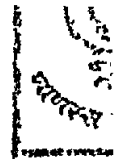


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An admirable statement of the aims of the Library of Philosophy was provided by the first editor, the late Professor J. H. Muirhead, in his description of the original programme printed in Erdmann's *History of Philosophy* under the date 1890. This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

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

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

The need which Professor Muirhead stressed is no less pressing today, and few will deny that philosophy has much to do with enabling us to meet it, although no one, least of all

Muirhead himself, would regard that as the sole, or even the main, object of philosophy. As Professor Muirhead continues to lend the distinction of his name to the Library of Philosophy it seemed not inappropriate to allow him to recall us to these aims in his own words. The emphasis on the history of thought also seemed to me very timely, and the number of important works promised for the Library in the very near future augur well for the continued fulfilment, in this and other ways, of the expectations of the original editor.

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

LONDON
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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 Śamkara. 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, Śamkara and Rāmānuja.

In the matter of translation and interpretation, I owe a heavy debt, directly and indirectly, not only to the classical commentators but also to the modern writers who have worked

on the subject. I have profited by their tireless labours. The careful reader will find, I hope, that a small advance in a few places at least has been made in this translation towards a better understanding of the texts.

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

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

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

We cannot bring to the study of the Upaniṣads virgin minds which are untouched by the views of the many generations of scholars who have gone before us. Their influence may work either directly or indirectly. To be aware of this limitation, to estimate it correctly is of great importance in the study of ancient texts. The classical commentators represent in their works the great oral traditions of interpretation which have been current in their time. Centuries of careful thought lie behind the exegetical traditions as they finally took shape. It would be futile to neglect the work of the commentators as there are words and passages in the Upaniṣads of which we

could make little sense without the help of the commentators

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

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

Besides, at a time when moral aggression is compelling people to capitulate to queer ways of life, when vast experiments in social structure and political organisation are being made at enormous cost of life and suffering, when we stand perplexed and confused before the future with no clear light to guide our way, the power of the human soul is the only refuge. If we resolve to be governed by it, our civilisation may

enter upon its most glorious epoch. There are many 'dissatisfied 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 unconsciousness, when there is in the air general ferment, inward stirring, cultural crisis, then a high tide of spiritual agitation sweeps over peoples and we sense in the horizon something novel, something unprecedented, the beginnings of a spiritual renaissance. We are living in a world of freer cultural intercourse and wider world sympathies. No one can ignore his neighbour who is also groping in this world of sense for the world unseen. The task set to our generation is to reconcile the varying ideals of the converging cultural patterns and help them to sustain and support rather than combat and destroy one another. By this process they are transformed from within and the forms that separate them will lose their exclusivist meaning and signify only that unity with their own origins and inspirations.

The study of the sacred books of religions other than one's own is essential for speeding up this process. Students of Christian 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

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 Upanisads* (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.

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SCHEME OF TRANSLITERATION

Vowels	a ā i ī u ū ṛ ṝ ḷ e ai o au
<i>anusvāra</i>	ṁ
<i>visarga</i>	ḥ
Consonants	
<i>gutturals</i>	k kh g gh ṅ
<i>palatals</i>	c ch ḥ jh ñ
<i>cerebrals</i>	ṭ ṭh ḍ ḍh ṇ
<i>dentals</i>	t th d dh n
<i>labials</i>	p ph b bh m
<i>semi-vowels</i>	y r l v
<i>sibilants</i>	s ṣ in <i>sun</i>
	ś palatal sibilant pronounced like the soft <i>s</i> of Russian
	ṣ cerebral sibilant as in <i>shun</i>
<i>aspirate</i>	h

LIST OF ABBREVIATIONS

<i>Āitareya Upaniṣad</i>	. . .	A U
<i>Ānandagiri</i>	. . . . .	Ā
<i>Bhagavad-gītā</i>	. . . . .	B.G.
<i>Brhad-āraṇyaka Upaniṣad</i>	. . . . .	B U.
<i>Brahma Sūtra</i>	. . . . .	B S
<i>Chāndogya Upaniṣad</i>	. . . . .	C U.
<i>Indian Philosophy by Radhakrishnan</i>		I P.
<i>Īśa Upaniṣad</i>	. . . . .	Īśa
<i>Jābāla Upaniṣad</i>	. . . . .	Jābāla
<i>Kena Upaniṣad</i>	. . . . .	Kena
<i>Katha Upaniṣad</i>	. . . . .	Kaṭha
<i>Kauṣītakī Upaniṣad</i>	. . . . .	K U
<i>Mahābhārata</i>	. . . . .	M B
<i>Maitrī Upaniṣad</i>	. . . . .	Maitrī
<i>Māndūkya Upaniṣad</i>	. . . . .	Mā U.
<i>Mundaka Upaniṣad</i>	. . . . .	M U
<i>Paṅgala Upaniṣad</i>	. . . . .	Paṅgala
<i>Praśna Upaniṣad</i>	. . . . .	Praśna
<i>Rangarāmānuja</i>	. . . . .	R.
<i>Rāmānuja's Commentary on the Brahma Sūtra</i>	. . . . .	R B.
<i>Rāmānuja's Commentary on the Bhagavad-gītā</i>	. . . . .	R B G.
<i>Rg Veda</i>	. . . . .	R V
<i>Śamkara</i>	. . . . .	Ś
<i>Śamkara's Commentary on the Brahma Sūtra</i>	. . . . .	S B
<i>Śamkara's Commentary on the Bhagavad-gītā</i>	. . . . .	S B G
<i>Subāla Upaniṣad</i>	. . . . .	Subāla
<i>Śvetāśvatara Upaniṣad</i>	. . . . .	S U.
<i>Taittirīya Upaniṣad</i>	. . . . .	T U.
<i>Upaniṣad</i>	. . . . .	U
<i>Variant</i>	. . . . .	V

INTRODUCTION

1

I

GENERAL INFLUENCE

THE Upanisads represent a great chapter in the history of the human spirit and have dominated Indian philosophy, religion and life for three thousand years. Every subsequent religious movement has had to show itself to be in accord with their philosophical statements. Even doubting and denying spirits found in them anticipations of their hesitations, 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 texts¹

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

¹ 'For the historian, who pursues the history of human thought, the Upanisads have a yet far greater significance. From the mystical doctrines of the Upanisads, one current of thought may be traced to the mysticism of the Persian Sufism, to the mystic, theosophical logos doctrine of the Neo-Platonics and the Alexandrian Christian mystics, Eckhart and Tauler, and finally to the philosophy of the great German mystic of the nineteenth century, Schopenhauer.' Winternitz: *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 fundamental problem of philosophy¹ All this may be so or may not be so But of one thing there is no dispute, that those earnest spirits have known the fevers and ardours of religious seeking, they have expressed that pensive mood of the thinking mind which finds no repose except in the Absolute, no rest except in the Divine. The ideal which haunted the thinkers of the Upanisads, the ideal of man's ultimate beatitude, the perfection of knowledge, the vision of the Real in which the religious hunger of the mystic for divine vision and the philosopher's ceaseless quest for truth are both satisfied is still our ideal A N. Whitehead speaks to us of the real which stands behind and beyond and within the passing flux of this world, 'something which is real and yet waiting to be realised, something which is a remote possibility and yet the greatest of present facts, something that gives meaning to all that passes, and yet eludes apprehension, something whose possession is the final good, and yet is beyond all reach, something which is the ultimate ideal and the hopeless quest'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 inexhaustible significance and spiritual power. Indian thought

¹ Cp W. B Yeats 'Nothing that has disturbed the schools to controversy escaped their notice' Preface to the *Ten Principal Upanisads* (1937), p 11

² *Science and the Modern World*, (1933), p. 238

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 truth¹

II

THE TERM 'UPANIṢAD'

The word '*upaniṣad*' is derived from *upa* (near), *ni* (down) and *sad* (to sit), i e. sitting down near. Groups of pupils sit near the teacher to learn from him the secret doctrine. In the quietude of forest hermitages the Upaniṣad 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.² To respond to spiritual teaching, we require the spiritual disposition.

The Upaniṣads contain accounts of the mystic significance of the syllable *aum*, explanations of mystic words like *tajjalān*, which are intelligible only to the initiated, and secret texts and esoteric doctrines. *Upaniṣad* became a name for a mystery, a secret, *rahasyam*, communicated only to the tested few.³ When

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.' *Timaëus*.

³ *guhyā ādeśāh*. C.U III 52 *paramam guhyam Katha* I. 3. 17. *vedānte paramam guhyam* S.U VI 22. *vedaguhyam, vedaguhyopaniṣatsu gūḍham*. S U V 6.

the question of man's final destiny was raised, Yājñavalkya took his pupil aside and whispered to him the truth.¹ According to the *Chāndogya 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.² In many cases it is said that the teacher communicates the secret knowledge only after repeated entreaty and severe testing.

Śamkara derives the word *upanisad* as a substantive from the root *sad*, 'to loosen,' 'to reach' or 'to destroy' with *upa* and *m* as prefixes and *kvīp* as termination.³ If this derivation is accepted, *upaniṣad* means brahma-knowledge by which ignorance is loosened or destroyed. The treatises that deal with brahma-knowledge are called the Upanisads and so pass for the Vedānta. The different derivations together make out that the Upanisads give us both spiritual vision and philosophical argument.⁴ 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 Upanisads form a literature which has been growing from early times. Their number exceeds two hundred, though

guhyaḥ paramam Maṇḍī VI 29

*abhayaṃ vai brahma bhavati ya evaṃ veda, iti rahasyam Nṛsiṃhottara-
tāpanī U VIII*

dharme rahasya upanisat syāt Amarakosa

upanisadam rahasyam yac cintyam Ś on Kena IV 7 The injunction of secrecy about the mysteries reserved for the initiated is found among the Orphics and the Pythagoreans.

¹ B U III 2 13

² III II 5, B U III 2 13

³ Introduction to the *Kaṭha*. In his commentary on T U, he says, *upanisannam vā asyām paramaṃ śreyaḥ iti*

⁴ Oldenberg suggests that the real sense of *Upanisad* 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 Upanisads* (1925), p. 492.

the Indian tradition puts it at one hundred and eight.¹ Prince Muhammad Dara Shikoh's collection translated into Persian (1656-1657) and then into Latin by Anquetil Duperron (1801 and 1802) under the title *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, *Īśa*, *Kena*, *Katha*, *Praśna*, *Mundaka*, *Māndūkya*, *Taittirīya*, *Aitareya*, *Chāndogya*, *Bṛhad-āraṇyaka* and *Svetāśvatara*. He also refers to the *Kauṣītakī*, *Jābāla*, *Mahānārāyana* and *Paingala* Upaniṣads in his commentary on the *Brahma Sūtra*. These together with the *Maitrāyaṇīya* or *Maitrī Upaniṣad* constitute the principal Upaniṣads. Rāmānuja uses all these Upaniṣads as also the *Subāla* and the *Cūlka*. He mentions also the *Garbha*, the *Jābāla* and the *Mahā* Upaniṣads. Vidyāranya includes *Nṛsiṃhottara-tāpanī Upaniṣad* among the twelve he explained in his *Sarvopaniṣad-arthānubhūti-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 Vedānta or Yoga or Saṁnyāsa or extol the worship of Śiva, Śakti or Viṣṇu.²

¹ See the *Mukhā U*, where it is said that salvation may be attained by a study of the hundred and eight Upaniṣads I 30-39

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

English translations of the Upaniṣads have appeared in the following order. Ram Mohan Roy (1832), Roer (1853), (*Bibliotheca Indica*) Max Muller (1879-1884) *Sacred Books of the East*, Mead and Chattopādhyāya (1896, London Theosophical Society), Sītārām Śāstrī and Gangānāth Jhā (1898-1901), (G. A. Natesan, Madras), Sītānāth Tattvabhūsan (1900), S. C. Vasu (1911), R. Hume (1921), E. B. Cowell, Hirianna, Dvivedī, Mahādeva Śāstrī and Śrī 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. Madhva's commentaries are from the standpoint of dualism. Extracts from his

Modern criticism is generally agreed that the ancient prose Upanisads, *Aitareya*, *Kausītakī*, *Chāndogya*, *Kena*, *Taittirīya* and *Brhad-āranyaka*, together with *Īśa* and *Katha* belong to the eighth and seventh centuries B C. They are all pre-Buddhist. 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 Upanisads. Some of the chief doctrines of the Upanisads are associated with the names of renowned sages as Āruni, Yājñavalkya, Bālākī, Śvetaketu, Śāndilya. They were, perhaps, the early exponents of the doctrines attributed to them. The teachings were developed in *parisads* 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 visioned by the seers. They are the utterances of the sages who speak out of the fullness of their illumined experience. They are not reached by ordinary perception, inference or reflection,¹ but *seen* by the seers, even as we see and not infer the wealth and riot of colour in the summer sky. The seers have the same sense of assurance and possession of their spiritual vision as we have of our physical perception. The sages are men of 'direct' vision, in the words of Yāska, *sāksāt-kṛta-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 Upanisads published by the Pānni Office, Allahabad.

¹ They are relevant in matters which cannot be reached by perception and inference *aprāpīe śāstram arthavat Mīmāṃsā Sūtra I 1 5*

them without their effort.¹ 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*.'² The divine energy is compared to the breath which quickens. It is a seed which fertilises or a flame which kindles the human spirit to its finest issues. It is interesting to know that the *Brhad-āraṇyaka Upaniṣad* tells us that not only the Vedas but history, sciences and other studies are also 'breathed forth by the great God.'³

The Vedas were composed by the seers when they were in a state of inspiration. He who inspires them is God.⁴ Truth is impersonal, *apauruṣeya* and eternal, *nitya*. Inspiration is a joint activity, of which man's contemplation and God's revelation are two sides. The *Svetāśvatara Upaniṣad* says that the sage Svetāśvatara saw the truth owing to his power of contemplation, *tapah-prabhāva*, and the grace of God, *deva-prasāda*.⁵ 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-prayatnam vinā prabatibhūta* Ś.

² B U. II 1 10, M U II 1. 6; R.V. X 90 9.

³ II 4 10. The *Naiyāyikas* 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 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.

⁵ VI 21

philosophical categories Their truths are verified not only by logical reason but by personal experience. Their aim is practical rather than speculative Knowledge is a means to freedom. Philosophy, *brahma-vidyā*, is the pursuit of wisdom by a way of life.

IV

THE 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 Veda¹ The content of the Upaniṣads is *vedānta vijñānam*, the wisdom of the Vedānta² The Samhitās and the Brāhmanas, 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 enlightenment³

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 *itesu taslavād vede vedāntah su-pratiśhṭah Mukṭikā* U I 9 Again, *vedā brahmātma-viśayā Bhāgavata* XI 21 35 *ātmarkatva-vidyā-pratipattaye sarve-vedāntā ārabhyante* SB Introduction *vedānto nāma upaniṣat pramānam 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 Brāhmanas

time. All systems of orthodox Indian thought accept the authoritativeness of the Vedas,¹ 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 utilised for the development of different philosophical systems. Out of the wealth of suggestions and speculations contained in them, different thinkers choose elements for the construction of their own systems, not infrequently even through a straining of the texts. Though the 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 *śṛṣṭi* and the universe retreats into it at the time of dissolution, *pralaya*.²

The *advaita* of Śaṅkara insists on the transcendent nature

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-pada* and *Viśeṣāvaśyaka Bhāṣya*, *Yaśovijaya Jaina Granthamālā* No 35.

² See *Indian Antiquary* (1924), pp. 77-86.

of non-dual *Brahman* and the duality of the world including *Īśvara* who presides over it. Reality is *Brahman* or *Ātman*. 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.¹ The multiplicity of the universe, the unending stream of life, is real, but only as a phenomenon.

Rāmānuja 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.² 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. Rāmānuja says that while God exists for Himself, matter and souls exist for His sake and subserve His purposes. The three together form an organic whole. *Brahman* is the inspiring principle of the souls and the world. The souls are different from, but not independent of, God. They are said to be one only in the sense that they all belong to the same class. The ideal is the enjoyment of freedom and bliss in the world of Nārāyaṇa, and the means to it is either *prapatti* 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 Viṣṇu, and Lakṣmī is His power dependent on Him. Mokṣa is release from rebirth and residence in the abode of Nārāyaṇa. Human souls are innumerable, and each of them is separate and eternal. The divine souls are destined for salvation. Those who are neither very good nor very bad

¹ C U VI. 8 7, B.U. I. 4. 10.

² *a-prithak-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.¹

Baladeva adopts the view of *acintya-bheda-bheda*. 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*.²

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.³ 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 Upanisads 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 Upanisads.

The thought of the Upanisads marks an advance on the ritualistic doctrines of the Brāhmanas, 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,

¹ *mokṣaś ca viṣṇu-prasādena vinnā na labhyate Viṣṇu-tattva-nirṇaya*

² See I P Vol II, pp 751-765, B G, pp 15-20

³ *idam nama ṛṣibhyaḥ pūrvajebhyaḥ pūrvēbhyaḥ paṭhi-kṛdbhyaḥ*

especially when we remember that what has survived is probably a small part compared to what has been lost.¹

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

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

¹ 'We have no right to suppose that we have even a hundredth part of the religious and popular poetry that existed during the Vedic age.' Max Muller *Six Systems of Indian Philosophy* (1899), p. 41

² *samshṛta* perfectly constructed speech

³ 'The Veda has a two-fold interest: it belongs to the history of the world and to the history of India. In the history of the world, the Veda fills a gap which no literary work in any other language could fill. It carries us back to times of which we have no records anywhere, and gives us the very words of a generation of men, of whom otherwise we could form but the vaguest estimate by means of conjectures and inferences. As long as man continues to take an interest in the history of his race and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind will belong for ever to the *Rg Veda*.' Max Muller *Ancient History of Sanskrit Literature* (1859), p. 63. The *Rg Veda*, according to Ragozin 'is, without the shadow of a doubt, the oldest book of the Aryan family of nations.' *Vedic 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?'¹ According to Sāyaṇa, Veda is the book which describes the transcendent means for the fulfilment of well-being and the avoidance of evils²

There are four Vedas. the *Ṛg Veda* which is mainly composed 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 *Ṛg Veda* is not only 'the most ancient literary monument of India' but also 'the most ancient literary document of the Indo-European peoples' 'This literature is earlier than that of either Greece or Israel, and reveals a high level of civilisation among those who found in it the expression of their worship,' according to Dr Nicol Macnicol See his *Hindu Scriptures* (1938), p. XIV

¹ X 129

² *īṣṭa-prāpti-anīṣṭa-parihārayoralaukikam upāyam yo grantho vedayati sa vedah*

of songs of praise, the *Yajur Veda*, which deals with sacrificial formulas, the *Sāma Veda* which refers to melodies, and the *Atharva Veda*, which has a large number of magic formulas. Each contains four sections consisting of (i) *Saṃhitā* 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) *Upanisads*.

