purusānām katuḥ, yasya var tat karnā, sa var vedānyā iti. tata u ha bālākīh samit pāniḥ prati-cakrama upāyānīh, tam hovāca ajātaśatrūḥ, pratiśeṣa rūpam eva tam manye yat kṣatra-yo bhāmānām upanayetah vyeva, tvā jñāpayisyānīh, tata u pānāh abhipādaḥ pravāryāh taur ha suptam purusam ājagmātuh, tam hājātaśatrūḥ āmantrayām-cakre, bhṛtā pāndara-vāsah soma-rājān iti, sa u ha śīṣyā eva, tata u hāmām yasyāvaceṣṭā sa tata eva samudīloṣhāvah tam hovāca ajātaśatrūḥ, kṣara eva bālākā pūrvośayīsta, kvaśa eva abhīhā, kuta eva āgād iti, tata u ha bālākāh va vijaye, tam hovāca ajātaśatrūḥ, yatras ākābād bālākā pūrvośayīsta, yahaśad padhāt, yata eva āgād iti, hitā nāmā purusasya nādyo hy dayūt uritaṁ abhipratvānti, tad yathā sahasra-vāh kṣe vijātīs tavad amuyah pāṅgalasyānāmī trethānti, śuṅkasya kṛṣnasya pālaḥ lohitasya ca, tāsu tadā bhavati yadā suptah śvapnam na kañcanā paśyati
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 hūtā 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 Br II 16

Mrsā in vam, viśthām
vedātavyah is to be known, directly apprehended, sāksātakāranīyah

When the Brāhmaṇa became humbled in his pride, the king accepted him as his pupil, apagata-garvam brāhmaṇam dīnatamām avasthām prāptam
śīye lay silent, śayanam ca kare, v śīya pupil
avocikṣepa pushed, ā samantāt tādātavān.

ULTIMATE UNITY IN THE SELF

20 athāśīnām prāṇa eva kaññā bhavati, tad evam vāk sarvam nāmabhīh sahaḥ pētye, caksuh sarvash rūpah sahaḥ pētye, śrutram sarvah śabdāsh sahaḥ pētye, manah sarvah dhyānāsh sahaḥ pētye, sa yādā prati-budhyate yathāgner jvalatah sarvādīśa uṣphulingā vīpratisāth erad evam eva vaṣṭasmād ātmam ātmānām prāṇām yathāyatanam
vṛpratisthante, pṛśnebhya devā devebhyo lokāḥ, sa esa pṛśa eva pṛṣṇātmedani śariram ātmānam anupravista ālomabhya ānakhe-bhyah, tad yathā kṣuro kṣura dhānē’oopahito viśvambharo vā viśvambharakulāya evam evaisa pṛṣṇātmedani śariram ātmānam anupravista ālomabhya ānakhebhyah, tam etam ātmānam eta ātmāno’nvavasyante yathā śreṣṭhinam svās tad yathā śreṣṭho svair bhunkte yathā vā svāḥ śreṣṭhinam bhūṣjanty evam evaisa pṛṣṇātmatavr ātmabhir bhunktam evam evaiṣa ātmāna etam ātmānam bhūṣjantī sa yāvaddha vā indra etam ātmam anā vijayī, tāvad evam asūrā abhibabhūvah, sa yadā vijayī’thā hāvāsurān vijayā, sarvesaṁ ca devānām, sarvesaṁ ca bhūtānām āraṇēyam svāraṇīyam, adhipatyaṃ paryayat tathā eva evam viśvān sarvān pārmanā’pahatya sarvesaṁ ca bhūtānām śraṇēyam, svāraṇīyam, adhipatyaṃ paryayet ya evam veda, ya eva eva veda.

20 Then in this life-breath alone he becomes one. Then speech together with all names goes to it. The eye together with all names 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

viśvambharah fire, agnī
bhunkte enjoys or feeds, annam atti
abhābhāvuh overcame, humiliated, abhiḥkaram parābhāvam cakrubh.
MAITRĪ UPAṆIŚAD

The Maitrī or Maitrāyanīya Upaniṣad, belongs to the Maitrāyanīya sākhā or branch of the Black Yajur Veda. Maitrī is the principal teacher and Maitrāyana is the name of the sākhā 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, Viṣṇu 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 va esa yat pūrvesāṁ cayanam, tasmād yajña-
mānas citvaitān agnīn ātmānam abhidhyayet; sa pūryaḥ khaṁ
va addāṁ vikalak sampadyate yajñaḥ, kāh so 'bhidyeyo'yan: yah
prānākhyah; tasyopābhyanam

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.

pūrvesām: of the ancients or formerly described. The performance
of the sacrifices described previously in the Maitrāyaṇa 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 paramāṁ paramāṁ-jāna-
janopakāraṇakatvena parama-puruṣārtha-ketulanā darśayitum śrutih:
pravortē.

khaṁ verily. niścitam vai prasiddham.

2 bṛhadṛatho vai nāma rājā virāye putraṁ nīḥkāpayittcedam:
asaśvatam manyamānah śarīram vairāgyam upetoravayam vijjaj-
gāma sa tatra paramanāṁ tapa āsthāyāatiyam udkamanāya ārdhaka-
bhūs tithhati, ante sahasrasya munir antikam ājñāmāgrir ita
dhīmakas tejasā mirdhakam ivātmāid bhagavāi śākāyanyah,
uttirthothisīha varan vṛṣveti rājānam abravi, sa tasmāi
namaskrtvovacca, bhagavan, nāham ātmacit itam tattavat
śuṣruma yamam, sa tvam no brūhit: etad vrttam āprasāda duḥṣak-
yam etat-prāsādīm aśvākānyān kāmaṁ ēstiśceta śākāyanyah,
śirasāsa caiva abhimśamāno rājaevāni gālāṁ jagāda.

2 Verily, a king, Bṛhadṛatha 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 obeissance 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 Aśvākā, 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, sahasrasam-
vatsaraṇe. V. sahasrāhasya, a thousand days.
vairāgya non-attachment rāga-mārtha.
tattvaṁ ataṁtattvasya vettā the knower of the nature of the self
duśākyam duśākam vaktum śrotum ca durlabhām etat
aśvākā aśvākā-kūlo-dhāva

3 bhagavan astu-carma-snāyu-majjā-māmsa-śukra-śonita
dleśnā-śru-dūṣikā-vin-mūtra-vāta-śītta-kapha-samghate durgan
dhē nīhāre asmān śārire hım kāmopabhogahān? kāma-krodha-lohaha-
mohā-bhaya-viśādersyasvayogānista-samprayoga-śūt-śūpāśīg
jar ā mṛtyu-ṛoga-sokādyavr abhihate asmān śārire hım kāmo-
pabhogahān?

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?

mīhāre unsubstantial, kādalīstambhavān mīhāre, antah-sāra-varjita
kāma desire, desire for what one has not got, aprāptābhilāsah
mohā delusion, anarthera-buddhah

Such descriptions of the human being occur in Buddhist literature and are intended to create disgust for the human existence.

Cp Maha VI. 02

'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 cedam kṣaunāpyaṁ yathēme daṁga-ma-
śākādayass-trna-vanaspālayodbhūta-pradhvamsinah, atha km
etair vā pare'nye mahā-dhanur-dharāś cakra-varṇah kecīt, sud-
yumna-bhūridyummnendradyumna-kuvalayāśva-yauvanāśva-vadhry
asvāsvapatiḥ śaśabindur hariścanāi o'ṁberisa-nānakṣu-saryāti-
yayāṭyaanaranyokṣasenādaḥ, atha marutiḥ-bharata-pрабhrayām
tirjānān, msla bandhu-vargasya mahātm śrīyam tyaktvā smāl
lokād anumā lokām prāyātā tī, atha kum etair vā pare'nye gand-
harvāsura-yakṣa-rāksasā-bhūta-gana-prśācora-grahādānām
mrodhām paśyānāh, atha kum etair vā nyānām śosoṁ mahārām-
vānām śikharām prāpatanām āhrvāsaṁ prācalanām vraścanām
vātārajjānām nimājanam prthivyāh śhunād āpasaranam surā-
nām ity etad-vādho'smān sansāre hm kāmpobhogāth, yar
evāśtasyāsakrd śhāvanānām drṣyāta ity uddhārān arhast,
andhādānāstho bheka vāhām asmān sansāre bhagavan tvam
no gait svam no gait

4 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-
ryāśva, Aśvapati, Śaśabindur, Hariścandra, 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 Gandharvās
(fairies), Asuras (demons), Yaksas (sprites), Rāksasas (ogres),
Bhūtas (ghosts), Ganas, Prśācas (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, ābhiṅa-pradhuamsnaḥ 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 Ambarîsa, name of Nahusa is given in some texts Ananata is the name of a Rṣi in RV IX 3

mrodhāṁ destruction, another reading, mrodhānam
CHAPTER II

SĀKĀYANYA’S TEACHING CONCERNING THE SELF

1. atha bhagavāṁ sākāyanyah suprīto’brauīd rājānam, mahārāja brhadratheksvāku-vamāśa-dhvaṣa śīghram ātmayānāṁ kṛta-kṛtyān tvam marumānmi neti viśruto’sītā, ayam vā na khalv ātmā te, yah katamo bhagavā iti, tam hovāceti.

I Then, the revered Sākāyanya, well pleased, said to the king ‘Great King Brhadratha, banner of the race of Ikṣvāku, 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

dehendhyya mano buddhiḥ prānānām madhye kṛm anyatamah kṛm vā tad vilaksane anyaḥ iti praśnārthah, latra samghataviśaksane evātmahi guruḥ uttaram praśījey

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 uccvāśaśvastambhanenordhvaṁ utkṛnto vyaya- māno’vyayamānas tamaḥ pramadaty esa ātmā, ity āha bhagavān matriḥ, ity evam hy āha, atha ya esa samprasadā’smāc charitrān samuṭthāya āryam yovitr upaśampadya svena rūpinābhinnipadyata ity esa ātmati hovacaitadh anvritam, abhayan, etad brahmaṁ

2 Now he who, without stopping the respiration, goes upwards, moving about yet unmoving, disperses darkness, he is the self Thus said the revered Matri 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

mātrir mūtrāyā apāyam āśir mātrir mātreyah
He is the proclaimer of this sākhā, etat-sākhā-pratākla.
śāṅkṣaṇa. from this body, both the gross (sthūla) and the subtle
(sūkṣma).
samprasyādaḥ samyak prastālay atreśa samprasyādaḥ susūptaḥ tad-
avasthāh atmakaḥ samprasyāda ucyate. It is the self in deep sleep

3 atha khalu ryaṃ brahma-vidyā sarvopaniṣad-vidyā va rājam
asākam bhagavatā mastrmākhyātaḥ tam iti kathasyāmiḥ,
thāpahata-pāṃmānas tigma-tejasā ārdhva-relasa vālīkhyā iti
śrīyante, atha kralum praśāpatim abrivan, bhagavan śakatam
vācetaman idam śarīram kasyasā khalu dṛṣṇa mahīmaśīm-
dṛyam-bhūtasya enaśad-vidham etac cetanaṃ prātishthāpitaṃ
pracodayatā va asya, yad bhagavan āvāt tad asmākam brūhit,
tān hovāciḥ.

3. Now, indeed, O King, this is the brahma knowledge,
even the knowledge contained in all the Upaniṣads as declared
to us by the revered Maitrī. I will narrate it to you. Now we
hear that Vālīkhyās were free from evil, of resplendent glory
and vigorous chastity. Now they said to Kralu Praśā-pak,
'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 conversation between Vālīkhyās and Praśā-pak continues
till the end of IV.6

aphakata-pāṃmānah free from evil. Those who freed themselves from
evil by severe austerities, tapo-mṛdaka-kalmasāḥ.
tigma-tejasāḥ of resplendent glory or transcendent radiance āvra-
tejasā, atyūrja-prabhūvāḥ
ārdhva-relasāḥ of vigorous chastity, ashkalita-brahmacaryā yuṣ-
drīyātā

4. yo ha khalu vāooparisthah śrīyate guṇesvordhva-relasah sa
va esa śūdhaḥ prāttah śūnyaḥ sānto-prāno niśvānantośyaḥ
śhivah śāsvatojah svatantrah sve maññam tisātha ajanedam
śarīram cetanavat prātishthāpitam pracodayatā vaśoṣyā asyeta, ite
hocur, bhagavan, katham anenedṛṣenāṁśaḥ etaḥ-vidham idam
ceṭanavat prātishthāpitam pracodayatā vaśoṣya katham iti, tān
hovācā

4 He, who is reputed as standing aloof amidst qualities,
lke those of vigorous chastity, he indeed, is pure, clean, void,
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

_uparistah_ standing aloof, sarvasya _prapastasayopari nisparapiça swarūpe'vastiha

_ardhva-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

_sūnyah_ void, _nisparapiça_

_sāntāh_ tranquil, _nrūkārah kūlasthāh_

_nirātmā_ mindless, _āmṛtān eva ucyate, mano-rahitāḥ, samkalpadhy-avasāyādi-dharma-rahitah_

_Ambhat-trakāsa_ reads _aniśātam_ (60)

'He abides in his own greatness.' See C U VII 24

_amarthena_ free from any local habitation or attachment

_v_ _amartha śītaṁ, ichchā, ichchā, rahtah, desireless_

_or amarthena sūkṣmatarena, smallest_

5 sa vā esa _sūksmo-grāhyo'dṛṣyāḥ_ _purusā-samyñobuddhipūrvam_ _ihāvāvanrāte'mṣeneti_ _suptasyevabuddhipūrvam_ _vibhā evam iti, ataḥ yo ha khaḷu vāvartasyāmso'yam_ _yas ca tāṁ vataḥ pratiṣṭhūpurasah ksetrajñāḥ samkalpadhyavasāyābhimānaḥvyagakāḥ, praśā-patir_ _vīśvākhyās_ _cetanenañāsamaritam_ _cetanavat pratiṣṭhāpitaṁ_ _pracoṇayītā vāsopītyaṁ, te hucar bhagavan, yady_ _anetedrāṃnaṃsṭhenañāṣad-bādhūm idam_ _cetanavat pratiṣṭhāpitaṁ_ _pracoṇayītā vāsopītyaṁ katham iti: tān hovācēt_

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, _Praśā-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.

_buddhipūrvam_ is the reading adopted by _Ambhat-trakāsa_ 67, 68.
A man if he likes can wake himself from sleep Another reading is ā-buddhi-pūrvaṃ, without previous awareness or volition kṣetrajñāḥ: knower of the body, kṣetram śarīram tad aham asmīṃ jānāthi kṣetrajñāḥ

PROGRESSIVE DIFFERENTIATION OF PRAJĀ-PATI INTO DIFFERENT TYPES OF BEINGS

6 prajā-patiḥ vā ēko'gre'tisathat, sa nāram atākah, sotmānām abhūdhātvā bahvāḥ prajā āsrāta, tā āsmevāprabuddā aprānāḥ sthānur va tiṣṭhamānā apāṣayat, sa nāramata, so manyata ātisām pratibodhāniyābhvāntaranam utviśāmi, sa vāyur vātmanām kriyābhvāntaranān prāvīṣat sa ēko nāṣakat sa pañcādhātmanām vibhāyocayate, yaḥ prāno 'pānah samāna udāno vyāna tīrthaṃ yā ārāhavam utkārnitya esa vā va sa prāno'yo yo'yo vāvān sa śaviśāyena ēsa vā va sa svaśāyena yena vā etā anugrīthā sī sī esa vā va sa vāyāno'yo yo'yo stannisho dhātur annasyāpāne prāpayat anūtho vāṃgaṅe samānasyatya esa vā va sa samāna- samyāta uttarām vyānasya rūpam caitesām antaraḥ prasūtīr evānasyādhiḥ yo'yo'yo yātām prāśātman nigraiṣṭi varaśa vā va sa udānah, aukopānśur antaryānam abhīhavaly antaryāma upān-sūcīstacyaṃ antaraḥ devaunyam prāśuva yo yo'sam anumya sa pūraśo'yo yaḥ pūrṣah so'gu'ya vasūnārayaḥ anyatrāpy uktaṃ, ayam agnir vaitsvārano yo'yo'yo antah-pūruse yenedam annam pacyate yo idam adyate, tasyāsa ghoṣo bhavāt yam tīt karṇāv aprīdhiya śrṇoti sa yado utkramasya bhavati navam ghoṣam śrṇoti, sa vā esa pañcādhātmanāni vibhāya nihito guhāyām, mano-mayah prāna-śarīro bhā-rūpah samyakāh ākāśīmaṇi sa vā eso'smaḥ kṛtāntaś cakrīraḥmanyātthān aśānāḥ alah khaṇāṁsi bhūtvaditāh pañcābhī rāsmbhir usayān atti, ti buddhīndrāyuro yūnāṁya etāny asya rāśiṇaya karmendrāyany asya hayā, rāthah śarīram, mano mnyāntā, prakṛtimaṇyo'sya pratodo'nenā khaṇārīcilī parvāhramātādām śarīram caḥramḥ vā maṃtvaneṇadām śarīram cetanavat prāśūṭāntam pratādayāntā vaiśvāpyasyayaṁ

6 Verily, in the beginning 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 He 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
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 **upāṁsu** vessel is over against the **antaryāma** vessel and the **antaryāma** vessel is over against the **upāṁsu** 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**

**āgre** before creation, **caṇcarasṛṣṭeh pūrṇam**

**aśmeva pāśānaśāc cetanāh**

**aṇrabuddhāḥ buddhārthanāḥ**

**upāṁsu** 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 **Taittiriya Samhitā** I. 4 2 3, VI. 4 5 6

*Thus it is said elsewhere* **BU V 9, CU III 13 8**

**guhāyām** in a secret place **gihāti samavruti pñānāndādyatiśayam iti guhā buddhāḥ** It conceals the excess of knowledge, joy, etc

cc*
bhā-rūpah whose form is light. bhā ci-prakāśo rūpam svarūpam asyeti bhā-rūpah.
satya-samkalpah whose conception is truth satyāḥ samkalpā avaśyam-
bhāvah pūrva-kṛta-jñāna-karma-samskāra-bhāviṣṭāh samkalpā asyeti
satya-samkalpāh ākāśātmā whose soul is space, ākāśavād asango-grāhya ātmā svarūpam asyety ākāśātmā.
cakram iva mṛtyavenedam, v cakram iva mṛtyacenedam.

7. sa vā esa ātmehośantu kavayah, sitāsitāh karmaphalair
anabhīhita iva prāti śārīresu caatra carity avyaktabhāt sanskṛmyād
ādṛṣṭa vād agrāhyatvān nirmanatvātic caṇāvastho sati kartā-katar
āvāśātthāh, sa vā esa śuddahāh sitiḥ-ocalas cālepyo-vyagro
naśprahāḥ preksaḥavav avasthitah svasthā ca, tvabhug gunamayena
pālenātmānaṁ antardhāyāvasthitā ity avasthitā 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, medhāvahā
anabhīhitaṁ unaffected, asamprastah
He is a seer, a witness, not an object seen, avastihā-traya-ravalo
vasthā-sākṣatvāt na hi dṛṣṭaṁharmo drasattā uparayate.
naśprahāḥ free from desire, pariśpruṇa-paramānanda-rūpavāt svarhinya
ūbhāvāt.

preksaka spectator, udāśina 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 samsāra is made here evam-uḍha evaśāvā
vamamayena pātana trguṇavāyānayamānāvamanānām mṛtyu-sūd-
dhatvādārūpam antardhāyā karma-pāla-bhoktā samsārāṁ bhāsamanā
vartate
CHAPTER III

THE GREAT SELF AND THE INDIVIDUAL SOUL

1 te hocuh, bhagavan, yady evam asy ātmano mahīmānāṁ sūcayaśīty anyo vā pharaḥ; kō'yaṁ ātmākhyo yo'yaṁ stāsītaṁ karma-phalair abhībhūyamānāṁ sad-asad-yonim āpadyātā ity avāncyordhvā vā gatir dvandvar abhībhūyamānāṁ īrābhramātī.

1 They (the Vālikhīyas) said (to Prajā-pani Kṛhalī), 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 asti khālvanyo'paro bhūtātmākhyo yo'yaṁ stāsītaṁ karma-phalair abhībhūyamānāṁ sad-asad-yonim āpadyātā ity avāncyordhvā vā gatir dvandvar abhībhūyamānāṁ īrābhramatīty asyopavyākhyānam, paṇica-tannātrā bhūta-sabdenocyante, atha paṇica-mahā-bhūtāṁ bhūta-sabdenocyante'tha tesāṁ yat samudāyam, tat śarīram ity uktam, atha yo ha khalu vā va śarīrā ity uktam sa bhūtātmya uktam, athāmṛto syāṁma bindur rva phuskāra iti sa vā eso'bhībhūthāḥ prākṛtaṁ gunarth iti. ato'bhībhītātāṁ sammi-dhatvam prayātāṁ, sammi-dhatvād ātmastham prabhun bhangā vantam kārayātām nāpaśyad gunaughair uhyamānāḥ kalusī-kṛtas cāśīhiraś cañcalo lūpyamānāḥ sasprho vyagraś cābhīmāntvam prayātā iti, aham so mamedam iti, evam manyamāno mbadhānāy atmanāmānāmah jāleneva kha-carah kṛtasīyānā phalair abhībhūyamānāḥ sad-asad-yonim āpadyātā ity avāncyordhvā vā gatir dvandvar abhībhūyamānāḥ īrābhramatī katama esa iti tāṁ hovācet.

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

śariram body, prānendriyāntah karana-sahita-sūksma-bhūta-samudāyo linga-śariram, paṇcitktra-paṇca-mahā-bhūta-samudāyah shīlāṃ śarīram

The gross body consists of the gross elements, the subtle body of life, senses, mind and the subtle elements apāsyad does not see See BG VII 13.
gunaughaur uhyamānā. this refers to the torrent of gunas by which one is swept along Cp Plato’s river of sensations, Timaeus 43B and Phulo ‘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 athānīyatrāpy uktam, yah kartā so’yam vai bhūtātmā karanash kārayatāntah-purusah atha yathāgnīmāyasāndho vābhuhūtah karībhar hanyāmāno nānātvaṃ upayī evam vā va khalo asau bhūtātmāntah-purusenābhuhūtīto gunair hanyāmāno nānātvaṃ upai catur-pālam catur-dāsavāham catur-asidhāhī parinatam bhūta-ganam etad va nānātvasya rūpaṃ tām ha vā etāṃ guṇām purusenāntah cakram īva mṛtyuvıṃsaḥ atra yathāyasyātde hanyāmāne nāgūr abhībhūyaty evam nābhi-bhūyādy asau prūsos’bhūbhūyaty evam bhūtātmopasaṃśaitavitād 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)

catur-jālam fourfold covering, the four sheaths, matter, life, consciousness and intelligence Commentators mention the four forms of animal life

eighty-four This may have reference to an early speculation in natural history or may mean any number of forms

4 athānyatrāpy uktam śarīram idam maithunād evodbhūtam, samurdhāvyupelam nivraye’tha mūtradvārena uśkrāntam, ashhibhūṣ citam, māmsenānubhītam carmanāvanaddāham vun-mitra-pīta-kapha-majjā-medo-vasābhīr anyaiś cāmayair bahubhīḥ pariṣṭirnām, roṣā vva vasūnā

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

nivraye in darkness (of the womb), nivaya tulye mātur udāre In due time comes out of the urinary passage, mūtra-dvārena yoni-randhrāṇa āmayāḥ v malasā Wise people should not identify their true self with the body.

5 athānyatrāpy uktam, sammoho bhayam, visādo māra, landri, pramādo jarā, sokaḥ, kṣut, pipāsā, kārpāyanaḥ, krodho nāśikyam, ajñānam, mātsaryam, naśkarunyam, mūdhavam, urviḍatvan, niirākritvam, udāhaltvam, asanāvatvam iti tānasām, antastiraḥ sneho rāgo lobho humsā, ratir dusvīr vyāvartavam īrsyā, kāmam, ashrīvatvam, calatvan vyāgratvam, yijīśarūthopārjanam mitraṃugraham pāragrahāvalambomb nislesvindriyārthesu dusvitrisvesvabhisangah śuktasatvarımmatvam iti rājasāṇy etat pariṣṭirna etat abhibhūtā ity ayam bhūtātmā tasmān nānā-rūpāṇy āpnotiti, āpnotiti

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 are the characteristics of the quality of
darkness. Inner thirst, affection, passion, covetousness, hurting others, lust, hatred, deceit, envy, insatiability, unsteadfastness, 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):

sammoda bewilderment, vāparyaya
tandri sloth, ālasyam
kārpanam weakness (mental), kṛpanatvam
nāśikyam unorthodoxy non-belief in the unseen world and indifference to sacred scriptures, āmūsamke śreyasi nivāye vā nāśīti buddhiḥ vedāy-anādaraś ca.
nāśikārṇumā cruelty, nāśikhuryam
nirākṛṣitvam v ākṛṣitvam śathātvam
uddhakatvam rashness, sāhayasa miṣṭkaṭvam.
hmsā hurting others, para-pidā
dvisthah hatred dveṣah
vyagratvam distractedness, vyasaṃtā.

The Upanisad is greatly influenced by Sāmkhya ideas.
THE UNION OF THE ELEMENTAL SELF AND THE SUPREME SELF

I te ha khalu vāvordhva-retasō'tivasmitā abhisametyocuḥ, bhagavan, namaste'siv annuśādhū, tvam asmākam gaitr anyā na vidyata iti, asya ko vidhir bhūtātmano yenedam hitvātmann eva sāyujyam uśātin tān hovaceti.

1. They (the Vālkhulyas), 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. mitya-suddhas-cidātmā smṛtyayātmanā sann aśi paroksas iha sūddho'py aśuddha iha akṛyopī sakriya sveti vismitā eva saṁah hitvā leaving, vahāya ālman atman, the self, cid-ānanda-sat-svārūpa eva pūrṇātmani sāyujyam union, sayug-bhāvam

2. athānyatraśy uktam, mahānādīsūrmyaya āvānivariakam asya yat pūrahram, sanunāravevāvā durnivāryam asya mṛtyor āgamanam, sad-asad-phalamayaḥ pāśaiḥ pāṅgur iha baddham, bandhanasthasya vāsāvātantryam, yam avivayasthasya iha bahu-dhayāvastham, madhironmālta iha moha-madhirornmālta, pāpmanā grhita iha bhrāmyamānam, mahoraga-dasta iha visaya-dastam, mahāndhakaraṁ iha rāgāndham, indrājalaṁ iha māyānamayam, svapna iha mithyā-darsanam, kaḍali-garbha vāsāram, nata iha kṣāna-ucam, citra-bhīṭhir iha mithyā-manoramām ity athoktam.