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

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

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

¹ *mantra-brāhmanayor veda nāmadheyam* Āpastamba in *Yajña-paribhāṣā*^a

² *Nirukta* VII 3 6

³ The *devas* are, according to *Amara*, the immortals, *amarāḥ*, free from old age, *nirjarāḥ*, the evershining ones, *śevāḥ*, heavenly beings, *tridaśāḥ*, the knowing ones, *vibudhāḥ*, and gods or deities, *śivāḥ*.

Soma (moon), Agni (fire), Dyaus (sky), Prthivī (earth),¹ Maruts (storm winds), Vāyu (wind), Ap (water), Uṣas (dawn). Even deities whose names are no longer so transparent were originally related to natural phenomena such as Indra, Varuṇa, Mitra, Aditi, Visnu, Pūṣan, the two Aśvins, Rudra and Parjanya. Qualities which emphasise particular important aspects of natural phenomena attained sometimes to the rank of independent deities.² Savitr, the inspirer or the life-giver, Vivasvat, the shining, were at first attributes and names of the Sun but later became independent Sun-gods. Some of the deities worshipped by the different tribes were admitted into the Vedic pantheon. Pūṣan, originally the Sun-god of a small shepherd tribe, becomes the protector of travellers, the god who knows all the paths. Some deities have their basis in abstract qualities such as *śraddhā*, faith, *manyu*, anger.³ We also come across Rbhus, or elves, Apsaras or nymphs, Gandharvas or forest or field spirits.⁴ *Asuras* who become the enemies of the gods in the later Vedic works retain in the *Rg Veda* the old meaning of 'possessors of wonderful power' or 'God' which the corresponding word *Ahura* has in the *Avesta*.⁵

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. *Śiśna-devāh* (R. V. VII 21 5, X 99 3) does not mean phallus-worshippers. Yāska says that it refers to non-celebates '*śiśna-devāh a-brahmacaryāh*,' IV 9. Sāyana adopts this view *śiśnena divyanti kvīdanti, it śiśna-devāh, a-brahmacaryā ity arthah*. Though it is a bahuvrīhi compound meaning those whose deity is phallus, the word '*deva*' is to be taken in its secondary sense, *lakṣyārtha*. It means those who are addicted to sex life. The plural number also suggests that it is not a deity that is meant. Cp. the later Sanskrit

śiśnodara-parāyanāh 'Addicted to the gratification of sex and stomach.'

⁵ The Persians call their country Iran, which is the *airya* of the *Avesta* and signifies the land of the Aryans. Even to-day after centuries of Islam, the influences of Aryan thought are not altogether effaced. The Muslims of Persia tend to emphasise passages of the *Qurān* which are capable of a mystic interpretation. Professor E. G. Browne writes: 'When in the seventh century the warlike followers of the Arabian prophet swept across Iran, overwhelming in their tumultuous onslaught

Varuna, a god common both to the Indians and the Iranians, regulates the course of the sun and the sequence of the seasons. He keeps the world in order and is the embodiment of truth and order which are binding on mankind. He protects moral laws and punishes the sinful. The Vedic Indians approach Varuna in trembling and fear and in humble reverence and ask for forgiveness of sins.¹ Indra, who is a king among the gods, occupying the position of Zeus in the Greek Olympus, is invoked by those who are fighting and struggling. Agni is the mediator between men and gods. The hymns speak of him as a dear friend, the master of the house, *grha-pati*. He bears the sacrificial offerings to the gods and brings the gods down to

an ancient dynasty and a venerable religion, a change, apparently almost unparalleled in history, was in the course of a few years brought over the land. Where for centuries the ancient hymns of the *Avesta* had been chanted and the sacred fire had burned, the cry of the Mu'ezzin summoning the faithful to prayer rang out from minarets reared on the ruins of the temples of *Ahura Mazda*. The priests of Zoroaster fell by the sword, the ancient books perished in the flames, and soon none were left to represent a once mighty faith but a handful of exiles flying towards the shores of India and a despised and persecuted remnant in solitary Yezd and remote Kirman. Yet, after all, the change was but

skin deep and soon a host of heterodox sects born on Persian soil—Shi'ites, Sufis, Ismailis and philosophers arose to vindicate the claim of Aryan thought to be free and to transform the religion forced on the nation by Arab steel into something which, though still wearing a semblance of Islam, had a significance widely different from that which one may fairly suppose was intended by the Arabian prophet. *A Year amongst the Persians* (1927), p. 134.

¹ *Varuna* becomes *Ahura Mazda* (Ormuzd), the supreme God and Creator of the world. In one of those conversations with Zoroaster which embody the revelation that was made to him, it is recorded, *Ahura* says, 'I maintain that sky there above, shining and seen afar and encompassing the earth all round. It looks like a palace that stands built of a heavenly substance firmly established with ends that lie afar, shining, in its body of ruby over the three worlds, it is like a garment inlaid with stars made of a heavenly substance that *Mazda* puts on.' *Yasht XIII*. Like *Varuna*, who is the lord of *rita*, *Ahura* is the lord of *aša*. As *Varuna* is closely allied with *Mitra*, so is *Ahura* with *Mithra*, the sun-god. *Avesta* knows *Verethragna* who is *Vrtrahan*, the slayer of *Vṛtra Dyaus*, *Apāmnapāt* (*Apām Napāt*), *Gandharva* (*Gandarewa*), *Kṛśānu* (*Keresāni*), *Vāyu* (*Vayu*), *Yama*, son of *Vivasvant* (*Yima*, son of *Vivanhvant*) as well as *Yajña* (*Yasna*), *Hotṛ* (*Zaotar*), *Atharva* priest (*Āthravan*). These point to the common religion of the undivided Indo-Aryans and Iranians.

In the later *Avesta*, the supreme God is the sole creator but his attributes of the good spirit, righteousness, power, piety, health and immortality become personified as 'the Immortal Holy Ones.'

the sacrifice. He is the wise one, the chief priest, *purohita*. Mitra is the god of light. When the Persians first emerge into history, Mitra is the god of light who drives away darkness. He is the defender of truth and justice, the protector of righteousness, the mediator between Ahura Mazda and man¹

Mitra, Varuna and Agni are the three eyes of the great illuminator Sun.² Aditi is said to be space and air, mother, father and son. She is all comprehending.³ 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.⁴ The supreme

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

² *citram devānam id agād anīkam cakṣur mithasya varunasyāgneḥ āprā dyāvū pṛthivī antarīksam sūrya ātmā jagatas tāsīhusāś ca*
R V I 151 1

³ *aditir dyaur aditir antarīksam,
aditir mātā, sa pitā, sa putrah
viśve-devū aditih pañca-jaṇā
aditir jātam, aditir janitvam.* R V I 89 10.

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

⁴ *mahād devānām asuratvam ekam* R V III 55 11.

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

*eka evāgnir bahudhā samiddha
ekah sūryo viśvam anu prabhūtah
ekavosāh sarvam idam vibhāty
ekam vārdam vi babhūva sarvam* R V VIII 58 2

is one who pervades the whole universe He is gods and men.¹

The Vedic Indians were sufficiently logical to realise that the attributes of creation and rulership of the world could be granted only to one being We have such a being in 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 *ṛta* or order. The universe is an ordered whole; it is not disorderliness (*akosmia*)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 things⁶ 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

¹ *yo nah pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā
yo devānām nāmadhā eka eva tam samprasnam bhuvanā yanti anyā*
R V X 82 3

² See Plato *Gorgias* 507 E

³ II 12

⁴ VIII 100, 3 ff

⁵ X. 151 5

⁶ Germ of the world, the deities' vital spirit,
This god moves ever as his will inclines him
His voice is heard, his shape is ever viewless
Let us adore this air with our oblation X 168 4

⁷ *hasmar devāya havisā vidhema?* X 121

The most remarkable account of a superpersonal monism is to be found in the hymn of Creation.¹ It seeks to explain the universe as evolving out of One. But the One is no longer a god like Indra or Varuṇa, Prajā-pati or Viśva-karman. The hymn declares that all these gods are of late or of secondary origin. They know nothing of the beginning of things. The first principle, that one, *tad ekam*, is uncharacterisable. It is without qualities or attributes, even negative ones. To apply to it any description is to limit and bind that which is limitless and boundless.² 'That one breathed breathless. There was nothing else.'³ It is not a dead abstraction but indescribable perfection of being. Before creation all this was darkness shrouded in darkness, an impenetrable void or abyss of waters,³ until through the power of *tapas*,⁴ 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* I. 2, where the Spirit of God is said to move on the face of the waters, and the Purānic description of *Viṣṇu* 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.

Cp *Nyāsiṃha-pūrva-tāpanī* U. I 1.

āpo vā idam āsan sahlam eva, sa prajā-patir ekah puṣkara-parne samabhavat, tasyāntar manasi pāmah samavartata idam srjeyam: iti

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

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

⁴ *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.¹ The whole world is formed by the union of being and not-being and the Supreme Lord has facing him this indetermination, this aspiration to existence.² *Rg Veda* describes not-being (*asa*) as lying 'with outstretched

¹ See *Pāṅgala U* I 3

In the *Purāṇas*, this idea is variously developed. *Brahma Purāna* 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 1 38 ff

The *Brahmānda Purāna* says that *Brahmā*, known as *Nārāyana*, rested on the surface of the waters.

Vidyāranya on *Mahānārāyana U*. III. 16 says *nara-śarīrānām upādāra-rūpāḥ y annādi-pañca-bhūtāni nara-śabdenocyante, teṣu bhūtesu jā āpo mukhyaḥ tā ayanam ādhāro yasya viśnoḥ so'yam nārāyanah samudra-jala-śūjī*

Cp *āpo nārā itī proktā āpo vai nara-sūnavah*

ajaram tasya tāh proktās tena nārāyanas smṛtaḥ

The *Viśnu-dharmottara* says that *Viśnu* 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 Hobbhouse* writes that he believes 'in the *Ungrund*, the fathomless abyss of freedom or indifference, which is at the root, so to speak, of God and of all existences. . . the idea of the mighty but blind face of Desire that arises out of this abyss and by means of imagination shapes itself into a purposeful will which is the heart of the Divine personality.' *Selected Mystical Writings of William Law* (1948), p 307

feet' like a woman in the throes of childbirth: As the first product of the divine mind, the mind's first fruit, came forth *kāma*, desire, the cosmic will, which is the primal source of all existence. In this *kāma*, 'the wise searching in their hearts, have by contemplation (*manīṣā*), discovered the connection between the existent and the non-existent'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 *Īśvara*, 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'

X 129 7 ET by Max Muller.

⁴ I 10 121

⁵ *hvaṅya-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 *Brahmā*, the creator of the world. In the Orphic Cosmogony we have similar ideas. Professor F. M. Cornford writes, 'In the beginning there was a primal undifferentiated unity, called by the Orphics "Night". Within this unity the world egg was generated, or

life or soul of the gods (*devānām āsuh*)¹ *Hiranya-garbha* is the first born determinate existent while *Brahman-Īvara*, Absolute-God is in the realm of the transcendent.² The world is said to be a projection, emission or externalisation of the ideal being of God, of the eternal order which is eternally present in the divine wisdom.

The *Puruṣa Sūktā*³ repeats in concrete form the ideal of a primeval being existing before any determinate existence and evolving himself in the empirical universe. The being is con-

According to some account, it hatched by Apollo - June 11 1899. The egg divided into two halves - Heaven and Earth. The upper Heaven and Earth are the Father and Mother of all life. In physical terms the upper half of the egg forms the dome of the sky, the lower contains the moisture or slime from which the dry land (Earth) arose. Pigeons earth and heaven appeared a winged pair of light and life. There can be many names as Phanes, Proctos, Meton, etc. The function of the spirit, in which sex was as yet undifferentiated, was to generate life either by the immediate projection of seed from itself or by uniting the undivided parents, Heaven and Earth in marriage. The old primeval couple gave pairs of supreme gods, Oceanus and Lethe, Chronos and Rhea, Zeus and Hera. Cambridge Ancient History, Vol. IV (1926), p. 536.

Anaximander develops 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 reunion of the opposites to generate life. This formula is stated by Euripides (*Medea*, Fragment 184) 'The tale is not mine, I had it from my mother that Heaven and Earth were once one form, and when they had been separated from one another, they gave birth to all things and brought them up into the light.'

¹ It is quite possible that the Śūkhya system was a development from the ideas suggested in this hymn. Primitiva matter (waters) is said to be existent independently and *pruṣa* first comes into determinate consciousness in intelligence (*prahat* or *buddhi*), which is a product of matter (*avyakta*).

² *ho dadarīa prathamam jāyamāvaṃ asti arvarān yad
anasthā bibharti*

*bhūmyā asusigātmā hva sit ho vidāmsam upiṣāt
prastum etat* R V I 164 4

This distinction which becomes established in the Upaniṣads has its parallels in other historical developments. Cp. the three Bodies of the Buddha, *Dharmakāya* or the Absolute Reality, *Sambhogakāya*, the personal God or the Logos and *Nirmānakāya* or the historical embodiment of the Logos in a material body born into the world at a given moment of time. See I P Vol. I, pp. 597-9. The Sūhis regard Al Haqq as the Absolute Reality, the abyss of godhead, Allāh as the personal Lord, and Muhammad the prophet as the historical embodiment.

³ R V 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,¹ the universe being constituted by a fourth of his nature.² The world form is not a complete expression or manifestation of the divine Reality. It is only a fragment of the divine that is manifested in the cosmic process. The World-soul is a partial expression of the Supreme Lord.

Creation is interpreted in the Vedas as development rather than the bringing into being something not hitherto existent. The first principle is manifested in the whole world. *Purusa* by his sacrifice becomes the whole world. This view prepares for the development of the doctrine which is emphasised in the Upanisads that the spirit in man is one with the spirit which is the *prīus* 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;'³

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.⁴ The *Rg Veda* is familiar with the four-fold distinction of (1) the Absolute, the One, beyond all dualities and

¹ *sa bhūmim visvato vrtvā aty atisthad daśāngulam*

² *pādo'sya visvā bhūtām tripād asyāmrtam divi.*

³ *RV X 121 1*

⁴ In the *Atharva Veda* he appears as the embryo which is produced in the waters at the beginning of creation. IV. 2 8

distinctions, (ii) the self-conscious Subject confronting the object, (iii) the World-soul, and (iv) the world ¹

The monistic emphasis led the Vedic thinkers to look upon the Vedic deities as different names of the One Universal Godhead, each representing some essential power of the divine being. They call him Indra, Mitra, Varuna, Agni. He is the heavenly bird Garutmat. To what is one, the poets give many a name. They call it Agni, Yama, Mātariśva ². 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 Demi-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 *ekam santam bahudhā kalpayanti* R V X 114 4. See B G X 41.

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

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

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

'God himself, the father and fashioner of all is unnameable by any 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 Phidias, an Egyptian by paying worship to animals, another man by a river, another by fire, I have no anger for their divergence, only let them know, let them love, let them remember.'

In the *Taittirīya Samhitā* and *Śatapatha Brāhmana*, it is said that Prajā-pati assumed certain forms of fish (*matsya*), tortoise (*kūrma*) 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 (*prāṇa*) animates the human body, a comparison which has been developed with remarkable ingenuity by Rāmānuja.

Rg Veda raises the question of the nature of the human self, *ko nu ātmā*¹. It is the controller of the body, the unborn part, *ajo bhāgah*², which survives death. It is distinguished from the *jīva* or the individual soul.³ The famous verse of the two birds dwelling in one body, which is taken up by the Upaniṣads,⁴ distinguishes the individual soul which enjoys the fruits of actions from the spirit which is merely a passive spectator.⁵ 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

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-dvaya-dṛṣṭāntena jīva-paramātmānau stūyete* Sāyana

do not know their own origin, *pitaram na veda* ¹ The individual souls belong to the world of *Hwanya-garbha*

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

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

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

Primitive societies are highly complicated structures,

¹ *yasmin vṛkṣe madhvadaḥ suparnā
nviśante sivate cādhi viśve
tasyed āhuh pippalam khādv agre
tan nonmaśad yah pitaram na veda*

R V I 164 22

² R V VIII 19 25

³ *ive mādīṅpy abhūma vīpīā dhīyam vanema itayū sapantah.* R V II 11 12

⁴ B U IV 3 32, see also IV 1 2 *devo bhūtvā devān āpyen*, see also T U II 8

⁵ The solitary reference to a temple is in R V X 107 10 where the word *deva-māna*, building of a god, occurs

⁶ R V X 136 See also *Āitareya Brāhmana* VII 13

⁷ *aham manur abhavam sūryaś cāham* R V IV 26 1

⁸ *aham vājā varuno* R V IV 42 2

⁹ *ṛtasya pathū vām itarema* VII 65 3

¹⁰ *ṛco aksare parame vyoman yasmin
devū adhi viśve niseduh
yas tam na veda kim karisyati
ya it tad vidus ta ime samāsate*

R V X 164 39

See S U IV 8

balanced social organisations with their systems of belief and codes of behaviour. The fundamental needs of society are the moral and the spiritual, the military and the economic. In Indo-European society these three functions are assigned to three different groups, the men of learning and virtue, the men of courage and fight, and the men who provide the economic needs,¹ the Brāhmana, the Kṣatriya and the Vaiśya. Below them were the Śūdras devoted to service. These distinctions are found in the *Rg Veda*, though they are not crystallised into castes. Ancient Iranian society was constituted on a similar pattern

Even the gods were classified into the Brāhmana, the Kṣatriya and the Vaiśya according to the benefits which they provide, moral, military or economic. Our prayers are for righteousness, victory and abundance. Sūrya, Savitr are gods who confer spiritual benefits. Indra is a war god and Āśvins 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.² In the funeral hymn,³ 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.'³

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 2, X 12 1

³ R.V. X 14

³ R.V. IX 113

form, the determination of future existence by the principle of Karma are all mentioned Mitra is born again¹ The Dawn (Usas) is born again and again² 'I seek neither release nor return'³ 'The immortal self will be reborn in a new body due to its meritorious deeds'⁴ Sometimes the departed spirit is asked to go to the plants and 'stay there with bodies'⁵ There is retribution for good and evil deeds in a life after death Good men go to heaven⁶ and others to the world presided over by Yama⁷ Their work (*dharma*) decided their future⁸

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

VI

THE YAJUR, THE SĀMA AND THE ATHARVA
VEDAS

Sacred knowledge is *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 Vedas¹⁰

¹ *mitro jāyate punah* X 85 19

² *punah punar jāyamānā* I 92 10

³ *na asyāh tasmī vimucam na āvrtam punah* V 46 1

⁴ *jīvo mṛtasya carati svadhābhir
amartyo martyenā sa yomh*

I 164 30, see also I 164 38

⁵ R V X 16 3

⁶ I 154 5

⁷ X 14 2

⁸ X 16 3

⁹ Max Müller For further information on the R V. see I P Vol I, Ch II

¹⁰ *Sūtra Nīpāta* 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). Parameṣṭhin (he that is in the highest). In a notable passage the Supreme in the form of Varuna is described as the universal, omnipresent witness.¹ There are references to *kāla* or time as the first cause of all existence, *kāma* or desire as the force behind the evolution of the universe, *skambha* or support who is conceived as the principle on which everything rests. Theories tracing the world to water or to air as the most subtle of the physical elements are to be met with.

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

The liberated soul is described as 'free from desire, wise, immortal, self-born . . . not deficient in any respect . . . wise, unageing, young'⁴

¹ *dvau sannisidhya yau mantrayete rājā tad veda varunah tyīyaḥ.*

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.

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 ¹

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 Brāhmana texts are devoted to the exposition of the mystic significance of the various elements of the ritual. By means of the sacrifices we 'set in motion' the cosmic forces dealt with and get from them the desired results. The priests who knew the details of the aim, meaning and performance of the sacrifice came into great prominence. Gods became negligible intermediaries. If we perform a rite with knowledge, the expected benefit will result. Soon the actual performance of the rite becomes unnecessary. Ritualistic religion becomes subordinate to knowledge ²

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-mṛtyu* 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, *Taittirīya Samhitā* V 3 3, *Tāndya Brāhmana* XVIII 1 2

² See Franklin Edgerton "The Upanisads. What do they seek and Why?" *Journal of the American Oriental Society*, June, 1929

essential part of man's being. Death is not the end but only causes new existences which may not be better than the present one. Under the influence of popular animism which sees souls similar to the human in all parts of nature, future life was brought down to earth. According to the *Satapatha Brāhmana*, a man has three births, the first which he gets from his parents, the second through sacrificial ceremonies and the third which he obtains after death and cremation¹

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 Upanisads are included in the *Āranyaka* texts,² which are meant for the study of those who are engaged in the vow of forest life, the *Vānaprasthas*.³ As those who retire to the forests are not like the householders 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 *trīṅ ha vai puruṣo jāyate, etan nu eva mātus ca adhi pitus ca agre jāyate, atha yam yajñah upanamati sa yad yajate, tad dvitīyam jāyate; atha yatra mriyate yatramam agnāv abhyādadhūti sa yat tatas sambhavati, tat trīyam jāyate* XI 2 1 1 See I P Vol I, Ch III

² A U is included in the *Āitareya Āranyaka* which is tacked on to *Āitareya Brāhmana*. K U and T U belong to the Brāhmanas of the same names. B U is found at the end of the *Satapatha Brāhmana*. C U of which the first section is an *Āranyaka* belongs to a Brāhmana of the *Sāma Veda*. *Kena (Talavakāra U)* belongs to the *Jaiminīya Upanisad Brāhmana*. *Īśa* belongs to the *White Yajur Veda*, *Katha* and S U to the *Black Yajur Veda*, M U and *Praśna* belong to the *Atharva Veda Maitrī*, though attributed to a school of *Black Yajur Veda*, is perhaps post-Buddhist, judged by its language, style and contents.

³ *Āruneya U* 2

distinction of Brāhmaṇa and Āraṇyaka is not an absolute one.

IX

THE UPANIṢADS

The Āraṇyakas¹ shade off imperceptibly into the Upaniṣads even as the Brāhmaṇas shade off into the Āraṇyakas. While the student (*brahmacārin*) reads the hymns, the householder (*grhastha*) attends to the Brāhmaṇas which speak of the daily duties and sacrificial ceremonies, the hermit, the man of the forest (*vānaprastha*), discusses the Āraṇyakas, the monk who has renounced worldly attachment (*sannyāsīn*), 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

¹ *Āitareya Āraṇyaka* (III. 1. 1.) begins with the title 'The Upaniṣad of the Saṁhitā,' *athāstas saṁhitā, ā upariṣat* see also *Sāṁkhya āraṇyaka* 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.' *Lo. shu* VII. 19.

³ M. U. I 1 3; see also T. U. II. 8.

⁴ See also B. U. III. 9 1-10

burst forth into the universal creation. They serve to mediate between pure thought and the intelligence of the dwellers in the world of sense

When we pass from the Vedic hymns to the Upanisads we find that the interest shifts from the objective to the subjective, from the brooding on the wonder of the outside world to the meditation on the significance of the self. The human self contains the clue to the interpretation of nature. The Real at the heart of the universe is reflected in the infinite depths of the soul. The Upanisads give in some detail the path of the inner ascent, the inward journey by which the individual souls get 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 *purusa-medha* and *sarva-medha* which enjoin abandonment of all possessions and renunciation of the world. For example, the *Byhad-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

¹ *Atharva Veda* XI 8 18

² *Jaiminīya Upanisad Brāhmana* I 14 2

³ *Kausītaki Brāhmana* VII 4

⁴ *KU* II 12 and 13

⁵ *MU* I 2 1, 7-11, *BU* III 9 6, 21, *CU* I 10-12, IV. 1-3.

⁶ *BU* I 5, 16, VI 2 16, *CU* V 10 3, *Praśna* I 9; *MU* I. 2 10.

⁷ *CU* III 16

whole universe in place of the horse, and by the renunciation of the world attains spiritual autonomy in place of earthly sovereignty¹ In every *homa* the expression *svāhā* is used which implies the renunciation of the ego, *svatva-hanana*²

There is great stress on the distinction between the ignorant, narrow, selfish way which leads to transitory satisfactions and the way which leads to eternal life *Yajña* is Karma, work³ It is work done for the improvement of the soul and the good of the world, *ātmonmataye jagaddhitāya Sāṅkhyāyana Brāhmaṇa* of the *Rg Veda* says that the self is the sacrifice and the human soul is the sacrificer, *puruso vai yajñah, ātmā yajamānah* The observance of the Vedic ritual prepares the mind for final release, if it is in the right spirit⁴

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 learning⁵ 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
*āstia-yajña-vighātāya pasu-himsā murtitaye
bauddha-rūpam dadhau yo'sau tasmāt devūya 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

*āvṛjair bhoga-ratair vede darśitam himsanam paśoh
jihvā-svāda-paratīh kāmam ahimsarva parā matā*

² Yāska explains it thus *su āhā iti vā, svā vāg āheti vā, svam pīāheti vā, svāhutam havir juhoti iti vā Nirukta VIII 21*

³ Cp BG III 9, 10

Manu says 'Learning is *brahma-yajña*, service of elders is *pitṛ-yajña*, honouring great and learned people is *deva-yajña*, performing religious acts and charity is *bhūta-yajña* and entertaining guests is *nara-yajña*'

*adhyāpanam brahma-yajñah pitṛ-yajñas tu tarpanam
homo darvo balir bhautō nr-yajño atitī-pūjanam*

⁴ Laugākṣi Bhāskara points out at the end of the *Aṛiṭha-samgraha*, *so'yam dharmah yad uddisya vihatah tad-uddesena kriyamānah tad-hetuh, īsvarārpana-buddhyā kriyamānas tu nihsreyasa-hetuh*

⁵ C Ū VII 1 2 3

by logical thinking, but by the energy of our whole inner being. Prayer starts with faith, with complete trust in the Being to whom appeal is made, with the feeling of a profound need, and a simple faith that God can grant us benefits and is well disposed towards us. When we attain the blinding experience of the spiritual light, we feel compelled to proclaim a new law for the world.

The Upanisad 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 Jābāla, who, though unable to give his father's name, was yet initiated into spiritual life, shows that the Upanisad 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 *sat tvam 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.¹

The Upanisads generally mention the Vedas with respect and their study is enjoined as an important duty.² Certain verses from the Vedas such as the *gāyatrī* form the subject of meditations³ and sometimes verses from the Vedas are quoted in support of the teaching of the Upanisads.⁴ While the Upanisads use the Vedas, their teaching is dependent on the personal experience and testimony of teachers like Yājñavalkya, Śāṅḍilya. 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 *Chāndogya Upanisad*,⁵ Svetaketu 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-guṇodaya* *Bhāgavata* XI. 19. 42.

Nirālambopaniṣad defines *svarga* as *sat-samsarga*. Heaven and Hell are both in the cosmic process *atraya narakas svargah* *Bhāgavata* III. 30. 29.

² BU IV. 4. 22, I. 9.

³ BU VI. 3. 6.

⁴ BU I. 3. 10.

⁵ VI. iff.

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-charming¹

X

ULTIMATE REALITY · BRAHMAN

To the pioneers of the Upaniṣads, 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 Upaniṣads raise the question, what is that reality which remains identical and persists through change?

The word used in the Upaniṣads to indicate the supreme reality is *brahman*. It is derived from the root *brh* 'to grow, to burst forth'. The derivation suggests gushing forth, bubbling over, ceaseless growth, *brhattvam*. Śaṅkara derives the word 'brahman' from the root *brhati* to exceed, *atīśayana* and means by it eternity, purity. For Madhva, *brahman* is the person in whom the qualities dwell in fullness, *brhanto hy asmin gunāḥ*. The real is not a pale abstraction, but is quickeningly alive, of powerful vitality. In the *R̥g 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 *Brahman* is *mantra* or prayer. Gradually it acquired the meaning of power or potency of prayer. It has a mysterious power and contains within itself the essence of the thing denoted. *Brhaspati*, *Brahmaṇaspati* are interpreted as the lord of prayer.

¹ VII 1 ff² R V X 125, *Atharva Veda* IV 30³ 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*.'¹

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 prathamajam* 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.² Prayer is the witness to the spirit of the transcendent divine immanent in the spirit of man. The thinkers of the Upanisads based the reality of *Brahman* on the fact of spiritual experience, ranging from simple prayer to illuminated experience. The distinctions which they make in the nature of the Supreme Reality are not merely logical. They are facts of spiritual experience.

¹ *Śatapatha Brāhmana* 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 Upanisads attempt to establish the reality of God from an analysis of the facts of nature and the facts of inner life

'Who knows and who can declare what pathway leads to the gods?
to the gods?
Seen are their lowest dwelling-places only,
What pathway leads to the highest, most secret regions?'¹

The Upanisads assume that it is a distorted habit of mind which identifies 'the highest, most secret regions' with the 'lowest dwelling-places'. The Real is not the actual. The Upanisads ask, 'What is the *tajjalān* from which all things spring, into which they are resolved and in which they live and have their being?'²

The *Brhad-āranyaka Upanisad* maintains that the ultimate reality is *being, san-mātram hi 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, *astitva-nisthā*.³ 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.⁴ It is not absolute non-being but only relative non-being, as compared with later concrete existence.

¹ R V III 54 ² C U III 14 1, see also T U III 1, S U I 1

³ Cp. 'When God said to Moses "I am that I Am"' Exodus III 14

There is a familiar distinction between *nāstika* and *āstika*. The *nāstika* thinks that nothing exists except what we see, feel, touch and measure. The *āstika* is one who holds with R V X 31 8 *nastīvad enū paro anyad asti*, there is not merely this but there is also a transcendent other.

⁴ T U II 7, C U 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* : '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 puruṣah*) and successively as the person in the moon, in lightning, in ether, in wind, in fire, in the waters, also as the person in the mind, in the shadow, in echo and in the body, King Ajātaśatru asks, 'Is that all?' When Bālāki confesses that he can go no farther, the king says, 'He who is the maker of all these persons, he, verily, should be known ' *Brahman* is *satyasya satyam*, the Reality of the real, the source of all existing things 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 Pramaeval 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 Pramaeval Being 7 *Ākāśa*, ether, space, is sometimes viewed as the first principle

In regard to the development of the universe, the Upanisads

¹ CU VI 12 For the usage of the world as a tree, see R V I 164 20, VII 40 5, VII 43 1

² BU III 8 9 Augustine in his *Confessions* expresses the thought that the things of the world declare through their visible appearance the fact that they are created XI 4

³ BU II 1 ⁴ B.U V 5 1 ⁵ CU IV 3 1-2 ⁶ II 5

⁷ VI 8. 4

look upon the earliest state of the material world as one of extension in space, of which the characteristic feature is vibration represented to us by the phenomenon of sound. From *ākāśa*, *vāyu*, air arises. Vibration by itself cannot create forms unless it meets with obstruction. The interaction of vibrations is possible in air which is the next modification. To sustain the different forces, a third modification arises, *tejas*, of which light and heat are the manifestations. We still do not have stable forms and so the denser medium of water is produced. A further state of cohesion is found in earth. The development of the world is a process of steady grossening of the subtle *ākāśa* or space. All physical objects, even the most subtle, are built up by the combination of these five elements. Our sense experience depends on them. By the action of vibration comes the sense of sound, by the action of things in a world of vibrations the sense of touch, by the action of light the sense of sight, by the action of water the sense of taste, by the action of earth the sense of smell.

In the *Taittirīya Upaniṣad*¹ 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 (*vijñāna*) 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.¹ 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 incalculable. Life emerges when the material conditions are available, which permit life to organise itself in matter. In this sense, we may say that matter aspires for life, but life is not produced by lifeless particles. So also life may be said to be aspiring for or be instinct with mind, which is ready to emerge when conditions enable it to organise itself in living matter. Mind cannot be produced from things without mind. When the necessary mental conditions are prepared, intelligence qualifies the mental living creature. Nature is working according to this fundamental intention, which is being accomplished because it is essentially the instrument of the Supreme Being.

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

It cannot be argued that, when material particles are organised in a specific way, life arises. The principle of organisation is not matter. The explanation of a thing is to be sought in what is above it in the scale of existence and value and not below it. Matter cannot raise itself. It moves to a higher level by the help of the higher itself. It cannot undergo inner development without being acted upon by something above it. The lower

is the material for the higher. Life is the matter for mind and form for physical 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 primordality of the Supreme. 'Verily, in the beginning this world was *Brahman*'¹ There is the perpetual activity of the Supreme in the world.

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

Cosmic process is one of universal and unceasing change and is patterned on a duality which is perpetually in 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 (*Ūrvaśī*) went about in the flood seeking a master'² Indra, for example, divided the world into earth and sky. He 'produced his father and mother from his own body.' This conflict runs through the whole empirical world, and will end when the aim of the universe is accomplished. Creation moves upward towards the divine. When the union between the controlling spirit and the manifesting matter is completed, the purpose of the world, the end of the evolutionary process, the revelation of spirit on earth is accomplished. The earth is the foothold of God, the mother of all creatures whose father is heaven.³

¹ BU I 4 10-11, Maitrī VI 17.

² *icchantī salile patim Jaminiya Upanisad Brāhmana 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 in

The conflict is not final. The duality is not a sterile dualism. Heaven and earth, God and matter have the same origin.

As regards the primordial God *Hiranya-garbhā*, 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' ¹ *Hiranya-garbhā* 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, *sūtrī ātman*, on which all beings and all worlds are strung like the beads of a necklace. He is the first-born, *prathama-ja*. He is also called *Brahmā* and these *Brahmās* are created from world to world ².

In the *Rg Veda*,³ *Hiranya-garbhā* is the golden germ which enters into creation after the first action of the creator. In the *Sāṃkhya*, *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 *Brahmā Hiranya-garbhā* and delivered the Vedas to him' S B I 4 1.

³ X 121 1

gence or *Hiranya-garbha*. On the subjective side, *buddhi* is the first element of the *linga* or the subtle body. It is the essence of the individual spirit. *Buddhi* serves as the basis for the development of the principle of individuation, *ahamkāra*, from which are derived, on the one hand, mind and the ten sense organs, five of perception and five of action and, on the other hand, the subtle elements from which arise in their turn the gross elements. *Sattva* is *buddhi*, the innermost of the three circles, the outer being *rajas* and *tamas* which are identified with *ahamkāra* and *manas*, which are the emanations of *rajas* and *tamas*. The *sattva* or the *buddhi* is the *bīja*, the seed of the living individual, since it contains the seeds of karma which develop at each birth into a sense-organism. The *sattva* or *linga* is called the ego, the *jīva*. As the *buddhi* is the *sūtrātman* of the individual, so is *Hiranya-garbha* the *sūtrātman*, the thread-controller of the world.