śabda-spārśadayo hy arthā martye'narthā vāsāḥsūtāh yesāṁ saktaṁ tu bhūtātmā na smareta pāram 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, पपा-ग्रहेना
मार्ये man, a mortal, मरणा-धर्मम् bhūtiḥतमस्

3 ayam vā va khalu asya prātivādhir bhūtātmano yad vedavidyādihgamah svadharmsya-ānucaranam, svārāmesv evānukramanam, svadharmsya vā etad vratam, stambasākke vāparām, anenordhavabhāg bhavaty anyathāvān ity eṣa svadharmo bhūhitau yo vedesa na svadharmsya-ānusramāvahāt, āśrāmesv evānau- vasthas tapasvī vētyucyata uṣyatad āyuklām, nātapaskasyātmama- jñāne dhigamah karma-siddhau vēt, evam hy āhā
tapasvī prajapate satvām, saitvām samprajapate manah
manasah prajapate hy ātmā, yam āptō na mvaratāḥ 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-vidyādihgamah acquirement of the knowledge of the Veda
veda-dvārā vētyātma-śāyana-vsaśrayā adhigamah sanyak-prāptih
stamba śākheva 'branches of a stem' īrṇaśālākeva, like a bunch of grass

We belong to a particular stage of life or āśrama by performing
the duties belonging to it and not by assuming its external marks: kevalam tat-tad-āśrama-śīlā-dhārana-mātrād āśramā na bhavati. satīva goodness, satīva-guna-ātitaṁ cittam manah understanding, uvēka-vijñānam ātman the self, pārnam satīvar param brahma. We can say prasannacittasye vāmaśa Upamad Brahmayogin. When one attains self-knowledge, he is freed from samsāra. . . prāpya sāksākritya na nvarāte punah samsāra-mandale bhūtāma- bhūvāya nāvātāte mucyata tāt.

KNOWLEDGE, AUSTERITY AND MEDITATION

4 asti brahma-vidyā-viśād aurobind, brahma-dvāramidam ē wyposażā āha, yās tapasāpahata-pāṁśā, aum brahmāno mahimety eva āha, yāḥ suyuktas evaṁ cintayati, tasmād vidyāyā tapasā cintayā copalābhyaḥ brahma, sā brahmānaḥ para etā bhavaty adhīsati vā ceto evaṁ yā vāsayaṁ, aparimtam, anāmayam, sukhām asniye ya evam udvān anena trikēna brahmo- pāste, atha yathā paramātāhābhātāyam rathitaś ca tair vavva muhātas tva ātman eva sāyasya upasti

4 ‘Brahman is,’ said one who knew the knowledge of Brahma. ‘This is the door to Brahma,’ said one who had freed himself from evil by (the practice of) austerity. ‘Aum is the (manifest) greatness of Brahma,’ said one who, completely absorbed, always meditates (on it). Therefore, by knowledge, by austerity, by meditation is Brahma apprehended. He becomes one who goes beyond the Brahma (the lower, Hiranya-garbha) 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 Brahma 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-yānyam brahma-jñānam

By austerity, knowledge and meditation, we obtain Brahman prahamam tapas tato brahma-vidyā śravanād-lakṣāna tataḥ prana- vaiaka-nisthatel kramena sādhana-trayavān brahmāpalabhete yathā brahmānaḥ lower Brahmā, aparasya hiranya-garbha-khyāsyā śabā brahmanah rathitāḥ. the rider of the chariot, ratham prāptī rathitvam ca prāpita tāt yāvat.
WORSHIP OF VARIOUS GODS PERMISSIBLE, BUT THEIR REWARDS ARE TEMPORARY

5. te hocur bhagavann abhivādyasīty abhivādyasīty, mantam asmābhur etad yathāvad uktam manasīty, athiitaram praśnam anubhūtīta, agnar vaśur ādityaḥ kālo yah prānoḥma brahmā rudro vīṣṇur sīy ekeḥ nyam abhidhyāyanty ekeḥ nyam, śreyah katamo yah soṁkam brūhīta, tān 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, Vīṣṇu, 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 āgrīyaḥ tanahā parasyāṁartyasya śaṅkasya tasyava loke pratimodashi ha yo yasyaṁsañkta styevaṁ hy āha; brahma khali idāh vā va sarvam yā vāṣya āgrīya stānavas tā abhidhyāyed arcyen nhmuyāc ca, atas tābhīḥ sahārvarpary upari lokēṣu carata, atha kṛṣṇa-ksaya ekatvaṁ eti purusasya, purusasya

6 These are but the chief forms of the Supreme, the immortal, the bodiless Brahmā To whichever one each man is devoted here, in his world he rejoices For it has been said, ‘Verily, thus whole world is Brahmā’ 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

āgrīyaḥ chief, āṣēṣṭhāḥ
tanahāḥ, forms, mūrtayāḥ ‘Verily, thus whole world is Brahmā,’

C U III. 14 Ṣ
kṛṣṇa-ksaya when all things perish kṛṣnasya sarva-devātmanah
satya-lokasthasya hṛtya-garbhasya ksaya avasaṁe sat-sūrṇa-brahma-
rūpah sat purāṇasya pūrṇasya parabrahmāna ekatvaṁ sāṇyāyam eti
gacchati, krama-mukhim upahā

At the end of this world, at the time of universal dissolution, the lord of this world Hṛtya-garbha lapses into the Absolute Brahmā 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 Vālkhīlyas and Prajā-pātra as derived by tradition from Maitrī and narrated by Śakāyanya to King Bhadratha. Śakāyanya’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 TRIMÜRTI

1. atha yatheyāṁ kauśyāyanī stutih
tvam brahmā tvan ca vai visnus tvam rudras tvam prajāpatih,
tvam agnir varuno vāyus tvam indras tvan niśākarah
tvam annas tvam yamas tvam īrīvī tvam visvam tvam
atīcyutah,
svārtho svābhāvike'rihe ca bahudhā samśātihsv tvayi
viśveśvaya namās tūḥyam, viśvātmā viśva-karma-kṛt
viśva-bhūga viśvanāyus tvam viśva-kriāda-ṛatḥ-prabhuh
namāḥ sāntātmāme tūḥyam, namo guhyatamāya ca,
aṣṭaṁśāyaśprameyāya anādīmāhānāya ca

1. 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

svārthāḥ for their own ends purusārtho dharmāḥ-catusṭaya-rūpah
svābhāvikaḥ for their natural ends, prākṛtikah
viśvātmā because he is the material cause of the world, viśvopādā-
natāḥ

the tranquil self. Cp śānta upāsita, śāntaḥ sa pṛemabhaktīkāḥ Sridhara
on Bhāgavata Brahmavasvarīa Purāṇa dhyāyante vaisnavāḥ śāntāḥ
śāntam lam tat pariṇayam Brahma Khandā XIX 23 2

2. tamo vā idam agra āṣid ekam, tat pare syāt tat tat
veṣtam visamātaṃ prayāti, etad-ṛūpaṃ vai rajas, tad rajah khalu
īrilam visamātaṃ prayāti, etad vai saltvasya rūpaṃ, tat saltvam
evertam rasah samprāśravat so ’mśo ’yam yas cetāmaḥraḥ pratī-
pruṣah ksetrajñāḥ samkalpādyavasāyāhūmāna-śrīnag prajā-
patrī visvekt, asya pṛg-ukti elās tanvah, aha yo ha khalu
vā vāsyā tāmaso ’mśo ’sau sa brahmacārīno yo ’yam riḍrot’tho yo
ha khalu vā vāsyā rājaso ’mśo ’sau sa brahmacārīno yo ’yam
brahmātha yo ha khalu vā vāsyā sāltvako ’mśo ’sau sa brahma-
cārīno yo ’yam visnūh, sa vā ēsa ekas iśidhā bhūlo ’ṣṭadhaikā-
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, O students of sacred knowledge, is this Rudra. Now then, indeed, that part of him which is characterised by passion, that, O students of sacred knowledge, is this Brahmā. Now then, indeed, that part of him which is characterised by goodness, that, O 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 (mAtri-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.
CHAPTER VI

INWARD BREATH AND OUTWARD SUN, CORRELATED MANIFESTATIONS OF THE SELF

1. ādityo' yaṁ āti naṁ bīharītī ayam yaḥ pṛāno yasya cāṣa āditya'yaṁ dvau vā eto asya pāṁśaḥ antar bahnās cāhorātrenālau vyāvarante, asau vā ādiyo bahuḥ ātmāntaraṁāṁ pṛāno'yaṁ bahuḥ ātmakyaṁ gatyāntarātmāṁo'nmāyate gatiṁ ite evaṁ hy āhātha yah kṣcita vādviṁ apahata-pāṁśaṁ kṣāṇyakso'vadātmā-manāstānāvastha ātṛta-caksuh so antarātmakyaṁ gatyāṁ bahuḥ ātmāno'nmāyate gatiṁ ite evaṁ ha aha, atha ya eso'ntarāditye hriṇāmayah puṁso yah paśyatāṁ āṁ hriṇāyavasthāṁ sa eso'ntare hri-puskara evāṁ rito'nam ah

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 Upanisad 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

aksādhyaksaḥ overseer of the senses and not subject to them māriyāh kāśaṁ samadhiṁ svaṁtrantaṁ nendrīya-paravaśaṁ ti avadāta-manāḥ pure-minded, nṛnāma-citthā

2. atha ya eso'ntare hri-puskara evāṁ rito'nam ah sa eso'gnv dvi śritah saurah kāliḥkṣaṁ krtāṁ sarvacchedāṁ annam athaṁ, kah puskaraṁ kum-mayo vēti, idam vā va tat puskaram yo'yaṁ ākāśo'śyemīṁ ātāsra dīśaṁ ātāsra uḍapho dalaṁsamthā āsah,
arvāg mcarata etau prāṇādītyā etā upāsitom ity etād-aksarena
vyāhrtibhūḥ svātvṛtāḥ cet

2 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 Śaṅkṛi prayer.

saṅrāh of the sun, sūrya-lejo-rūpah

Ākāśa 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, prāmnām kalanāt kālakhyah sarva-bhūlām samharati
arvāg near, adīre samhitau.

THE MYSTIC AUM

3 dve vāva brahmano rūpe mūrtiḥ cāmūrtiḥ ca, atha yan
mūrīm tad asatyam, yad amūrtam tat satyam tad brahma, taḥ
jyotir, yaj jyothir sa ādityah, sa vā esa aum ity etad ātmābhavat, sa
tredhāṁpañh vyaṅkurjñā, aum iti, tisro mātrā, etābhūḥ sarvan
ādam olam āram cāvāśmiḥ, evam hy āhastād vā āditya aum ity
evan dhīyāyata ātmāthin yuvājītāt

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 itself. 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
satyam the real, paramārtha-satyam, sarvādvāh-sātuṁ
mātrāḥ parts, avayavāh

4 athānyatāpy uktam, atha khalu ya udgīthah sa pranavo
yah pranavah sa udgīthah iti, asau vā āditya udgīthah esa pranavā
iti. evam hy āhodgīthah pranavākhyam pranetāram bhā-rūpān
The Principal Upanisads

vgata-midram vijaram, vimrtyum, tri-падам, tryaksaram punah pañcadhā jñeyam mḥtam guhāyāṁ ity evam hy āhorddvha-mūlam tripad brahmaśāhā dākṣa-vāyu-agny-udaka-bhūmyādaayaekośvattha-nāmaṭād brahmastasyaś tat tejo yad asā ādityah aum ity etad aksarasya caitat, tasmād aum ity anenaścit upāśāyasaṁ sya evam hy āha
etyad evaśaṁ punyam, etad evaśaṁ param etad evaśaṁ jñāvā yo yad icchāṁ tasya tat

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 Brahma has its root above. Its branches are space, wind, fire, water, earth and the like. This Brahma 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 1, RVX 90 3-4, Katha VI 1, II 16 pranetāram leader (of rites), prakārṣena tat-tat-karmanām pravar-tayātāram

5 athāñyātāpy uktam, suvanavalya esāyāh tanīh yā aum ity strī-pun-nāpunsahēkta śingingavati, esā tāṅγur vāyur āditya iti bāṅvati, esā āha brahma rudra visnur ity aṁāpatvāti, esā tāḥa gārhaṅgapyo daksināṅgur āhavanīyā iti mukhavati, esā tāḥa ṛg yanu-sāmeḥ vijñānavati, esā ṛghir bhūjavāh svar iti lokavati, esā tāḥa bhūtaṃ bhavyam bhavasyad iti kālavatī, esā tāḥa prāṅoṅgūṅ sūrya iti pratāpavati, esā tāḥānām āpas caṇḍramā ity āpyānavati, esā tāḥa buddhā manoḥamkārā iti cetanavati, esā tāḥa prāṅoṅpāño vyāna iti praṅavatī, esetī ata aum ity uktenātāḥ prastūtā arclā arpitā bhavanīt evam hy āhātad vai satyakāmā paraṇaṁ cāparaṇa brahma yad aum ity etad aksaram iti

5 And then it has been said elsewhere, 'This aum is the sound form of thus (the self) Feminine, masculine and neuter (thus) is the sex form. Fire, wind and sun, this is his light form
Brahmā, Rudra and Viṣṇu, this is his lordship form. The Gārhaḍatya, the Dakṣināgni and the Ākaviṇya 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 āpāna 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 Brahmā.’

svanavātī sound-form śabdavātī.

THE EXPLANATION OF THE THREE WORLDS

6 athāvyāḥtam vā ōdam āstī, sa satyam praṭāpātis tapas taptānuyāharad bhūr bhuvaḥ svar iti, eṣāvāsya praṭāpateh shriśvātā taṇīr-yā lokavātī, svar ity asyāḥ śiro rābhīr bhavo bhūk pādā ādityas caṅṣuḥ, caṅṣur-āyattā hi āpurusasya mahatī mātrā, caṅsasā hi ayam mātrās carati, satyam vai caṅṣuḥ, aksīny avasīta hi āpurusāḥ sarvārthaḥ carati, etasmād bhūr bhuvaḥ svar ity uḥpātyānena hi praṭāpatir viśvātmā viśva-caṅṣur ivo- pāsito bhavaṇī, evam hi āhaṇī vai praṭāpater viśva-bhūt-taṇīr etasyāṁ ōdam sarvam antarhitaṁ, asmin ca sarvasmiṁ ātma antarhitelī, tasmād esopāśīta.

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, bhuvaḥ, svah. Thus, indeed, is Prajā-pāti’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-pāti, the self of all, the eye of all, becomes revered, as it were. For thus has it been said, ‘Verily this is the all-supporting form of Prajā-pāti, for in it all this (world) is hidden, and it is hidden in this whole (world). Therefore, this is what one should reverence.’

unuttered see T U I 5, Paśca imśa Brāhmaṇa XX. 14. 2
śkavīśṭā very gross, sthāla-tamā
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 smoker, 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.

pravaranīya v. pracaraniya
aṁ-kāṁāh desirous of self, āṁśaṁ kāṁah yasya saḥ
brahma-vādānah expounders of Brahma-knowledge brahma-
vadana-śīlā vedārthavidāh
bharjāyalḥ causes to dry up. Rudra is the destroyer of the world, jogat sambarah
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 BU 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 ātmeśānah samāhur bhavo rudrah prajā-patir
viśva-srk hṛanya-garbḥah saityam prāṇo hamśah sāstā vismuriṇāra-
yano'rkah santā dhātā vidhātā samrād indra indur iti, ya esa
 tapaty ayur svāgñinā phirah sahasrākṣena hirnmayenandena,
esa va gicāstavyo'nestavyah, sarva-bhūtebhyo'bhayam datvā-
ranyam gatothā bahhktivendriyārthān svāc charitrād upalabheta
byam iti
viśvarūpam harinām jālavedasam āryaman jyotir ekam
lapanam,
sahasra-raṣṭām śatādāh vartamānah prānah prajānām uday-
athy 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, Narayana, the shaming, 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.

Rāmatīrttha makes out that the Supreme associated with the three gunas is described here rudrāntah tamah-pradhāna-māyopādhikah, hamsānto rajah-pradhāna-māyopādhikah śāstā vīṣuv narāyana iti śvadha-saṅta-pradhāna-māyopādhikah. The one appears as threefold on account of the three functions samkhāra-sṛṣṭi-sthiti

śhīśaḥ concealed, ācchanno bhavat ācchāditaḥ
hṛvamayena golden, brilliant, lejomayena
aranyam forest, a solitary place which soothes the mind vīṣuv
deśam manah-prashāda-karam
hārnam golden, also interpreted as the seizer of all hārnam sarvasām
prānnām āyūmsī bhaumān vā rasān iti hārnam
jātā-vedasah all-knowing jātām jātam velti. See also VII 7, Praśna

8

EATING OF FOOD A SACRIFICIAL ACT

9 tasmād vā esa udbhāyatmavaṃ-vad ātman evaubhādyāyaly ātman eva yaqatās dhyānam prayogastham mano vidvādhiṣṭuḥ, manah-pūtum ucchistopahatam ity anena tāt pāpyet, mantram pāthāt, ucchistiocchistopahatam yacy ca pāpena daśam mṛta-sūtakād vā vasoh pāvtram aṇghik savitih ca raśmayah punantv annam mama dukṣtaśi ca yad anyay, adbhūt prastād paridadhātā, prāṇāya svāhāpāṇāya svāhā vṛityāna swāhā samānāya svāhodānāya svāhēs paścābhir abhijvohit, aṭhāvaśrīśam yata-vāg aśnāy atośder bṛūya evoparistāt paridadhātay ācānto bhūtvātmemyāṇah prāno'gur viśvo'sīṣi ca evābhīyam āṭmānam abhādhyāyey, prāno'gnum paramātma vai paśca-vāyuḥ samadāritah, sa prītah prītātā vaśram viśva-bhik, viśvo'st vaisvānaro'st viśram tvayā dāhīryate jāyamānam, viśan tu tām āḥutayaś ca sarvāh
Prajās tatra yatra visvāṃśtaḥ, evam na vidhīṇā hail anenaḥ
lāṁvalum punar upaśī
9 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, Agni 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 purāṇa breath,
hail to the apāna breath, hail to the vyāṇa 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 who pleased himself, please all, the enjoyer of all’
Thou art all, thou art the Vasāvānara (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. ātma-yajña-rūpaṃ bhojanam.

The formal rinsing of the mouth at the beginning and the end of
meals is described here. See C U V 2
pāpaṇa by a sinner, pāpātmanā, pāpapena
yata-vāk with restrained voice, maunī
tva-bhūk the enjoyer of all, tva-bhūk bhumakhi, pālayati
visvāṃśtaḥ all-immortal, visvam amūlayasi jivayārtha visvāṃśtaḥ
comes not again into the condition of food. He does not become food
for others, he is not reborn.

**PURUSA AND PRAKRTI**

10 aḥāpam veditavyam, uttaro vihāro’sūta-yajñasya
yathānam annādaś catu, asyo-pavyākhyānam, ātma
pradhānāntahstah, sa eva bhoktā ātma-rūpam annam bhunkta iti,
tasâyām bhūtātmā hy annam asya kartā pradhānān, tasmāt tri-gunan bhoyoḥ bhoktā puruso'nahātahā, atra ārthāṁ nāma āpratyayam, yasmāt bīja-samādhīvā hi paśvas tasmād bhīma bhoyoḥ anenaśu pradhānasya bhoyoṭvam vyākhyātan, tasmād, bhoktā puruso bhoojā prakṛtaṁ tattvaḥ bhūnta iti, prāktam annam triguna-bheda-parnamatvān mahādāyam visेशāntam ligam, anenaśa caaturdasa-nidhāya mārgasya vyākhyā krēdā bhavati, sukhā-dukka-moha-samjñāni hy anna-bhūtām idam jagat, na hi bījasya svād upaṅgrahō'sītī yāvam aprasūdhī, tasyāpy evar āsttavya avasthāsu anataṃ bhavati kaunāram yavamanam jāra parnamatvāt tad anataṃ, evam pradhānasya vyaktatān galasypalāddhir bhavati, tatra buddhyādhīn suādūm bhavanty adhyavaśaya-samkalpābhināmāḥ iti, athendrīyārēḥ pānca suādum bhavanti, evam sarvānhinirdhyakarnām prāna-karnāṁ, evam vyaktam annam avyaktam annam, asya nirguno bhoktā, bhok-tvāc caṣṭhayam āprasiddhatān tasya, yathāgnir va devānām amādāk soma'nām agnaīvānām ity evam-vit, soma-sampūrṇaḥ bhūtātmā'gni-samjñāpyavyakta-mukhāḥ vacanāt-puruṣo hy avyakta-mukhaṁ tri-gunam bhūnta iti, yo havam veda samnyāsī yogī cātmāyājī ceti, atha Yadvan na kaścchīnyāgare kāmnyāḥ pravistāḥ spraṣṭāndrīyārēḥ taḍāvaḥ yo na sprāṭra pravistān samnyāsī yogī cātmāyājī ceti

10. Now, there is something else to be known. There is a further development of this self-sacrifice, namely, what concerns the food and the eater thereof. The further explanation of this (follows) The conscious person abides within nature. He is the enjoyer for he enjoys (feeds on) the food (supplied by) of nature. This elemental self, verily, is food for him. Its maker is nature. Therefore, that which is to be enjoyed consists of the three qualities, and the enjoyer is the person who stands within. Here the evidence is what is observed (by the senses). Since animals spring from seed and as seed is the food, by this is explained that nature is what is to be enjoyed. Therefore, the person is the enjoyer, nature is what is to be enjoyed. Abiding in it, he enjoys. All that begins with the intellect and ends with the elements, being a transformation of the distinction of nature with its three qualities is the sign (that there must be a self). And by this, the fourteenfold course is explained. This world is indeed the food, called pleasure, pain, and delusion. There is no apprehension of the taste of the seed (cause) so long as there is no production (of effect). And in its three conditions also it has the character of food, as childhood,
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 thus 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 thus 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.

dṛṣṭam what is observed, darśanam pratyakṣam.
pratyayam evidence, pramāṇam
līngam sign Hume interprets it as the subtle body which includes from the intellect up to the separate elements
the fourteenfold course: The four forms of antah-karana, the five organs of sense-perception and the five organs of action
ātma-yājī the performer of the self-sacrifice: ātma-samśārtham yo yajate sa ātma-yājī
kāmīṇyah sensual women, kāminiḥ kāmāṭhurāḥ striḥ

FOOD AS THE FORM OF SELF

II ḥparam vā etad ātmano rūpam yad annam, annamayo hy ayan prāno'īha na yady aśnāty amantā śrotā sprastā āraśtā' vaktā ghratārasayita bhavati, prānāṇiṣcotsṛjātīś ca, evam hy āhāta yadi: khala aśnāti prāna-saṃrddhāḥ bhūtvā mantā bhavati śrotā bhavati, sprastā bhavati, vaktā bhavati, rasayita bhavati, ghratā bhavati, ārastā bhavati, evam hy āha annād vai ṭrājāḥ ṭrājāyante yāh kāścit prthivī-śrītāḥ ato'nmenava jīvanti, athitad api yanāth antatah

II. 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
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 toucher, 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. *ahānyatrāpy uktam, sarvām ha v a imām bhūtāny ahar ahaḥ prapatanty annam abhīṣṭhrksanānām, sūryo raśmibhr ādādāty annam tenāsan tapaty annenābhīṣṭhrāḥ paccanīme prāṇā, agnur v a annenog jvalaty annakāmnedam prakalpitam brahmam, ato'nam anāmye upāśīteyevam hy āha annad bhūtām jāyante, jātāny annena vardhante adyai'th ca bhūtām, tasmād annam tad ucyate.

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. Thus 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. annenābhīṣṭhrpalah
See T U II 2, B S IV 1 4 5.

abhīṣṭhr suppled, samkhinnāh santarpūṭah.

13. *ahānyatrāpy uktam visva-bhrd var nāmasā tanur bhagavato vishnur yad idam annam, prāno v a annasya raso manah prāṇasya vījanān manasa, ānandam vījanāsyet, annava, prānava, manasa, vīja vastam, ānandavyā na bhavati yo havam veda, yāvantiḥa v a bhūtāny annam adants śvatsvar-tastho'nam atiḥ yo havam veda annam eva sajaram am mam annam samvahanam smrtaṃ annam pāśūnām prāno'nam jyeṣṭham, annam bhūṣak samrtaṃ.

Now it has elsewhere been said. That born of the blessed Visnu 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
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 this, 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

samsanam worshipful, sambhayaniyam.
yestham prathama-yam, eldest born, first born

IMPORTANCE OF TIME

14 athaanyakrāpy uktam annam vā asya sarvasya yonih, kīlaś cānnavya, sīryo yonih kālaśya, tasyastad rūpam yan nimesādikālāt sambhram dvādaśātmanakam vatsaram, etasyāgni-neyam ardham ardhah vāra-nam, maghādyam śravishārdham āgni-neyam kramenotkramena sārpādyam śravishārdhāntam samunyam, tatrthaikam ātmano navānsakam sacrākāvendham, sākshmyatvād elat pramānam anena prāmiyate hi kālāh, na unā pramānena prameyasyopalabdāh, prameyoyā pramānalām prīhaktvād upasīty ātma-sambodhanātham ity evam hy āha yāvato ya kālaśa kālaś tāvatīśu caratavya asau, yah kālam brahmety upāśita kālaś tasyātānādram apasaratīte, evam hy āha kālāt sravanti bhūtāmi, kālaś vṛddhim pravānti ca kāle cāstāni nyacchanta kālo mūrti amūrahmān

14 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 Śraviṣṭha 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 subtlety (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 thus 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 uttarāyana, belongs to Agni, auṣṭya-pradhānacā; and the other half daksīṇāyana belongs to Varuṇa, jala-pradhānācā. The two periods are predominantly warm and moist respectively. sārpaṃ the asterism of Āślesā, sacred to the serpents, sarpa-śravāñ; āt āślesā-nakṣatram.
subḥitya: indriyāgocaratvāt; sambodhanārtham for making itself known, samyag-bodhanārtham avadārayārtham.

15. deve vāva brāhmaṇo ruci kālasē cākālasē cātha sāh prag ādityāt sā kālo’kalo’tha ya ādityad yah sa kālaḥ, sahaḥ, sakalasaḥ và etad rīpam yat saṁvatsaraḥ, saṁvatsarā blūc evemāḥ prajāḥ prajāyante, saṁvatsareṇa vai jātā vivarādhante, saṁvatsare pratiyastanī yanti, tasmāt saṁvatsaro vai prajā-paṭīḥ kālo’nam brahma-nīdam atmā cety evam hy āha kālaḥ pracihi bhūtānī sarvātī eva mahātmāni,
yasmin tu pacayate kālo yas tasya 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 Prajā-pati, is time, is food, is the abode of Brahma, is the self. For thus has it been said: ‘Time cooks (ripen) 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-,vartakaḥ kātād ādityāḥ kātalimakāḥ.
abode of Brahman: brahmaḥ nīdam ālambanam brahma-ārthī-yogāṇaṃ pratiṣam.
pacati: cooks, jarayati
pacayate 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 vigrahavān esa kālaḥ sindhuraḥ patyānām, esa tat-sthaksavāthāhyosmādevemecandra-rksa-graha-satvatsaradayaḥ sīyante, athadbhyāh sarvaṁ idam atra vā yat kṣīt śubhāśubham ārṣyanteha loke tad etebhyas, tasmād ādityāṁ brahmāḥ kālasamjñāṁ ādityam upāsitaṁyo brahmetyeke’ta evaṁ hy āha. hota bhokta havir mantra yaśno visuṁḥ prajā-patiḥ, sarvak kaścit prabhuh sāksi yo’ṁuṣmin bhāṁ mandalai.

16 This embodied (incarnate) time is the great ocean of creatures In it abides he who is called Saviṭ (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, Bhrahmān is the self of the Sun. Therefore one should reverence the Sun under the name of time. Some say the Sun is Bhrahmān and thus is it said ‘The offerer (of the sacrifice), the enjoyer (of the sacrifice), the oblation, the hymn, the sacrifice, Visnu, Prajā-pati all this is the lord, the witness who shines in yonder orb’

See C.U. III 19 i.

vighrahaṁ embodied, mūrhmāṁ

17. brahma ha vā idam agra āśi, ekonānataḥ, pṛag ananto dakṣinato’nantaḥ, prāṭiṣya ananta udācy ananta ārthivaḥ cá’vān ca sarvato’nantaḥ, na hy āsyā prācyādīsāḥ kalpante’tha tryagvān cordhvaṁ vā, anāhyā esa paramāṁ-pāramāṁ-pramitā’yo’ṁkṣritos’cintya esa ākṣāntāṁ; evaśā kṛṣṇa-ksaya eko jāgaritī, etasmād ākāśāda esa khalu idaṁ cetāmūtram bodhayati, anenaiva cedam dhyāyate asmin ca pratyastam yāti, aṣayaśād bhāṣvaram rūpam yad anuśmṛm āditye tapti, agnau cādhūnake yaj yyośī citra-taram, udarastho’tha vā yah pacyat annam, tasy ēvaṁ hy āha, yaścuṣo’gnau yaś cāyam hṛdaye yaś cāsāva āditye sa esa ekā tī ēkasya haikatvam ety ēvaṁ veda.

17. Verily, in the beginning this world was Brahman, the infinite one, infinite in the east, infinite in the south, infinite in the west, infinite in the north and above and below, infinite in every direction For him, indeed, east and the other directions exist not nor across, nor below, nor above Incomprehensible
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 thus (world) which consists of thought only. By him alone is all this mediated 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 sahī.

avāhyā. The self cannot be imagined because it is not determinate. Whatever is imagined is determined ‘yaḥ vastūḥyate tat parmitam ākāśāḥman’ whose self is space. See C.U. III 14 2, KU II 14 citra-taram. wonderful, ah-veitrām.

THE YOGA METHOD

18 tathā tat-prayoga-kalpah ānāyāmah pratyāhāro dhyānam

 dhārānā tarkah samādhiḥ sadāṅgā utty ucyate yogah, annaḥ yadā paśyān paśyati rukma-varnam kartāram īsām īsām puruṣam brahma-yonim, tādā vidmāṃ śunya-pāpe vahāya pareśaye sarvam ekāha-roti, evam hy āha

 yathā parvalam añjalei nāśrayanti mrga-ātvāḥ, tadvād brahmāvido doṣa nāśrayāṁ kādācana

18 This is the rule for achieving this (oneness), control of the breath, withdrawal of the senses, meditation, concentration, contemplative enquiry and absorption, (thus is) said to be the sixfold yoga. When, by this (yoga) he beholds the gold-coloured maker, the lord, the person, the Brahmā 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 sins do not find shelter in those who know Brahmā.’

Yoga is the means by which we control the mind. citta-vasīkāro

upāyah. See Yoga Sūtra II 29

Withdrawal of the senses from their objects is pratyāhāra endra- yānām usayēhyah pratyāhāranam prāṇavartanam pratyāhārah.

Contemplative enquiry or tarka is svaskalpā-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-
drances of concentration caused by the inferior powers acquired by meditation
paśyati beholds By means of yoga we achieve direct perception of the Supreme, sāksād anubhavati. See M U III. 1 3

19 athānyatraṁ uktam: yadā vai bahun manavo nityam-
yendrayārthān ca prāno nvesayantu mhasamkalpās tatās tisthet, aprānād ita yasmāt sambhūtāḥ prānasamayānko jivas tasmāt prāna vai turyākhyā dhārayet prānam, ity evam hy āha:
acitam cittanādhiyāstham acintyaṁ guhyam uttanam
tatra cittanī nidhāyeta tāc 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 this living being be without support (attachment)’

aprānāt from what is not the breathing spirit. Its source is the thinking self, prānādi-vśesaa-rahtāc cidadāmanah
turya: the fourth, the other three being waking, dream and sleep. See M U. 7,
linga 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 athānyatraṁ uktam, atah prāśya dhāranā, tālu-rasanā-
grasā:\śūnad vān-manaḥ-prāna-nirodhanād, brahma tarkena paśyati, yaś ātmanā ātmānam anor anvāmśam dyotamānam
manah-kṣayāt paśyati tad ātmanātmānam ārṣavā nirātmā bhavati, nirātmakatvād asamkhya'yo'rouś ciṁtyo moksa-laksānam ity etat
param rahasyam, ity evam hy āha

cittaśya hi: prasādāṇa hanti karma śūbhāśubham,
prasannātmātmām sthitvā sukham anyayam asūnūta 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 unmeasurable, without origm. 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 unmanībhāva tarkena through contemplative thought, dhāranānuntara-bhāvī mīcita-rūpena śānena.

nirātma: selfless, urmanasko bhavati jīvabhāvān nivartate esāvābhā yogibhir unmanībh ucyate.

21. athānyatraṇāuktaṁ. urāhvaṁ nādi suṣumnākhyā prānah-
sancārītī tālvanantarucchinnā, tāyā prānomkāra-manoyuktayordhvaṁ utkramet, tālvanadhyagam pariṣvaṁya mārvyany asam-
yojya mahīnā mahīmānāṁ nirikṣeṇa, tato nirātmakatvaṁ eti, nirātmakatvāṁ na sukhā-duhkha-bhāg bhavati, kevalatvam labhabā ity evam hy āha:

parah pārvaṁ pratiṣṭhāpya mṛghītanāṁ tatāh
śrīvaṁ pāram apārena paścād yuṣṭaṁ mārdhvam

21 And thus it has been said elsewhere. ‘The channel called suṣumnā 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 6 6, Katha VI 16, T U. 1–6, Praśna III 7 (7) 6. Freed from limitations he becomes conscious of the unlimited perfection of Brahman.
MEDITATION ON AUM

22. athānyatrāpy uktam. āve vā va brahmanī abhidhyeye sabdaś cāsadbāṣca, atha śabdenavāśabdam āvākṣryate, atha tatra aum iti śabdeo'nenordham vākṛänto'saabdē nāhanam eti, athāhāsa gatv etad amṛtam, etat sāyuṣyatvam, nirvṛttatvam tathā cett, atha yathornanābhis tantunordham vākṛänto'vakāṣam labhāti evam vā va khalv asāv abhidhyātā aum ity anenordham vākṛäntah svōtaniryāṇ labhate, anyathā pare śabdavāśnavah śravanāṅguṣṭhayogenāntarhrdayākāśa-saabdam ākārayānti, saśtāvidheyam tasyo'pamā, yathā nadyah kinkinī kāmsya-cakraka-bheka vihṛndhiḥkā vrstrī, nivāte vaṭātiḥ, tām prthag laksanam atitya pareśaabdē vyaakte brahmany astam galāḥ, tatra te'prthag-dharmo'prthag-vivekyā yathā sampannā mañcitaṁ nānārasa iti evam hy aha:

āve brahmanī viśetavaye, śabda-brahma pāraṁ ca yat,
śabda-brahmanī nṛṣyaṁ param brahmādhiṣvacchati.

22 And thus it has been said elsewhere: 'There are, verily, two Brahms 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 Brahms 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-

urpālaṁ: tranquillity, pāramānandāvārbhāvah kṛta-kṛtyatvam.
fre space nirāṅkuśa-mhārasthānam

kinka: bell, ghantā-ghosah
kāṁsyam a brass vessel, tat-pātra-ghosah
the croaking of frogs, mandūka-ravah
astam disappearance, adarśanaṁ

For the comparison of juices and honey, see CU VI 9 1-2. The Absolute is not totally unconnected with God Those who worship God get to the Absolute

23 athānyatṛāpy uktam. yah śabdas tad aum ity etad aśāram,
yad asyāgram tac chāntam, aśabdam, abhayam, asokam, ānandam,
trītan, shīram, acalam, anriṁ, acyutam, dhruvam, visnu-sam-
jīntam, sarvāparatvāya tad etā upaśītya evam hy āha
yo'sau parāpara devā aumkāro nāma nāmataḥ,
māśabdhā śānya-bhūtās tu mūrdhām śāṁce tato 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’

śānya-bhūtāḥ void of being, mrākāratvā uṃrūsesāḥ Distinctions do not apply to it, but it is not, on that account, to be regarded as non-being.

24 athānyatṛāpy uktam. dhanuḥ śaṅkaraṃ, aum ity etac
charah, śīkhasya manah, tamo-laksanam, bhūtvā tamo’raṁvāsīm
aṅgacchait, athāṁstām bhūtvā-lātācakram iva sphurantām āditya-
varam āryasvāntām uṣṇamāva smaruh bṛhama tamasah paryam apanyaṭ āyad amuśmanu āditye’thā some’gnau nāyukh vibhāti, atha khalv enam
ārītvā mṛṣṭavam gacchaiti evam hy āha
ādyānam antah pare tattve laksyesu ca māhīyate
aḍi viṣesā-viṣṇānam viśeṣam upagacchait
mānase ca viśeṣa tu yat sukhāṁ căma-sākṣiḥam
 tad bṛhma cāṁrtāṁ śuśram sā gatvā loka eva saḥ

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 Brahma 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 B G XV 12, M U II. 2 3-4
śīkha point, agram, śalya-sthāniyam
darkness, ignorance, mūlaśīlānam
atamāviṣṭam what is not enveloped in darkness, atama-āviṣṭam.
lama-āveśana-rahitam
śukram radiant, dīptam jñāna-svabhāvam.

25 athānaye rāpy uktaṃ mādrevāntarhitendriyah śuddhitā-
mayāḥ dhīyaḥ svapna vva yah paśyatindriya-bule'vivaśaḥ prana-
vākyam āpanāram, bhā-rūpam, vāgata-nātram, vajāram, vimrtyum,
vīrocam ca so'ph pranavākhyah, pranetāḥ, bhā-rūpah, vāgata
mārah, vārajah, vimrtyurar visoko bhavati, ity evam hy āha-
evam prānam athomkāram yasmāt sarvam anekadhā,
yunakh yuñjate vāpi taśmād yoga iti smrtaḥ
ekatvam prāna-manasor indriyānām taśvavo ca
sarva-bhāva-parātya go yoga ity abhūdhiyate

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 death-
less, 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.'

mārṣa as if in sleep, svapna vva as if in dream
indriya-bule in the cavern of the senses, indriyānām mvāsa-sthāne 
dhe
svaśaḥ not under control, sthūla-dehābhikāna-sūnyah
śuddhitamayā perfectly pure, atiśayena śuddhimalyā

DD*
pranetāram leader VI 4
bhā-riṭpam of the form of light, jñāna-prakāśa-svarūpam
The first verse describes the goal of Yoga and the second the means
to it.

26. athānyatṛāpy uktaṃ yathā vāpsu cārnavā sākunakah sūtra-yantrenoddhūryodare'gnau jñohoty evam vā va khalu smān prānān antu yanododhūryanānaye'gnau jñohot, atas taptorūva-so'tha yathā taptorū vāripī trna-kāśīha-samsparśenaṇjvalaty evam vā va khalu asāv aprānākhyah prāna-samsparśenaṇjvalah, atha yad uṣṇalaty etad brahmaṇo riṭpam caist visnoḥ paramam padam, caistud rudrasya rudratvam, etat tad aparṁnītahā cātmānaṃ vibhayā prārthāṃ gūkā, ity evam hy aha
valīcē ca yaduḥ khalu uṣṇhukugāḥ, sūryān mayākhaś ca
tathāiva tasya
prānādayo vai punar 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 antu 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 Visnu 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 matsyaśīn
anāmaya free from ill See ŠU III 10.

27. athānyatṛāpy uktaṃ brahmaṇo vā vastad teyah parasyāṁr-
tasyāśarirasya yaccharāryaṇauṣamyam asyaitad ghtam, athāṃ
san nabhasthihitam vastad ekāgrenaṇau anarhartvākyākāṣam
vunudantā yat tasya jyotir iva saṃpadyākāś, atas tad bhāvam,
açrenāti bhūmāy ayaśpitcha mhitam yathā'crenāti bhūmīvam,
mauvat samsthām ayaśpitcham yathāgnyayāskyāraṇya vabhi-
bhavanti pranaśyat cittaṁ tathāśrayena sahaivam, ity evaṁ hy āha:

hrdayākāsamayam kośam ānandam paramālayam,
svam yogas ca tato'śnākam tejas caivaśnu-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 thus 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, prakatam. 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 hṛd-āhāśa is the mūrāśraya-līnga consubstantial with citta, its own āśraya When thus process culminates in the ānanda state, it is the higher ālaya Lankāvatara Sūtra distinguishes two aspects of ālaya, the lower of which is vijnāpti and the higher āram ālayavijnānam which is tattvāt

THE FREE SPIRIT

28. athānyaatāpy uktaṁ bhūtendriyārthān atskramya tataḥ pravayarājyam dhrti-dandam dhanur gṛhituḥ nabhimānayena caivesinā tam brahma-dvāra-pāram nihatāyayaṁ sammoha-maulī trsnersyakundali tandirāghavetrayabhiṃānādyakṣaṁ krodhajyam pralabhā-dandam dhanur gṛhitvecaśīyayena caivesvesvamānuṁ khalu bhūtām hanti, tam hatoṁkāra-plavenāntarhrdayākāsasya pāram tiruvārvbhūte'nārākāśe śanakavatavatavatvādakṛd dhatukāmāṁ sainvāsati evaṁ brahma-śālāṁ viśet, tataḥ caturjālam brahma-kośam pranuṣṭet, gurvāgameneti: atah sūdhāḥ, pūtaḥ, śūnyāḥ,
śānto'prāṇo, nirātmā'nanto'ksayyai, shurah, śāśvato'jah, svatan-
trai, sve mahanm tishā̄te, atah sve mahām tishāmānaṁ
drstā̄ vṛtacakram vva sañcāra-cakram ālohayai, ity evam hy āha
sadbhir māsai sv yuktasya nityamuktasya dehinaih,
anantāḥ paramo guhyaih samyag yogaiḥ pratvartate,
rajasamobhyāṁ vidāhaya susamudāhaya dehinaih
pūtra-dāra-kutumbesu saktasya na kadācana
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 mendi-
cant, 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) bewilder-
ment 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.’
tandri sloth, satkarmasu ālasyam
trā sleep, nādri.
āgham impurity, pāpam
ādhātu-kāmāḥ seeking minerals, suvarṇāsūkhaṁ antarbhūmaṁ niḥtān
kāmayamānaḥ
fourfold sheath, consisting of matter, life, mind and understanding,
See T U II r–4
29 evam uktvā ‘antarhrdayayā śakāyanyas tasmā namaskṛtvā
nayā brahma-vidyayā rājan brahmanah panthānam ārūdhāh
29. Having thus spoken (to Brhadhrata) Śākāyanya with his heart (fixed) on the inner self bowed before him and said, by this brahma knowledge, did the sons of Prajā-pati ascend the path of Brahman. By the practice of Yoga one gains contentment, endurance of the dualities (of pleasure and pain) and tranquility. 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 B U VI 3 12, Ś U VI. 22
The sons of Prajā-pati The Vālikhyas who approached Prajā-pati for this knowledge See II 3

30 aum śucau deśe śucih sattvasthah sad-adhiyānāḥ sad-vādī sad-dhyāyī sad-yājī syād iti; atah sad brahmānaḥ salyabhūlāsin mururito'nyās tatphalacchinnapāśo mṛṣāḥ pāresu ātmavād ugbatahaya niskāmo'kṣayam aparāmitam sukham ākramya tisthāḥ paramam vai śevāh eva parasyoddhāranam yat niskāmatvaṁ, sa hi sarva-kāma-mayah puṣuro'dhyavasāya-samkalpābhīmāna-lingo baddhāh, atas tād-vṛtiḥ muktaḥ, atrasuḥ āhur guṇah prakṛti-bhedā-vasād adhyavasāyātma-baṇḍham upāgato'dhyavasāyasya dosa-ksayād hi mokṣah, manasā hi eva pāsyati, manasā śrnost, kāmaḥ samkalpo vicitṛsā śraddhā śraddhāḥ dhīrvar aḍhitar hṛt dhīr hĪr hīr iṁh iṁh sarvaṁ mana eva, guṇaḥguṇaḥ uhyamānāḥ kalusīkṛtatsā cāṣṭhurstā cañcāryāmāñcā sarṣṭrō vyaṅga cābhīmayātvaṁ prāyotita iṁh, aham so mamedam iṁh eva manyamāṇo mibadhnaḥ ātmanātmānāṁ jāleneva khecaraḥ; ataḥ puṣuro'dhyavasāyasamkalpābhīmāna-lingo baddhāh, atas tād-vṛtiḥ muktaḥ, tasmāt mṛdhyavasāyo mihsamkalpo mṛbhīmānaṁ tisṭhet, elan mokṣa-laksanam, esātra brahma-pādavi eso'tra śvāraśvava'ṇenaśya tamaḥ śa parām gamsyaḥ, atra hi sarve kāmaḥ samāhita, iṁh atrodāharantī
yadā pañcāvatisthante jñānāṇi manasā saha, buddhiṣ ca na vaccesta tāṁ āhuḥ paramāṁ gatiṁ
etat uktvānāhrdayah śākāyanyas tasmāi namaskṛtvā yathāvad upacārī kṛta-hṛtyo marud uṭarāyanam gato, na hy atrodvartmanā
gataḥ, eso'tra brahma-pāthah, sauram āvaram bhūtvādādhaṃvva
unṛgatā, vya atrodāharati
anantā raśmayas taṣya dīpavād yah sthito hrday
āstāstāh kadru-nilāh kapilā mrīd-lohītāh
īrdhvam ekah sthitas tesām yo bhūtvā sūrya-mandalam
brahma-lokam atkramya tena yāṁtiḥ pārān gatim
yad asyānyad raśmī-satām ārdhvam eva vyavasthatam
tenā deva-nākāyānāṁ sva-dhāmāṁ praṇādyale
ye naikarūpāś cādhasād rāsmayo'śya mrīd-prabhāh
thā karmopabhogāya tathā samsārāti so'vasah
tasmā sarga-svārgāpavarga-hetur bhagavān āsāv adhyā

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 deter-
mination (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, steadfast-
ness 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, con-
ception 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 dim 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-padam: path to Brahmā, sāksāt-brahma-prāpta-mārgaḥ.
avasthante stand still, niscaλāṁ bhavanti.
marut marud nāma byahdrathah
kṛta-kṛtyah having attained his end, avāptakāmaḥ.

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 kumāmakāṁ vā etāṁndāriyāṁi prararanty udganta caite
dsāṁ iha, ko nyantā vety āha; prayāhātmātmakānityātmā hy
esāṁ udganta nyantā vāpsarasato bhānaviyoś ca maricayo nāma,
aśha pākicabhiḥ raśmibhir visayāṁ atiḥ, katama atiṃeti, yo 'yaṁ
duddhāḥ pītaḥ śrīyah śaṇatai-laksanokthāh svakar lingair
upaghrayah, tasyānta lingam aśingasyāṅger yad aṣuṇyam āvistaṇi
capāṁ yah śiva-tamo rasa ity eke; atha vāk śrōtraṁ caṅsur manah
prāna ity eke, atha buddhāṁ dṛṣṭiṁ smṛtiḥ śṛṣṭā prajñā laṁ ity eke, atha
ti ātāyāvaṁ yatnaiveha bhāṣyāṅkurāvātha dhīmārcirvīś-
phulingā vaṅgēś ceti, atrodāharanti:
vahneś ca yadvat khalu visphulungāh, sūryān mayūkhāś ca
vathava tasya
prānādayo vai ānur eva tasmād, abhyuccarantiḥa yathākramena

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, ŚU VI 13, A U III 2, B U IV 4 18, Kena 2
The sprout reminds us of the invisible seed, bhūmyantargatakā
dṛśyas ṣad-bhāva-jñāpakhā ankūrā. Even so from the manifestations of self we infer the reality of self.

32 tasmād vā etasmād ātmāṃ sarve prānāḥ, sarve lokāḥ, sarve vedāḥ, sarve devāḥ, sarvān ca bhūtaṁ uccaraṁ tasyopamsat
satyasya satyam iti, atha yathāraudheidhaghaḥ abhyāhitaṁ yatra
dhitāṁ uṣcaraṁ evam vā etasya mahato bhūtaṁ niḥsvaśatam
ctad yad rā-vedo yajur-vedah sāma-vedo' tharuṅgrasā uṣhāsaḥ,
prāṇam, vāyū, uṣpamsadah, ślokaḥ, sūtrān anuvyākhyānām
vyākhyānāḥ asyavatām vāvā 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 Sāma Veda (hymns of), the Atharvans
and the Angirasas, legendary stories, ancient lore, sciences, mystic doctrines, verses, aphorisms, explanations and commentaries. From it, indeed, all these beings (come forth).

See B U II. 1 20, II 4 10

upamsad mystic doctrines, upangamaysttvāt sāksāt rahasyam nāma the truth of the truth empirical existence is the truth, the underlying truth of it is the self

33 pañces tāko vā eso'gnaḥ samvatsarah tasyemā istakā yo vasante grīsmo varṣāḥ śaradd hemantah, sa śrāvaḥ-paksasī-ḥṛṣṭha-pucchavān, eso'gnaḥ purusavindah seyam prajā-pateh prathamā cith, karaiv yagamānam antariksam utkṣiptvā vāyave śrāvacychat, prāno va vāyuḥ, prāno'gnaḥ, tasyemā istakā yah prāna vyāno 'pānah samāna udānah, sa śrāvaḥ-paksasī-ḥṛṣṭha-pucchavān eso'gnaḥ purusavindas tad idam antariksam prajāpater duryāt cith, karaiv yagamānam dyaum utkṣiptvenindrāya śrāvacychat, asau vā āditya indrah, saiso'gnaḥ, tasyemā istakā yad ṛg-yajuḥ sāmānāvāṅgāvāsā vīhāsah ṣūrānam sa śrāvaḥ-paksasī-ḥṛṣṭha-pucchavān eso'gnaḥ purusavindah, sasā dyaug śrājāpates tritīyā cith, karaiv yagamānasyātmanvide'vadānam karotī, yathāmaṇvad utkṣiptya brahmāne śrāvacychat, tatrānandā modī bhavāh

33 Verily, this (gārhapātya 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-patı́'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 (dakṣmāgni). For that the bricks are these, the śrāvaḥ breath, the vyāna breath, the apāna 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-patı́'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-patı́'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 Principal Upaniṣads

VI. 34.

The three fires which are used in religious sacrifices are treated as three sacrificial piles erected by Prajā-pātī 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

34 prthivi-gārhapatyo’ntariksam-dakṣināgni-grāmya-hāvanīyah, tata eva pāvamāna-pāvakaśucayā avāsikram etenāsya yajñam, yatah pāvamāna-pāvaka śuci-samghāto hi yātharāh, tasmād agnir yāstavyah cetavyah stotavyo bhūdhyaātavyah, yajñamāno haurgrihītvā devatābhūdhyaānām techati-

hvanaya-varnaḥ sākuno hrdayādīyaṃ praḥṣukatā
madgur hanas teyo-ursah so’sminu agnaṇ yajāmahe
iḥ cāpi mantrārtam vicinoti, tat savt tur vareṇyam bhargo
śyābhūdhyaeyam yo buddhyantastho dhyāyīha manah-śānti-padam
anuvratyādtmān eva dhatte’treṇa ślokaḥ bhavanti

1. yathā uṇrindhano vahm̄ svayonāu uśpaśāmyate
   tathā vrīti-ksaya cīṭlam svayonāv tēpāśāmyate

2. svayonāu uśpaśāntasya manasaḥ sakya-kāmādah
   māriyārīha-vimūḍhayaantarāh karma-vasāngāgah

3. cīṭlam eva hi samsāram, tat prayatiṣṭa svādhayet
   yac cīṭas tām-mayo bhavati guhyam eva saṅgānam

4. cīṭasya hi ṭrasādena hanti karma śubhāśubham
   prasannātmāmmanim stītvā sukhān avayamān asmite

5. samāsaktam yathā cīṭtam jantar vīṣaya-gocare
   yady evam brahmaṃ syāt tat ko na muceṣtā bhandhanāt

6. mano hi dvīnddhniḥ praktaṃ śuddhaṃ caśuddham eva ca
   asuddham kāmasamparkāt śuddhaṃ hāma-vagṛtyam

7. laya-vikṣeṣa-rahitam manah kṛtvā suṃścalam
   yadā yātī antanībhāvaṃ taddaḥ tā paramount padam

8. tāvan mano nirodhāvayam hrds yāvat ksayaṃ gatam
   etaj jñānam ca mokṣam ca saṃsārya graṇtha-vistarāh

9. samādhi-uradhauta-malasya cetaso mūvesītyātmanyam yai
   sukhāṃ bhavet,
   na śakte varnayātīṃ girī tadā, svayam tad antakaranena grhyate

10. apām āpo’gnir agnaṇ vā vyommi vyomna na lakṣayet,
    evam antargataṃ yasya manah sa pārmutcyate

11. mana eva manusyānām kāvanam bandha-mokṣyayoh
    bandhaḥya vasyāyaṃ mokṣo mūrṣayayam smrtam
    ato’nmghotryanagnicid ajñānabhdhyāyām brāhmaṇaḥ pāda-
34 The earth is the gārhapatyā fire, the atmosphere is the dakṣina 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 Sāvitrī 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.

\[ \text{pavamāṇa-pāvaka-śuc} \] These attributes are applied to the different fires: gāṅhapatyah—pavamāṇah, daksināgush-pāvakah, āhavanīyah-śucr iti bhedah

\[ \text{hṛnayā-varniḥ} \] of golden hue, hṛnayavat prakāśamāṇah.

dhālle places, anvamsadhattle.

\[ \text{sua-yonau in its own place, svādhunāne} \]

\[ \text{kāna-uvārjitaṁ free from desire See Brahma-bīṇḍu U V} \]

\[ \text{laya: sloth, sleepiness, laya niśratā} \]

\[ \text{vikṣepaḥ distraction, bāhur-ūsaya-smṛtyādih} \]

(amanitbhāvan mindlessness ātmamo māna upādhi-praveśa-kṛta-vāsena-paryayāh amanitbhāvah

\[ \text{Cp. Yoga-vāsishṭha} \]

citte ākārama arthānāṁ tasmin satī jagat-trayam,
tasmin kṣīne jagat kṣīnam tat cikṣītyam prayatnātah

'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-bīṇḍu U 2, see also 3-5

\[ \text{Astāvakra Gītā II says} \]

\[ \text{ṣārīram swargamaraṁhau bandāḥ-moksobhayam tathā} \]

\[ \text{kālpanā-mātrām evaṁḥ kīṁ me kāryam uvācaḥ} \]

'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 āsraya with śabda Brahman whose pārvita, or concomitant differentiation leads to the universe. Its purification or unification leads to aśabda or utter voidness, śūnyatā

35 namo'gnaye prthivī kṣite loka-smṛte lokam asmar yajamānāya dheiḥ, namo vāyaue'nantarā-ceṣṭe loka-smṛte lokam asmar yajamānāya dheiḥ, nama ādityāya dvā-kṣite loka-smṛte lokam asmar yajamānāya dheiḥ, namo brahmane sarva-kṣite sarva-smṛte sarvam asmar yajamānāya dheiḥ,

\[ \text{hṛvamayenaḥ pātreṇa satyasyāpān ṭaṁkham} \]

\[ \text{tāt tvam pūṣasmin apaurṇa satya-dharmāya viṣṇave} \]

\[ \text{yośā āditye purusah sośā aham, eṣa ha vai satya-dharmo yad} \]
35 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 Pūsan, 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 splendid. 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 Tattvāloka Samhitā VII 5 24 x.
2 Isa 15, 16, B U V. 15 x.
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 bhūr, bhūvas, svār, 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 Yajus, 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.

prīthvī-kṣite, who dwells in the earth, prīthvī-loka-nvasāya. satya-dharmāya vishnavē that we may reach the eternal real, the pervader; satya-dharmā-viṣṇusvarūpa-prāptayā viṁsāngam sexless, linga-varjitaṁ strī-pun-napunsakaṁ-bheda-rahitam āvi-dharmo'nāham blind to the two attributes (of good and evil). dvābhyām punya-pāpādyām andham anavabhāsamānam punyapāpa-rahitam brahma-visayam the place of Brahman, brahma-prāpti-duvāram savīt the knower, vidū yānena saha vartata iti savīt, indvān

36 ēve vā va khaṅ ete brahma-yotiso rūpake śāntam ekam samrādham caśam, atha yac cāntam tasyādharan kham, atha yat samrādham idam tasyānnam, tasmān mantravāsadhājyāṁ nisa-purodāśa-sthali-pākādibhur yastavyam antaraśayāṁ āsny avaśaṁstair anna-pañais cāsyam āhavanīyam iti maṅgā tejasah samrādhyām punya-loka-vijñarthāyāmyamāntavāya cātrodāharantī agni-hotram jihvāyātsvarga-kāmo yama-rājyam agnīsthomenābhīya-

1 B U I I 4 12
3 C U. VIII 1 5, Mātrī VI 30 and 38
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 agnistoma 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 atrāra 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.

teyasah vigour, jhāna-balāda-mmītam prāgalbhyaṃ.
svārājyaṃ the kingdom of independence or the kingdom of Indra:
indrāndrīṣṭita loka-viśesah

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 anena stād upeśālāpam iti tējas, tat tredābhūtam agnāv ādityā prāneśhaisā nādy anna-bahum ity esagnau hutam ādityam gamayati, ato yo rasūrvat sa udgīthāṃ varsāti, tenene prānāḥ, prānebhyaḥ praśā ity atrodāharanti: yadd haṃ agnau hiyate tad ādityam gamayate, tā sūryo rāṣṭhibhir varsāti, tenannam bhavati, annād bhūtānāṃmutpaṭṭair ityevam hyāha: agnau ādityāḥ saṃyu ādityam upeśhate, ādityāḥ jāyate vrṣṭir vrṣte annām tataḥ prajāh
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 here exist. From living creatures come offspring. 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 thus 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.

nādi. channel, dvāra-rūpa. See Manu III. 76.