In the *Katha Upanisad*,¹ 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 *puruṣa* of the *Sāṃkhya* is the Eternal Spirit made many. *Hiranya-garbha* is the great self, *mahān ātmā*, which arises from the undiscriminated, the *avyakta*, which corresponds to the primitive material or waters of the *Brāhmanas*, or the *prakṛti* of the *Sāṃkhya*. 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: 'Nārāyaṇa 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,'¹ 'archetypal man,'² 'image of God,'³ 'through whom the world was created'⁴ Logos, the Reason, 'the Word was in the beginning and the Word became flesh' The Greek term, Logos, means both Reason and Word The latter indicates an act of divine will Word is the active expression of character The difference between the conception of Divine Intelligence or Reason and the Word of God is that the latter represents the will of the Supreme *Vāc* is *Brahman* ⁵ *Vāc*, word, wisdom, is treated in the *Rg Veda* as the all-knowing The first-born of *Rta* is *Vāc* ⁶ *yāvād brahma tiṣṭhatī tāvatī vāk* ⁷ The Logos is conceived as personal like *Hiranya-garbha* 'The Light was the light of men' 'The Logos became flesh' ⁸

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

¹ I. 414. ² I 411 ³ I 6 ⁴ II 225 ⁵ RV I 3 21

⁶ *Atharva Veda* II 1 4 See *Nāma-Rūpa and Dharma-Rūpa* by Maryla Falk (1943), Ch I

⁷ RV X 114 8

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 who put all things under him, that God may be everything to everyone' I Cor XV 28

¹⁰ Cp 'Before the mountains were brought forth, or even the earth and the world were made thou art God from everlasting and world without end' See Hebrews I 10-13

Religio 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, *icchā-mātram*. The world is the manifestation of *Hiranya-garbha* and the creation of *Īśvara*. The world is the free self-determination of God. The power of self-determination, self-expression, belongs to God. It is not by itself. It belongs to the Absolute which is the abode of all possibilities, and by its creative power one of these possibilities is freely chosen for accomplishment. The power of manifestation is not alien to being. It does not enter it from outside. It is in being, inherent in it. It may be active or inactive. We thus get the conception of an Absolute-God, *Brahman—Īśvara*, where the first term indicates infinite being and possibility, and the second suggests creative freedom. Why should the Absolute Brahman perfect, infinite, needing nothing, desiring nothing, move out into the world? It is not compelled to do so. It may have this potentiality but it is not bound or compelled by it. It is free to move or not to move, to throw itself into forms or remain formless. If it still indulges its power of creativity, it is because of its free choice.

¹ In the Taoist *Tao Tê Chung*, *Tao*, literally 'Way,' stands for the Absolute, the divine ground and *Tê* for 'power,' for the unfolding of the divine possibilities. Cp also *tathatā* or suchness and *ālaya-vijñāna* the all-conserving or receptacle consciousness.

In *Īśvara* we have the two elements of wisdom and power, *Siva* 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 *prajñāna-ghana* or truth-consciousness. If *sat* denotes the primordial being in its undifferentiated unity, *satya* is the same being immanent in its differentiations. If the Absolute is pure unity without any extension or variation, God is the creative power by which worlds spring into existence. The Absolute has moved out of its primal poise and become knowledge-will. It is the all-determining principle. It is the Absolute in action as Lord and Creator. While the Absolute is spaceless and timeless potentiality, God is the vast self-awareness comprehending, apprehending every possibility.¹

Brahman is not merely a featureless Absolute. It is all this world. *Vāyu* or air is said to be manifest *Brahman*, *pratyaksam brahma*. The *Svetāśvatara 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 Śamkara is wrong in holding that *Brahman* is of two kinds—*brahmano dvairūpyasya aprāmāṅkatvāt*². It is the same *Brahman* who is described in different ways.

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

² *Nyāya-sūdhā*, p. 124

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 statuses of reality,² the Absolute, *Brahman*, (2) the Creative Spirit, *Īsvara*, (3) the World-Spirit, *Hiranya-garbhā*, 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*, *Īsvara*, *Hiranya-garbhā* and *Vīrāj*.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* XXXIV. God is not good or loving in the human sense. 'For who hath known the mind of the Lord?' Romans XI. 34. God is personal, but, as Karl Barth says, 'personal in an *incomprehensible* way in so far as the conception of His personality surpasses all our views of personality. This is so, just because He and He alone is a true, real and genuine person. Were we to overlook this and try to conceive God in our own strength according to our conception of personality, we should make an idol out of God' *The Knowledge of God and the Service of God* (1938), pp. 31ff.

² In Plotinus we have a similar scheme. (i) 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. (ii) 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 archetypal pictures. They are active powers within the Divine mind. It is personal God. Unity cannot be separated from diversity. The most perfect form of expressive act is thought or intellection, *vijñāna*, Divine Intellect, First thinker and thought, the personal Lord, Universal Intelligence, The

The conception of *tri-suparna* is developed in the fourth section of the *Taittirīya Upaniṣad*. The Absolute is conceived as a nest from out of which three birds have emerged, viz *Vīrāj*, *Hiranya-garbha* and *Īśvara*. The Absolute conceived as it is in itself, independent of any creation, is called *Brahman*. When it is thought of as having manifested itself as the universe, it is called *Vīrāj*, when it is thought of as the spirit moving everywhere in the universe, it is called *Hiranya-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.¹ The real is not a sum of these. It is an ineffable unity in which these conceptual distinctions are made. These are fourfold to our mental view, separable only in appearance. If we identify the real with any one definable state of being, however pure and perfect, we violate the unity and divide the indivisible. The different standpoints are consistent with each other, complementary to each other and necessary in their unknowable Absolute is mediated to us through the Divine Intelligence. This Intellectual principle of Plotinus is the *Īśvara* of the Upanisads. This universal intelligence makes possible the multiple universe. For Plotinus this principle is the totality of divine thoughts or Ideas in Plato's sense. These Ideas or Thoughts are real beings, powers. They are the originals, archetypes, intellectual forms of all that exists in the lower spheres. All the phases of existence down to the lowest ultimate of material being or the lowest forms of being in the visible universe are ideally present in this realm of divine thoughts. This divine intellectual principle has both being and non-being. It has, for Plotinus, two acts, the upward contemplation of the One and generation towards the lower (iii) One and Many. The soul of the All is the third, which fashions the material universe on the model of divine thoughts, the Ideas laid up within the Divine Mind. It is the eternal cause of the cosmos, the creator and therefore the vital principle of the world. God is envisaged as something apart from the world, its creator or artificer. Human ideas of God are centred round him. Plotinus does not make the sensible world a direct emanation from the Intelligible World. It is the product or the creation of the World-soul, the third person of the Neo-Platonic trinity, herself an emanation from the Intelligible World, the *Nous*. Our souls are parts or emanations of the World-soul. The three hypostases form collectively, for Plotinus, the one transcendent being. The All-Soul is the expression of the energy of the Divine, even as the Intellectual principle is the expression of the thought or vision of the godhead (iv) The many alone. It is the world-body, the world of matter without form. It is the possibility of manifested form.

¹ See also *Paingala 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 Upaniṣad text which is not to be found in any of the extant Upaniṣads. Bāhva, asked by Bāṣkali to expound the nature of *Brahman*, kept silent. He prayed, 'Teach me, sir.' The teacher was silent, and when addressed a second and a third time he said: 'I am teaching but you do not follow. The self is silence.'³

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

¹ T U. II 4, see also *Kena* I 3, II, 3, *Katha* I 27.

² S B III 2 17

³ *upāśānto'yaṁ ātmā* Cp the *Mādhyamika* view—
paramārthatas tu āryānām tūsnīm-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, unfauling,

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.¹ 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 *sva rūpa* or essential nature is said to be *sat* or being, *cit* or consciousness and *ānanda* or bliss.² 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 Upaniṣad* with this verse

*dharmā dharmādyasamsrstam kārya-kāraṇa-varjitaṃ
kāladibhir avicchinnam 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 Nyssa, 'O Thou entirely beyond all being.' 'O Lord, My God, the Helper of them that seek Thee, I behold Thee in the entrance of Paradise, and I know not what I see, for I see naught visible. This alone I know, that I know not what I see, and never can know. And I know not how to name Thee, because I know not what Thou art, and did anyone say unto me that Thou wert called by this name or that, by the very fact that he named it I should know that it was not Thy name. For the wall beyond which I see Thee is the end of all manner of signification in names.' Nicholas of Cusa *The Vision of God*. E. T. Salter's E. T. (1928) Ch XIII. 'No monad or triad can express the all-transcending hiddenness of the all-transcending super-essentially super-existing super-deity.' 'God, because of his excellence, may rightly be called Nothing,' says Scotus Erigena.

¹ BU IV 4, 5. *Īśa* 4, 5. *Katha* I 2 20-21, I 3 15, II 6 17 M.U. I 1 6, I 7 SU V 8-10

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

satyādīni hi trīni viśeṣanārthāni padāni viśesyasya brahmanah

arises from the realisation of something withheld, by the overcoming of obstacles, by the surpassing of the limit. It is this delight that overflows into creation. The self-expression of the Absolute, the creation of numberless universes is also traced to *Brahman*. All things that exist are what they are, because of the nature of *Brahman* as *sat*, *cit* and *ānanda*. 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.¹ The defining characteristics are in both cases due to our logical needs.² 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.³ God has moved out everywhere *sa paryagāt*. The *Svetāśvatara 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.⁴ He lives in all things⁵ 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.⁶ 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.'⁷

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, *nirguno gunī*, is not exclusive.⁸ 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-

¹ *tatasthatvam ca laksya-svarūpa-bahir-bhūtatvam Siddhānta-leśa-samgraha* (Kumbhakonam ed.), p. 53

² They are said to be *kalpita* or constructed, as the non-dual *Brahman* is said to possess these qualities on account of its association with *antahkarana*. They are manifestations through an imperfect medium and therefore limited revelations of *Brahman*.

³ Mā U 6 ⁴ III 2 3, VI 1-12 ⁵ BU I 4 7 SU II 17

⁶ Katha II 5 11 ⁷ SU III 9

⁸ Cp. Eckhart: 'The Godhead gave all things up to God. The Godhead is poor, naked and empty as though it were not, it has not, wills not, wants not, works not, gets not. It is God who has the treasure and the bride in him, the Godhead is as void as though it were not.'

sonal is said to be superior to the superpersonal.¹ *puruṣān na param kvīcit*, there is nothing beyond the person. It is doubtful whether the author of the *Brahma Sūtra* accepted the distinction of *saguna* and *nirguna* in regard to *Brahman*. Even the *nirguna Brahman* is not without determinations. The *Sūtrakāra* makes a distinction between the super-personal (*apuruṣa-vidhā*) and the personal (*puruṣa-vidhā*), i.e. between *Brahman* and *Īśvara*. The latter is not a human fancy or a concession to the weak in mind. The *nirākāra* (formless), and the *sākāra* (with form), are different aspects of the same Reality. The seeker can choose either in his spiritual practices. In III. 3 we find that the author maintains that the *aksara* texts which describe *Brahman* negatively as 'not this, not this' are 'not useful for meditation'.² He holds that *Brahman* is unaffected by the different states, of waking, dream, sleep. The view that *Brahman* undergoes changes is refuted on the ground that they relate to the effects due to the self-concealment of *Brahman*. Bādarāyana denies reality to a second principle.

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

¹ *Katha* I 3 11 M U II 1 1-2.

² *ādhyānāya prayojanābhāvāt*. III 3 14, see also III 3 33

³ Valentinus whose activity may be assigned to A D 130-150, teaches a similar view. The primordial essence is the Deep (*Bythos*). With it dwelt a thought called also Grace (for it was not conditioned) and Silence (for it made no sign of its existence). Professor Burkitt writes 'Somehow the immeasurable Deep made its own thought fecund and so Mind (*Nous*) came into being, although it was called unique, it had a correlative side to it called Truth. *Nous*, Mind is an intelligent understanding, the inevitable counterpart of which is Truth, for, if there be nothing true to understand, there can be no intelligent understanding.' *Cambridge Ancient History*, Vol XII (1939), p 470

Eckhart refers to the World-soul and not to the Supreme God in the passage, where he asserts that 'God becomes and disbecomes'

Hiranya-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. *Hiranya-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 *Hiranya-garbha* or *Brahmā* is the World-soul² and is subject to changes of the world. He is *kārya Brahman* or effect *Brahman* as distinct from *Īśvara* who is *kāraṇa Brahman* or causal *Brahman*. *Hiranya-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, *Hiranya-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 transcendently 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 poses where we have either a quiescent *Brahman* or a creative Lord. These are simultaneous sides of the one Reality.

¹ BU I 5 17

² For Ātman as the World-soul, see *Atharva Veda* X. 8 44

XI

ULTIMATE REALITY ĀTMAN

The word 'ātman' is derived from *an* 'to breathe.' It is the breath of life.¹ Gradually its meaning is extended to cover life, soul, self or essential being of the individual. Śaṅkara derives ātman from the root which means 'to obtain' 'to eat or enjoy or pervade all.'² Ātman is the principle of man's life, the soul that pervades his being, his breath, *prāna*, his intellect, *prajñā*, and transcends them. Ātman is what remains when everything that is not the self is eliminated. The *Rg Veda* speaks of the unborn part, *ajo bhāgaḥ*.³ There is an unborn and so immortal element in man,⁴ which is not to be confused with body, life, mind and intellect. These are not the self but its forms, its external expressions. Our true self is a pure existence, self-aware, unconditioned by the forms of mind and intellect. When we cast the self free from all outward events, there arises from the inward depths an experience, secret and wonderful, strange and great. It is the miracle of self-knowledge, *ātma-jñāna*.⁵ Just as, in relation to the universe, the real is *Brahman*, while name and form are only a play of manifestation, so also the individual egos are the varied expressions of the One Universal Self. As *Brahman* is the eternal quiet underneath the drive and activity

¹ *ātmā te vātah* R.V. VII 87. 2.

² *āpnoter atter atater vā* Ś on A.U. I. 1.
Cp also *yac cāpnoti yad ādatte yac cātti vīsayān cha*
yac cāsya santato bhāvas tasmād ātmeti kīrtiyate.

³ X 16 4

⁴ Śāyana says *ajah janana-rahitaḥ, śarīrendriyabhāgavyatiriktaḥ, antara-purusa-laksano-jo'bhāgo'sti*. 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 *Annapūrnā 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).

ho'ham, katham idam, kim vā, katham marana-janmani
vīcārayāntare vettham mahat tat phalam esyasi.

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-pati who gives him another suggestion that the self is the consciousness in deep sleep. Indra feels that, in that state, there is consciousness neither of the self nor of the objective world. Indra feels that he does not know himself nor does he know anything that exists. He is gone to utter annihilation. But the self exists even in deep sleep. Even when the object is not present, the subject is there. The final reality is the active universal consciousness, which is not to be confused with either the bodily, or the dreaming consciousness or the consciousness in deep sleep. In the state of deep, dreamless sleep, the self wrapped round by the intellect has no consciousness of objects, but is not unconscious. The true self is the absolute self, which is not an abstract metaphysical category but the authentic spiritual self. The other forms belong to objectified being. Self is life, not an object. It is an experience, in which the self is the knowing subject and is at the same time the known object. Self is open only to self. The life of the self is not set over against knowledge of it as an objective thing. Self is not the objective reality, nor something purely subjective. The subject-object relationship has meaning only in the world of objects, in the sphere of discursive knowledge. The Self is the light of lights, and through it alone is there any light in the universe. It is perpetual, abiding light. It is that which neither lives nor dies, which has neither movement nor change and which endures when all else passes away. It is that which sees and not the object seen. Whatever is an object belongs to the not-self. The self is the constant witness-consciousness.¹

The four states stand on the subjective side for the four kinds of soul, *Varśvānara*, the experiencer of gross things, *Tarjasa*, the experiencer of the subtle, *Prājña*, the experiencer of the unmanifested objectivity, and the *Turīya*, the Supreme Self. The *Māndūkya Upanisad*, by an analysis of the four modes of consciousness, waking, dream, deep sleep and 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-kalpesu gatāgamyesu anekathā

nodeti nāstam ety ekā samvid esā svayam-prabhā.

Pañca-dāśī I 7.

On the objective side we have the cosmos, *Virāj*, the World-soul *Hiranya-garbha*, the Supreme God, *Īśvara*, and the Absolute, *Brahman* ¹ By looking upon *Īśvara* as *prājñā*, it is suggested that the supreme intelligence who dwells in the sleeping state holds all things in an unmanifested condition. The divine wisdom sees all things, not as human reason does in parts and relations, but in the original reason of their existence, their primal truth and reality. It is what the Stoics call *spermatikos* or the seed Logos which is manifested in conscious beings as a number of seed logoi.

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 serpent 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 habitation in thee. But there is a root or depth of thee from whence all these faculties come forth, as lines from a centre, or as branches from the body of the tree. This depth is called the centre, the fund or bottom of the soul. This depth is the unity, the eternity—I had almost said the infinity of thy soul, for it is so infinite that nothing can satisfy it or give it rest but the infinity of God.' Quoted in *Perennial Philosophy* by Aldous Huxley (1944), p. 2. Again, 'My Me is God, nor do I recognise any other Me except my God Himself.' St. Catherine of Genoa (*ibid.*, p. 11).

Eckhart 'To gauge the soul we must gauge it with God, for the Ground of God and the Ground of the soul are one and the same' (*ibid.*, p. 12). Again 'The highest part of the soul stands above time and knows nothing of time.' 'There is a principle in the soul altogether spiritual. I used to call it a spiritual light or a spark. But now I say that it is free of all names, void of all forms. It is one and simple, as God is one and simple.'

² 1 X 189, X 125 3 *Atharva Veda* IV 1

XII

BRAHMAN AS ĀTMAN

In the early prose Upanisads, ātman is the principle of the individual consciousness and *Brahman* the superpersonal ground of the cosmos. Soon the distinction diminishes and the two are identified. God is not merely the transcendent numinous other, but is also the universal spirit which is the basis of human personality and its ever-renewing vitalising power. *Brahman*, the first principle of the universe, is known through ātman, the inner self of man. In the *Satapatha Brāhmana*¹ and the *Chāndogya Upanisad*² 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*.'³ 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.⁴

Nārāyana is the God in man who lives in constant association with *nara*, the human being. He is the immortal dwelling in the mortals.⁵ 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 Brāhmanas and is a logical development of the idea of unity of the *Rg Veda*.' *The Religion and Philosophy of the Veda and the Upanisads*, p 494. Heraclitus says 'I searched myself.' The Logos is to be sought within, for man's nature is a microcosm and represents the nature of the whole.

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 Divinest 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), *sūkṣma* (subtle), *kāraṇa* (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.¹

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 unmasked helpfulness, sustained intellectual effort, intense moral struggle seems to be no more than an unsubstantive dream, a phantasmagoria dancing on the fabric of pure being. Throughout the course of human history, men have taken refuge from the world of stresses, vexations and indignities in the apprehension of a spirit beyond. The prayer to 'lead us from unreality to reality, from darkness to light, from death to immortality' assumes the distinction between reality, light and immortality and unreality, darkness and death. The *Kātha Upaniṣad* warns us not to find reality and certainty in the unrealities and uncertainties of this world.² 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.³ The truth is covered by untruth, *anṛta*. The *Bṛhad-āraṇyaka* and the *Īśa Upaniṣads* speak to us of the veiling of truth by a disc of gold and invoke the grace

¹ The first *taṭva* is the root of manifestation, called *mahat* or the great principle. In *aḥamkāra* 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, *aḥamkāra* 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.¹ According to the *Svetāsvatara Upaniṣad*, we can achieve the cessation of the great world-illusion, *viśva-māyā-nivṛttiḥ* by the worship of God.² If this aspect of spiritual experience were all, the world we live in, that of ignorance, darkness and death would be quite different from the world of underlying reality, the world of truth, light and life. The distinction would become one of utter opposition between God and the world. The latter would be reduced to an evil dream from which we must wake up as soon as possible.³

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. *advitīyaṁ hi brahmā-vagamyate, nāma-rūpa-vikāra-bhedopādhi-viśiṣṭam, tad viparītaṁ sarvopādhi-varjitaṁ*. 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.⁴ 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

¹ 2 15

³ Cp *Ātma-bodha* 7

tāvat satyam jagad bhātam sukṛtikā-rajatam yathā

yāvan na jñāyate brahma sarvādhiṣṭhānam advayam

⁴ 'Where there is a duality as it were (*iva*)' BU II 4 14, see also IV 3. 31

² I 10

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 *Māndūkya Upanisad*. This may suggest that the world is a mere appearance. Even here the intention may well be to contrast the reality of the Absolute with empirical reality without making the latter an illusion.

The assertion that with the knowledge of the Self all is known¹ does not exclude the reality of what is derived from the Self. When the *Ātarcyā 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*². 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, *samsthānātarcna*³.

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 universe⁴. 'If a thing cannot subsist apart from something else, the latter is the essence of that thing'. The cause is logically prior to the effect⁵. 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 BU II 4 5, 7, 9 CU VI 1 2 MU I 1 3

² *ato rūma-rūpe sarīāvasthe brahmanavātmavati, na brahma tad ātman* Ś on TU II 6 1

³ Ś on CU VI 2 2 *ītsrasya jagato brahma-kūryatvāt tad-ananyatvūc ca* SB II 1 20

⁴ *ītsra-ītsra-rakto'pī jagato mūlam* Ś on Katha II 3 12

⁵ Ś on BU II 4 7

atīśī siddhāt prūl īryotpatteh kūrava sabbhāvah Ś on BU I 2 1

of the independence of the world does not disappear, our highest good will not be realised

The world is the creation of God, the active Lord. The finite is the self-limitation of the infinite. No finite can exist in and by itself. It exists by the infinite. If we seek the dynamic aspect we are inclined to repudiate the experience of pure 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 (*lī*) and sustains (*an*) the world.¹ 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, *madhyato anytam*. The fleeting is enclosed on both sides by an eternity which is real.² The world comes from *Brahman* and returns to *Brahman*. Whatever exists owes its being to *Brahman*.³ The different metaphors are used to indicate how the universe rises from its central root, how the emanation takes place while the *Brahman* remains ever-complete, undiminished.⁴ 'As a spider sends forth and draws in (its thread), as herbs grow on the earth, as the hair (grows) on the head and the body of a living person, so from the Imperishable arises here the universe.'⁵ Again, 'As from a

¹ III 14

² V 1 1 Bede tells of the Anglo-Saxon Council summoned to decide on the question of the acceptance of the Christian faith in 627. One of the dukes compared the life of man on earth with the flight of a sparrow through a banquet hall in winter, 'a good fire in the midst, whilst the storms of rain and snow prevail abroad, the sparrow, I say, flying in at one door, and immediately out at another, whilst he is within, is safe from the wintry storm, but after a short space of fair weather, he immediately vanishes out of your sight, into the dark winter from which he had emerged. So this life of man appears for a short space, but of what went before, or what is to follow we are utterly ignorant.' Bede the Venerable, *Ecclesiastical History of the English Nation* (1916), pp 91ff 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

blazing fire sparks of like form issue forth by the thousands even so, many kinds of beings issue forth from the Immutable and they return thither too ¹ The many are parts of *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, i.e. God. God does not create the world but becomes it. Creation is expression. It is not a making of something out of nothing. It is not making so much as becoming. It is the self-projection of the Supreme. Everything exists in the secret abode of the Supreme ² The primary reality contains within itself the source of its own motion and change.

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

The *Svetāśvatara Upanisad* describes God as *māyin*, the wonder-working powerful Being, who creates the world by His

¹ II 1 1

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

³ Gauḍapāda mentions different theories of creation. Some look upon creation as the manifestation of the superhuman power of God, *vibhūti*, others look upon it as of the same nature as dream and illusion, *svapna-māyā-svarūpā*, others trace it to the will of God *icchā-mātram* *prabhoh srstih*. Still others look upon *kāla* or time as the source, some look upon creation as intended for the enjoyment of God (*bhoga*), still others attribute it to mere sport (*krīdā*), but Gauḍapāda's own view is that creation is the expression of the nature of the Supreme, 'for what desire is possible for Him whose desire is always fulfilled.'

devasyaisa svabhāvo'yam āpta-kumasya kā sṛhā Kārikā I 6-9

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

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

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

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

*śvecchayā parā śaktiḥ śiva-tattvairkatām gatā
tataḥ pariśphuraty ādau sarge tailam tilād va*

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

śrnu rāma sadā nityā śaktir ādyā sanātani.

Nothing is able to stir without its aid:

tasyāḥ śaktim vinā ko'pi spanditum na kṣamo bhavet.

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

*viśnoḥ pālana-śaktis sā
kartṛ-śaktiḥ pitur mama
ruḍrasya nāśa-śaktis sā
tvanya-śaktiḥ parā śivā.*

The energy of everyone is a part of the divine *śakti*. The Supreme with its power created the creator *Brahmā*, *pūrvam saṁsṛjya brahmādīn*

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

sītā bhagavati jñeyā mūla-prakṛti-saṁjñitā.

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, saṁśā durgā prakīrtitā
durgāt samtrāyate yasmād devī durgeṭi kathyate.*

² VI 47 18; see BU II. 5 19.

³ RV X 5 7. MU. II. 2 1 *Praśna* II 5 6.

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 *anna* to *ānanda*. The purpose of the cosmic evolution is to reveal the spirit underlying it. God lives, feels and suffers in every one of us, and in course of time His attributes, knowledge, beauty and love will be revealed in each of us.

When the *Katha Upanisad* says that the Supreme Lord experiences the results of deeds,¹ 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.²

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 *Svetāśvatara 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 manifestation. What is subject to change and growth in the world of becoming reaches its fulfilment in the world of the Absolute. The Beyond is not an annulling or a cancellation of the world of becoming, but its transfiguration. The Absolute is the life of this life, the truth of this truth.

If the world were altogether unreal, we cannot progress from the unreal to the Real. If a passage is possible from the empirical to the Real, the Real is to be found in the empirical also. The ignorance of the mind and the senses and the apparent futilities of human life are the material for the self-expression of that Being, for its unfolding. *Brahman* accepts world existence. The Ultimate Reality sustains the play of the world and dwells in it. That is why we are able to measure the distance of the things of the world from the Absolute and evaluate their grades of being.¹ 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 everything 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 ¹ The *Chāndogya Upanisad* rejects the view that the world was originally *a-sat* or non-being, and from it all existence was produced ² It affirms 'In the beginning this world was just being, one only without a second' ³

✓ The Supreme is described as a *kavi*, 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 ⁴ They are not constantly present Mortality is imprinted on all beings who are subject to birth, decay, dissolution and death This very planet will decline and dissolve While change is the mark of the relative world, this changing world reaches its fulfilment in the Absolute What is incomplete in the relative world of becoming is completed in the absolute world of being

Māyā is also used for *prakṛti*, the objective principle which the personal God uses for creation All nature, even in the lowest, is in ceaseless movement, aspiring to the next higher stage, of which it is itself an image or lower manifestation *Prakṛti*, not-self, matter all but cast out from the sphere of being, is tending feebly to get back to the self, receives form and is thus linked up with Absolute Being Even matter is *Brahman* ⁵ *Prakṛti* by itself is more a demand of thought than a fact of existence Even the lowest existence has received the impress of the Creative Self It is not utter non-existence Abso-

¹ Cp *Vākya-sūdhā*

*asti bhāti prīyam rūpam nāma cety amśa-pañcakam
ādyam trayam brahma-rūpam jagad-rūpam ato dvayam*

² VI 2 1

³ VI 2 2 *sad-āśpadam sarvam sarvatra* Ś

⁴ *ādāv ante ca yan nāsti vartamāne 'pi tai tathā* Gauḍapāda *Kārikā*
II 6

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

⁵ *annam brahmeti vyañānāt* T U. III

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

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

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

When we get to the concept of *prakṛti* we are in the realm of *Hwanya-garbha*. The similes employed by the Upanisads, salt and water, fire and sparks, spider and thread, flute and sound assume the existence of an element different from being. Into the original stillness of *prakṛti*, *Hwanya-garbha* or *Brahmā* sends sound, *nāda-brahma*. By his ecstatic dance the world evolves. This is the meaning of the symbol of *Naṭa-rāja*. 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

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

The world depends on *Brahman*, and not *Brahman* on the world. 'God is the dwelling-place of the universe, but the universe is not the dwelling-place of God' is a well-known 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.² The world is a process of becoming, it is not being.

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

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

¹ 4 and 5

² See Gauḍapāda *Kārikā* on *Mā U II 4* and 5

³ B U IV 3 9 and 10.

⁴ Ś on *Māndūkya Kārikā II 14*

blind. If they had lodged themselves in *vidyā*, wisdom, instead of *avidyā*, ignorance, they would easily have seen the truth.¹ The *Chāndogya Upaniṣad* distinguishes between *vidyā* or knowledge which is power and *avidyā* or ignorance which is impotence.² 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.³ 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.⁴ The *Praśna Upaniṣad* tells us that we cannot reach the world of *Brahman* unless we have shaken off the crookedness in us, the falsehood (*anṛtam*) in us, the illusion (*māyā*) in us.⁵

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, *vācārambhaṇam vikāro nāmadheyam*, while Reality is pure being. There are others which grant reality to the world, though they maintain that it has no reality apart from *Brahman*. Śamkara 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

¹ *Katha* I 2. 4. 5

² I 1 10.

³ *Māyā* is viewed as the power that makes for delusion
mās ca mohārtha-vacanah yās ca prāpana-vācakah
tām prāpayati yā nityam, sā māyā parikīrtitā

Brahma-vaiivarta Purāna 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 *Īśvara*, we know that the world is the creation of *Brahman* and not its organic expression The power of creation is called *māyā* If we turn to the world process which is a perpetual becoming, it is a mixture of being and non-being, *sat* and *asat*, the divine principle and *prakṛti* *Hiranya-garbha* and his world are both subject to time, and should be distinguished from the eternal But the temporal becoming is by no means false

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

XIV

THE INDIVIDUAL SELF

Jīva is literally, 'that which breathes,' from *jīv* 'to breathe' It referred originally to the biological aspect of man's nature which goes on throughout life, in waking, dream and sleep It is called *purusa* in the sense of *purī-śaya* 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 *vijñāna-maya ātmā* The *jīva* consists of a material body, the

1 See *Praśna* IV 9 *Kaṭha* 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.¹ 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, *sthūla-śarīra*, mind and life into the subtle body, *sūkṣma-śarīra*, intelligence into the causal body, *kāraṇa-śarīra* and Ātman, the Universal Self is the supreme being sustaining the others. The ego is the manifestation of the Universal Self using memory and moral being which are changing formations. *Purusa* is sometimes used for the Ātman which is higher than *buddhi*. *Buddhi* belongs to the objective hierarchy of being. *Purusa* is the subjective light of consciousness that is reflected in all beings.

The natural sciences, physics and chemistry, anatomy and physiology, psychology and sociology treat man as an object of inquiry. They show that man is a link in the chain of living beings, one among many. He has a body and a mind which belong to him, but his self is not derived from any of these, though it is at the root of them all. All empirical causalities and

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 comprise their knowledge. But this man is the sea, he is above all the world. Whatever he reaches he desires to go beyond it.' *Aitareya Āraṇyaka* 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 *Taittirīya Upaniṣad* calls them. There are great possibilities of empirical investigation, but man is more than what he knows about himself.

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

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

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

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-vyapadeśād anyathā 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 īśvarasyāmśo bhavitum arhati, yathāgner visphulbṅgāh*, 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 Upanisads 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 ¹

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

¹ Cp Boethius 'In other living creatures, ignorance of self is nature, in man it is vice'

² *buddhi-bhedena bhoktr-bhedāt* Ś SB II 3 49

³ Cp MB

amṛtam caiva mṛtyuś ca dvayam dehe pratishṭitam

mṛtyur āpadyate mohāt, satyenāpadyate 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 *Īśvara* 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*, *vijñāna*, 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 ¹ 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 ² 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

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, *ātmanvāsya jyotiḥ bhavati* : It is our deepest being behind the vestures of body, life, mind and intellect. Objectivity is not the criterion of reality, but the criterion is reality itself revealed in our very being. We ask for a criterion of knowledge on the assumption of a duality between the knowing subject and the known object. If the object appears alien and impenetrable,

‡ IV. 3. 2-6.

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

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

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

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 Upaniṣads 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 Upaniṣads distinguish between *a-parā vidyā*, lower knowledge and *parā vidyā* or higher wisdom. While the former gives us knowledge of the Vedas and the sciences, the latter helps us to gain the knowledge of the Imperishable.² The first principle disguises itself.³ In the *Bṛhad-āranyaka Upaniṣad*, the self is seen as the reality of reality.⁴ The reality of the world is the empirical; the true reality is the ātman, the self which the empirical reality conceals. A distinction is made between the knower of texts and the knower of the self in the *Chāndogya Upaniṣad*.⁵ Śvetaketu cannot understand the question of

¹ Cp. John Smith, the Platonist. 'Jeune and barren speculations may unfold the pictures 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. 1. 4-5.

Mere book knowledge is of no use.

*pustake likhitā vidyā yena sundarī jāpyate
siddhir na jāyate tasya kalpa-koṭi-sataṁ api*

Saṅkarma-dīpikā

³ R.V. X. 81. 1 ⁴ I. 6. 3, II. 1. 20, II. 4. 7-9. ⁵ VII. 1. 2-3.

rebirth, despite much Vedic learning. The *Taittirīya Upaniṣad* 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.¹ The self is perceived, according to the *Kaṭha Upaniṣad*, not by logical reason but by spiritual contemplation, *ādhyātma-yoga*.² 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.³ We realise God by the clarity of illumination. *jñāna-prasādena*.⁴

The *Brhad-āranyaka Upaniṣad* 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.⁵ *Bālyā* includes humility, receptivity or teachableness and an earnest search. The writer asks us to give up the pride of learning, *pānditya*. 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.'⁶

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 (*varāgya*) is the essential

¹ II 3² II 12³ *Kaṭha* II 20 and 23⁴ M U III 1 8⁵ III 5 See also *Subāla U* 13.⁶ B U IV 4 23

means for the attainment of wisdom (*jñāna*).¹ 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.² 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.³ 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-āraṇyaka Upaniṣad*, Yājñavalkya offers to divide all his earthly possessions between his two wives, Kātyāyanī and Maitreyī. 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.' Maitreyī 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.⁴ Our moral being must be purged of all evil. The *Svetāśvatara Upaniṣad* tells us that we should cleanse our natures to reach the goal, since even a mirror can reflect an image properly only if it is cleansed of its impurities.⁵ 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.'⁶

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-cūdāmani* 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 *Kaṭha* II 6 12 and 13

³ *nāsti cet nāsti no hāmiḥ, asti cet nāstiko hataḥ*

⁴ *Kaṭha* I 2 24. M U III 1. 5

⁵ *Kaṭha* I 3 14

⁶ II 14-15

⁷ C.U. IV 9 3 *Kaṭha* I. 2 8-9

- . felt the truth Only a teacher can give it with its concrete quality He that has a teacher knows, *ācāryavān puruṣo veda* ¹ Only he must be a proper teacher who embodies truth and tradition Only those who have the flame in them can stir the fire in others

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

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 1 8 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'

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.¹ 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, *svataḥ-siddha*, self-validated 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

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.¹ 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.² 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. *Īśyā-pāṭīyā* 'For those who cannot see, the reason which is not in contradiction with the Vedas and the scriptures is the eye.'

veda-kūstrāvirodhī yas

tarkas-ca' s'ur a-pāṭyatām I 137

² MU III 2 4 BU IV 4 23

³ Commenting on *Kaṭha* I 2 2-3, Rāmānuja writes 'This verse teaches that meditation which should become more perfect day by day, cannot be accomplished without the devotee having broken with all evil.' RB IV 1 13

'The Vedas do not purify the ethically unworthy.'

ś-śrī-śhrī . . . puranti vedāḥ *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 Upaniṣads 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 *Svetāśvatara Upaniṣad*, the Self is the overseer of all actions, who apportions to each person his qualities, who executes justice, who restrains the evil, allots

¹ *anurāgād virāgah.*

² *Mantrī* III. 2

³ K U. III. 8

good fortune and brings to maturity the actions of the individual souls ¹

The general impression that the Upanisads require world-denial is not quite correct. They insist on a spirit of detachment, *vairāgya*, 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 *sannyāsa* 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. *Sannyāsa* does not mean that we owe no duties to the world, we free ourselves only from ritualistic duties. Rare fruits of spirit ripen on the soil of detachment ². 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 ³.

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 ⁴.

Detachment is opposed to attachment, not to enjoyment.

¹ VI 11, 12, 4, V 5ff

² When Ernest Renan described St. Francis as 'the one perfect Christian' it was felt to be an exaggeration. Hardly anyone else in the Christian world comes so close to the ideal set forth in the Gospels. 'He that renounceth not everything that he hath, he cannot be my disciple.' We feel that these demands are excessive and even fantastic. We excuse ourselves by saying that Jesus did not mean all that he is reported to have said or that his words were not of general application. We make compromises, while St. Francis did not allow any compromises.

³ *tyaktavyo mama-kārah, tyaktum yadī śakyate nāsau
kartavyo mama-kārah kimtu sarvaśra kartavyah*

⁴ Cp. St. John of the Cross. 'The soul that is attached to anything, however much good there may be in it, will not arrive at the liberty of divine union. For whether it be a strong wire 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.'