38. aṃg-hotram jñhu-vāno lobha-jālam bhinnatu, ataḥ sammoham chito' na krodhān stuvānah kāman abhūkyāyamānas tatas caturjālam brahma-kośam bhindad, atah param-ākāśamatra ha savasa-smyāgneya-sāttvikām mandalām bhītvā tataḥ śudāhah sattvāntaras-tham, acalam, anvālam, acyutam, dhvānam, viśnu-samyuktam, sarvāparam dhāma salyākāma-sarvajñātva-samyuktam, svatantram, caitanyam, sve mahīnu tiṣṭhamānam paśyati arodāharante. ram-madhya sthitah somah soma-madhye hutaśanah,

teto-madhye sthitam sattvam sattva-madhye sthitoc'cyutah sarīra-prādeśāṅgustha-mātram anor apy atayam dhyāvālāhparamatām gacchati, atra ha sarve kāmāh samāhi ś tu, arodāharante, āṅgustha-prādeśa-sarīra-mātram prādiṣpa-pratāpāvat āsūn trudhā hi, tad brahmābhūtiyamānam maho devo bhuvanānī avveśa aum namo brahmaṇe namah.

38. He who performs the aṃghotra 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 Viṣṇu, 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. śarīre ārdeśa-mātra-parvam hṛdayam tatrāṅguṣṭha-mātram kamalam. ārdeśa-pratāpavat like the flame of a light, ārdeśa-śikhavat
THE SELF AS THE WORLD-SUN AND ITS RAYS

1. The Fire, the gāyatī metre, the trivṛ hymn, the rāthanara chant, the spring 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, immeasurable, 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-nīśesah.
deeple, unfathomable duravagāhah.
compact solid, abhedayah
bhayaḥ fearful, because he is the all-devouring time, hālarūpah
maghā mighty or worshipful, maghavān indraḥ pūjyah

2. Indrātrs tristūp pāṇcadaśo bhṛad-grīśmo vyānāḥ somo rudrā
daksinata udāyantī, tāpanti, varśanti, stuvanti, ṇunar viśanti,
antar-vivareṇa ḥeṣantā, anādyantio parśmto paricchinnō parapra-
yoyyāh, suvantro lingō mūrito nantaśaktir dhatā bhāskaraḥ

2. Indra, the tristūp metre, the pāṇcadaśa hymn, the bhṛat
chant, the summer season, the vyānā 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 saptaḍaśo vairūpam, varṣa apanāḥ śukra
ādityāḥ paścād udāyantī, tāpanti, varśanti, stuvanti, ṇunar-viśanti,
antar vivareṇekṣantī, tac chāntam, aṣābdam, abhayam, aṣokam,
ānandam, trātam, sihram, acalam, aṃtyam, acyutam, dhruvam, viṣṇu-saṃyūtām, sarvāpāram dhāna

3 The Maruṣ, the jagatī metre, the saṃpāḍaḥa hymn, the Vārūjapa chant, the rainy season, the apāna 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 anustub ekāvనmā ṣo vārvājaya ṣarāt samāno varunah śādhyā uttarata udāyantā, taṃanti, varsanti, stuvantsi, punar viṃantsi, antar vivarenksanti, antah-śūḍḍhāḥ, pūtah, Śūnyah, śāṇto-prāno mātmānantāh

4 The Viśve devas, the anustubh metre, the ekāvīsā hymn, the Vārūjaya chant, the samāna breath, Varuna, the sādhya gods, 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 mitrāvarunau ḍaṅkṭhī trīnava-trayastraṃśa śākvara-ravate hemanla-sīrāṇudāno'ngvrasaḥ cānaṃraṃā udāyantā, taṃantā, varsantā, stuvanta, punar viṃantā antar vivarenksantā, ātman- vākhyan āprelaṃ, bhū-rāpaṃ, gālata-nūram, viṣāram, viṁṣtyum, viṣokam

5 Mitra and Varuna, the ḍaṅkṭhī metre, the trīnava and the trayasrīṃśa hymns, the Śākvara and Rasvata chants, the winter and the dewy seasons, the udāna breath, the Angrasas, 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 ātmana, the impeller, whose form is light, sleepless, ageless, deathless, sorrowless.

6 śaṃ-ṛaḥu-ketuṛuṣa-raṣko-yakṣa-nara-vihaga-śarabhebhāda- yo'ḥastā udāyantā, taṃanti, varsantā, stuvanta, punar viṃantā, antar vivarenksantā, yah ātmana navaraṃḥ sarvāntaro'ksaraḥ, śūḍḍhāḥ, pūtah, bhaṅtah, ksāntah, śāntah

6 Saturn, Rāhu (the dragon's head), Ketu (the dragon's tail), serpents, the Rāksasas, Yakṣas, 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

vāharaṇah the ordainer, viḍhārako varnāśrama maryāḍāyaḥ
7 esa hi khalu âtmantarhrdaye'nîyân idâho'gu'r va viśvaru-pto'syavānnam idam sarvam asminn atm viṁh prajâh, esa âtmâpahalâpânmâ viyâro umâryur visoko'vichitso'vîpâsah sat-yasaṃkalpah, satya-kâmaḥ, esa paramâśvaḥ, esa bhūtâdpâtih, esa bhûta-pâlah, esa setuk, vîdharaṇayah, esa hi khalu âtmeśanâh sambhir bhavo rudârah prajâpatir viśva-srkhrvâya-garbhah satyam prâno hamsah śâstâcyuto visnur nârâyanaḥ, yaścâso'gnau yaś cāyam hrdaye yaścâsâv âditye sa esa ekâh, tasmâ tvâ viśva-rûpāya satye nabhâsi hitâyâ namah

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, Nârâyana 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 viśva-rûpâh endowed with all forms, sarva-rûpo vatsvānaraḥ otâh woven, âśritâḥ, paṭā tva tântâjâtam âśritya sthitâh See B.U III 6, III 8 setu bridge See B.U IV 4 22, C.U VIII 4 1 hitâya hidden, mûtâya

8 atheadānîm pânapasargâ rûjan mohā-jâlasayaśa va yoniḥ, yad avargyavah saka svargyasyaśa vibhâ purasâd nitep'yu adhah stambenâśsyaṁyaṁ, atha ye cānâhe nitya-pramudâta nitya-pravasâta, nitya-yâcanâkâ nityam śilâpajjâvino'ya ye cānâhe pûra-yâcakâ ayâja-yâjakâ śûdra-tâsyâh, śûdrâs ca śâstra-mâvamso'ya ye cānâhe ca cāta-jata-nâta-bhâta-pravasita-rângâvalâ rins râjakarmaṇaṃ paśâdâyâ'ya ye cānâhe ha yakṣa-râkṣasa-bhila-gana-âścâcara-grahâdinâm arthâm purakṣayâm śanâyâmâ ity evam bhrâvânâ, athâ ye nitya ha vritâ ha kâśyā-kundalânaḥ kâpâlâ o'ya ye cānâhe va vritâ ha arka-ârânta-kuhekendrapyâlaih vâdêkeshu purâsthânam ichantâ, tathâ saka na samvasi, prâkâśya-bhûlâ vâ te taskarâ avargyâ ity evam hy āhā

navrâtmya-vâda-kuhekair mîthya-ârânta-hetubhuh, bhrâmyan loko na jânâtî veda-vidyâantarânti yat
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 Śūdras and who, though Śūdras, 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 Yaksas (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.

yānāpasargaḥ. hindrances to knowledge, yānānotpatti-vighātakah āhetavah
vṛtah falsely, mithyā
veda-vyāyā wisdom and knowledge, vedāṇdyā knowledge and ignorance
The caste prejudice comes out here with reference to the Śūdras.

9 bṛhaspati vair śukro bhūtvendra-yābhayāyāsuresbhyah katā-yemām andyām asṛjat, tayā śvam aśvam ity uddāsanty aśvam śvam iti, vedāś-śāstra-himsaka-dharmābhāvyānam asto iti vadaṁt, ato nāmām abhūdhyetāmy athasā bandhyevaisā rai-nātram phalam asyā vṛttacyutasyeva nārambhanīyety evaṁ hy āha
duram ele uparīte visūci, avyāyā yā ca viṇyeti jñātā
vidyādbipstam naciketasam manye, na tvā kāmā bahavo
loluṣante
vidyām cāṇḍyām ca yas tād vedābhayam saha,
avyāyā mriyum tirto vidyāyā amrtam aśmune
avidyāyām antare veṣṭyamānāḥ, svayam āhīrāḥ pandātam
manyamānāḥ,
dandaranyamānāḥ pariyantā mudhā andhenava niyamānā
yathāndhānā
d
9 Verily, Brhaspati (the teacher of the gods) became Śukra (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
śīvam auspicious, sukha-karam
aśvam inauspicious, akalvānam, duhkham
udaśanta declare, kathayanti
raś-māram mere pleasure, of a passing nature, tātktālam phalam
asyā na dhām-subha-phalam asīh
knowledge and ignorance. See Katha II 4, Iṣa I, Katha II 5,
MU x 2 8
having crossed death by ignorance karmamihayā mṛtyum vidyot-
pati-pratsbandhakam pāpam tīrtvā ekṛtya vidyayā aupamasadayaṁ
mṛtyavam moksaṁ aśunte pṛājno
vestyunmānāḥ wrapped up, puṣira-paśu-dhana-ksetra-dvānā-pāśa-
satarāḥ samvestyunmānāḥ
dandranyamānāḥ hard smitten, kultām anekarūpam gatam ga-
chantaḥ parā-marana-rodās-duhkha-śatav upadṛtyaṁmānāṁ iv va
pariyanti wander, samsāra-mandale prabhramanti

10 devāśūra ha vai ya ātma-kāmā brahmaṇo'ntikam prayātāḥ,
tasmāi namaskṛtvocuh, bhagavan, vayam ātma-kāmāḥ sa ivam no
Meditation on Aum and its Results

II etad va va tat svarupanah nabhasah khe’ntarbhuta-sya yat param tejas tat tredhahhitam agnā ādhyāte prāna etad vasya etad va va tat svarūpaṁ nabhasah khe’ntarbhūtasya yat aum ity, etad aksaram anena veta udbhahdeepa, udāyati, uchchvasati, ajantram brahmadhiyālambam vātra-vastat samirane prakāśa-prakṣeṣa-paksya-sthānīyaṁ etad dhūmasyeva samīrane nabhasah prasākhyavatkrīmaya skandhāskandham anuvāraty āsya prakṣeṣa-lovansya evahṛisyant saṁyam vai dhūmasya saṁyam eva svarah samīrasyae devas eva svarah asya upaśāya vratad adyātaram kṣamāya ucyate vādyutah yasmād uccārītātmā eva sarvam śariram vidyotayati, tasmād aum aum eva ityanenaitad upāśātām tējāh
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.


Aṣṭam. for ever, naṁvāntaryena

Veda is said to be the expression of the mind of Iśvara iṣvāra-

Aṣṭam. for ever, naṁvāntaryena

Veda is said to be the expression of the mind of Iśvara iṣvāra-

Veda is said to be the expression of the mind of Iśvara iṣvāra-
cid-vistāro vedah

cid-vistāro vedah

susāu: hollow, chidre.

susāu: hollow, chidre.

For the four conditions of the self, see Mā.U.
SUBĀLA UPA NISAD

This Upanisad belongs to the Sukla Yajur Veda and is in the form of a dialogue between the sage Subāla and Brahmā, the creator God. It discusses the nature of the universe and the character of the Absolute.
THE ORIGIN OF THE WORLD AND OF THE FOUR CASTES

1. tād āhuh, hym tād āsīt, tasmāi sa houāca, na san nāsan na
sād asād tu, tasmāi tamah samāyate, tamaso bhutādha, bhūtādeh
ākāśam, ākāśād vāyuḥ, vāyor agnuḥ, agner āpah, abhyah prāhuḥ;
prad andam samabhavat; tait samvatsara-mātram uṣṭo vādāhāharot,
adhastād bhūmim, uparistād ākāsam, madhye puruso dīvyaḥ,
sahasra-sūrā purusah, sahasrākṣah, sahasra-pāl, sahasra-bāhur
tu so’gre bhūtānām mṛtyum asrjat, tryaṅgaram, triśvastakam,
triṣṭādaṃ khandaparāṣāṃ, tasya brahmābhūdhet, sa brahmānaṃ
eva nveṣa, sa mānasān saṣā-pùtrān asrjat, te ha virājāh satya
mānasān asrjan, te ha prajā-pātayo brāhmaṇo’sya mukham āsīd,
bhū ruśānāṃ krīṇāḥ, īrū tad asya yaḍ vaisyāḥ, padbhīṣāṃ śūdram
ajāyata.

caṇḍramā manaso jātaḥ caksuḥ sūryo ajāyata,
ēvānād vāyuḥ ca prāṇaḥ ca, hrdayat sarvam idam jāyate

1 (He) discoursed on that What was there then? To him (Subāla) he (Brahmā) said It was not existent, not non-
existent, neither existent and non-existent From that emerged
darkness, from darkness the subtle elements, from the subtle
elements ether, from ether air, from air fire, from fire water,
from water earth, then there came into being the egg; that
egg after incubation for a year split in two, the lower one
being the earth and the upper one being the sky; in the middle
(between the two parts) there came into being the divine person,
the person with a thousand heads, a thousand eyes, a thousand
feet and a thousand arms. This (person) created death the
foremost of all beings, the three-eyed, three-headed and three-
footed Khandaparasu. Of him Brahmā became afraid. He got
hold of Brahmā alone He (Brahmā) created seven sons out of
his mind These (seven) created in their turn, out of their minds,
seven sons filled with truth These are, verily, the Prajā-pātis
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 Vaishyas were produced and from his
feet came forth the Śūdras

From his mind came the moon, and from his eyes came the
sun and from his ear came forth air and the vital principle
From his heart sprang forth all thus

In the beginning was the formless state which cannot be described
CREATION OF OTHER BEINGS

I. From the āpāna 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 Śāma Veda, the Atharva Veda, Śīksā (proclamation), Kalpa Sutras, 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 Imperishable The Imperishable dissolves in the darkness. The darkness becomes one with the transcendent (Brahman) Beyond the transcendent there is no (other) existence nor non-existence nor both existence and non-existence This is the doctrine relating to liberation This is the doctrine of the Veda; this is the doctrine of the Veda.

from the hairs, herbs and trees of the forest see BU I 1 1
the one a cow and the other a bull see BU I 4 4.
māṁsā investigation, it is taken as referring to both Pārva and Uddāra Māṁsā, the first relates to the nature of duty, dharma, and the second to the nature of Brahman. The order of dissolution is the reverse of the order of evolution and the account is based on the Sāmkhya theory

III
LIBERATION AND THE WAY TO IT

I asad vāridam agraśīt aśāt, abhūtam, apraksīhitam, aśadbam,
asparśam, arūpaṁ, arasam, agandham, avayam, anahāntam, ahranantam, ajanam, ātmānam matvā dhiro na socrati. aprānam,
amukham, aśrotam, avag, amano'igaskam, acaksukam, anāma-
gotram, aśraskam, aśām-pādam, aśnagham, alohantam, apra-
mayam, akrasvam, adhārham, asthūlam, ananv analpam, aprām,
anirdeśyam, anapāvrtam, apratarkyam, aprakāśyam, asanvrtam,
anantarā, abāhyam, na tad aśnānt hin cana, na tad aśnānt kaś
canaitad vai satyena dānena tapasānāṣakena brahmaścaryena
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, impishable, not dense, not prodigious, originless, as one's own self (he), sorrows not. That which is lifeless, mouthless, earless, speechless, mindless, splendid, 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 āhāryasya maṁhe lohitam māṁsāpāṇāt, yasmīṁs tadbhāvanāṁ būndarikāṁ kumudāṁ ivānekaḥ śvastam, ādhyāṣya daśa chīrāṁ bhaṁvanā, yesu prāṇāḥ pratishtitāḥ, sa yadā prāṇena saha samyute taddā paśyanti nādyo nagarāṁ bahūṁ vīvihāḥ ca, yadā vyānena saha samyute taddā paśyati devāṁ ca rūmā ca, yadā upānena saha samyute taddā paśyati yaksā-rāhsa-gandhabhūt, yadā udānena saha samyute taddā paśyati deva-lokān devān skandān jayanti cehr, yadā samānena saha sam-
In the centre of the heart is a lump of flesh of red colour. In it the *dahara* of the white lotus blooms with its petals spread in different directions like the red lotus. There are ten hollows in the heart. In them are established the (chief) vital airs. When the individual soul is yoked with the *prāṇa* breath, then he sees rivers and cities, many and varied. When yoked with the *vyāna* breath, then he sees gods and seers. When yoked with the *apāna* breath then he sees the Yakṣas, the Rākṣasas and the Gandharvas. When yoked with the *udāna* breath, then he sees the heavenly world and the gods, Skanda, Jayanta and others. When yoked with the *samāna* breath, then he sees the heavenly world and wealth (of all kinds). When yoked with the *vārambha*, then he sees what he has (formerly) seen, what he has (formerly) heard, what he has (formerly) enjoyed or not enjoyed, whatever is existent or non-existent. In fact he sees all (in the waking state) (In the subtle sheath) these branch into ten branches of ten each. Out of each of these branch out seventy-two thousands of *nāḍīs*. 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 *nāḍīs* are filled with fluids of greenish yellow, blue, yellow and white colours. Then in that in which the
dahara is enclosed in the white lotus-like sheath which has bloomed like the red lotus, with its petals spread in different directions, are manifest nādis 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, nor 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 CU VIII. i i

pari-raksāt protects Life is devoted to its functions and keeps guard over the body.

We have here a repetition of the description of hta 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 sthānābhyo yacchātī nāḍī teṣāṁ nibandhanam, caṁsur adhyātmam, drastavyam adhūhitam, ādityas tākāda-vatam, nāḍī teṣāṁ nibandhanam, yas caṁsuras yo drastavye ya ādityo yo nādyāṁ yah prāne yo vyāhiṇe ya āvandे yo hrday ākhāe ya etāsmān saroṣaṁ antare sanscaratī so’yam ātmā, tam ātmānām upāśitaɡaram, anuram, abhayam, aśokam, anantam

1 (The supreme self) bestows on the different local functionaries their (respective) spheres of action. The nādis 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 adhyātmam, śrotavyam adhibhūtam, dīsas tatrādhdavatam, nādi tesām nibandhanam, yah śrotre yah śrotavye yo āksu yo nādyām yah āroṇe yo vyāne ya ānande yo hrday ākāše ya etasmin sarvasminn antare saṁcaratī so'yaṁ ātmā, tam ātmānam upāsītāgaram, anrtam, abhāyam, 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 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.

3 nāsadhyātmam, ghrātavyam adhibhūtam, prthivī tatrādhdavatam, nādi tesām nibandhanam, yo nāsayam yo ghrātavye yah prthivyām yo nādyām yah āroṇe yo vyāne yo ānande yo hrday ākāše ya etasmin sarvasminn antare saṁcaratī so'yaṁ ātmā, tam ātmānam upāsītāgaram, anrtam, abhāyam, 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 jihvādhyātmam, rasayātavyam adhibhūtam, varunas tatrādhdavatam, nādi tesām nibandhanam, yo jihvāyām, yo rasa-yātve, yo varune, yo nādyām, yah āroṇe yo vyāne ya ānande yo hrday ākāše ya etasmin sarvasminn antare saṁcaratī so'yaṁ ātmā, tam ātmānam upāsītāgaram, anrtam, abhāyam, aśokam, anantam
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 adhyātman, sparśayntavyam adhibhūtam, vāyus tatrādhūdatvatam, nādi tesām nibandhanam, yas tvat, yah sparśayntavye, yo vāyan, yo nādyāṁ, yah prāne yo vyāne, ya ānande, yo hrday ākāše ya etasmān sarvasmān antare samcaratī, so'yam ātmā, tam ātmānam upūṣṭijāgaram, anītām, abhayam, āsokam, anantām

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'adhyātman, mantavyam adhibhūtam, candras tatrādhūdatvatam, nādi tesām nibandhanam, yo manasi, yo mantavye, yaś canāre, yo nādyāṁ, yah prāne, yo vyāne, ya ānande, yo hrday ākāše ya etasmān sarvasmān antare samcaratī so'yam ātmā, tam ātmānam upūṣṭijāgaram, anītām, abhayam, āsokam, anantām

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 adhyātman, bodhavyam adhibhūtam, brahma tatrāadhūdatvatam, nādi tesām nibandhanam, yo budāhan, yo bodhavye, yo brahmaṁ, yo nādyāṁ, yah prāne, yo vyāne, ya ānande, yo hrday ākāše ya etasmān sarvasmān antare samcaratī so'yam ātmā, tam ātmānam upūṣṭijāgaram, anītām, abhayam, āsokam, anantām
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. ahamkāro’āhyātmam, ahamkarātyaṁ adhibhūtam, rudrāśaṁ tatrādhiśavatam, nādi tiṣṭāṁ nibandhanam, yo’hamkāre, yo ’hamkarāye, yo rudre, yo nādyāṁ, yaḥ ārāme, yo vyijñāne, ya ānande, yo hrādy ākāśe, ya etasmin sarvasmin antare samcarati so’yaṁ ātmāṁ, tam ātmānam upāsītāyaṁ, amṛtam, abhayam, aśokam, anantam.

8. The self-sense is the sphere of the self. The contents of self-sense are the sphere of the objective. Rudra is the divine principle. The connecting link is the 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. citam adhyātmam, cetayātyam adhibhūtam, ksetrajñāḥ tatrādhiśavatam, nādi tiṣṭāṁ nibandhanam, yaś citte, yaś cetayātye, yaḥ ksetrajñe, yo nādyāṁ, yaḥ ārāme, yo vyijñāne, ya ānande, yo hrādy ākāśe, ya etasmin sarvasmin antare samcarati so’yaṁ ātmāṁ, tam ātmānam upāsītāyaṁ, amṛtam, abhayam, aśokam, anantam.

9. The thinking mind is the sphere of the self, what is thought is the sphere of the objective. Ksetrajñā (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 Ksetrajñā, 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 adhyātmam, vaktavyam adhibhūtam, vahmhi tatrādhiśavatam, nādi tiṣṭaṁ nibandhanam, yo vāci, yo vaktāye, yo agnau, yo nādyāṁ, yaḥ ārāme yo vyijñāne, ya ānande, yo hrādy ākāše ya
etasm śarvaśmiṁṁ antare saṁcarati so'yam ātmā, tam ātmānam upāśītāyaram, anṛtam, abhayam, āsokam, anantam

10 Voice is the sphere of the self. What is spoken is the sphere of the objective. Fire is the divine principle. The connecting link is the 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.

11 hastāv adhyātman, adātavyam adhibhitam, indaśa tvā-dhetur, nādiśa teśām nibandhanam, yo haste, ya adātavyam, ya indre, yo nādyām, yo prāme, yo viśñāne, ya ānande, yo hrdayākāśe, ya etasmin sarvasmīn antare samacaraiḥ, so'yam ātmā, tam ātmānam upāśītāyaram, anṛtam, abhayam, āsokam, anantam

11 The hands are the sphere of the self, what is handled is the sphere of the objective. Indra is the divine principle. The connecting link is the 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.

12 pādaśa adhyātman, gantavyam adhibhitam, visnus tvā-dhetur, nādiśa teśām nibandhanam, yath pāde, yo gantavya, yo visnau, yo nādyām, yath prāme, yo viśñāne, ya ānande, yo hrdayākāśe ya etasmin sarvasmīn antare samacaraiḥ, so'yam ātmā, tam ātmānam upāśītāyaram, anṛtam, abhayam, āsokam, anantam

12 The feet are the sphere of the self. What is traversed by feet is the sphere of the objective. Visnus is the divine principle. The connecting link is the nādi. He who moves on the feet, in what is traversed, in Visnus, 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.