Enjoy through renunciation is the advice of the *Īśa Upanisad*.¹ 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.² 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. Śankara argues that the knowledge of *Brahman*, as it relates to an existent being, cannot be contingent on what a person does or does not.³

Contemplation is the way to cleanse one's mind and heart. It means rest, suspension of mental activity, withdrawal into the interior solitude in which the soul is absorbed in the fruitful silence of God. We cannot stop there; we must overflow with a love that communicates what it knows to others. Saints with abundant power and tireless energy work for the transfiguring of men and the changing of the course of secular history. Different methods are suited for different temperaments, and they are all permitted.⁴

¹ Eckhart tells us 'It is permissible to take life's blessings with both hands, provided thou dost know thyself prepared in the opposite event to leave them just as gladly.'

² Cp Eckhart 'Men should not think so much of what they ought to do, as of what they ought to be. Think not to lay the foundation of thy holiness upon doing, but rather upon being. For works do not sanctify us, but we should sanctify the works. Whoever is not great in his essential being will achieve nothing by works, whatever he may do.'

Rudolf Otto *Mysticism East and West*, p 126

³ *a-purusa-tantravād brahma-vijñānasya*

⁴ See B G V 5. Vasistha says

*a-sādhyaḥ kasyacid yogah kasyacit jñāna-niscayah
uttham vicārya mārgau dvau jagāda paramēśvarah*

To some yoga is impossible, to others the ascertainment of truth.

Viewing thus God has revealed two paths

Cp St Thomas Aquinas 'A thing may belong to the contemplative life in two ways essentially or as a predisposition. The moral virtues

The ethical virtues we are called upon to adopt are mentioned in several passages. Life is compared to a sacrifice where the fee shall be asceticism, liberality, integrity, non-injury to life and truthfulness. The *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 *da's* which are heard in the voice of the thunder, namely, *dama*, or self-restraint, *dāna* or self-sacrifice, and *dayā* or compassion. Prajā-pati conveys it to the three classes of his creation, gods (*deva*), men (*manusya*) and demons (*asura*).² Śamkara 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 melior quam activa* for the contemplative life directly and immediately occupies itself with the love of God than which there is no act more perfect or more meritorious. The contemplative life establishes man in the very heart of all spiritual 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 fulfil His will (ii) It is not to be continuous but only an answer to a temporary emergency (iii) It is purely for God's glory, it does not depart from contemplation. It is an added obligation and we but return as soon as we can to the fruitful silence of recollection that delivers our souls to the Divine Union.

1. C. U. III. 17

1. B. U. V. 2

In the *Īśā* the Lord says that anyone who does not care for the people who are in need of care and simply takes to the worship of God is inefficient.

यत्नं न कुरुते सर्वेषु सार्वभौमं धीमताम ईश्वरम्

He. *Śreṣṭhī bhā, atē maudhī, Id, bhāsmāry etia juhōti 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 Upanisads.

Dama is self-control. We should reduce our wants and be prepared to suffer in the interests of truth.¹ 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 troublous motions of the flesh. Renunciation, *nyāsa*, is superior to *tapas* or austerity or asceticism. The latter is a means to the former. It is not to be made into an end in itself.² Ethical

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.'

*krodham samena jayati, kāmam samkalpa-varjanāt
sattva-samsevanād dhīvo nīdrām ucchettum arhati
dhyāyā śiśnodaram rakset, pāni-pādām ca cakṣuṣā
cakṣuḥ śrottram ca manasā, mano vācam ca karmanā.
a-pramādād bhayam jahyād, dambham prājñopasevanāt*

Brahma Purāna 235 40-42.

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

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

*ā-janma-maranāntam ca gangādi-śāṣṇī-sihirāḥ
maṇḍūka-matsya-pramukhāḥ yogīnas te bhavanti kim?*

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

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

Mauna or silence is advised as leading the soul forward to contemplation.¹ 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.²

Dāna enjoins gifts. It is negatively freedom from greed and positively assistance to those in need. 'There is no hope of immortality by wealth.'³ 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.'

Taittirīya Upanisad 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 unconstructed 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 II 2

² *Devī Bhāgavata* says:

There is no virtue like compassion and no vice like the use of violence.

dayā-samam nāsti puṇyam, pāpam hiṃsā-samam na hi.

³ 'The Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving the guilty transgression and sin.' Exodus XXXIV. 6. 7. 'The long suffering of our Lord is salvation.' 2 Peter III. 15

⁴ For Heraclitus. 'The Kingdom is of the child.' 'Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.' Jesus. For Mencius. 'A great man is one who has not lost the child's heart.' Nietzsche says. 'The child is innocence and oblivion, a new beginning, a play, a self-rolling wheel, a primal motion, an holy yea-saying.' Thus Spake Zarathustra I. 2.

or opportunities for the expression of the Universal Spirit in us Spirit and life are not to be separated

The ritualistic practices are reinterpreted They are to prepare the mind for spiritual realisation, to spur it on to pierce the veil of the finite and to seek deliverance in identification with the Supreme Reality If rites are performed without the knowledge of their meaning, they are not only useless but dangerous¹ The presumptuous performer may have his head cut off² 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 effective³ 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'⁴ 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 use⁵

The caste divisions are mentioned in some of the Upanisads⁶ They did not, however, harden into a rigid social system In the *Chāndogya Upanisad* five learned Brāhmanas who approach Uddālaka Āruni for instruction in regard to Vaiśvānara Ātman are taken by him to King Aśvapati Kaikeya, 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 *Śatapatha Brāhmana* XI 3 1

⁵ Yāhweh says (Amos V 21) 'I hate, I despise your feast days, and I will not dwell in your solemn assemblies Though ye offer me burnt offerings and your meat offerings, I will not accept them, neither will I regard the peace offerings of your fat beasts Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols'

Again 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. Ajātaśatru observes that it is not usual for a Brāhmana to approach a Kṣatriya for instruction. The doctrine of rebirth is taught by Pravāhana Jaivali to Āruni with the remark that the Brāhmaṇas had never before had this knowledge.¹ Among the students of the Upaniṣads is Satyakāma, of unknown origin, whose mother Jabālā could not tell who his father was.²

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. *Jābāla Upaniṣad* asks us to renounce whenever we feel a call to it. Besides, even in a householder's stage one can attain spiritual freedom.³

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.⁴ The principle which governs this world of becoming is called karma. There are moral and spiritual laws as well as physical

¹ See also K U I, where the teacher is the King Citra Gāngyāyani.

² C U IV 4

³ In the *Bhāgavata Purāna* it is said that a house is no prison for one who has controlled his senses, delights in spirit and is eager for knowledge

*jitendriyas ātmarater budhasya
grhāśramah kim tu karoty avaādyam*

Abhinavagupta says that *śrutis* and *smṛtis* 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'

*tattva-jñānām sarvesu āśraṃesu mukhur itī smṛtesu śrutau ca yathoktam
devārcana-ratas tattva-jñāna-miśho' tūhi-priyah
śrāddham kṛtvū daḍad āvayam grhasiḥo' pī hi mucyate*

⁴ Cp Boethius' *Consolations of Philosophy* 'The temporal world seems to emulate in part that which it cannot fully obtain or express, tying itself to whatever presence there is in this exiguous and fleeting moment, a presence which, since it carries a certain image of that abiding presence, gives to whatever may partake of it the quality of seeming to have 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 being¹ The world order is a reflection of the Divine Mind The Vedic gods were regarded as the maintainers of the order, *rita* of the world They were the guardians of *rita* God, for the *Svetāśvatara Upanisad*, is the ordainer of *karma*, *karmādhyakṣah*, God is law as well as love² 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.¹ 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.² 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.³ 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 *Kaṭha* I. 1.5-6.

Prajā-pati or Brahmā or of any other beings.¹ 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 (*vidyā*), its conduct (*karma*)² in the previous existence. From the *Brhad-āranyaka Upaniṣad* it appears that all the organs accompany the departing soul, which enters into the *samjñāna* and becomes possessed of knowledge and consciousness³, *vyñāna*. The results of learning and conduct cling to the soul.⁴

The ignorant, the unenlightened go after death to sunless demoniac regions.⁵ The good are said to go up to regions which are sorrowless, through the air, sun, and moon.⁶ The *Chāndogya Upaniṣad* speaks of two ways open to mortals, the bright and the dark, the way of the gods⁷ and the way of the fathers.⁸ 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.⁹ The descriptions may be fictitious, but the principle of the ascent and the descent of the soul is what the Upaniṣads insist on. Beautiful characters attain covetable births and ugly ones miserable births.¹⁰ 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' *Viṣṇu Smṛti* XX. 50. See BG II. 13, 22.

² BU IV. 4. 2

³ IV. 4. 3

⁴ Cp. with this the Buddhist view that the migrating soul consists of *vyñāna* and the other four *skandhas* of *vedanā*, feeling, *samjñā*, perception, *samskāra* or dispositions and *rūpa* or corporeal form.

⁵ *Īśa* 3. *Kātha* I. 1. 3. BU IV. 4. 11.

⁶ BU V. 10. 1.

⁷ See RV X. 19. 1. BG VIII. 24-26.

⁸ CU IV. 15. 5-6. There are minor variations in the accounts of CU and BU. and KU. I.

⁹ CU V. 10. 1-6.

¹⁰ CU V. 10. 7. KU I. 2.

Rebirth is the lot of man until he obtains true knowledge. By virtuous acts he furthers his evolution. The reward of goodness is to grow in goodness. The reward of growing in purity of heart is to gain a clearer vision of reality. Knowledge of Reality leads to salvation.

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

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

XVIII

LIFE ETERNAL

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

In the *Rg Veda*, what is aimed at is length of days on earth and life in the world of heaven in the company of gods. In the *Brāhmanas*, 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 BU VI. 2 C.U V. 3-10

² *Satapatha Brāhmana* II. 6. 4. 8; XI. 4. 4. 1. 21, VI. 1. 2. 3

of self-centred life, while life eternal is liberation from it. While the former is time extended, the latter is time transcended.

Enlightenment does not mean a departure in space to a new abode. Arrival and departure have no meaning in the context of liberation. The passages where the soul is said to go by the veins to the rays of the sun and to the sun¹ or from the moon through the worlds of fire, wind, Varuṇa, Indra and Prajā-pati, to *Brahman*² 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*³.

He who knows *Brahman* becomes Brahman⁴. 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*.'⁵ 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.⁶

¹ *Kaṭha* III 11. 8

² K.U. I. 2.

³ C.U. VIII 6. 6 K.U. VI 16 *Maṭṭī* VI. 21.

⁴ B.U. IV. 4. 9 M.U. III 2. 9

⁵ *Kaṭha* VI. 14.

⁶ The Christian scriptures say that 'the Kingdom of God is among you.' It lives and moves secretly here and now as the hidden ground overcoming Satan and the world.

Cp. *mokṣasya raṭi vāso'sti iva grāmārtaran. eva iā
ajñāna-śrdaya-granthi-rāso mokṣa itī sūratā*

Śrī-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-bhūtāni paśyatah
de. āpi mārga mīhyanī a-padaṣya paḍaṣīrah*

'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. Kabīr:

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?¹ Is it personal immortality with absolute likeness to God in the world of Brahmā?² Is it an impersonal absorption in the Divine Transcendent?³ 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 co-existence 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.⁴ 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-nirvāna*.⁵ 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.⁶ Even as a horse shakes its mane, the liberated soul shakes off his sin, even as the moon comes out entire after having suffered

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

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

If He is found now, He is found then,

If not, we do but go to dwell in the city of Death

E. T. by Rabindranath Tagore

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

¹ 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 *nirvāna dhātu* beyond the three worlds. In the *Atharva Veda* IV 14 3, the fourth sphere is *svar*, the light beyond the triad of *prithvī*, *antariksa* and *dyaus*. The Brāhmanas are concerned only with the sphere of the gods. On the matter of the fourth transcendent sphere they sometimes adopt an agnostic attitude.

anādhvā vai tad yad imān lokān atī caturtham asti vā na vā Śatapatha Brāhmaṇa I 2 1 12, 4 21

⁶ B U IV 4 22

an eclipse from *Rāhu*, so does the liberated individual free himself from mortal bondage.¹ His works consume themselves like a reed stalk in the fire.² As water does not stop on the lotus leaf, works do not cling to him.³ Works have a meaning only for a self-centred individual. Liberation is the destruction of bondage, which is the product of ignorance.⁴ Ignorance is destroyed by knowledge and not by works.⁵ Freedom is not a created entity; it is the result of recognition.

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

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

¹ C U. VIII

² C U V 24 3

³ C U IV 14 3

⁴ *bandhana-nāsa eva hi mokṣaḥ na kāryabhūtaḥ* Ś on B U III 3 1

⁵ *mokṣo na karma-sādhyah avidyāstamayavāt* Ā on B U III 3 1

⁶ *Śatapatha Brāhmaṇa* X 5 4 15 B U III 4 2, IV 4 12

⁷ M U II 2 8

⁸ M U III 1 10

⁹ *Taittirīya Brāhmaṇa* III. 12 9 8.

¹⁰ *Katha*, II 14; see also C U. VIII 4 1, M U III 1 3; K U 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.¹ Our activities, being inspired by the divine cannot be wrong'; 'Nous is never wrong,' says Aristotle.² 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'.³ 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 *jīvan-mukta*, who is freed from the bonds of conditioned existence.⁴ 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 *jīvan-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 *Majjhima-Nikāya* (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 (*Majjhima* I, 135, 260 and *Sutta Nipāta* 21) the distinction of right and wrong, the exercise of the discriminatory consciousness are of no more use to one who has crossed to the other shore than a boat would be to one who has reached shore. These values are for crossing over, not for possession, *nītharanatthāya, na gahanatthāya*. 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 *utpannātma-prabodhasya tv advestrivādāyo gunāh. ayanato bhavanty asya na tu sādhanā-rūpīnah*

Sureśvaracārya's *Naiṣkarmya-siddhi* IV 69.

⁴ As the slough of a snake might he on an ant-hill dead and cast away, even so does his body he. Being verily bodiless, he becomes immortal, says the Upaniṣad

deliverance after death, when out of bodily form. In either case the soul is freed from conditioned existence.

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

The different emphases we find in the 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 samjñā nāsti*¹. 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 come². 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 being³. It is illumined consciousness.

¹ BU II 4 12, IV 5 13

² CU VI 6 10 BU IV 3 21

³ Cp *Viveka-cūdāmani*, ascribed to Ś. It also occurs in Gauḍapāda's *Kārikā*, on *Mā U*

*na nirodho na cotpattir na baddho na ca sādḥakāḥ
na mumuksur na var mukta ity esā paramārthatā*

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.¹ 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.²

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

citte tu vai parāvṛtte na yānam no ca yāyinaḥ

Lankāvatāra Sūtra Sylvain Levi's ed, p 322

Nirvāna is defined as the absence of the distinction of knower and knowable, *grāhya-grāhaka-rahitatā*. Negative descriptions of *nirvāna* abound in *Mādhyaṃaka-Vṛtti*

*aprahīnam asamprāptam anucchinnam aśāsvatam
anruddham anuṣṣannam etat nirvānam ucyate*

XXV

Cp *Buddhatvam*,

*na bhāvo nāpi cābhāvo buddhatvam tena kathyate
tasmād buddha-tathā-praśne avyākṛtamayo mataḥ*

Mahāyāna Sūtrālamkāra. See also 22 and 26

na śuddhā nāśuddhā buddhatā nākatā na bahutā

See also

*yasmin sarvaṃ idam protam jagat sthāvaram jaṅgamam
tasmīn eva layam yān budbudāḥ sāgare yathā*, 11

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

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

¹ B U I 4 10

² Cp Plotinus 'We see all things, not in process of becoming, but in being and see themselves in the other. Each being contains in itself the whole intelligible world. Therefore All is everywhere. Each is there All, and All is each. Man, as he now is, has ceased to be the All. But when he ceases to be an individual, he raises himself again and penetrates the whole world.'

Rule over oneself, *svārāgya*, becomes rule over the world, *sāmvrāgya* Salvation is *sarvātma-bhāva* ¹

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* ² 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* ³ While in the former our awareness is of God, in the latter it is of the Absolute

There are passages⁴ 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 ⁵ Yet other passages affirm the presence of such qualities They cannot therefore be incompatible with pure intelligence Such is the view of Bādarāyana ⁶ The liberated self's desires are fulfilled by its mere will ⁷ The self is spoken of as sinless and one with the highest Person Non-separation or *avibhāga* 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'

aham evedam sarvo'smīti manyate so yah sarvātma-bhāvah, so'syātmanah paramo lokah, parama ātma-bhāvah svābhāvīkah SB on BU IV 3 20 *sarvaikatvam evāsya rūpam* IV 3 21 *yaḥ svarūpam pūrnatvam paramātma-bhāvam* V 1 1,

² *brahmākāra-mano-vrtti-pravāho'hamkṛtum vinā samprajñāta-samādhis syād dhyānābhyāsa-prakarsatah*
Muktikā U II 53

³ *prabhā-śūnyam manah-śūnyam buddhi-śūnyam cid-ātmakam atad-vyāvṛtti-rūpo'sau samādhir muni-bhāvītah*
ibid II 54

⁴ CU III 14 1, see also VII 1 5, VII 2 2, VII 3 1

⁵ Though endowed with divine qualities Auḍulomi 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-sambandhādadhīnāvāt tesām na cartanyavai svarūpatva-sambhāvah* ŚB IV 4-6 ⁶ BS IV 4 7 ⁷ BS IV 4 8 CU VIII 2 1

suggested in many passages.¹ Non-separation is not absolute identity. The liberated self has no other overlord, *anyādhipatiḥ* ² 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.³ 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 ⁴

In the *Āitareya Āraṇyaka* it is said that Vāmadeva ascended from this world and attained immortality in yonder world of heaven ⁵ The *Kausītakī Upaniṣad* gives us an account of the world of Brahmā with the Aparājita palace, the tree Ilya, the Sālaya city and the sea Ara The passages of the Upaniṣads which make out that the reward of enlightenment is heaven in one form or another have in mind co-residence with *Brahmā* or *Hvanya-garbha* ⁶ The *Brahma Sūtra* discusses the question whether those who go by the path of the gods reach the world of *Hvanya-garbha Brahmā* or become one with *Īśvara*. Bādari holds that they reach the world of *Hvanya-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' ⁷ 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* ⁸ Śaṅkara thinks that all this refers to gradual

¹ BS IV 4 4 SB. IV 4-6

² BS IV 4-9.