13. pāyuḥ adhyātman, visarpayitavyam adhibhitam, mṛtyus tvā-dhetur, nādiśa teśām nibandhanam, yath pāyuḥ, yo visarpayitavya, yo mṛtyau, yo nādyām, yath prāme, yo viśñāne, ya ānande, yo hrdayākāśe ya etasmin sarvasmīn antare samacaraiḥ,
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 Upastho’āhyātmam, āṇandāyatavyam adhibhūtam, praĵā- pāti śatraśīhādīnātām, nādi tesāṁ nbandhānam, ya upasīhe, ya āṇandāyataye, yaḥ praĵā-pātau, yo nādyām, yāḥ práne, yo vyānāṁ, ya āṇade, yo hṛdy ākā̄śe, ya etasmin sarvasmiṁ antare sancara, so’yaṁ ātmā, tam ātmānam upāśījaram, amrtam, abhayam, aṣokam, anantam.

15 The generative organ is the sphere of the self. What is enjoyed (as sexual satisfaction) is the sphere of the objective. Praţā-pāti is the divine principle. The connecting link is the nādi. He who moves in the generative organ, in what is enjoyed, in Praţā-pāti, 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 Ėsa sarvaţña, Ėsa sarveśvara, Ėsa sarvāḍhupāth, Ėso nārāyāṁ, Ėsa yonih sarvasyā sarva-saukhyāvat upāsyamāno na ca sarva-saukhyāṁ upāsyat, veda-śāstraṁ upāsyamāno na ca veda-śāstraṁ upāsyat, yasyāṁ naic samaṁ sarve na ca yo’nam bhavati, adh param sarva-nayanām praśāstānna-mayo bhūtāṁ, prāṇa-maya indriyātmā, mano-maya saṁkalpātmā, vyānā- mayāḥ kālātmā, ānanda-mayo layāmāḥkatvam nāśa dvaitam kuto mātyaṁ nāsty amṛtaṁ kuto nānaḥ praṣṇo na bahuḥ praṣṇo nobhayatāḥ praṣṇo na praṣṭāṇa-ghano na praṣṇo nāpraṣṇo’pi no viditaṁ vedyaṁ nāśiśya etan nirvāṇāṁsaṁsaṁśanam iti, vedānuṣasanaṁ iti, vedānuṣasanaṁ.
of Vedic texts and scriptures Whose food is all this but who (himself) does not become the food of any For that very reason (it is) the most excellent, the supreme director of all Consisting of food (it is) the self of (all) gross objects, consisting of life (it is) the self of (all) sense organs, consisting of mind (it is) the self of (all) mental determination, consisting of intelligence (it is) the self of time, consisting of bliss, (it is) the self of dissolution. When there is not oneness whence (can arise) duality? When there is not mortality, whence (can arise) immortality? (It is) not (endowed) with internal knowledge nor with external knowledge, nor with both these kinds of knowledge, not a mass of knowledge, not knowledge, nor not-knowledge, not (previously) known nor capable of being known This is the doctrine relating to liberation. This is the doctrine of the Veda This is the doctrine of the Veda.

See Mā. U 7

kālātmā. the self of time. The witness self facing kāla or the principle of temporal happenings The highest cannot be spoken of as non-dual or dual, mortal or immortal

VI

NĀRĀYANA, THE BASIS AND SUPPORT OF THE WORLD

I narveha lumin canāgra āstā amūlam, anādihāram, māh aprājāḥ aprājāyante, dvuyo āpeva eko nārāyanaś caksuś ca drastavyam ca, nārāyanaś śrotan ca śrotavyam ca, nārāyano ghrūnam ca ghrūtavyam ca, nārāyano jihvā ca rasayātvyam ca, nārāyanaṁ svak ca sparśayātvyam ca, nārāyano manāḥ ca manṭavyam ca, nārāyano buddhiś ca bodhātvyam ca, nārāyano āhamkāraś ca āhamkāravyam ca, nārāyanaś cittam ca cetayātvyam ca, nārāyano vāk ca vaktavyam ca, nārāyano hastau cādātavyam ca, nārāyanaḥ pādu ca gaṇṭāvam ca, nārāyanaḥ pāyuś ca usṣajñavyam ca, nārāyanaḥ upasthaś cānaṁdātavyam ca, nārāyano dhātā, vidhātā, kartā, vikartā, dvuyo āpeva eko nārāyanaḥ ādityā, rudrā, mahārva vasuṣvānāv roh yaṣūṇśi sāmām, maṇtro ‘gur ājyākutur nārāyana udābhavah, sambhavo dvuyo āpeva eko nārāyano mālā, pita, bhṛtā, mūsāh, saranam, suhṛt, gaitr nārāyano virūyā sudarśanā jitu saumyāmoghā kumārāṁbra satyā madhyamā nāsivā śūṣrūṣśā śīryā bhāsvati voṣayāṁ nādī-nāmāṁ druvāṁ garjati, gāyati, vāti, varsati, varūṇo ‘ryamā
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 A śvins, the Ēk, the Yajur, the Saṃa Vedas, the hymns (employed in sacrifices), the sacrificial fires, the offerings and the acts of offering, what ances (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 Virāj, the Sudarśanā, the Jitā, the Saumyā, the Amoghā, the Amṛta, the Satyā, the Madhyamā, the Nāsīrā, the Śūrā, the Āsurā, the Sūryā, the Bhāsvaṭī 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 spurt), blows (like wind), rains. He is Varuna, the Aryamān, 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 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 Vishnu as the eye These learned (knowers of Brahman), with their passions cast away, with their inner senses alert, declare clearly (to ignorant people) that most exalted state of Vishnu Thus is the doctrine leading to liberation Thus is the doctrine of the Veda This is the doctrine of the Veda

sages see constantly see Mukhā U I 83

VII

NĀRĀYANA, THE INDWELLING SPIRIT OF ALL

1 antaḥ šārīre uhiḥto guhāyām aga eko niṣṭa yasya prītvī śārīram yah prītvīṁ antare saṃcaraṇa yam prītvī na veda, yasyāpāt śārīram yo po'ntare saṃcaraṇa yam aho na veda, yasya tejā śārīram yas tejōntare saṃcaraṇa yam tejo na veda, yasya vāyuh śārīram yo vāyumn antare saṃcaraṇa yam vāyūr na veda, yasyākāśaḥ śārīram ya ākāśam antare saṃcaraṇa yam ākāśo na veda, yasya manāḥ śārīram yo maṇo'ntare saṃcaraṇa yam maṇo na veda, yasya buddhāḥ śārīram yo buddhāṁ antare saṃcaraṇa yam buddhāṁ na veda, yasyāhambhūryaḥ śārīram yo 'hambhūryaḥ antare saṃcaraṇa yam 'hambhūryo na veda, yasya cittām śārīram yas cittam antare saṃcaraṇa yam cittam na veda, yasyāvyaktaṁ śārīram yo'vyaktaṁ antare saṃcaraṇa yam avyaktaṁ na veda, yasyāksaraṁ śārīram yo'ksaraṁ antare saṃcaraṇa yam aksaraṁ na veda, yasya mrityuḥ śārīram yo mṛtyum antare saṃcaraṇa yam mṛtyur na veda, sa eva sarva-bhūlaṁśaṁmāpahatāpāṁ śuvyo deva eko nārāyanah etāṁ yāṁ apāntarataṁyaya dadāv apāntaratam brahmaṇe dadau, brahmā ghorāngirase dadau, ghorāngirā raṅgāya dadau, raṅkvo rāmāya dadau, rāmāh sarvebhīyo bhūtebhīyo dadau ity evam nirvānānusāsanam iti, vedānuṣṭāsanam iti, vedānuṣṭāsanam

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
VIII 1  
Subāla Upanisad 877

the ether but the ether knows him not Mind is his body, he moves through the mind but the mind knows him not Understanding is his body, he moves through the understanding but understanding knows him not Self-sense is his body, he moves through the self-sense but the self-sense knows him not. Thinking mind is his body, he moves through the thinking mind but the thinking mind knows him not The Unmanifest is his body, he moves through the Unmanifest but the Unmanifest knows him not The Imperishable is his body, he moves through the Imperishable but the Imperishable knows him not. Death is his body, he moves through death but death knows him not He alone is the indwelling spirit of all beings, free from all evil, the one divine, radiant Nārāyaṇa This udāya (wisdom) was imparted to Ṛṣabha Ṛṣabha 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 BU III 7.3

VIII

SELF AND THE BODY

1 antah śarīre niḥtā guhāyām śuddāhah so'yaṃ atmā sarvasya medo-mānsa-kledāvakārane śarīramadhye'vyantopahate citra-bhūtā-pratikāse gandharva-nagaropame kadaḷi-garbhavan nāhāre jala-budhīdaclave cancāle mārśram ātmānam, acṁtyaṛūpam, divyam, devam, asangam, śuddham, tejasāyam, arūpam, sarveśvaram, acṁtyam, aṣṭāram, niḥitam guhāyam, amrtam, vibhrājamānam, ānandam, tam paśyanti niḍvāmsas tene laye na paśyanti.

1 This self abiding within the secret place in the body of all beings is pure. Though intimately connected with the interior of the body, which is full of stinking fluid oozing out of the fat and the flesh, resembling (for its durability) the wall painted in a picture (for its invulnerability) the city of the Gandharvas (a castle in the air), as substanceless as the pith of a plantain tree, as fickle as a bubble of water, the self is pure The learned perceive the self, of inconceivable form, radiant, divine, non-attached, pure, with a body of radiance, formless, lord of all, inconceivable, incorporeal, abiding in
the secret place, immortal, shining (of the form of) bliss. When
it subsides they do not perceive.

The smiles used here indicate the fragility of the human body
The inner self remains unaffected by the changes of the body

IX

THE DISSOLUTION OF THE UNIVERSE

1 aha haimav raikvah pâpraccha, bhagavan, kasmīn sarve
'stam gachchantīn tasmān sa hovāca, caksur evāpyeti yac caksur
evāstām eti draśtvam evāpyeti yo draśtvam evāstām eti, ādityam
evāpyeti ya ādityam evāstām eti, virājam evāpyeti, yo virājam
evāstām eti, prānam evāpyeti yah prānam evāstām eti, vṛñānam
evāpyeti yo vṛñānam evāstām eti, ānandam evāpyeti ya ānandam
evāstām eti, turiyam evāpyeti yas turiyam evāstām eti, tad
amrītam, abhayam, asokam, ananda-murtīyam evāpyetītī hovāca

1 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
Virāja, in him does Virāja reach extinction He who absorbs
life, in him does life reach extinction He who absorbs knowledge,
in him does knowledge reach extinction He who absorbs bliss,
in him does bliss reach extinction He who absorbs the turiyā,
in him does turiyā reach extinction (The individual self)
merges in the immortal, fearless, sorrowless, endless, seedless
Brahman Thus 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
vṛñāna knowledge It is repeated because the knowledge of tastes
is different from the knowledge of smells and so on

2 śrotam evāpyeti yah śrotam evāstām eti, śrotavam evāpyeti
yah śrotavam evāstām eti, diśam evāpyeti yo diśam evāstām eti,
sudārśanam evāpyeti yah sudārśanam evāstām eti, apānam evāpyeti
yo pānam evāstām eti, vṛñānam evāpyeti yo vṛñānam evāstām eti,
tad amrtam, abhayam, asokam, ananta-nirbijam evāp yetī houāca

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 nāsam evāpyeti yo nāsam evāstam eti, ghrātavyam evāpyeti yo ghrātavyam evāstam eti, prthīvim evāpyeti yāḥ prthīvim evāstam eti, jītām evāpyeti yo jītām evāstam eti, vyānām evāpyeti yo vyānām evāstam eti, vyānām evāpyeti yo vyānām evāstam eti, tad amrtam, abhayam, asokam, ananta-nirbijam evāpyetī houāca

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 jīhvaṁ evāpyeti yo jīhvaṁ evāstam eti, rasayitavyam evāpyeti yo rasayitavyam evāstam eti, varunam evāpyeti yo varunam evāstam eti, saumyam evāpyeti yāḥ saumyam evāstam eti, udānām evāpyeti yā udānām evāstam eti, vyānām evāpyeti yo vyānām evāstam eti, tad amrtam, abhayam, asokam, ananta-nirbijam evāpyetī houāca

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 Saunyā (nādi), in him does the Saunyā 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, sparśayitayam evāpyeti yah sparśayitayam evāstam eti, vāyum evāpyeti yo vāyum evāstam eti, mogham evāpyeti yo mogham evāstam eti, samānam evāpyeti yah samānam evāstam eti, vijnānam evāpyeti yo vijnānam evāstam eti, tad amrtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca

5. He who absorbs the skin, in him does the skin reach extinction He who absorbs the touch, in him does the touch reach extinction. He who absorbs air, in him does air reach extinction He who absorbs the mogha (nādi), in him does mogha reach extinction He who absorbs the samāna breath, in him does the samāna breath reach extinction. He who absorbs knowledge, in him does knowledge reach extinction (The individual self) merges in the immortal, sorrowless, endless, seedless Brahman. Thus he said

6. vācam evāpyeti yo vācam evāstam eti, vaktavyam evāpyeti yo vaktavyam evāstam eti, agnum evāpyeti yo agnum evāstam eti, kumāram evāpyeti yah kumāram evāstam eti, vairam evāpyeti yo vairam evāstam eti, vijnānam evāpyeti yo vijnānam evāstam eti, tad amrtam, abhayam, aśokam, ananta-nirbījam evāpyetiḥ hovāca

6. He who absorbs the vocal organ, in him does the vocal organ reach extinction He who absorbs spoken expressions, in him do the spoken expressions reach extinction He who absorbs fire, in him does the fire reach extinction He who absorbs the kumāra (nādi), in him does the kumāra reach extinction He who absorbs the Vairāṃbha (vital air), in him does Vairāṃbha reach extinction He who absorbs knowledge, in him does that knowledge reach extinction (The individual self) merges in the immortal, sorrowless, endless, seedless Brahman. Thus he said

7. hastam evāpyeti yo hastam evāstam eti, ādātavyam evāpyeti ya ādātavyam evāstam eti, indram evāpyeti ya indram evāstam eti, amṛtam evāpyeti yo amṛtam evāstam eti, mukhyam evāpyeti yo mukhyam evāstam eti, vijnānam evāpyeti yo vijnānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetitī hovāca.

7. He who absorbs the arm, in him does the arm reach extinction He who absorbs the limb, in him does the limb reach extinction He who absorbs the mind, in him does the mind reach extinction He who absorbs the vital organ, in him does the vital organ 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
7 He who absorbs the two hands, in him do the two hands reach extinction. He who absorbs what is handled, in him does what is handled reach extinction. He who absorbs Indra, in him does Indra reach extinction. He who absorbs the amṛta (nādi), in him does the amṛta (nādi) 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, visṣum evāpyeti yo visṣum evāstam eti, satyam evāpyeti yah satyam evāstam eti, antaryāmam evāpyeti yo'ntaryāmam evāstam eti, vyñānam evāpyeti yo vyñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetiṁ, 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 (nādi), 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, visarjayitavyam evāpyeti yo visarjayitavyam evāstam eti, mṛtyum evāpyeti yo mṛtyum evāstam eti, madhyamam evāpyeti yo madhyamam evāstam eti, prabhaṅjanam evāpyeti yah prabhaṅjanam evāstam eti, vyñānam evāpyeti yo vyñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetiṁ 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 (nādi), in him does the madhyama reach its extinction. He who absorbs the prabhaṅja, in him does the prabhaṅja 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. \textit{upasñham evāpyeti \dots} He who absorbs the generating organ, in him does the generating organ reach extinction. He who absorbs the (sexual) delight, in him does the delight reach extinction. He who absorbs Prajā-pati, in him does Prajā-pati reach extinction. He who absorbs the nāśīrā (nādī), in him does the nāśīrā reach extinction. He who absorbs kumāra, in him does kumāra reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless Brahman. Thus he said.

11. \textit{mana evāpyeti \dots} 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 śīśuṁ (nādī), in him does the śīśuṁ reach extinction. He who absorbs the śycena (nādī), in him does the śycena 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. \textit{buddhiṁ evāpyeti \dots} 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 Brahman (the creator), in him does Brahman reach extinction.
He who absorbs the sūrya (nādi), in him does the sūrya reach its extinction. He who absorbs kṛṣna, in him does kṛṣna 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 Brahmā. Thus he said

13 aham-kāram evāpyeti yo'hanī-kāram evāstam eti, aham-kartavyam evāpyeti yo'hanī-kartavyam evāstam eti, rudram evāpyeti yo rudram evāstam eti, asurām evāpyeti yo'asurām evāstam eti, śvetam evāpyeti yaḥ śvetam evāstam eti, vijñānam evāpyeti yo vijñānām evāstam eti, tad anṛtyam, abhayam, aṣokam, ananta-nirbijaṁ evāpyetīti hovāca

13 He who absorbs the self-sense, in him does the self-sense reach extinction. He who absorbs the contents of self-sense, in him do the contents of self-sense reach extinction. He who absorbs Rudra, in him does Rudra reach extinction. He who absorbs the asurā (nādi), in him does the asurā reach extinction. He who absorbs the śveta (vital air), in him does the śveta reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless Brahmā. Thus he said

14 cittam evāpyeti yaś cittam evāstam eti, cetayitavyam evāpyeti yaś cetayitavyam evāstam eti, kṣetrayām evāpyeti yaḥ kṣetrayām evāstam eti, bhāsvatim evāpyeti yo bhāsvatīm evāstam eti, nāgām evāpyeti yo nāgām evāstam eti, vijñānam evāpyeti yo vijñānām evāstam eti, ānandam evāpyeti ya ānandam evāstam eti, turīyām evāpyeti ya turīyām evāstam eti, tad anṛtyam, abhayam, aṣokam, ananta, nirbijaṁ evāpyeti, tad anṛtyam, abhayam aṣokam, ananta-nirbijaṁ evāpyetīti 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 kṣetraya (the knower of the field), in him does the kṣetraya reach extinction. He who absorbs the bhāsvati (nādi), in him does the bhāsvati 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 paryate, na muryate, na mukhyate, na bhidyate, na dakyate, na chadyate, na kampute, na kupyate, sarva-dahano'yan ahyet acaksate navam atmā pravacana-satenāpī laksyate, na bahu-śrutena, na buddhi-jñānāśritena, na medhayā, na vedayā na tapobhir ugrav na sāmkhyair na yogair nāśramair nānyair ātmānam upalabhante, pravacanena praśamsayā vyuṭhānena tam etam brāhamā suṣravāmso'nucānā upalabhante śanto dānta uparatā ātihṣuḥ samāhito bhūtvātmān evātmānām paśyati sarvasyātmā 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 Śāmkhya (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 thus.

He becomes the Universal Self. What he does is expressive, not of his individual but of the Universal Self.

'I do nothing of myself,' said Jesus Boehme says, 'Thou shalt do nothing but forsake thy own will, viz. that which thou callest 'I' or thyself by which means all thy evil properties will grow weak, faint and ready to die, and then thou wilt sink down again into that one thing, from which thou art originally sprung.' Signatura Rerum.
THE SELF, THE ULTIMATE BASIS OF ALL WORLDS

I aha nam raikva pañpraccha, bhagavan, kasmin sarve
sampraishtī bhavantīti, rasātala-lokesusti hovāca, kasmin
rasātala-lokā otāś ca ātāś ceti; bhūr-lokesu sti hovāca. kasmin
bhūr-lokā otāś ca ātāś ceti; bhuvā-lokesu sti hovāca. kasmin
bhuvā-lokā otāś ca ātāś ceti; suvar-lokesu sti hovāca. kasmin
swar-lokā otāś ca ātāś ceti; mahār-lokesu sti hovāca. kasmin
mahār-lokā otāś ca ātāś ceti; jano-lokesu sti hovāca. kasmin
jano-lokā otāś ca ātāś ceti; tapo-lokesu sti hovāca. kasmin's
tapo-lokā otāś ca ātāś ceti; satya-lokesu sti hovāca. kasmin
satya-lokā otāś ca ātāś ceti; praṣāpati-lokesu sti hovāca. kasmin
praṣāpati-lokā otāś ca ātāś ceti; brahma-lokesu sti hovāca.
kasmin brahma-lokā otāś ca ātāś ceti; sarva-lokā atman brahma
manaya vauśī ca ātāś ceti: sa hovācauam etān lokān atman
pratīkhtān veda, ātmavā sa bhavati sti, etan mrvānānūsāsanam
stī vedānūsāsanam stī vedānūsāsanam.

I Then Raikva asked, 'Venerable Sir, in what are all
(these worlds) become firmly established?' In the rasātala
worlds, said he. In what are the rasātala worlds (established)
as warp and woof? In the terrestrial (bhūr) world, said he.
In what are the terrestrial worlds (established) as warp
and woof? In the worlds of atmosphere (bhuvā), said he. In
what are the worlds of atmosphere (established) as warp
and woof? In the heavenly (swar) 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 (estab-
lished) as warp and woof? In the janas worlds, said he. In what
are the janas worlds (established) as warp and woof? In the
tapas worlds, said he. In what are the tapas worlds (established)
as warp and woof? In the satya worlds, said he. In what are
the satya worlds (established) as warp and woof? In the
Praṣāpati worlds, said he. In what are the Praṣāpati 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 Brahmā 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 libera-
tion. 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.

THE COURSE AFTER DEATH

1. Then Raikva asked thus: Venerable Sir, how and by what means does this self which is a mass of intelligence after leaving its seat and moving upwards have its exit? To him he replied: In the centre of the heart is a red mass of flesh. In it is the white lotus called the dāhara which has bloomed like a red lotus with its petals spread in different directions. In the middle of it is an ocean. In the middle of the ocean is a sheath. In it are four nāḍīs called Ramā, Aramā, Icchā and Apunarbhavā. Of these, Ramā leads (the practitioner of righteousness) through righteousness to the world of righteousness. Aramā leads (the practitioner of unrighteousness) through unrighteousness to the world of the unrighteous. Through 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

apunarbhavā non-rebirth
mahat the great, the first product of prakṛti, the principle of buddhi or intelligence in the individual For the Sāmkhya doctrine of evolution which is adopted here see IP Vol II, pp 266–277
mṛtyu death The principle of all-devouring time is not different from the Eternal Supreme.

XII

PURITY OF FOOD

I nārāyanād vā annam āgatam, pakvam brahmalokemahā-samvartake, punah pakvam āditye, punah pakvam kṛatryād, punah pakvam yālakalaklam paryustam, pūtam annam ayāctam asankiptam aśnīyān, na hām hām cana yācēla

II From Nārāyaṇa came into being food (in a raw state) In the Mahā-samvartaka (the great dissolution) in the world of Brahmā it becomes ripe (cooked) It is again cooked in the world of the sun It is again cooked in the sacrifices Food with water oozing out of it or rendered stale (should not be eaten) Food which is clean (devoid of the defects mentioned) which is not acquired by begging or not got according to a previously arranged plan should one eat He should not beg for food of any one whatsoever

Purity of food makes for purity of disposition.
THE CHILD-LIKE INNOCENCE OF THE SAGE

1 bālyena tisthāset, bāla-svabhāvo asango nravadyo maunena pāndntyena nravadhyākāratahyapalabhyeta, kavālyam uktam ngamanam prajā-patr uvacā, mahat-padam yātāvā vrksamile vaseta, kucelosahāya ekāki samādhiṣṭha ātma-kāma āpī-kāmo us-kāmo jīrṇa-kāmo hastīṁ simhe damśe maśakē nakule sarparākṣasagaṁdhare mṛtyu rūpāṁ viśvāvā na bibheś kulasā canetī vrkṣam eva tisthāset, chidyamāno 'pi na kūpyeta, na kampetotsalam eva tisthāset, chidyamāno 'pi na kūpyeta, na kampetā, aḵāśam eva tisthāset, chidyamāno 'pi na kūpyeta na kampeta, satyena tisthāset satyō'yam āṁā, sarvesāṁ eva gandhānam pṛthvī hrdayam, sarvesāṁ eva rasānām āpo hṛdayam, sarvesāṁ eva rūpānām tejo hṛdayam, sarvesāṁ eva sparśānām vāyur hṛdayam, sarvesāṁ eva śabdānām ākāśam hṛdayam, sarvesāṁ eva gaṅānām avyaktān hṛdayam, sarvesāṁ eva satvānām mṛtyur hṛdayam, mṛtyur vai pare deve ekī-bhavaśī, parastāṁ na sam niśan na sad asad iva elan nrvaṇānusāsanam iti vedānuśāsanam iti vedānuśāsanam

13 One should cultivate the characteristics of a child. The characteristics of a child are non-attachment and innocence (freedom from notions of right and wrong). By abstinence from speech, by learning, by non-observance of conventions relating to the classes and stages of life one acquires the state of aloneness proclaimed by the Vedas Prajā-pati said thus After knowing the highest state (the sage) should reside at the foot of a tree. With a rag as his loin cloth, with no one to help him, all alone, remaining in concentration, with his desire for the self, with all desires fulfilled, with no desires, with desires consumed, recognizing in the elephant, in the lion, in the tiger, in the mosquito, in the mongoose, 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, 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 1

Superiority to emotions and indifference to worldly objects and desires are stressed.

XIV

GRADUAL DISSOLUTION IN THE SUPREME

1. prthivī vānam āpo annāda, āpovānam jyotir annādam, jyotir vānam vāyur annādo vāyur vānam ākāso ’mnāda, ākāso vānam udvīyāni annādanīdvyāni vānam manomnādam, mano vānam buddhir annāda, buddhir vānam avyaktam annādam, avyaktam vānam aksaram annādam, aksaram vānam mṛtyur annādo mṛtyur vai pare deva ekti-bhavati pariṣṭān na san nāsan na sad asad ity etan nirvānānuśāsanaṁ iti vedānuśāsanam iti vedānuśāsanam.

1 Earth is the food, (in relation to it) water is the eater of the food. Water is the food, (in relation to it) light is the eater of the food. Light is the food, (in relation to it) air is the eater of the food. Air is the food, (in relation to it) ether is the eater of the food. Ether is the food, (in relation to it) the organs of perception and of action are the eater of the food. The organs of perception and of action are the food, in relation to them, mind is the eater of the food. Mind is the food, (in relation to it) the Unmanifested is the eater of the food. The Unmanifested is the food, (in relation to it) the Impersonable is the eater of the food. The Impersonable is the food, (in relation to it) Death is the eater of the food. Verily, Death becomes one with the Radiant Supreme. In the Supreme, there is neither existence nor non-existence, nor existence and non-existence. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

annāda the eater of the food, the cause in which it is dissolved in involution.

Only the Transcendent Self remains when all things are negated. The very principle of negation, death is absorbed in the Supreme.
Dissolution of Individuality

I atha hatam raikvah pāpraccha, bhagavan, yo’yam viṣṇāna-ghana utkṛśhnam sa kena katarad vā va sthānam dahiḥ; tasmai sa hovāca, yo’yam viṣṇāna-ghana utkṛśhnam prāṇam dahaḥ, apānam, vyānam, udānam, samānam, varāmbham, mukhyam, antaryānam, prabhāṣyamanam, kumāram, āyena, svetam, kṛṣṇam, nāgam dahiḥ; prāhīvy-āpas-tejo-vāyu-ākāśām dahiḥ, jāgārtaṁ, svāpnam, susūptam, turiyam ca mahatām ca lokam param ca lokam dahiḥ; lokālokaṁ dahiḥ; dharmaṁ dharmaṁ dahiḥ, abhāśkaraṁ, amaryādām, mṛṝlokaṁ, atah param dahiḥ, mahāntām dahiḥ, avyaktaṁ dahiḥ, aksaraṁ dahiḥ, mṛtyunj dahiḥ, mṛtyur var pare deve cī-ḥāvatīśi parastān na saṁ nāsaṁ na sa̅d asa̅d ity elan mṛvānānubhāsanām, iti vedānubhāsanām iti vedānubhāsanām.

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 prāṇa, the apāna, the vyāna, the udāna, the samāna, the varāmbha, the mukhya, the antaryāma, the prabhāṣyana, the kumāra, the āyena, the svetā, the kṛṣṇa and the nāga (vital airs). It burns (the elements) earth, water, fire, air and ether. It burns the waking, dreaming and sleeping states as also the Turiya, this mighty world and the other world. It burns the visible and the invisible worlds. It burns virtuous and vicious conduct. Thereafter it burns the world, devoid of lustre, devoid of limit, devoid of appearance. It burns the mahat tattva. It burns the Unmanifested. It burns the Imperishable. It burns Death. Death becomes one with the radiant Supreme. In the Supreme there is neither existence nor non-existence nor existence and non-existence. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Vedā.

Viṣṇāna 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

I saubālabīṣa brahmopanisān nāpraśāntaṁ dātavyā nā-
pātraṁ nāśisyāya nāsamvatsarātrostiḥaṁ nāparyjñātakulaśi-
lāya dātavyā navā ca pravaktavyā
yasya deve prā ṛṣhiparā yathā deve tathā gurau,
tasyante kathāḥ hy arthāḥ prakāśante mahatmanah
śy etan urvānūnasāsanam iti vedānūsāsanam iti vedānūṣā-
sanam

1 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 Upānsad belongs to the Atharva Veda and discusses a few important questions regarding renunciation.
Jābāla Upanisad

JĀBĀLA UPAonisad

1 brhaspaḥr uvāca yājñāvalkyam yad anu kuruksetram devānām deva-yayanaṁ sarvesāṁ bhūtānāṁ brahma-sadanam avamuktam vai kuruksetram devānām deva-yayanaṁ sarvesāṁ bhūtānāṁ brahma-sadanam tasmād yatra kvaçana gaçchati tad eva manyeta tad avamuktam eva, idāṁ vai kuruksetram devānām deva-yayanaṁ sarvesāṁ bhūtānāṁ brahma-sadanam atra hi yajñoh prāṇesūkramānānesu rudrāh tārakaṁ brahmaṁ vyācaste, yenaśāv amrī bhūtāṁ mokṣī bhavati, tasmād avamuktam eva miveṣva avamuktaṁ na vimusác ēvaṁ evaṁ evadād yājñāvalkya

1 Brhaspati said to Yājñāvalkya, Kuruksetra is for the gods, the resort of the gods and for all creatures it is the abode of Brahmā Avamukta 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 avamukta It is kuruksetra which is for the gods, the resort of the gods, and for all creatures the abode of Brahmā There when the lives of living creatures go upwards, Rudra teaches the tāraka mantra By it they become immortal and are liberated Therefore meditate on avamukta Do not give up avamukta, Yājñāvalkya

2 atha hamam atrūḥ pāpraccha yājñāvalkyaṁ, ya eso'nanto' vyakta ātmā tam katham aham vyāniyām iti. sa hovāca yājñāvalkyaṁ so'vamukta upāsyo ya eso'nanto'vyakta ātmā so'vamukte pratisthita iti so'avamukthaṁ kasmīn pratisthita iti varanāyāṁ nāsyām ca madhye pratisthita iti. kā vai varanā kā ca nāṣīti, sarvāṃ śraddhaṁ dosāṁ vārayaṁtena varanā bhavati, sarvāṃ śraddhaṁ śraddhāṃ pāpānāśāyaṁtena nāṣīti bhavati, katamam ċāsya ṣāhānām bhavati bhūvavā ghrāṇasya ca yah sandhāḥ sa esa dyau lokasya parasya ca sandhr bhavati, etad vai sandhāṁ sandhyām brahmaṁ-vaṁ upāsata iti, so'avamukta upāsya iti, so'avamuktaṃ ṣāhānām ācāstyā vai tadd ēvaṁ vedeti

2 Thereafter Atri inquired of Yājñāvalkya, ‘How can I know that self which is infinite and unmanifested?’ Yājñāvalkya said (in reply), meditate on avamukta (for) the self which is infinite and unmanifested is established in avamukta (Atri then inquired) In what is avamukta established? (Yājñāvalkya answered) It is established in the middle of Varanā and Naśī. (Atri inquired) What is Varanā and what is Naśī? (Yājñāvalkya answered) As it overcomes all the faults done by the sense organs it is called Varanā, as it destroys all the evils done by

1 avamuktaṁ 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 anuvātik is to be meditated on. He who knows it gains the knowledge which makes for liberation

3. aha havam brahmacārīna ćuhi, kma jajāyaṁmratavam
brūhit, sa hovāca yājñavalkyāḥ, śatārudvīyento ēlāny eva ha va
amrāsyā nāmānī, ēlār ha va amrīo bhavātī, evam evaśād
yājñavalkyāḥ

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) śatārudvīya which are the names of eternal life, one becomes immortal

4. aha havam janako varadho yājñavalkyām upasameyovāca, bhagavan, samyāsam (anu) brūhit sa hovāca yājñaval-
kyāḥ, brahmacaryam īparisamāpya grhi bhavet, grhi bhūtvā vaṁ
bhavet, vanī bhūtvā pravrajet, yādā vetarāth ībrahmacarıyād eva
pravrajet, grhād vā vanād vā athā punar aurātī vā vratī vā
snātako vā āśītako votsannāmiko vā yad ahār eva virajat tad
ahār eva pravrajet, tadāsakte prājāpaṭyām evaṁ kurvanti, tad
v ālāh na kuryād āgniṇī eva kuryāt agnir ha va pránah
prānam eva taḥāḥ karobh trādhaṭāvīyaṁ eva kuryāt, etayava
traya ḍhatavo yad uta satīvam rajas tama ṭiva ṭiva te yonir
rūvaj yato jātaḥ prānād arocāhāḥ, tam prānam jānan agna
ārōhāhāṁ vardiḥyān rayim, ṭiva anena mantrānām āṃghret,
esa ha vā agner yonir yah prānah prānam gaccha svāhēv evam
evitaḥ āha ārānah āgrum āḥrtyaḥ pūrvaṁ āgrum āgrāḥpayaṁ
yaḥ āgrum na vandit apṣu jāhuyāt, āpoc vac sarvā devalāh sarvā
bhyo devalābhyo jukoms svāhēḥ, jukvadāḥrtya prāśnīyāt sūryaṁ
havr anāmāyam mokṣamantarāḥ trayaṁvayaṁ vādē, etaḥ brahma,
etad uṇāṣṭvaṁ, evam evitaḥ bhagavann iti va yājñavalkyāḥ

4. Once Janaka (King) of Videha approached Yājñavalkya and said, ‘Venerable Sir, teach me about renunciation.’ Yājñavalkya said After completing the life of a student, let one become a householder, after completing the life of a householder let one become a forest dweller, after completing the life of a forest dweller, let one renounce, otherwise (if a suitable occasion arises) let one renounce even from the state of a student or from the state of a householder or from that of a
forest dweller. Whether one has not completed the injunctions or completed the injunctions, whether he is a student or not, even if he has not completed the sacrificial rites, on whatever day he has the spirit of renunciation, that very day let him renounce (and become a recluse). Some, indeed, perform the *prājāpatya* sacrifice. One need not do this but should only perform the fire sacrifice. Fire is life and one performs the life sacrifice thus (He makes the fire take the form of life, or merge into its original source, life). Then he should also perform the *traudhātavyā* sacrifice. The three elements represent the three qualities *satva*, *rajas* and *tamas* (which are to be burnt). He should inhale the fire (smoke) by uttering the following mantra (verse), ‘O Fire, this life who is the source of your birth and from whom, having sprung forth you shone. Knowing this you climb up to life and then make my wealth (spiritual wealth) increase. He who is life is the source (material cause) of fire. O Fire, you assume the form of life, your source (As for one who has not performed the fire sacrifice having taken the fire from the village (i.e., any house in the village), he should inhale the fire as mentioned before. If he is not able to get the fire, he should perform the sacrifice in the water. For water represents all the gods. So uttering this mantra ‘I offer unto all the gods,’ he should perform the sacrifice, he should take the sacrificial remnant with ghee, which cures all diseases. He should utter the *pranava* (which leads to release), which represents (the substance of) the three Vedas. This is *Brahman.* It should be meditated upon ‘Even so is it, Revered Yājñavalkya,’ said Janaka.

*a*vatīn one who has not performed the prescribed rites even as vratīn is one who has performed the rites.

*sātaka* one who has completed the ceremonies relating to Vedic studies even as *asvātaka* is one who has not completed the ceremonies that very day he may renounce *Mahā-nirvāna Tantra* says. One should not enter the stage of a recluse giving up an old father and mother or a devoted wife or an infant son

*mātaram pātaram vrddham bhāryām ca ava paṭuṛatām*  
*śisyāṁ ca tanaṇam htvā nāvadhiśāśramam vṛṣā* VII 7  
He who becomes a monk, giving up father, mother, child, wife, kinsmen and relatives becomes a great sinner

*maitrī pīṭhān śītan dārān svajanān bāndhavān api*  
yah *pravrajeta luitaśān sa mahāpūtakī bhavet* VIII 18.

*Cp also.*
'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'

'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 1 5

praṇa life Here it is not individual breath It is the sūtrātman, the soul or the material cause of the world

trādāvāya in this sacrifice three sacrificial cakes purodāše, are used, representing the three gunas

5 aha havanam atrih pāpraccha yājñavalkyaṃ praḥām tvā yājñavalkya ayaṇopavāti katham brāhmaṇa iti, sa hovaca yājñavalkyaḥ, idam evaśya tad ayaṇopavātim ya ātmāpah praśyācamyāyam viddhi parivrājaḥānām, virādhvāne vā anāśake vā apāṃ praveśe vā agni praveśe vā mahā-prasthāne vā, aha parivrād vivarnavāsā mundo'parigrāhaḥ śucir adrohī bhaikṣano brahma-bhūyāya bhavatiḥ, yady ātrah syān manasā vācā samnyaset, esa pantiḥ brahmaṇā hānuvati steti samnyāsī brahmaṇa ity evam evaśa bhagavān yājñavalkyaḥ

5 Then Atri enquired of Yājñavalkya On being asked how one who does not wear the sacred thread can be (treated as) a Brahmaṇa, Yājñavalkya answered, thus 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-ennemy, lives on alms, obtains the state of Brahma 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 Brahma, so said the venerable Yājñavalkya

upavita 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
imitation. It is the outward and visible symbol of the sātrāman,
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

āturāḥ diseased When one is about to die he may renounce by
mind or speech. It is unnecessary to go through the ceremonies.

This passage seems to justify suicide, in certain conditions.

6 tatra paraṁ-haṁśa nāma samvartakārum śvetaketu durvāsa
rbhuh nidadgha jāda-bharaṭa dattātreya raivataka prabhṛtyayaḥ,
ayuktāṅgāḥ ayuktācārāḥ anumattāḥ unmuttavād ācaraṇīlas
triṇāṇam kaṁandaḷum śīkyam pātram jala-pavitram śikhāṁ
yāṣnopavilam ca ity etat sarvam bhūsūhety apsu partiṣayī
āmānām anuvacet yatāḥ jātāryāpaharo nṛgrahāḥ usṣāparigrahas
tat-tad-brahma-nāge samyak saṁpāṇnah śūdhā-mānasah prāna-
samadānārthaṁ yathokta-kāle vimuktō bhavaṁ amānām nādrā-
pārena lābhālayah samā bhūtvā śūnyāgāra-devagṛha śrīnva-
ktā-la-valmīka-vrksamūla-kulālaśālāgna-hatra-grha-nādi-pulna-giri
kuhara-kandara-kātara-nṛjharas-ṣhandalesu teṣu aniketa vaśya-
prayatno urnamah śuklabhūyānāparāyano dhīyānaṁ nishtoḥ.src̣hu-
karma-nirmūlana-parāh samhīyasena deha-tyāgam karoḥ, saḥpar-
ma-haṁso-nāma paraṁ-haṁso nāmeḥ.

6 Samvartaka, Ārunī, Śvetaketu, Durvāsa, Rbhu, Nidadgha,
Jāda-bharaṭa, Dattātreya, Raivataka and others are para-
maṁhaṁsas 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 triṇāṇa, kaṁandaḷu,
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{parama-hamsa}. Such is a \textit{parama-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 Snyts} says 'His signs are not manifest nor his behaviour,'

\textit{tasmād abhugo dharmaśyo vyaktalugo vyakticāra iti}
PAIÑGALA UPAŅIŚAD

This Upaniṣad belongs to the Śukla Yajur Veda and is in the form of a dialogue between Yājñavalkya and his pupil Pāngala. Some of the important questions such as meditation on the Supreme, the nature of release, are discussed in it.
THE QUESTION

1. aha ha paingalo yajnavalkyaṃ upasametya dvādaśavarṣa-śuśrūṣāpūrvakam paramarhasyam kaivalyam anubhūtiḥ pa-paraccha

I 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 Piṅgala.

BRAHMAN

2. sa hovaṣa yajñavalkyaḥ sad eva satmyedam agra āsīt. tar. nitṛya-muktam, avikriyam, satyañānānandam, pariṇāṇam, sanā-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 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 smiles employed suggest the apparent character of the reflection. The point stressed is that this development does not
6. 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-prakriti, Isvara, ayaika; Hiranya-garbha, makat; Virat, ahamkara. All these are necessary for one another. Witness Self and Isvara are sometimes combined. See M. U.

CREATION

7. Srauta-kamo jagad-yonis tamo-gunam adhisthaya suksma-
tanmātrāṃ bhūtāni sthūli-karturn so kāmayata. śṛṣṭeḥ parimitāni
bhūtāny ekam ekam avidhā vidhāya pūnaś caturdhā krivā
svasālavadviyānśaik ṁpañcākṣa bhūtair
ananta-koti-brahmāṇḍāni-tat-tad-āyodcita-catut-dāśa-bhuṣvanānāi
tat-tad-bhuṣvanocita-golāk-sthūla-śārīrāṇi aṣṭi.

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 brahmāndas
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, pañcākarana, is mentioned here

8. sa pañca-bhūtānām rajōnīśām caturdāhā kṛtvā bhāga-irayaḥ pañca-urtyātmakam prānam asṛjat sa teśāṃ turya-bhāgena karmendrīyāṇy asṛjat.

8 Dividing the mobile property of the five elements with four parts, he created out of the three parts thereof, the principle of life with its fivefold functions. Out of the fourth part he created the organs of action.

As inertia is the character of tāmas, mobility is the character of rājas.


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 satvā-samastiśā indrīya-pāla-kāṇa asṛjat tāṃ sāstāṇy ande pṛāctiḥkṣat tād-ājñayā śamasthiyandam vyāpya tāny auṣṭhan tad ājñayāhāmkāra-samaṇvito virād sthilāṇy araksat hṛvanyagārbhas tad-ājñayā sūkṣmāṇy 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 Viśvāt possessed of self-sense protected the gross elements. Under his orders Hṛvanya-gārđha ruled over the subtle elements.

11 andasthām tām tena vijnā spanditum cestitum va na śekuḥ tāni cetanākaritum so'ḥamayata, brahmānā brahmavan-dharmo samasta-vyastā-stastākān vidārya tad evānupraśnat tadā jadāny aśi tāni cetanāvat svakarmāṇī cakravre.

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 vyaśṭi-deham praviśya tayā mohito jīvatvam agamat śarīra-traya-tādāmyāt kārttva-bhoktr-tvatām agamat, jāgrat-svāpna-susupti-mūrčā-maraṇa-dharma-yukto ghati-yantravad uḍungno jāto mṛta iva kulāla-cakra-nyāyena paribhramati

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 Cq Bhāgavata holding on his own person māyā as a garland of flowers

svanāyām vanamālākhyām nānā-guna-mayīm ādhat

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

1. aha pāngalo yājñāvalkyam uvacā, sarvalokānāṁ srsti-sthit-
ty-anta-kṛd vīhur iva katham jīvatam agaṇad iti

1 Then Paṇgala asked Yājñāvalkya thus 'How does the Lord, the all-pervading, the cause of the creation, maintenance and dissolution of all the worlds, attain the state of the individual soul?'

THE GROSS BODY

2. sa hovāca yājñāvalkyah, sthūla-sūksma-kāraṇa-dehodhava-
pūrvakaṁ jīveṣvara-svarūpam vunyca kathayānīṁ śāvadhāne-
ākāgratayā śrūyatāṁ iva pāñcikṣaṁ mahā-bhūta-leśāṁ ādāya
vyasit-samastātmaka-sthūla-śārīrāṁ yathākramam akarot kapā-
lacarmānātrātih-māmsa-nākhāṁ prīhvy-amsāṁ, rakta-mūtra-lāla-
śvedādākāṁ aḥ-amsāṁ, ksut-trṣnosna-moha-maitihnādyā agn-
amsāḥ, ṭarcāravatārayānā-svāsāñkā vāyō-amsāḥ, kāma-kroḍādāyō
vyāmaṁśāḥ etai samghāতam, karmāna saṁcītaṁ, tvagās-yuktāṁ,
bhāyādy avasṭāh-mānānāśpadam, bahu-dosāśrayam, sthūla-śārīrām
bhavati

2 Yājñāvalkya 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. Athāpāñciktra-mahā-bhūta-rajo'mśa-bhāga-traya-samastatāh
prānam asrjāt, prānāpāna-vyānodāna-samānāḥ prānavṛttayah
nāga-kūrma-krkara-devadatta-dhanamjaya-ūpaprānāḥ, hrdaśa-
na-nādhi-kantha-sarāṅgām sthānām, ākāśās-raja-guna-turiya-
bhāgena karmendreyam asrjāt, vāk-pañi-pāda-pāyupasthās tad
vrīlayah, vacanādāna-gamana-visargānandās tad-visayāh

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, āpāna, 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
(remaing) 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. Evar bhūta-saītvāmśa-bhāga-traya-samasthito'ntah-karanam
asrjāt, antah-karana-mano-buddhi-cītāhankārās tad-urtayah,
samkalpa-mścaya-smaranābhmānasamahānās tad-visayāh;
galā-vadana-nābhu-hrdaya-bhrū-madhyam sthānam, bhūta-saāti-
triyā-bhāgena jīlānendrīyam asrjāt, srotā-vaah-caksur-śiva-ghrā-
nās tad-urtayah, śābda-śparśa-rūpa-rasa-gandhās tad-visayāh,
dīg-vālārka-praceto'sv-vāhnindropendra-nṛtyukāh, candro-vis-
mi-cāturvākārah sambhūs ca kāranādāhāḥ

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 rhythmic 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 Āsvins, Fire, Indra, Upendra, Death, the
Moon, Visnu, the fourfaced Brahmā and Siva are the deities
presiding over the inner senses.
THE FIVE SHEATHS


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 astāpura (the totality of the subtle body)

7 iṣāyāyā virāgo vyāstideham praviṣya buddhām adhiṣṭhāya viśvatvam agamati viṣṇūnātma cādābhāso viśve vīyavahāro jāygrat sthūlā-dehābhūmati karmabhūr it ca viśvasya nāma bhavati iṣāyāyā sūtrātmā vyāṣṭi-sūkṣma-sārīram praviṣya mana adhiṣṭhāya tayāsatvam agamati tayāsah prāṣṭhānāsah svapna-kālātita iti tayāsasya nāma bhavati iṣāyāyā māyopādhir avyaktā-samanvito vyāṣṭi-kārana-sārīram praviṣya prājñatvam agamati prājñho vacchhannah pāramārthikah susūpyo abhiṣmānti prājñasya nāma bhavati avyaktā-leṣajñāna-cādhātra pāramārthika-vijāvasyā tu tvamasyādi vākyān brahmānaka-tām yag-uh netarayar vīyavahārāṇa-prāṣṭhānākayoh, antah-karana-prāṣṭhambhā.
By the command of the Supreme Lord, after entering each individual gross body and abiding in the intellect, he (Viśuddha) 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 Tatāsa state. The Tatāsa state is what manifests itself in the world of appearances. The product of dreams is the name of the Tatāsa state. By the command of the Supreme Lord, the self conditioned by māyā and along with the (principle of) unmanifested, after entering each separate body attained the Prājña state. The Prājña state is non-differentiated from and (in quest of) the highest truth. That which conceives of the sleeping state as its own is the name of the Prājña state. The Vedic texts ‘That thou art’ and the like sing about the identity with the Supreme of the individual soul that is (in quest of) the highest end and shrouded by ignorance and traces of the (principle of) unmanifested, which is unrelated to the empirical and the apparent worlds. It is only the consciousness reflected in the inner sense that is capable of attaining the three states (of waking, dream and sleep). After attaining these states of waking, dream and sleep, becoming distracted like a potter’s wheel, he becomes, though alive, dead as it were. Then there are the states of waking, dreaming, sleeping, fainting and dying, five in number.

This passage assumes the Advaita Vedānta view of the three grades of reality, pāramārtha, vyavahārika and prāśbhāsika, metaphysical or ultimate, empirical and illusory respectively.

**WAKING AND DREAM STATES**

vyavahāracchānta antar-bhavanam pravesum mārgam āśrīya tiṣṭhāti karano parame jāgrat-samskārottha-prabodhavad grāhya-gruhaka-rūpa-sphuratanam svapnāvasthā bhavati, tatra viśva eva jāgrat vyavahāra-lopaṁ nādi-madhyam carams tayasatvat avāpya vāsanā-rūpakam jagad-vacitryam svabhāsā bhāsayan yatḥeṣītam svayaṁ bhūnkte

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) Therewith 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 Taijasā state, moves through the middle of the nāḍīs, 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. cittaḥkakaranā susūpty-avasthā bhavati. bhrama-viśrānta-śakunśā paścām samhṛtya nīdābhūmikham yathā gacchat, tathā jīvo'pi jāgrat-svāpna-prapañcevyavahṛtya śrānto jhānam pravstya svānandaṁ bhūnkte

9. The sleeping state is that in which only thought (functions) Even as a bird tired of flying about turns towards its nest, restraining its wings, even so the individual soul tired of functioning in the worlds of waking and dream, entering on the state of ignorance, enjoys his own bliss

He retires from his outward and inward activities and enters into his own nature The principle of ignorance, of objectivity is present in the state of sleep though it is not manifest.
10. akasmān mudgaradandādyais tāditavad bhayājnānābhyām indriya-saṅghālāh kampann iśva mṛta-tulyā mūrchā bhavati

10. As if struck unwares by a hammer or a club, manifesting itself as tremor due to fright or loss of consciousness, caused by the fusing together of the several organs of perception is the state of fainting which resembles the state of a dead man

DEATH

11. jāgrat-svāpna-susūpti-mūrčāvasthānām anyā brahmād-istamba-ṇāyanām sarva-jīva-bhaya-ṇaḍā sthīla-dehavisarjanā maranāvashā bhavati. karmendriyāṃ jīnānendriyāṃ tat-lad-vis-ayān pṛānān samhṛtya kāṁa-karnānustā avidyā-bhitavastī jīvo dehāntaram pṛāpya lokāntaram gacchati. pṛāk karma-phala-pākenāvarṇāntara-kīlavat viṣrāntim naiva gacchati satkarma-paripākato bahūnām janmanāṃ ante mokṣecchā jāyate

11. What is different from the waking, dreaming, sleeping and fainting states, what instils fear into (the hearts of) all living creatures from Brahmā (the creator) to a tuft of grass, what causes the giving up of the gross body, that is the state of dying. After drawing together the organs of action and the organs of perception, their respective functions and the vital airs, the soul attended with desire and conduct (in the form of impressions left by conduct) and wrapped up in elements of ignorance goes to another world after attaining another body. Through the ripening of the fruits of his past actions he does not attain any rest, like a worm caught within a whirlpool. The desire for liberation arises in human beings at the end of many births through the ripening of their past virtuous conduct

See BG VII 19

BONDAGE AND RELEASE

12 tādā sad-garum āśritya cirā-tāla-scavayā bandham moksaṁ kasciḥ prayāti anucārakto bandho vicārān mokso bhavati, tasmāt sadā vicārayet adhyāropāpa-vādālaḥ svārūpaḥ niścajikartun sakya vaciṣṭhā tasmāt sadā vicārayaḥ jagad-jīva-paramānāno jīva-bhāva- jagad-bhāva-bādeḥ prayāga abhināma brahmātva-vāsīsyālāiti

12. Then, after resorting to a good teacher and serving him for a long time he questions him as to the nature of bondage and release Bondage produced by the lack of investigation
becomes release by (proper) investigation. Therefore one should always inquire. It is possible to determine the nature of the self through the way of super-imposition (of qualities that do not belong to it) and denial. Therefore one should always inquire into the nature of the world, the individual and the supreme self. With the denial of the (ultimate) reality of the soul and the world, the innermost self non-differentiated from Brahman alone remains.

The way of superposition and denial is developed by Ś in his Introduction to ŚB.
MEDITATION AND HIGHEST ENLIGHTENMENT

1. aihahanaṁ paingalahaḥ prayacchayājñāvalkyam, mahā-vākyavvaranam annubhūti

1 Then Paṅgala asked Yājñavalkya, please relate to me a detailed account of the great texts


2 Yājñavalkya replied to him One should engage in meditation of the kind 'That thou art,' 'Thou art the seat of Brahman' 'I am Brahman' Therein the impeccable personal Lord with the qualities of omniscience and others, endowed with the power of māyā, of the character of being, consciousness and bliss, the source of the world is (what is connoted by) the word 'that' (of the text). That alone, being influenced by the inner sense, supported by the conception of self (I-conception) is (what is connoted by) the word 'thou' (of the text) Giving up the power of māyā and ignorance which envelop (the two), the supreme and the individual soul, what is meant by the terms 'that' and 'thou' becomes Brahman which is non-distinct from the self The investigation into the import of the texts 'That thou art,' I am Brahman is hearing Exclusive attention to the meaning of what is heard is reflection The
fixing of thought with one-pointed attention solely on the object attained through hearing and reflection is meditation. The thought absorbed only in the object meditated upon, giving up the distinction of the meditator and the act of meditation resembling a lamp in a windless spot attains the highest enlightenment. In that state, when the 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. Hence, 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 Brahma) as of the āmalaka fruit, on the palm of the hand. Then (the knower of Brahma) becomes one liberated while in life.