³ BS IV. 4-12 *yadā saśarīratām samkalpayati tadā saśarīro bhavati, yadā tu a-śarīratām tadā aśarīrah iti bhāvah* SB IV 4. 12

⁴ BS IV 4 15 *yathā pradīpah ekah aneka-pradīpa-bhāvam āpadyate vikāra-śakti-yogāt, evam ekah api san muktātmā aiśvarya-yogāt aneka-bhāvam āpadya sarvāni samkalpa-srstāni śarīrāni āviśati* SB IV 4 15

⁵ II 5

⁶ See BU IV. 3. 15 CU VIII 12 3

⁷ *kārya-brahmanah eva gantavyatvam upapadyate pradeśavatvāt, na tu parasmīn brahmanī tasya sarva-gatatvāt gantvām pratyagātmavāc ca* SB IV 3 7

⁸ See Prāśna V 5 Cp also.

brahmanā saha te sarve samprāpte pratisaṅcare, parasyānte kṛtātmānah pravīśanti param padam

When the dissolution of the world takes place the selves with their natures fulfilled enter the highest plane along with Brahmā.

release, *krāma-mukti* ¹ Jaimini holds that the liberated souls enter the highest *Brahman* ² 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 ³

When we refer to Absolute *Brahman*, we emphasise the illumined quiescence, the non-objective consciousness in which there is a total extinction of sorrow and evil, the pure bliss infinitely surpassing all human joys, far exceeding the power of man to conceive. This very insight makes the self one with the Supreme and all existences. Only we are no more bound to them in a false relation. In our transfigured consciousness where our egoistic individuality is absent, we are not divided from others but feel one with them. Our real self is no more the individual, mental being, but is one with the Self behind the mental forms of all other selves. Our body, life, mind are no more binding, but become the transparent vehicle of our divine consciousness. When that end is reached we are a true becoming of the Divine, a free movement of the Universal Spirit. Our body, life and mind, we feel, are one with the cosmic body, life and mind ⁴. 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 S B IV 3 11

² B S IV 3 12-14

³ Communing in this sort through earth and heaven

With every form of creature, as it looked

Towards the Uncreated with a countenance

Of adoration, with an eye of love

Wordsworth

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

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.¹ 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.² He can do any action, for he does it disinterestedly.³ The desires of those whose thoughts are fixed on the Supreme do not bind.⁴ The freed soul

¹ *lohanugraha evaiko hetus te janma-karmanoh Kālidāsa. Raghu-vamśa*
X 31. 'God so loved the world that he gave' John· III 16

² BU IV 4 23

³ *Iśa* 2

⁴ *na mayy āvesita-dhryām kāmah kāmāya 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 Upaniṣad* distinguishes desires that bind from the desires that liberate, and speaks of the Supreme Self as desiring and purposing truth.¹

Śamkara argues that the co-existence of karma or work, involving, as it does, the distinction of doer and the thing done, with the knowledge of the identity of the individual self with the Supreme, which negatives all such distinctions, is inconceivable.² 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.'³ God becomes the centre of the free man's life so that love is radiated and good works spring forth spontaneously. He is as unconscious of the power of his life as life itself, which springs, blossoms and puts forth its life's work in a free outpouring with no reflection on the why or the wherefore. He lives out of his own depths, and life wells up out of itself. In a sense, he is not the doer. He has become one with the Universal Self, possessed by the Transcendent, he is *udāsīna* or unattached. The Universal Self has taken sovereign possession of the individual soul. When the individual soul ascends into the silence it becomes vast, tranquil, actionless. It observes the actions of *prakṛti* without taking part in them. There is no personal factor, and therefore there is no bondage.

Those who have attained life eternal live and wander about

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

² Introduction to *Kena*

³ 'I do nothing of myself' (John VIII 18), 'Not what I will but what thou wilt' (Mark XIV 36). Boehme said 'Thou shalt do nothing but forsake thy own will, viz. that which thou callest "I" or "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.' *Discourse between Two Souls*

in the world, to all appearance, like ordinary mortals. They wear no special signs. Only their activities are centred in the highest being and are completely under their control, which is not so for those who live in the world of samsāra. They are tolerant, sympathetic and respectful to the unliberated who are struggling with unsatisfied minds to diminish the evil and imperfection in the world. These are helped by the seers who accept the conventions with the idea of refining them. They live and suffer and rejoice and die as other mortals do, but they have no doubt in their minds, no fear in their hearts. For the liberated soul, samsāra and mokṣa or nirvāna as the Buddhists call it, time and eternity, the phenomenal and the real, are one. Though the liberated soul lives in the world of becoming, he lives with his consciousness centred in the Divine ground of all being. As a matter of fact, his consciousness, because it is centred in God, is intensified, and so his life in the world is more vital. Holy calm, supreme self-mastery and righteous action characterise the lives of saints. They become a light, a power of the Truth to which they have struggled and attained, and help the development of others.¹ They will be engaged in the work of the world,² 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 dis-embodiment makes no difference to the liberated souls, as they are filled with compassion, they take up the burden of the world. According to *Viveka-cūdamani*, 'Themselves having crossed over, they remain out of compassion for men and in

¹ Āryadeva in his *Citta-viśuddhi-prakaraṇa* says that the great souls who have won the fierce battle of life attempt to save others.

*mahā-sattvo mahā-pāyāḥ śhīra-buddhīr atanīritāḥ
jivāḥ dūstara-saṃgrāmaḥ tārayed āparān apī*

² For Kabīr the true saint is one 'who requireth thee not to close the doors, to hold the breath, and to renounce the world . . . who teacheth thee to be still amidst all thine activities.'

order to help them also to make the crossing '1 Until all people are redeemed, the liberated work in the world assuming individual forms which are the vestures of spiritual life Spirit and material existence, *ānanda* and *anna*, are the highest and lowest rungs of a continuous series There is a link between the two Even as the eternal Divine is able to hold the whole universe within itself while remaining pure spirit, the soul that is one with the Eternal possesses the same poise, with reference to the individual setting It is no more ignorantly immersed in the mutable creation It exists consciously in its true being while using the psycho-physical apparatus, which it does not any more mistake for its true being While the liberated retain the consciousness of the transcending, self-existent, timeless, they identify their being with the Infinite God in whom all existences dwell

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

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

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

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

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.¹ 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.²

XIX

RELIGION

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

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

² In another place I have said that the universe is not an illusion utterly devoid of reality but the working out of a possibility of the Divine which is infinite possibility. This world of ours is not the only possibility and other possibilities will unfold themselves when this is worked out. *An Idealist View of Life*, Fourth Impression, 1951, p. 343.

faith and *upāsana*, worship. The 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.¹ 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, *nihitam 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.²

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.'

*ahimsā satya-vacanam dayā bhūtesu anugrahaḥ,
yasyantāni sadā rāma, tasya tisyati keśavaḥ*

Viṣṇu-dharmottara I 58

Three stages are mentioned as preparatory to God-vision (*brahma-sāksātkāra*), *śravaṇa* or hearing, *manana* or reflection, and *mādīhyāsana* 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.¹ 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, *āstīkya-buddhi* as Śaṅkara calls it.² 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.³ 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 *guru-vedānta-vākyesu viśvāśah* : Ś on Katha I 1 2

² Wisdom cannot be attained by any means other than inquiry

³ *notpadīyate vinnā jñānam vicārenānyasādhanatḥ* Ś

Vasiṣṭha says 'The word even of a child, if it is reasonable, should be accepted. All else should be rejected even if it be said by the Creator.'

yukti-yuktam apādeyam vacanam bālakād api

anyai imam va vyājyam apy uktam padma-janmanā

demonstrate the unity of the self it is seen clearly as a bael fruit in the palm of one's hand ¹ 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 *śruti* they are experiential, the formulated conclusions are secondary interpretations The one represents the evidence, the other records a doctrine When there is a dispute between the two we get back to the evidence It is always open to review the evidence afresh The doctrinal statements are conditioned by the historical situations in which they are produced We must be able to get behind the propositions to the events they describe, stand in the tension between the data and the interpretations, if we are to understand the significance of the doctrines The defect of all scholasticism, Indian or European, is that it tends to regard itself as a cold, bloodless logic which moves from one position to another with a remorseless rigour Life is the master of thought and not thought of life.

Logical knowledge acquired by a study of the scriptures and reflection on their teaching is only indirect knowledge It is not a direct grasp of reality Thought must pass into realisation The ideas of the Upanisads should be imaginatively and inwardly apprehended They should be allowed to sink deep and simmer before they are re-created in life *Nidīdhyāsana* 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 ² Faith becomes

¹ *āgamopāpatī hyātmarkatva-prakāśanāya pravṛtte śaknotah karatala-gata-bilvam va darśayitum Ś on BU III 1 1.*

² *vihāya sarva-sāstrāni yat satyam tad upāśyatām Uttara Gītā*

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

*adhīya caturo vedān sarva-sāstrāny anekāśah
brahma-tattvam na jñanti darṣopahata-cetasah.*

Muktikā U II 65

reality in us by the steady concentration of mind on the real¹

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

Meditation is not argument. It is just holding oneself steadily in front of the truth². 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 thought³. It is also of the nature of meditation⁴. We can practise meditation in any direction, place or time in which we can concentrate our mind⁵. 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

darvī pāka-rasam yathā

Cp also Bunyan

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

¹ *nīdīdhyāsanam sad-ekārtha-vṛtti-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-pratyaya-pravāha-karanam upāsanam* S B IV 1 7

⁴ *dhyāna-rūpa* S B IV 1 8

⁵ *yatra dīśi deśe kāle vā sādhakasya ekāgratā bhavati tatra eva upāsita*
S B IV 1 11

those who act in the right way are the *ācāryas* ¹ Śamkarānanda distinguishes three kinds of disciples. He who understands what is taught along with the proof, when he hears only once, is the good pupil, he who understands it only after hearing many times and after giving himself and his teacher much trouble is the bad pupil. He who understands what the teacher says but cannot control his own mind, he is the middling. The last are to be led to firm conviction by various means ²

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 concentration³ by which we attain to unity with the Eternal ⁴ The practice of yoga is mentioned in the *Upanisads*. In the *Katha* we are asked to suppress speech and mind, merge the latter in the knowledge self, that in the great self, that in the tranquil self, the Absolute. The highest stage is attained when the five senses, mind and intellect are at rest ⁵ The *Svetāśvatara Upanisad* gives detailed directions on

¹ *svayam ācarate yas tu ācāryas so'bhīdhīyate*

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

*tasmiād gurum prapadyeta jñānsuh śreya uttamam
śābde pāre ca nisnātam brahmany upāsamāśrayam*

XI 3 21

² *yah sakrd-uktam sopapatikam grhnāti sa uttamah, yas tu anekāśa
ucyamānam ātmānam gurum ca samkleśya grhnāti sa mandah, yas tu
gurūktam grhnan sva-cittam niroddhum a-śaktah sa madhyamah, sa tu
gurunoktasya vānyasya vā upadesenū citta-dhairyam vivīdhair vaidīkair
upāyair netavyah* On K U II 1

³ *jñānam yogātmakam viddhi* Know that knowledge has yoga for its essence

⁴ *aīhyam jīvātmanor āhur yogam yoga-viśārādāh Devī Bhāgavata*

⁵ Cp. with this the Confucian fasting of the heart. 'May I ask,' said Yen Hui, '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 Hui, '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 ¹ When the awakening takes place scripture ceases to be authoritative,² *śruter apy abhāvaḥ prabodhe.*³

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 *Svetāśvatara 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 Upanisads 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 Upanisads are not exclusive of each other. Śaṅkara and Rāmānuja emphasise different aspects of the teaching of the Upanisads.

Upāsana or worship is the basis of the doctrine of *bhakti* or devotion. As *Brahman* is not described in the early Upanisads in sufficiently personal terms, the later ones like the *Katha* and the *Svetāśvatara* look upon the Supreme as personal God who bestows grace. Devotion to the personal God is recommended as a means for attaining spiritual enlightenment ⁴

would have gone. Is this what you mean by the negative state?' 'Exactly so,' replied the Master.

¹ II See also *Maitrī* VI 18-27. Appaya Dīksita in his *Yoga Darṣana* 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.

*pratyag ātmānam ālokyā bhruvor madhye svayam-prabham
śrutvā tat-tvam-asīty atkhyam matvāsmīti tad abhyaset*

² SB IV 1 3

92.

³ SU VI 21 and 23 Images, pilgrimages, ceremonies are all accessories to devotion

⁴ Ś on BU. VI. 1.

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.¹

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. Some times 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 unheard 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 *iṣṭa-ḍevalārādhana* means that the different forms are all

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

*vānī gunūmukathane śrajanau loṭhāyām
hasṭau ca karmasu manas tava pūdayor nah
smṛtyām śiras tava nivāsa-jagat-pranāme
dṛṣṭiḥ satām darśane' stu bhavati-tanūnām*

X 10 36

¹ Rābī'a, 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.'

included in the Supreme. 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.¹

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

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

*īśvara allā tere nāma
mandīra masājya tere dhāma
sabko san-mati de bhagavān*

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

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 Bhakti Sūtra*

¹ *apsu devā manusyānām, divi devā manīṣinām
bālānām kāṣṭha-lothesu budāhesu ātmani devatā*

² *śivam ātmani paśyanti pratimāsu na yoginah
ajñānām bhāvanārthāya pratimāḥ parikalpitāḥ
Darśanoḥpānsad, see also Śiva-dharmottara*

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

*agnirdevo dvijātīnām, hṛdi devo manīṣinām
pratimāsu alpa-buddhīnām, jñānīnām sarvato harāḥ*

³ 'Though really companion and co-dweller, man does not understand the friendship of Him who dwells within the same body '

*na yasya saḥkhyam puruṣo'vairi saḥkhyuḥ
sakhā vasan samvasataḥ pure'smin.*

Bhāgavata

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

*santam sanīpe ramanam rati-pradam vitta-pradam nityam
imam vihāya*

*a-kāmadam duḥkha-bhayādhi-śoka-moha-pradam tuccham aham
bhaje'jñā*

Bhāgavata XI 8 31

She resolved

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

*suhṛi presthatamo nātha, ātmā cāyam śarīrīnām
tam vikrīyātmanavāham rame'nena yathā ramā*

Bhāgavata XI 8 35

⁴ *yasmīn sarvam, yataḥ sarvam, yah sarvam, sarvataś ca yah*

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

⁵ Cp *Kalpitaru I 1 20*

*nir-viśesam param brahma sāksāt kartum anīśvarāḥ
ye mandās te'nukampyanī sa-viśeṣa-nirūpanāḥ*

tells us that the true devotee becomes a fulfilled being, immortal and content ¹ Even the released perform image worship by way of sport.² There is a danger that the emotions of awe and reverence are likely to be treated as ends in themselves. They prepare for spirituality ³ Devotion ultimately leads to the knowledge of one's essential nature ⁴ For Rāmānuja bhakti is a type of knowledge ⁵

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 ⁶ 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 *yaḥ labdhvā pumān siddho bhavati, amṛto bhavati, tṛpto bhavati*

² *muktā apī līlayā vīgrahādīkam kṛtvā bhajante Ś*

³ Gopikās become one with the Supreme by fixing their minds on Him, by singing His songs, by doing His deeds

tan-manaskāh tad-ālāpāh tad-vicestāh tad-ātmakāh.

There is utter abandonment to God or *prapatti pati-sutānvaya bhṛātī-bāndhavān atī vīlamghya te'ntī acyutāgatāh.*

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

*patitah skhalitah ārtah ksutvāvāvivaśo bruvaṇ
haraye nāma ity uccair mucyate sarva-pātakāt.*

⁴ *sua-sva-rūpānusandhānam bhaktir ity abhidhīyate ātma-tattvānusandhānam bhaktir ity apare jaguḥ* In *Bhakti-mārtānda*, 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 darśanothānā, dṛste viślesa-bhīrutā
nādrstena na drstena bhavatā labhyate sukham*

⁵ *dhrvānusmṛti.*

⁶ *uttamo brahma-sad-bhāvo, dhyāna-bhāvas tu madhyamaḥ
stutir japo'dhamo bhāvo, bahih-pūjā adhamādhamah*

Mahānirvāna 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-kṛīdanavat sarvaṃ rūpa-nāmādi-kalpanam
ibid XIV. 117.*

All the imagined names and forms are as playthings for the children.

tranquil transcendence and cosmic universality. The advocates of bhakti look upon the worship of the personal God as the highest bliss,¹ though those who regard the Absolute as super-personal 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-naughting 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.² When the veil of intellectual knowledge, of avidyā, is swept aside, a flood of light breaks upon the awakened soul and a vision of the Universal Self is achieved. This self is present, real and concrete even as a physical object is present to the physical eye. The Supreme is not so much an immanent God as an experienced God, felt as an inward principle of power and new being in life. When we rise in contemplation, when there is the vision of the Supreme which is entirely beyond the power of the soul to prepare for or bring about, we feel that it is wholly the opera-

¹ Cp *Vedānta Deśika*

O Lord, if Thou art gracious, if I am (always)
by Thy side, if there is in me pure devotion
to Thee, if I am in the company of those who are Thy
servants, then this samsāra is itself salvation
*tvam cet prasīdasi tavāsmi samīpatas cet
tvayy asti bhaktir anaghā kari-śarīra-nātha
samsrjyate yadī ca dāśajanas tvādīyah
samsāra eṣa bhagavan apavarga 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 follies and extravagances of men, that he pities them. I think it advisable for every man that has sense and thoughts enough to be his own companion (for certainly there is more required to qualify a man for his own company than for other men's), to be as frequent in his retirements as he can, and to communicate as little with the world as is consistent with the duty of doing good, and the discharge of the common offices of humanity.'

tion of God working on the soul by extraordinary grace. In a sense all life is from God, all prayer is made by the help of God's grace, but the heights of contemplation which are scaled by few are attributed in a special degree to divine grace. After the vision the light may fade, darkness may afflict the soul, but the soul can never lose altogether what it has once seen. Our effort thereafter shall be to renew the experience, make it the constant centre of all our activities until the completely real is completely known.