śabalah mixed The Absolute is viewed as the personal lord with māyā or the power of manifestation. Though sac-cid-ānanda, he is the source of the world, jagad-yoni. śravāna - 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

III. 4 Paingala Upanisad

ākitīhūtva kārana-rūpam evāsādyā tat-kāranam kītasthe pratyag-ātman viśyate; viśva-taiṣa-priyāḥ svasaṃśadhu-layāḥ pratyag-ātman hi yante, andam piṇāṇātvinā dagdham kāranath sakā 

param-ātmanā iśanam bhavati, tato brāhmaṇah samāhito bhūtvā 
tat-śvam-padaudyān eva sadā kuryāt, tato meghāpyayāmśunān 
vālmānirbhavah, dhyātvā madhyastham atmānam kalasāntara-dī-
pavad, angusīha-mālam atmānam adhitum-jaṭīgo rūpamakam

3 Īśvara developed the desire to disquintuplicate the quintuplicated elements After causing the macrocsm, the worlds comprised in them and other effects to recede into their (antecedent) causal form, after making into one the subtle body, the organs of actions, the life principles, the organs of perception and the fourfold inner sense, and after merging all elements in the fivefold causal elements, he causes earth to dissolve in water, water in fire, fire in air, air in ether, ether in the self-sense, the self-sense in the great, the great in the unmanifested and the unmanifested in the self in due order. The Virāt, the Hīranta-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 opening 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, Taiṣa, Priyā, 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 Brahmān to these three is to be understood

4 prakāśayantam avahastham dhyāyet kītasūram avayavam dhyāyān nāste mūnti caiva cāsūptet āmṛtes 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. jīvamuktas sa viññeyah sa dhanyah kṛiṣa-krtyavān
   jīvamukta-pādām tyaktvā svadehe kālasākrite
   viśatya deha-mukta-vām 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, arūpaṁ, avyayam, tathā rasam naśyam,
   ogandhava ca yat
   anādy anantam, mahātaḥ param, ēhrvam, taḥ eva śivaby
   amalam, nirāmayam.

6 (He attains the state) that is devoid of sound, devoid of touch, devoid of forms, devoid of wasting, likewise devoid of taste, that is eternal, and devoid of smell, having neither beginning nor end, that transcends the Great, constant, that alone remains, which is flawless and free from ailing.

It is the supreme state which is negatively described, it is oneness with the transcendent Brahmān.
CHAPTER IV

1. atha hánam pángaláh pápraccha yáñavalkyám, júñínánah
   km karma há ca shtiś tis sa hauáca yáñavalkyáh; amántvádi
   sampanno mumukṣur éka-vaññati-kulam tárayati; brahma-vin-
   márena kulam ekottara-śalám tárayati.

   átmánam rañhanam uddhú saríram rañham eva ca
   buddhiṁ tu sáraṁaṁ uddhi manah prahrañam eva ca.

1. Then the sage Pañgala asked Yáñavalkya. What is the
(nature of) action of a knower? What is his condition?
Yáñavalkya 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 Brahma
he carries across one hundred and one generations of his class.
Know the self as the lord of the chariot and the body as verily,
the chariot Know the intellect as the charrioteer and the mind
as, verily, the reins

See Katha I. III. 2 ff.

2. súndryáni hayáu áhur víśayáms tésu goçárán
   jangamámu vinnánám hradáyám manísinaḥ
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 Brahma) are so many air chariots

3. átmendríya-manó-yuktaṁ bhoktety áhur maharśayah
   tato nárañyáh sáksát hradéyé supratiśhtiḥ.
3 (The self) associated with the body, the senses and the
mind, the great sages declare, is the enjoyer. Therefore,
Náráyana 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. prárabáha-karma-páryantam ahnirmokavad vyavaharati
   candravac carate deli śa nuklaś cāmkhetanah.
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. Cäsing 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 nāgni-kāryam ca na pūndam nodakakrīyā
na kuryāt pūrāṇādēm 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)
mandicant who has become Brahman.

7. dagdhasya dahanam nāśī pakvasya pucanam yathā
yūnāgni-dagdha-dehasya na ca śrāddha na ca kryā

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. yāvaccoṣadī-paryantam lāvac chuṭrūsayed gurum,
guruvad guru-bhārīyāyām tat putresu 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-śād-rūpam saṁsārnam soṁ
saṁsārnam, soḥam asam saṁsārnam, soḥam saṁsārnam

9. śuddha-mānasah śuddha-śād-rūpam saṁsārnam soṁ
saṁsārnam, soḥam asam saṁsārnam, soḥam saṁsārnam

prāyojanam, evam svātmānam jñātvā vedāḥ prāyojanam kim
bhavati, jñānāmṛta-trīṭya-yogino na kim c'ti kartavyam asti, tād asti cten na, satitva-vidyābhavati, dūrastho 'pi na dūrastah pindavāyṣṭah pindavastho 'pi prayāgātām saravavyātī bhavati, hṛdayam nīr- malam kṛtva cintayatāpy anāmayam aham eva sarvam iti paśyet paraṁ sukhām

9 With a purified mind, with a purified consciousness, full of forbearance, and in the attitude ‘I am He’ full of forbearance, and when he gains the attitude ‘I am He,’ when the supreme self, the basis of all knowledge gets firmly fixed in the heart, when the body attains the state of quiescence then does the mind scintillating with the intellect become void of its functionings What is the use of milk to one satiated with nectar? Even so what is the use of the study of the Vedas for one who has perceived the Self? For the Yogn 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 Remainmg 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 Yogn should perceive that he is the all, the transcendent, the blissful

10 yathā jale jalam kṣiptam, kṣīre kṣīram, ghrte ghrtam, 
aviśeṣo bhaveti tadvaj jīvātma paramātmanoḥ

10 As water poured into water, milk poured into milk, ghee into ghee becomes one without differentiation, even so the individual soul and the Supreme Self (become one).

The state of liberation is here suggested to be oneness with the Absolute Self

11 dehe jñānena dīptie buddhur akhandākāra-rūpā yadā bhavati, tādā vidvān brahma-jñānāya sarva-bandhanā nirādhet, tataḥ paramā bhuvarākhyam, advaita-rūpam, vimalām-barābhām yathoddake toyaṁ anna-pravistam tathātma-rūpo niru-jñāhi-samvhitah

11 When the body is lit (with the flame of) knowledge, when the understanding becomes indivisible in form, then the knower should burn all the bonds with the fire of the knowledge of Brahman Then he who has attained the form of the self, firmly established in the state without limitations should enter on the state hallowed, that is known as the supreme lord, that is of
The Principal Upaniṣads

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 aḥāśavat suksmaśarīra ātmā na āśyate vōnyavat antarātmā
sa bāhyaṃ abhyantara mścalātmā jñānolokaye paśyat
caantarātmā

12. The self that has a subtle body like the ether, that self
immanent in all beings is not seen like the air. That self is
motionless both outside and inside. The self immanent in all
beings perceives with the torch of knowledge

13 yatra yatra mṛto jñānī yena vā kena mṛtyunā
yathā sarva-galām vyoma tatra tatra layam galah

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. ghatakāśam vātmānam vlayam vetti tattvaath
sa gacchanti nīrālammanyānānālokam samantātāh.

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 tapet varṣa-sahasrānī eka-pāda-sthito narah
etasya dhyāna-yogasya kalām nārhati sodāśīm

15. A man may perform penance standing on one leg for
a thousand years (yet his austerities) do not deserve a sixteenth
part of the merit of concentrated meditation

The verse brings out the superiority of dhyāna-yoga to tapas

16. idam jñānam, idam gheyaṃ, tat sarvan jñānam icchati,
apī varṣa-sahasrāyuh sastrāntam nādhaṅgacchati

16. One desires to know all about what constitutes knowl-
edge 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. veṣṣeyo'kṣara tanmātro jīvam vāpi cañcalam,
usāya śāstra-jālam yat satyam tad upāśyatām.
17 What is to be known is the subtle imperishable existence while one's life is unsteady. (Therefore) giving up the network of scriptures (which are many and endless), let the truth be meditated on

18 ananta-karma śaucam ca jaśo yajñas tathāva ca
śīrṣa-yātrābhīgamanām yūvat tattvam na vidadh
18 (It is only) so long as the seeker does not attain knowledge of the real that endless ceremonies, observances of purity, prayers, likewise performance of sacrifices, visits to places of pilgrimage (are prescribed by the scriptures)

All these are not ends in themselves. They are means to the realisation of the eternal

19 aham brahmāni māyātma mokṣa hetur mahātmanām
doe pāde 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 janatā nirmameti vinnucyate,
manaso hy unmanībhaive dvātām 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. yadhā yāt yunmanībhāvas tadā tat paramam padam
yatṛa yatra mano yāh tatra tatra param padam

21 When the seeker attains the state of illumination then he (attains) the highest state. Wheresoever his mind goes there is the highest state

22 tatra tatra param brahma sarvatra samavasthitam
hanyān muṣṭibhir ākāśam kṣudārtah khandayet tuṣam

22 There is the transcendent Brahman well established everywhere. However much one tormented by hunger strikes with his fisticuffs the ether round him or chews (any amount of) chaff (his hunger is not appeased).
THE REWARD FOR THE STUDY OF THIS UPANIŚAD


tad viṣṇoh paramam padam saḍā paśyanti sūrayah
dvīva ca kṣur atatam.

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 Ithāsas, 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 Brähmana, 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 upréṣāḥ uśparyavoj jāgvrāṁśah samāndhate
viṣṇor yat paramam padam satyam ity upaniṣat

24. These knowers of Brahma, 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 UПANISAD

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.
Kaivalya Upanishad

KAIVALYA UPAŅIṢAD

1. athāsvālayano bhagavantam paramesthinam parisametyovāca.
   adhihi bhagavan brahma-vidyāṁ varisthāṁ sadā sadbhīḥ
   seyamānāṁ nīgūḍhāṁ
   yayaçvārāl sarva-pāpaṁ vyapohya parātparam puρuṣaṁ
   upaśīvidvān.

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.

aiha then, after having prepared himself for the acquisition of wisdom yaya-yathā, as.

2. tasmai sa hovāca śtamaḥs ca śraddhā-bhakti-dhyāna-yogād
   avehi,
   na karmanā na prajayā dhanena tyāgenaike amṛtatvam
   ānāṣuḥ

2 Brahmā the grandsire said to him (Āśvalayana): 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 pārena nākāṁ nihitam guhāyāṁ bibhrājat etad yatayo
   visānti

3 It is higher than heaven, shines in the cave of the heart. Those who strive (for it) enter into it.

4. vedānta-vyāñāna-suntītārthāṁ saṁśyāsa-yogād yalayah śud-
   dha-sattvāh
   te brahma-lokeṣu parāntakāle parāmrṣāḥ pramucyanti
   sarve

4 The ascetics who have ascertained well the meaning of the Vedānta knowledge, who have purified their natures through the path of renunciation, they (dwelling) in the worlds of Brahmā, at the end of time, being one with the immortal, are all liberated.

5. **vivikta-deśe ca sukhāsanastah bhc ā samagrīvaśirah śarīrah.**
   **antyāśramasthah sa kalendriyāni mṛudhya bhaktyā svaguruṃ pranayya,**

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 **hrt pūndarīkam virajam viśuddham vicintya madhye viśadam viśokam**
   **acintyam, avyaktam, ananta-rūpad, śvam, prāśatam,**
   **amrtam, 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 Brahma.

**Brahma is the creator, the world-spirit**

**viraj devoid of passion or the quality of rajas.**

7 **tam ādvinadhyaanta-mūnīnam ekam vibhum cid-ānandam arūpaṃ abhūtam**
   **umāsahāyam paramesvaram prabhuh triocanam nīlakantham prāśatam**
   **ābhayātva mūnr gacchati bhūta-yonim samastā-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 brahma sa śvah sendraḥ so’ksarah paramah svarāi,**
   **sa eva visnuḥ sa prānaḥ sa kālo gnum sa candramāḥ**

8. He is Brahма (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 yaś bhūtam yac ca bhavyam sanātanaṁ,
   jñātvā tam mṛtyum alyeti nānyāḥ pāṇīḥ vāmukteye.
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
    sampaśyān brahma pāramam yāh nānyena hetunā
10. By seeing the self in all beings and all beings in the self
    one goes to Brahman, not by any other cause.
    there is no other way to liberation.

not by any other cause

11 ātmānam araniṁ kṛtvā pranavaṁ cotarāraṇīṁ,
   jñāna-nirmathanābhyaśāt pāśam dahati pānītah.
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. pāpam He burns away the evil or the
impurity.

12 sa eva māyā-parvyohitātmā śarīram āsthāya karoṭi sarvam.
    sṛya-anna-pānādi vistra-bhogais sa eva jāgrat pāryoṣṭim eti.
12 The same self veiled by māyā attains a body and performs
    all work In the waking state he attains satisfaction by the
    varied enjoyments of women, food and drink

13. svapne tu jīvas sukhā-duhkhā-bhoktā svamāyayā kalpita-
    viśva-loke
    sūṣṭi-kāle sakale vilīne tamo’bhībhūtās sukhā-rūpam eti.
13. In the state of dream the self experiences happiness or
    sorrow in the worlds created by his own māyā. In the state of
    dreamless sleep in which all things disappear, overcome by
    darkness, he experiences happiness.

See Mā U
viśva-loke v. jīva-loke

14. pūnas ca jāmāntara-karma-yogāt sa eva jīvāḥ svapāti
    prabuddāḥ
    pūra-traye kṛidati yaś ca jīvas tataś tu ātaṁ sakalam
    vaśtram
    ādhāram ānandam akhanda-bodham yasmin layam yāt
    pūra-trayam ca.

14. pūnas ca jāmāntara-karma-yogāt sa eva jīvāḥ svapāti
    prabuddāḥ
    pūra-traye kṛidati yaś ca jīvas tataś tu ātaṁ sakalam
    vaśtram
    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. \textit{etasmāj gāyate prāno manas sarvendriyāni ca, khanv vāyur jyotir ākah prthivī viśvasya dhārinī}

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. \textit{yatparam brahma sarvātmā viśvasyāyatanam mahat sūkṣmāt sūkṣmataram nityān 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. \textit{jāgrat-svāpna-suṣūpti adā praṇāñcam yat prakāśate tad brahmāham iti jñātvā sarva-bandhah pramucyate}

17. The world which shines in the states of waking, dream and dreamless sleep, knowing that it is Brahman who I am, one is freed from all fetters.

Cp ayam ātmā brahma.

18. \textit{trīṣu dhāmasu yad bhogyam bhoktā bhogaś ca yad bhavet tebhū āsakṣaṇaḥ sākṣi cinmātraḥam sadāśivah}

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 Šiva.

19. \textit{mayy eva sakalam ṣālam, mayi sarvam prātiśhtam, mayi sarvam layam yāt, tad brahmādvayam asmy aham}

19. From me all proceed, in me all exist, and to me all return That Brahman without a second am I.

See T U III.

20. \textit{anor aniñān aham eva tadvam mahān aham viśvam idam vicitram, purātano’ham, puruso’ham, iśohran-mayo’ham, 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 apām-pādo'ham acintya-śaktih paśyāmy acaksuḥ sa śruomy akarnah, aham vijānāmi vivikta-rūpo na cāsti vettā, mama cīt 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 vedār anekār aham eva vedyah, vedānta-kṛd veda-vid eva cāham
na punyāpāpe mama nāsti nāśah, na janma āheṣṭhīrya- budāhūr aṣti,

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 bhūmīr āpo mama vahīr aṣti, na cāmlo mē'sti na cāmbaram ca, evam vāstvā paramātmā-rūpam guhāśayanāṁ nīśkalam advitiyām sanastā-sāksīm, sad-asad-vr̥hīnām pravāh śuddham paramātmā-rūpam.

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 satarudrīyam adhīte'sogna-pūto bhavati, sa vāyu-pūto bhavati, sa ātma-pūto bhavati, sa surāpānāt pūto bhavati, sa brahma-halyāyāḥ pūto bhavati, sa śvaruṇa-steyāt pūto bhavati, sa krtyākhyātāt pūto bhavati, tasmād avinuktam āśrito bhavati, alyāśrāmā sarvadā sakrād vā jāpet

24 Whoever reads ṣatarudrīya (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 upaniṣad) constantly or occasionally.

25 anena pñānam āpnoti saṁsārārṇava-nāśanam,
tasmād evam viditva namah kauvalyam ādham asnute
kauvalyam ādham asnute

25 He obtains this wisdom which destroys the ocean of births and deaths. By knowing this he obtains the state of kauvalya, he obtains the state of kauvalya.

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 UPANIŚAD

The Upaniṣad belongs to the Sāma Veda and describes the true character of a Brāhmaṇa and incidentally offers comments on the nature of the Supreme Reality. The Upaniṣad is valuable in that it undermines caste distinctions based on birth.
VAJRASÜCİKA UPAHISAD

1. vajrasücicum pravaksyāmi jñānam ayañána-bhedañam
dūsanām jñāna-līnānāṁ bhūsanām jñāna-caksusām.

1. I shall describe the Vajrasūci doctrine which blasts ignorance, condemns those who are devoid of the knowledge (of Brahman) and exalts those endowed with the eye of knowledge.

jñānam doctrine V 'sāstra' scripture

2. brahmāna-ksatriya-vaiśya-sūdrā iti catvāro varnāḥ; teśāṁ
vartānam brahmāna eva pradhāna iti veda-vacanānuśāpam
smritisārdhyāpy uktam tatra codyam asti. ko vā brahmano nāma?
kim jīvaḥ kim dehaḥ kim jātiḥ? kim jñānam? kim karma? kim
dhārmika iti

2. The Brāhmaṇa the Kṣatriya, the Vaiśya and the Śūdra are the four classes (castes). That the Brāhmaṇa is the chief among these classes is in accord with the Vedic texts and is affirmed by the Smritis. In this connection there is a point worthy of investigation Who is, verily, the Brāhmaṇa? Is he the individual soul? Is he the body? Is he the class based on birth? Is he the knowledge? Is he the deeds (present, previous or prospective)? Is he the performer of the rites?

3. tatra prathamo jīvo brahmāna iti cet tan na, atītānam-
līnēka-dehaṁ jīvaśya jātikārabhavād ekasyāpi karma-vasād anekakā-
dhā-sabhāvāt sarva-śarīrānāṁ jīvaśya jātikārabhavāt ca, tasman
na jīvo brahmāna iti

3. Of these, if the first (position) that the Jīva or the individual soul is Brāhmaṇa (is to be assumed), it is not so; for the individual's form is one and the same in the large number of previous and prospective bodies. Even though the jīva (the individual soul) is one, there is scope for (the assumption of) many bodies due to the stress of (past) karma, and in all these bodies the form of the jīva is one and the same. Therefore the jīva is not the Brāhmaṇa.

4. tareh deho brahmāna iti cet tan na ācandalañāṁ paryantānāṁ
manuṣyānāṁ pāca-bhautikatvād ekaśya jātikārabhavāt; jarā-marā-
na-dharmādharāṁ sāmyadarśanāt, brahmānanastvānah, kṣatriyakāk-
rañānam, vaitāya śīta-vañāõ, sīdhāk kṛṣṇa-vañānām
amudharāṁ pītrañāṁ putrāñāṁ brahma-hatyośo-dosā-
sambhavāt ca, tasman na deho brahmāna iti

4. Then if (it is said) that the body is the Brāhmaṇa, it is
not so, because of the oneness of the nature of the body which is composed of the five elements, in all classes of human beings down to the 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 Vāishya 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. tārī jātir brāhmaṇa iṣu cet tan na, tatra jāhantara jāhunyo anēka-gātir-sambhavā maharsayo bahavas santi, rasyaṃgur mṛgyāh, kauśikah kuśāt, jāmbuko jambukāt, vālmikok vālmikāt, vyāsah kaivarta-kanyāyām, śaśapṛsthāt gautanah, vasistha ūrvāyām, agastiyah kalaśe jāta iṣu śrutavāt, etasāṁ jāyā vāmāpy agre jñāna-pratipādātā rsayo bahavas sants, tasmān na jātir brāhmaṇa iṣu

5. Then (if it is said) that birth (makes) the Brāhmaṇa, it is not so, for there are many species among creatures, other than human, many sages are of diverse origin We hear from the sacred books that Rṣyaśṛnga was born of a deer, Kauśika of Kūṣa grass, Jāmbuka from a jackal, Vālmīki from an ant-hill, Vyāsa from a fisher girl, Gautama from the back of a hare, Vasistha from Ūrvāśī (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. tārī jñānam brāhmaṇa iṣu cet tan na; ksatriyaṣayohi paramātthadārṣanōḥbhujā bahavas santi, tasmān na jñānam brāhmaṇa iṣu

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. tārī karma brāhmaṇa iṣu cet tan na, sarveṣāṁ prāṇināṁ prārddha-saṁcitāgāmih-karma-sādharmya-darśanāt. karmābhī-
7. Then (if it is said) that work (makes a) Brāhmaṇa, it is not so, for we see that the work commenced in the present embodiment or accumulated during the previous or to commence on a future embodiment is common to all living creatures and that good men perform works impelled by their past karma. Therefore work does not (make) a Brāhmaṇa.

8. 

8. Then (if it is said) that the performer of religious duties is a Brāhmaṇa, 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 Brāhmaṇa.

Giving away gold is an act of religious duty.

9. 

9. Then, who, verily is the Brāhmaṇa? He who, after directly perceiving, like the amalaka fruit in the palm of one’s hand, the Self, without a second, devoid of distinctions of birth, attribute and action, devoid of all faults such as the six infirmities, and the six states, of the form of truth, wisdom, bliss and eternity, that is by itself, devoid of determinations, the basis of endless determinations, who functions as the indwelling spirit of all beings, who pervades the interior and the exterior of all like ether, of the nature of bliss, indivisible, immeasurable, realisable only through one’s experience and who manifests himself directly (as one’s self), and through the fulfilment of his nature, becomes rid of the faults of desire,
attachment, etc., and endowed with qualities of tranquillity, etc., rid of the states of being, spite, greed, expectation, bewildement, etc., with his mind unaffected by ostentation, self-sense and the like, he lives. He alone who is possessed of these qualities is the Brāhmaṇa. This is the view of the Vedic texts and tradition, ancient lore and history. The accomplishment of the state of the Brāhmaṇa is otherwise impossible. Meditate on Brahman, the Self who is being, consciousness and bliss, without a second, meditate on Brahman, the Self who is being, consciousness and bliss without a second. This is the Upaniṣad.

six infirmities old age, death, sorrow, delusion, hunger and thirst
six states birth, being, growth, change, waning and perishing

Many texts declare that the determining factor of caste is character and conduct and not birth.

śrama yakṣa kula tāta na svādhyāyo na ca śrutam kāraman vā duṇjate ca vṛtam eva na samśeyah

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

satyaṁ, dānam, ksamā, śilam anyśamsyam tapo ghrnā dṛṣyante yatra nāgendra sa brāhmaṇaṁ tva 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.

yatraśatā lakṣyate sarpa vṛtam sa brāhmaṇās smṛtah,
yatraśatā na bhavet sarvam tām Śūdrāṁ tu mṛdśet

O serpent he in whom this conduct is manifest is a Brāhmaṇa, he in whom this is absent treat all such as Śūdra M.B. Aranya-parva 180.20, 27. The gods consider him a Brāhmaṇa (a knower of Brahman who has no desires, who undertakes no work, who does not salute or praise anybody, whose work has been exhausted but who himself is unchanged.

mṛdśasam anārcabham mṛnamakāram astutum aksīnam kṣiṇakarmānām tām deva brāhmaṇam vaddh

M.B XII. 269.34

See Dhammapada, Chapter XXVI

Sanatsujāta defines a Brāhmaṇa as one who is devoted to truth:

sa eva satyāṇāmāpaḥ sa yānīyo brahmaṇās tvayā

It is valuable to recall the teaching of this Upanisad which repudiates the system that consecrates inequalities and hardens contingent differences into inviolable divisions.
Not being a scholar or a student of philosophy, I do not feel justified in writing a critical appreciation of a book dealing with the philosophy of the 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 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 amazing.

Though many of the symbolical 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 fruct 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 uvarante aprāpya manasā saha
ānandam brahmano vidvān na bibheta kādācana.

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 under-
ground 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 Upaniṣads satyam and ānandam are one. Does not this idea harmonize with our everyday experience?

The self of mine that limits my truth within myself confines me to a narrow idea of my own personality. When through some great experience I transcend this boundary I find joy. The negative fact of the vanishing of the fences of self has nothing in itself that is delightful. But my joy proves that the disappearance of self brings me into touch with a great positive truth whose nature is infinitude. My love makes me understand that I gain a great truth when I realize myself in others, and therefore I am glad. This has been thus expressed in the Īsopaniṣad:—

yas tu sarvāṁ bhūtāṁ ātmāṁ evānapāyaṁ
sarvabhūtesu cātmānam tato na nyugupsate.

He who sees all creatures in himself, and himself in all creatures, no longer remains concealed.

His Truth is revealed in him when it comprehends Truth in others. And we know that in such a case we are ready for the utmost self-sacrifice through abundance of love.

It has been said by some that the element of personality has altogether been ignored in the Brahma of the Upaniṣads, and thus our own personality, according to them, finds no response in the Infinite Truth. But then, what is the meaning of the exclamation 'Vedāham etam puruṣam mahāṁ' 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 amritasya putrāḥ, the sons of the Immortal?

Elsewhere it has been declared tam vedyam puruṣam veda yathā ma vo nityaḥ paryayathāḥ. Know him, the Person who only is to be known, so that death may not grieve thee. The meaning is obvious. We are afraid of death, because we are afraid of the absolute cessation of our personality. Therefore, if we realize the Person as the ultimate reality which we know in everything that we know, we find our own personality in the bosom of the eternal.

There are numerous verses in the Upaniṣads which speak of immortality. I quote one of these:—
Appendix A

cṣa devo viṣṇukarmā mahātmā
sadā janānām hṛdaye sannvṛṣṭaḥ
ḥṛdaya maṇisā manasābhūtikṛto
ya etad viḍur amṛtās te bhavanti

This is the God who is the world-worker, the supreme soul, who always dwells in the heart of all men, those who know him through their mind, and the heart that is full of the certainty of knowledge, become immortal.

To realize with the heart and mind the divine being who dwells within us is to be assured of everlasting life. It is mahātmā, the great reality of the inner being, which is viṣṇukarma, the world-worker, whose manifestation is in the outer work occupying all time and space.

Our own personality also consists of an inner truth which expresses itself in outer movements. When we realize, not merely through our intellect, but through our heart strong with the strength of its wisdom, that Mahātmā, the Infinite Person, dwells in the Person which is in me, we cross over the region of death. Death only concerns our limited self, when the Person in us is realized in the Supreme Person, then the limits of our self lose for us their finality.

The question necessarily arises, what is the significance of this self of ours? Is it nothing but an absolute bondage for us?

If in our language the sentences were merely for expressing grammatical rules, then the using of such a language would be a slavery to fruitless pedantry. But, because language has for its ultimate object the expression of ideas, our mind gains its freedom through it, and the bondage of grammar itself is a help towards this freedom.

If this world were ruled only by some law of forces, then it would certainly have hurt our mind at every step and there would be nothing that could give us joy for its own sake. But the Upaniṣad says that from ānanda, 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 amṛtām, 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-rūpaṁ amrtam, 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-rūpaṁ, 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 thus, 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,
who can afford to devote so much time to serious study, while
the price, though relatively most reasonable, is beyond the
means of many readers. That being so, it is good to know
that Professor Radhakrishnan and his publisher have decided
to bring out the section on The Philosophy of the Upaniṣads as
a separate volume and at a modest price.

For what is quintessential in Indian philosophy is its spiritual
idealism; and the quintessence of its spiritual idealism is in
the Upaniṣads. The thinkers of India in all ages have turned
to the Upaniṣads as to the fountain-head of India’s speculative
thought. ‘They are the foundations,’ says Professor Radha-
krishnan, ‘on which most of the later philosophies and religions
of India rest’. Later systems of philosophy display an
almost pathetic anxiety to accommodate their doctrines to
the views of the Upaniṣads, even if they cannot father them
all on them. Every revival of idealism in India has traced its
ancestry to the teaching of the Upaniṣads. ‘There is no
important form of Hindu thought,’ says an English exponent
of Indian philosophy, ‘heterodox Buddhism included, which
is not rooted in the Upaniṣads’¹. It is to the Upaniṣads, then,
that the Western student must turn for illumination, who
wishes to form a true idea of the general trend of Indian
thought, but has neither time nor inclination to make a close
study of its various systems. And if he is to find the clue to the
teaching of the Upaniṣads he cannot do better than study it
under the guidance of Professor Radhakrishnan.

It is true that treatises on that philosophy have been
written by Western scholars. But the Western mind, as has
been already suggested, is as a rule debarred by the prejudices
in which it has been cradled from entering with sympathetic
insight into ideas which belong to another world and another
age. Not only does it tend to survey those ideas, and the
problems in which they centre, from standpoints which are
distinctively Western, but it sometimes goes so far as to assume
that the Western is the only standpoint which is compatible
with mental sanity. Can we wonder, then, that when it criticizes
the speculative thought of Ancient India, its adverse judgment
is apt to resolve itself into fundamental misunderstanding,
and even its sympathy is sometimes misplaced?

In Gough’s Philosophy of the Upaniṣads we have a con-
temptuously 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 Upaniṣads which Professor Radhakrishnan, an Indian thinker, scholar and critic, has given us. If we do so, we shall not be disappointed. As the inheritor of a great philosophical tradition, into which he was born rather than indoctrinated, Professor Radhakrishnan has an advantage over the Western student of Indian philosophy, which no weight of learning and no degree of metaphysical acumen can counterbalance, and of which he has made full use. His study of the Upaniṣads—if a Western reader may presume to say so—is worthy of its theme.

The Upaniṣads are the highest and purest expression of the speculative thought of India. They embody the meditations on great matters of a succession of seers who lived between 1000 and 300 B.C. In them, says Professor J. S. Mackenzie, 'we have the earliest attempt at a constructive theory of the
co-mos, and certainly one of the most interesting and remarkable.

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 Ātman, 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 Ātman, and the Ātman is the Brahman. The one supreme power through which all things have been brought into being is one with the inmost self in each man’s heart.’ What is real in each of us is his self or soul. What is real in the universe is its self or soul, in virtue of which its All is One, and the name for which in our language is God. And the individual soul is one, potentially and ideally, with the divine or universal soul. In the words of one of the 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
Appendix B

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 Upanishad 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 led to it were tried and are still being tried. There was the way of jñana, 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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GENERAL INDEX

Aballard, Peter 590
Abhāva 448
Abhādharma-Kosa, see Vasubandhu
Abhinavagupta 113 n
Aeschylus’s Agamemnon 553
Agānī Śrīda 678
Abhara Mātā 32 n, 33, 60 n
Aśvamedha 47 n, 91 n, 125 n, 270, 298, 418, 458, 573, 555, 568
Aśvamedha Brāhmaṇa 47 n, 304, 395, 418, 561, 615, 758, 770, 775
Alayavijñāna 492, 837
Alcibiades 178
Alexander 454
Alexandrian Christian Mystics 17 n
Al Ghazzālī 103 n, 562
Ali 687
Amar-Kosa 30 n, 67 n, 176, 218
Amos 112 n
An Advanced History of India by R. C. Majumdar, H. C. Ray, Chaudhuri and K. Datta 144 n
Ananda 271–2
Ananda-Jātaka 734
Ananda-giri passim
Anaxagoras 452
Anaximander 33 n, 38 n
Anaximenes 494
Anamathātā’s Varahasamajagaha 448
Annāḍhara Upaniṣad 73 n
Anselm, St 53 n
Antony, St 585
Anubhāthī-prakāśa 801
Apastamba 769, his Yaṣṭa-parārāṣṭra 30 n
Appayya Dikṣita’s Yoga Darśana 137 n
Aquinas, St Thomas 65 n, 103 n, 107 n, 144 n, 245, 777
Aristotle 23 n, 35 n, 59, 121, 293, 328, 464, 533, 547, 557, 652, 671
Aryaśāstra Sūtra 563
Arvīya Upaniṣad 47 n
Aryadeva’s Cula-viśudhā-prakāśa 129 n
Āmarātṛaya 286, 440
Aṣṭāvaṃśa Gītā 702, 846
Āśvāyana Gītā Śrīdar 329, 330, 615, 768, 769
Athenagoras 23 n
Ānanda-bodha 79 n
Āndulomi 124 n, 286
Augustine, St. 121 n, 558, 575 n, 591, 699, his Confessions 55 n, 557
Aurobindo, Śrī 21 n
Avesta 31
Avidya 88–90
Bādarāyana 71, 125, 126
Bādari 125, 440
Bailey Shackleton, D. R. 194
Baladeva 27
Bardosā 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
Bassides 65 n
Beda, The Venerable, his Ecclesiastical History of the English Nation 81 n
Belvalkar, Dr. S. K., his Four Unpublished Upanisadic Texts and the Purāṇa Vidyā 751, 753, 755 n, 756 n, 757 n
Benedict, St. 680
Bernard, St 85 n, 102 n, 263, 411, 648, 749
Bhāgavata 24 n, 51 n, 108 n, 113 n, 136 n, 137 n, 140 n, 141 n, 280, 718, 907
Bhāgavata religion 625
Bhākti-mārtha 141 n
Bhartṛprapātica 25
Bhāskara 27
Bhāskara Laugāka, his Artha-samgraha 50 n
Bhātacārya Siddhāsvar 10
Bhavabhūta 549
Bhārata 324
Blake 60 n, his Auguries of Innocence 612
Bloomfield, his Religion of the Veda 17 n, 29 n, 946
Bodhisattva 374
Boehme 36 n, 128 n, 645, 884
Boethius 95, his Consolations of Philosophy 113 n
Bonaventura, St. 620, his Itinerary of the Mind 620
<table>
<thead>
<tr>
<th>Page</th>
<th>Index Entry</th>
</tr>
</thead>
<tbody>
<tr>
<td>955</td>
<td>General Index</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Page</th>
<th>Index Entry</th>
</tr>
</thead>
<tbody>
<tr>
<td>299-302, 387-8</td>
<td>Gāyatrī</td>
</tr>
<tr>
<td>35 n</td>
<td>Genesis</td>
</tr>
<tr>
<td>H. A., his Chuang Tzu, Mystic,</td>
<td>Giles, H. A., his Chuang Tzu, Mystic, Moralist and Social Reformer</td>
</tr>
<tr>
<td>69 n</td>
<td>Moralist and Social Reformer</td>
</tr>
<tr>
<td>330, 769</td>
<td>Gobhita Gṛhya Sūtra</td>
</tr>
<tr>
<td>599, 603</td>
<td>Gopālayatindra</td>
</tr>
<tr>
<td>22, his Philosophy of the</td>
<td>Gough, 22, his Philosophy of the Upaniṣads</td>
</tr>
<tr>
<td>940, 946, 947</td>
<td>Gregory of Nyasa</td>
</tr>
<tr>
<td>69 n</td>
<td>Gregory, St., his Morals on Job</td>
</tr>
<tr>
<td>570</td>
<td>Guthrie, W K C, his The Greeks and their Gods</td>
</tr>
<tr>
<td>276, 293, 404</td>
<td>276, 293, 404</td>
</tr>
<tr>
<td>562</td>
<td>Hallāj</td>
</tr>
<tr>
<td>533</td>
<td>Hammond</td>
</tr>
<tr>
<td>568</td>
<td>Harīvanśa</td>
</tr>
<tr>
<td>468</td>
<td>Harvard Journal of Asiatic Studies</td>
</tr>
<tr>
<td>623</td>
<td>Hebrews</td>
</tr>
<tr>
<td>62 n, 720 n</td>
<td>Hegel</td>
</tr>
<tr>
<td>491, 700</td>
<td>Henochism</td>
</tr>
<tr>
<td>33</td>
<td>Herachius</td>
</tr>
<tr>
<td>77 n, 111 n, 303, 608</td>
<td>Hildebrandt</td>
</tr>
<tr>
<td>600</td>
<td>Hiriyama, Professor M</td>
</tr>
<tr>
<td>21 n</td>
<td>History of the Early Kings of Persia</td>
</tr>
<tr>
<td>464</td>
<td>464</td>
</tr>
<tr>
<td>628</td>
<td>Hitopadeśa</td>
</tr>
<tr>
<td>628</td>
<td>Hobhouse, Stephen, his Selected Mystical Writings of William Law</td>
</tr>
<tr>
<td>36 n</td>
<td>Holmes, Edmond, 10, 945-50</td>
</tr>
<tr>
<td>275, his Iliad</td>
<td>Homer</td>
</tr>
<tr>
<td>35 n</td>
<td>Hooker</td>
</tr>
<tr>
<td>194</td>
<td>Horace</td>
</tr>
<tr>
<td>567</td>
<td>Hossea</td>
</tr>
<tr>
<td>112 n</td>
<td>Hume, R. E.</td>
</tr>
<tr>
<td>21 n, 612, 825</td>
<td>Hume, R. E.</td>
</tr>
<tr>
<td>76 n</td>
<td>Huxley, Aldous, his Perennial Philosophy</td>
</tr>
<tr>
<td>76 n</td>
<td>76 n</td>
</tr>
<tr>
<td>486</td>
<td>Imitation of Christ</td>
</tr>
<tr>
<td>40 n</td>
<td>Incarnation</td>
</tr>
<tr>
<td>25 n, 600</td>
<td>Indian Antiquary</td>
</tr>
<tr>
<td>19 n</td>
<td>Indian Interpreter</td>
</tr>
<tr>
<td>31 n, 43</td>
<td>Indo-Iranians</td>
</tr>
<tr>
<td>Dr. W. R.</td>
<td>Inge, Dr. W. R.</td>
</tr>
<tr>
<td>120 n</td>
<td>Isaiah</td>
</tr>
<tr>
<td>302, 328, 459, 760</td>
<td>110, 302</td>
</tr>
<tr>
<td>607</td>
<td>Itctwttaka</td>
</tr>
<tr>
<td>126, 440</td>
<td>Jaimini</td>
</tr>
<tr>
<td>47 n</td>
<td>Jaiminiya Upaniṣad Brāhmaṇa</td>
</tr>
<tr>
<td>49 n, 50 n, 328, 459, 760</td>
<td>47 n</td>
</tr>
<tr>
<td>79, 67, 8</td>
<td>James, St.</td>
</tr>
<tr>
<td>569</td>
<td>James, William, his Principles of Psychology</td>
</tr>
<tr>
<td>533</td>
<td>Jaspers, Karl</td>
</tr>
<tr>
<td>623</td>
<td>Jālaka</td>
</tr>
<tr>
<td>64</td>
<td>Jayatirtha’s Nyāya-sudhā</td>
</tr>
<tr>
<td>58, 106 n, 131 n, 222, 274, 578, 605, 628, 884, 950</td>
<td>Jesus Christ</td>
</tr>
<tr>
<td>60 n</td>
<td>Jews</td>
</tr>
<tr>
<td>2, 12</td>
<td>Jhā Gangānātha</td>
</tr>
<tr>
<td>121-2, 915-16</td>
<td>Jivanmukti</td>
</tr>
<tr>
<td>44</td>
<td>Job</td>
</tr>
<tr>
<td>120 n, 128 n, 225, 227, 274, 328, 466, 470, 562, 623, 641</td>
<td>John, St.</td>
</tr>
<tr>
<td>of the Cross</td>
<td>John, St. of the Cross, 106 n, 303, his Aṣcend of Carmel</td>
</tr>
<tr>
<td>273, 586</td>
<td>Johnston, E. H., his Some Sāmkhya and Yoga Conceptions of the Śvetāśvātara Upaniṣad</td>
</tr>
<tr>
<td>712</td>
<td>Jones, Sir William</td>
</tr>
<tr>
<td>26</td>
<td>Julian, Lady</td>
</tr>
<tr>
<td>84 n</td>
<td>Kabir</td>
</tr>
<tr>
<td>118 n, 129 n</td>
<td>Kālidāsa</td>
</tr>
<tr>
<td>549, his Rāgavaiṣṇava</td>
<td>127 n, his Sākuntalā</td>
</tr>
<tr>
<td>267, 270-1, 375</td>
<td>Kumārasambhava</td>
</tr>
<tr>
<td>271, Meghadūta</td>
<td>312</td>
</tr>
<tr>
<td>140 n</td>
<td>Kalpātaru</td>
</tr>
<tr>
<td>113-14</td>
<td>Karma</td>
</tr>
<tr>
<td>287</td>
<td>Kāśekrītasa</td>
</tr>
<tr>
<td>46 n</td>
<td>Kalha Samhitā</td>
</tr>
<tr>
<td>49 n</td>
<td>Kauṣṭhali Brāhmaṇa</td>
</tr>
<tr>
<td>939</td>
<td>Keats</td>
</tr>
<tr>
<td>499</td>
<td>Keith, A. B., his The Religion and Philosophy of the Veda and the Upaniṣads</td>
</tr>
<tr>
<td>20 n, 21 n, 77 n</td>
<td>20 n, 21 n, 77 n</td>
</tr>
<tr>
<td>769</td>
<td>Khādira Gṛhya Sūtra</td>
</tr>
<tr>
<td>222</td>
<td>Kierkegaard</td>
</tr>
<tr>
<td>583</td>
<td>Kings I</td>
</tr>
<tr>
<td>541-7, 551, 553 ff, 910</td>
<td>Kosāś</td>
</tr>
<tr>
<td>122</td>
<td>Kram-a-mukti</td>
</tr>
<tr>
<td>144 n</td>
<td>Krishnadeva Rāya</td>
</tr>
<tr>
<td>76</td>
<td>Kundalini</td>
</tr>
<tr>
<td>76</td>
<td>Kūranārāyana</td>
</tr>
<tr>
<td>302, 575, 576</td>
<td>302, 575, 576</td>
</tr>
<tr>
<td>528</td>
<td>Lalita-vistara</td>
</tr>
<tr>
<td>832</td>
<td>Lambākā-yoga</td>
</tr>
<tr>
<td>123 n, 721, 837</td>
<td>Lalkāraṭā Sūtra</td>
</tr>
<tr>
<td>27, 271</td>
<td>Lao Tzu</td>
</tr>
<tr>
<td>549, 701-2</td>
<td>Law, William</td>
</tr>
<tr>
<td>36 n, 76 n, 99 n</td>
<td>Little, A. G., his Franciscan Papers Lists and Documents</td>
</tr>
<tr>
<td>222</td>
<td>222</td>
</tr>
<tr>
<td>61-3, 194, 257, 704</td>
<td>Logos</td>
</tr>
<tr>
<td>585</td>
<td>Louis de Blois</td>
</tr>
<tr>
<td>43 n</td>
<td>Luther</td>
</tr>
<tr>
<td>947</td>
<td>Mackenzie, Professor J. S.</td>
</tr>
<tr>
<td>20 n</td>
<td>Macnicol, Nicol, his Hindu Scriptures</td>
</tr>
<tr>
<td>751</td>
<td>Madhusūdana's Prasthāra-chanda</td>
</tr>
<tr>
<td>General Index</td>
<td>957</td>
</tr>
<tr>
<td>---------------</td>
<td>----</td>
</tr>
<tr>
<td>Rabha, 138 n</td>
<td></td>
</tr>
<tr>
<td>Rádhákrishnan 939, 945-50; his</td>
<td></td>
</tr>
<tr>
<td>Eastern Religions and Western</td>
<td></td>
</tr>
<tr>
<td>Thought 17 n; An Idealist View</td>
<td></td>
</tr>
<tr>
<td>of Life 131 n; Indian Philosophy</td>
<td></td>
</tr>
<tr>
<td>887</td>
<td></td>
</tr>
<tr>
<td>Ragmum, his Vedas India 28 n</td>
<td></td>
</tr>
<tr>
<td>Rámánuja passim</td>
<td></td>
</tr>
<tr>
<td>Ráméntíthá 793 ff</td>
<td></td>
</tr>
<tr>
<td>Ranade’s A Constructive Survey of</td>
<td></td>
</tr>
<tr>
<td>Upamásakóda Philosophy 533</td>
<td></td>
</tr>
<tr>
<td>Rangoaoamánuja passim</td>
<td></td>
</tr>
<tr>
<td>Rátanam Súita 557</td>
<td></td>
</tr>
<tr>
<td>Rawson, Dr 595, 617</td>
<td></td>
</tr>
<tr>
<td>Rebirth 115-17, 245-19, 266-75, 309,</td>
<td></td>
</tr>
<tr>
<td>426-34, 499-501, 638, 689-90,</td>
<td></td>
</tr>
<tr>
<td>733 ff, 913</td>
<td></td>
</tr>
<tr>
<td>Religion Media 62 n</td>
<td></td>
</tr>
<tr>
<td>Renan, Ernest 106 n</td>
<td></td>
</tr>
<tr>
<td>Relation 533, 634, 641</td>
<td></td>
</tr>
<tr>
<td>Richard of St Victor 128 n, 253,</td>
<td></td>
</tr>
<tr>
<td>563</td>
<td></td>
</tr>
<tr>
<td>Röer 21 n</td>
<td></td>
</tr>
<tr>
<td>Rolland, Romon 9</td>
<td></td>
</tr>
<tr>
<td>Romans 65 n, 114 n</td>
<td></td>
</tr>
<tr>
<td>Rosetti, Christina 668</td>
<td></td>
</tr>
<tr>
<td>Roy, Ram Mohan 21 n</td>
<td></td>
</tr>
<tr>
<td>Rúmi, Jalaíl-uddín 53 n, 57 n, 110 n,</td>
<td></td>
</tr>
<tr>
<td>217, 274, 328, 459, 623, 667-8</td>
<td></td>
</tr>
<tr>
<td>Ruysbroeck, John, his Adornment of</td>
<td></td>
</tr>
<tr>
<td>the Spiritual Marriage 263, 531-2</td>
<td></td>
</tr>
<tr>
<td>Sádha-kalpa-dráma 468</td>
<td></td>
</tr>
<tr>
<td>Sáiva-siddhánta 714</td>
<td></td>
</tr>
<tr>
<td>Saktí, 6, 21</td>
<td></td>
</tr>
<tr>
<td>Sámkara passim</td>
<td></td>
</tr>
<tr>
<td>Sámkaránanda 136 n, 547, 569, 570,</td>
<td></td>
</tr>
<tr>
<td>571, 597, 707 n, 726, 728-30, 738,</td>
<td></td>
</tr>
<tr>
<td>742, 744, 748, 751, 754, 755</td>
<td></td>
</tr>
<tr>
<td>Sámkhyá 93, 452, 515, 627, 663,</td>
<td></td>
</tr>
<tr>
<td>667, 707, 710, 734, 808, 840, 865</td>
<td></td>
</tr>
<tr>
<td>Sámkhyá-Kára 712</td>
<td></td>
</tr>
<tr>
<td>Sámkhyáya Súra 712</td>
<td></td>
</tr>
<tr>
<td>Sámkhyáyana Áryaka 48 n</td>
<td></td>
</tr>
<tr>
<td>Sánayáta Níkáya 272, 607, 608</td>
<td></td>
</tr>
<tr>
<td>Sánásuyáliya 711</td>
<td></td>
</tr>
<tr>
<td>Sámkhyáya Gritá Súra 712, 807</td>
<td></td>
</tr>
<tr>
<td>Sámkhyáya Súra 712</td>
<td></td>
</tr>
<tr>
<td>Sántásasamamgraha 833</td>
<td></td>
</tr>
<tr>
<td>Sárstí Mahádeva 21 n</td>
<td></td>
</tr>
<tr>
<td>Sástí Sítárám 21 n</td>
<td></td>
</tr>
<tr>
<td>Sárápatká Bráhmara 47 n, 53 n, 77,</td>
<td></td>
</tr>
<tr>
<td>112 n, 115 n, 117 n, 119 n, 120 n,</td>
<td></td>
</tr>
<tr>
<td>147, 149, 154, 185, 206, 207, 243,</td>
<td></td>
</tr>
<tr>
<td>294, 370, 333, 418, 432, 434, 630,</td>
<td></td>
</tr>
<tr>
<td>637, 675, 718, 769, 775</td>
<td></td>
</tr>
<tr>
<td>Sástríloki 225</td>
<td></td>
</tr>
<tr>
<td>Śa-karó-s-dípika 99 n</td>
<td></td>
</tr>
<tr>
<td>Scandinavian Mythology 641</td>
<td></td>
</tr>
<tr>
<td>Scholasticism 72</td>
<td></td>
</tr>
<tr>
<td>Schopenhauer 17 n</td>
<td></td>
</tr>
<tr>
<td>Senart, M. 450</td>
<td></td>
</tr>
<tr>
<td>Sádhánakśa-haundáti 570</td>
<td></td>
</tr>
<tr>
<td>Sádhánakśa-samgraha 70 n</td>
<td></td>
</tr>
<tr>
<td>Sikes, G., his Peter Abáíard 590</td>
<td></td>
</tr>
<tr>
<td>Silesius, Angelus 84 n</td>
<td></td>
</tr>
<tr>
<td>Simplicius 414</td>
<td></td>
</tr>
<tr>
<td>Singer, Charles, his Studies in the</td>
<td></td>
</tr>
<tr>
<td>History and Method of Science 722</td>
<td></td>
</tr>
<tr>
<td>Singh, Guru Govind 139 n</td>
<td></td>
</tr>
<tr>
<td>Siva-dharmottara 140 n, 716, 717</td>
<td></td>
</tr>
<tr>
<td>Siva-gúà 118 n</td>
<td></td>
</tr>
<tr>
<td>Siva-mahimná Sástra 715</td>
<td></td>
</tr>
<tr>
<td>Sivasvarodaya 672</td>
<td></td>
</tr>
<tr>
<td>Sleep 456, 495, 496, 507-8, 660-2, 666, 699, 700, 702-835, 911-23</td>
<td></td>
</tr>
<tr>
<td>Smith, John 99 n</td>
<td></td>
</tr>
<tr>
<td>Socrates 10, 58, 671</td>
<td></td>
</tr>
<tr>
<td>Solomon 583, 619, 714</td>
<td></td>
</tr>
<tr>
<td>Sophocles 276</td>
<td></td>
</tr>
<tr>
<td>Sphota 674</td>
<td></td>
</tr>
<tr>
<td>Spúna 493</td>
<td></td>
</tr>
<tr>
<td>Súrðhara 814</td>
<td></td>
</tr>
<tr>
<td>Súríndváśa 622</td>
<td></td>
</tr>
<tr>
<td>Stoics 76</td>
<td></td>
</tr>
<tr>
<td>Súnás 17, 48 n, 263, 562</td>
<td></td>
</tr>
<tr>
<td>Sunnámárá jālaka 242</td>
<td></td>
</tr>
<tr>
<td>Sureśvaráçárya 542-3, 563; his</td>
<td></td>
</tr>
<tr>
<td>Náshkarmiyástdá 121 n</td>
<td></td>
</tr>
<tr>
<td>Sutsa 722</td>
<td></td>
</tr>
<tr>
<td>Sútra Nípáta 44 n, 121 n</td>
<td></td>
</tr>
<tr>
<td>Tagore, Rabindranáth 10, 119 n, 939-114</td>
<td></td>
</tr>
<tr>
<td>Táttiríya Áranyaka 634, 691, 726, 730, 733</td>
<td></td>
</tr>
<tr>
<td>Táttiríya Bráhmara 120 n, 274,</td>
<td></td>
</tr>
<tr>
<td>279, 304, 310, 593, 601, 603, 630</td>
<td></td>
</tr>
<tr>
<td>Táttiríya Sámirí 46 n, 303, 619,</td>
<td></td>
</tr>
<tr>
<td>637, 719, 726, 775, 803, 847 n</td>
<td></td>
</tr>
<tr>
<td>Tándya Bráhmara 46 n</td>
<td></td>
</tr>
<tr>
<td>Tao Té Ching 63 n, 68 n, 582, 667</td>
<td></td>
</tr>
<tr>
<td>Tapas 35, 109, 811</td>
<td></td>
</tr>
<tr>
<td>Tarthabhúsan Sítánáth 21 n</td>
<td></td>
</tr>
<tr>
<td>Tatwe-samása 712, 713</td>
<td></td>
</tr>
<tr>
<td>Tanner 17 n</td>
<td></td>
</tr>
<tr>
<td>Taylor, H. O., his Mediaeval Mind</td>
<td></td>
</tr>
<tr>
<td>620</td>
<td></td>
</tr>
<tr>
<td>Thales 35 n, 293</td>
<td></td>
</tr>
<tr>
<td>Therese, St. 636, 722</td>
<td></td>
</tr>
<tr>
<td>Théssalonians I 720</td>
<td></td>
</tr>
<tr>
<td>Traherne 126 n</td>
<td></td>
</tr>
<tr>
<td>Trimúrti 814 ff</td>
<td></td>
</tr>
<tr>
<td>Trípurá-Rakáya 687</td>
<td></td>
</tr>
<tr>
<td>Trismegistus Hermes 67 n</td>
<td></td>
</tr>
</tbody>
</table>
The Principal Upaniṣads

Vācaspati, Miśra, his Bhāmati 606, 898, on Samkhya Kārikā 713
Vaiśeṣika 453
Vaiṣṇavas, Vaiṣṇavas in 637, 719, 724, 726, 731
Vaiṣṇava-paśu 104 n, 674
Valentinus 71 n
Vāmana Purāṇa 368
Vārasanāya-paṇca-parva-vidyā 713
Vaiṣṇava 107 n, 133 n, 530, 676
Vaiṣṇava Dharma Sāstra 104 n
Vaiṣṇava Smṛti 900
Vasiṣṭha, S C 21 n
Vaiṣṇava-sūtra's Abhidharma-Kosa 716
Vaughan, Henry 797-9
Vedānta Deśika 142 n, 304, 571, 574, 576
Vedāntasastra 24 n, 807
Vidyāranya 36 n, 618, 703, his Pañcarāja 75 n, 448, 449, 546, his Sarvopanisad-arthānubhūti-prakāśa 21
Vaiṣṇava-bhikṣu 728, 730, 731-2, 740, 742, 744

Vaiṣṇavavāda 524
Vaiṣṇava 539
Vaiṣṇava Dharma 713
Vaiṣṇava-Dharmotara 36 n, 13 n, 144 n
Vaiṣṇava Purāṇa 164
Vaiṣṇava-smṛti 116 n
Vaiṣṇava-tattva-nirnaya 27 n
Vaiṣṇava-prameta-saṃgraha 197
Vaiṣṇava-cīdānāmi 101 n, 122 n, 129
Vaiṣṇava's Yoga Bhāṣya 130 n
Vaiṣṇava 185

Waley, Arthur, his Way and Its Power 69 n, 582, Three Ways of Thought in Ancient China 69 n
Walpole 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
Yāska 22, 30, 50 n
Yeats, W B 18 n
Yoga-pārami 107 n
Yoga Sūtra 357, 502, 710, 712, 713, 830
Yoga-vāstu 846

Zoroaster 32, 60 n
Zoroastrian Religion 641, 899