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

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

In other religions, too, we have these varieties of mystic experience. There are some who wish to establish contact with God regarded strictly as a person, and live a life in ever complete accord with the divine will and at long last reach the most intimate union with God. There are others who wish to go beyond union to unity, a state of consciousness which is above subject-object relationship. Naturally the Upanisads do

not adopt an attitude of dogmatism ¹ This attitude of acceptance of all forms of worship has been a persistent character of India's religious life ² The word of God is not bound by languages in which it is spoken ³ 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'

*śrnute sarva-dharmāms ca sarvān devān namasyati
anasūyur jita-krodhas tasya tasyati keśavaḥ*

Viṣṇu-dharmottara I 58

Cp the popular verse

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

antah śākto bahih śarvo, sabhā-madhye ca vaiṣṇavaḥ

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

Uddhava said (*Pāṇḍava Gītā* 17)

*vāsudevam parityajya yo'nyam devam upāsate
tṛsito jāhnavī-tīre kūpam vāñchati durbhagaḥ*

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 lieth 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.

BRHAD-ĀRANYAKA UPANISAD

The *Brhad-āranyaka-Upanisad* which is generally recognised to be the most important of the Upaniṣads forms part of the *Satapatha Brāhmaṇa*. It consists of three *Kāndas* or sections, the *Mādhu Kānda* which expounds the teaching of the basic identity of the individual and the Universal Self, the *Yājñavalkya* or the *Muni Kānda* which provides a philosophical justification of the teaching and the *Khila Kānda*, which deals with certain modes of worship and meditation, *upāsana*, answering roughly to the three stages of religious life, *śravaṇa*, hearing the *upadeśa* or the teaching, *manana*, logical reflection, *upapatti* and *nīdīdhyāsana* or contemplative meditation. Of the two recensions of the *Satapatha Brāhmaṇa*, the *Kānva* and the *Mādhyandīna*, Śaṅkara follows the former, and the text adopted here is the same.

CHAPTER I

First Brāhmaṇa

THE WORLD AS A SACRIFICIAL HORSE

1 *aum usā vā aśvasya medhyasya śnāh, sūryas caksuh, vātaḥ prāṇah, vyāttam agnir vaiśvānarah, samvatsara ātmāśvasya medhyasya, dyauh prṣtham, antarikṣam udaram, pṛthivī pājasyam, dīśah pārśve, avāntaradīśah pārśavah, rtavāṅgām, māsās cārḍhamāsās ca parvāni, ahorātrāni pratisthāh, nakṣatrāny asthīni, nabho mānisāni; ūvadhyaṃ śikatāh, śmḍhavo gudāh, yakrc ca klomānās ca parvatāh, osadhayaś ca vanaspatayaś ca lomāni udyan pūrvārdhah, nmlocañ jaghanārdhah, yad vjṛmbhate tad vidyotate, yad vidhūnute tat stanayati, yan mehati tad varsati, vāg evāsya vāk*

1 Aum, the dawn, verily, is the head of the sacrificial horse, the sun the eye, the wind the breath, the open mouth the Vaiśvānara 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 rains; voice, indeed, is his voice.

The first chapter of the Upaniṣad is the third chapter of the Āraṇyaka

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

The horse sacrifice described at length in *Satapatha Brāhmaṇa* (XIII, 1-5) is given here a cosmic interpretation. It is used as a vehicle of religious truth.

The idea of sacrifice as a means to account for creation goes back to the *Purusa Sūkta* of the R V (X. 90-129), where from each

of the members of the primeval person, Puruṣa, some part of the world is made

aśvasya medhyasya of the sacrificial horse, *medhārhasya* Ś

vyātam open mouth, *vyātam mukham* Ś

ātmā body, *śarīram cātmā* Ś

pājasyam hoof, *pādasyam*, *pādāsana-sthānam* Ś See M U II 1 4

The earth is his footing The supra-physical can be reached only when we have a firm hold of the physical The thinkers of the Upaniṣads reach their conclusions by a study of the sensible fact, of the concrete realities of the physical world

parvāni joints, *sandhayah* Ś

nabhaḥ clouds, *nabhassthā meghāḥ*

ūvaadyam half-digested food in the stomach, *udarastham ardhajīrnam aśanam* Ś

gudāḥ blood-vessels, *nādyah* Ś

vijrmbhate yawns *gātrāni vināmayati*, *vikṣipta ti* Ś *vijrmbhanam mukha-vidāranam*

vidhūmte shakes, *gātrāni kampayati* Ś

mehati urinates, *mūtram karoti* Ś

2 *ahar vā aśvam purastān mahimā nvaḥyāta tasya pūrve samudre yonih*, *rātrir enam paścān mahimā nvaḥyāta, tasyāpare samudre yonih*, *etau vā aśvam mahimānāv abhitah sambabhūvatuh hayo bhūtvā devān avahat*, *vājī gandharvān*, *arvāsūrān*, *aśvo manusyān*, *samudra evāsya bandhuh*, *samudro yonih*

2 The day, verily, arose for the horse as the vessel called *mahiman* appeared in front (of the horse) Its source is in the eastern sea The night, verily, arose for the horse as the vessel called *mahiman* 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, *aśva-medha*, two vessels are placed one in front of and the other behind the horse, made of gold and silver, to hold the sacrificial libations They are here interpreted cosmically as the eastern (Bay of Bengal) and the western (the Arabian sea) *mahimā* greatness, *mahattvam* Ś

The two vessels are made of gold and silver The gold vessel is the day because both are bright, *dīpti-sāmānyāt*, the silver vessel is the night, both the words *rājata* and *rātri* begin with the same syllable *rā* Silver and night may have a common nature if the night is a moonlit one, *candrīkā-dhavalatva-sāmyāt*

The sea is taken by Ś as the Supreme Self *paramātmā*, *samutpadya bhūtāni dravanty asminni iti vyutpattyā parama-gambhīrasya eśvarasya samudra-śabdātām āha* See Ā

Second Brāhmana

CREATION OF THE WORLD

1 *narveha kimcanāgra āsīt mṛtyunarvedam āvrtam āsīt, aśanāyayā, aśanāyā hi mṛtyuh, tan mano'kuruta, ātmanvī syām iti so'rcann acarat, tasyārcata āpo'jāyanta arcate var me kam abhūd iti, tad evārkasya arkatvam; kam ha vā asmai bhavati, ya evam etad arkasya arkatvam veda.*

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

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

Death is *Hiranya-garbha* It is the matter with which he interacts It is *tamas* or darkness which is represented as his body cp *Subāla U yasyāvvyaktam śarīram yasyāksaram śarīram, yasya mṛtyuś śarīram esa sarva-bhūtāntarātmā apahata-pāpma divyo devah eko nārāyanah Hiranya-garbha is tamaś śarīraka-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.

cetanācetanā-prapañca-śarīrakas-syām iti samkalpa manah kṛtavān R. kam water or happiness kam udakam sukham vā Ś

2. *āpo vā arkah tad yad apām śara āsīt, tat samahanyata, sā pṛthivy abhavat, tasyām aśrāmyat tasya śrāntasya taptasya tejo raso mravartatāgnih.*

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-pati* rested *sarvo hi lokah kāryam kṛtvā śrāmyati, prajāpateś ca tan mahat kāryam yat pṛthvī-sargah Ś*

tejo-rasah essence of brightness, *tejas-sāra-bhūlah R.*

3 *sa tredhātmanam vyakuruta, ādityam tṛtīyam, vāyum tṛtīyam, sa esa prānas tredhā vikitah. tasya prācī dik śirah, asau cāsau cairman, athā asya prācī dik puccham, asau cāsau ca sakthyau, daksinā codīcī ca pārśve, dyauh prstham, antarīksam udaram, vyam urah, sa eṣo'psu pratīṣṭhat, yatra kva caiti tad eva pratīṣṭhaty evam vidvān*

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

pratīṣṭhatī stands firm, or obtains a resting-place, *sthitim labhate Ś*

4 *so'kāmayata, dvitīyo ma ātmā jāyete, sa manasā vācam muthunam samabhavad aśanāyā nrtyuh, tad yad reta āsīt, sa samvatsaro 'bhavat, na ha purā tatah samvatsara āsa tam etāvantaṁ kālam abhūbhah yāvān samvatsarah, tam etāvatah, kālasya parastād asṛjata, tam jātam abhivyādādāt sa bhān akarot sarva 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 bījam jñānā-karma-rūpam janmāntara-kṛtam Ś*

5 *sa aṅsata yadi vā imam abhūmamsye, kanīyo'nnam kariṣya iti sa tayā vācā tenātmanedam sarvam asṛjata yad idam kim ca, tco yajūmṣi sāmāni chandāmsi yajñān prajāh paśūn sa yad yad evāsṛjata, tat tad attum adhrīyata, sarvam vā attīh tad*

aditer aditvam, sarvasyartasyāttā bhavati, sarvam asyānnam bhavati, ya evam etad aditer aditvam veda

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

aksata thought, *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 R V (I 59 10) '*Aditi* is the sky, *Aditi* is the atmosphere, *Aditi* is the mother, she is the father.'

6 *so'kāmayata, bhūyasā yajñena bhūyo yajeyet; so'srāmyat, sa tapo'tapyata tasya śrāntasya taptasya yaśo vīryam ud-akrāmat prānā vai yaśo vīryam, tat prānesūtkrāntesu śarīraṃ śvayitum adhrvyata, 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.

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

sa tapo'tapyata 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'kāmayata, medhyam ma idam syāt, ātmanvy anena syām*

iti; itaścaḥ samabhavat, yad aśvat, ita medhyam abhūd iti tad
 evāśva-medhasyāśva-medhaḥcam; eṣa ha vā aśva-medham veda,
 ya enam etam veda. ita anavarudhyaivāmanyata; itaṁ samca-
 tsarasya parastād ātmana ālabhata. praśān devatābhyaḥ pratya-
 hat. itasmāt sarva-devatāṁ prokṣitam prajāpatyam ālabhate; eṣa
 ha vā aśva-medho ya eṣa tapati: tasya samcatsara ātmā, ayaṁ
 agrir arkaḥ, ita, eme lohā ātmānah; tāv etāv arkāśvamedhau. so
 punar ekaiva devatā bhavati, mṛtyur eva; aḥa punar-mṛtyuṁ
 jayati, nainam mṛtyurm āpnoti, mṛtyur asyātmā bhavati, etāsāṁ
 devatānām ekō 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 *aśva-medha*. He who knows it thus, verily, knows the *aśva-medha*. Letting it remain free, he reflected; and at the end of a year he offered it to himself (sacrificed him for himself). He gave up the (other) animals to the divinities. Therefore (men, priests) offer to *Prajā-pati* the sanctified (horse) dedicated to all the gods. Verily, that (sun) which gives forth heat is the horse-sacrifice. His body is the year. This (earthly) fire is the *arka* and these worlds are his bodies. So these are two, the sacrificial fire (*arka*) and the horse-sacrifice. Yet again they are one divinity, even death. He (who knows this) overcomes repeated death, death cannot get hold of him, death becomes his body, and he becomes one with these divinities.

āmanā: becomes embodied, *āmanān*, *śarīracān*. Ś.

ālabhata: offered, sacrificed it to himself, *ālambham prāvān*.

prokṣitam: sanctified, *mantra-samśṛitam*. A.

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

Third Brāhmaṇa

THE SUPERIORITY OF BREATH AMONG THE BODILY FUNCTIONS

1. *āca, ā la prajāpat, āh, devās cāsurās ca. tala, hānī, asā eva
 devāh, jyā, asā asurāh, ita eṣu lokeso asparāhanta, te la devā ūcuḥ,
 hanāsurān yajña udgīhenāt, a, āmeti.*

1. There were two classes of the descendants of *Prajā-pati*,

the gods and the demons Of these, the gods were the younger and the demons the elder ones They were struggling with each other for (the mastery of) these worlds The gods said, come, let us overcome the demons at the sacrifice through the *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-jamita-jñāna-karma-bhāvitāḥ dyolanāt devā bhavanti, ta eva svābhāvika-pratyaksānumāna-jamita-dṛṣṭa-prayojana-karma-jñāna-bhāvitā 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

asparḍhanta struggled with each other, vied with each other *paraspara-vijigīsām 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 pulverise those bodies which their opponents wield, and what those others allege to be true reality they call, not real being, but a sort of moving process of becoming On this issue an interminable battle is always going on between the two camps' ET by F M Cornford See his *Plato's Theory of Knowledge* (1935). The dispute between idealists and materialists is still with us See C U VIII 7-12

2 *te ha vācam ūcuh, tvam na udgāya iti, tatheti tebhyo vāg udagāyat yo vāci bhogas tam devebhya āgāyat, yat kalyānam*

vadati tad ātmane, te vidur, anena vai na udgātrātyesya nīti tam abhīdrutya pāpmanāvīdhyan, sa yah sa pāpmā yad evedam apratirūpam vadati sa eva sa pāpmā

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

3 atha ha prānam ūcuh, tvam na udgāya iti, tatheti tebhyah prāna udagāyat yah prāne bhogas tam devebhya āgāyat, yat kalyānam jighrati tad ātmane, te vidur anena vai naudgātr ātyesyantīti tam abhīdrutya pāpmanāvīdhyan, sa yah sa pāpmā yad evedam apratirūpam jighrati sa eva sa pāpmā.

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

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

4 atha ha cakṣur ūcuh, tvam na udgāya iti, tatheti tebhyah cakṣur udagāyat yaś cakṣuṣī bhogas tam devebhya āgāyat, yat kalyānam paśyati tad ātmane, te vidur anena vai na udgātrātyesyantīti tam abhīdrutya pāpmanāvīdhyan, sa yah sa pāpmā yad evedam apratirūpam paśyati, sa eva sa pāpmā

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

5 atha ha śrotam ūcuh, tvam na udgāya iti, tatheti tebhyah śrotam udagāyat yah śrotre bhogas tam devebhya āgāyat, yat kalyānam śnoti tad ātmane, te vidur anena vai na udgātrātye-

syantīti tam abhidrutya pāpmanāvidhyan; sa yaḥ sa pāpmā yad evedam apratirūpaṁ śṛṇoti, sa eva sa pāpmā.

5 Then they said to the ear· Chant (the *udgītha*) 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 ūcuḥ, tvam na udgāya iti, tatheti: tebhyo mana udagāyat yo manasī bhogas tam devebhya āgāyat, yat kalyāṇam samkalpayati tad' ātmane; te vidur anena vai na udgātrātye-syantīti. tam abhidrutya pāpmanāvidhyan; sa yaḥ sa pāpmā yad evedam apratirūpaṁ samkalpayati, sa eva sa pāpmā; evam u khalv etā devatāḥ pāpmabhir upāsṛjan, evam enāḥ pāpmanā-vidhyan

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

7 atha hemam āsanyam prāṇam ūcuḥ, tvam na udgāya iti, tatheti: tebhya eṣa prāṇa udagāyat; te vidur anena vai na udgā-trātyesyantīti tam abhidrutya pāpmanāvitsan; sa yathā aśmānam rtvā loṣṭo vidhvamseta, evam haiva vidhvamsamānā visvaṅco vineśuḥ, tato devā abhavan, parāsurāḥ; bhavaty ātmanā parāsyā dvisan bhrātrōyo bhavati ya evam veḍa.

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

avitsan· desired to pierce him, *vedhanam kartum istavantah Ś*
parāh: crushed, *parābhūtāh, vīnatāh. Ś.*

8 *te hocuh, kva nu so'bhūḍ yo na ittham asakteti, ayam āsye'ntar iti, so'yāsya āṅgīrasah, āṅgānām hi rasah*

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 Āṅgīrasa (rasa)* for he is the essence, of the limbs (*anga*, members of the body)

9 *sā vā esā devatā dūr nāma, dūram hy asyā mṛtyuh, dūram ha vā asmān mṛtyur bhavati ya evam vedā*

9 That divinity, verily, is *dūr* by name, because death is far (*dūra*) from it From him who knows this, death is far off

10. *sā vā eṣā devatāntāsām devatānām pāpmānam mṛtyum apahatya, yatrāsām dīśām antah, tad gamayāmcakāra, tad āsām pāpmano vinyadadhāt, tasmān na janam iyāt, nāntam iyāt, net pāpmānam mṛtyum anvavāyānti*

10 That divinity, verily, after having struck off the evil of these divinities, even death, made this go to where the end of the quarters is There he set down their evils Therefore one should not go to people (of that region), one should not go to the end (of the quarters), lest he meet there with evil, with death

11. *sā vā esā devatāntāsānī devatānām pāpmānam mṛtyum apahatya athainā 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 vai vācam eva prathamām atyavahat, sā yadā mṛtyum atyamucyata, so'gnir abhavat, so'yam agnih pareṇa mṛtyum atīkrānto 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 prānam atyavahat, sa yadā mṛtyum atyamucyata, sa vāyur abhavat so'yam vāyuh pareṇa mṛtyum atīkrāntah 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 cakṣur atyavahat, tad yadā mṛtyum atyamucyata, sa ādityo'bhavat, so'sāv ādityaḥ pareṇa mṛtyum atikrāntas tapati.*

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 śrotram atyavahat, tad yadā mṛtyum atyamucyata, tā dīśo'bhavan, tā imā dīśaḥ 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 yadā mṛtyum atyamucyata, sa candramā abhavat, so'sau candraḥ pareṇa mṛtyum atikrānto bhāti, evam ha vā enam esā devatā mṛtyum ativahati, ya evaṃ veda.*

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

Cp *Śatapatha Brāhmaṇa* X 5 2 20. One becomes what one meditates on *tam yathā yathopāsate, tad eva bhavati*

17 *athātmane'nnādyam āgāyat, yadd hi kiṃ cānnam adyate, anenaiva tad adyate, iha pratisthati.*

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

ādyam: eatable, *adanārham, bhaksanārham. R.*

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

18 *te devā abruvan, etāvad vā idam sarvaṃ yad annam, tad ātmāna āgāsīḥ, annu no'sminn anna ābhajasveti, te var mā' bhūsamviśateḥ; latheti. tam samantam parinyaviśanta, tasmād yad adanenānnam atti, tenaitās tṛpyanti; evaṃ ha vā enam svā abhūsamviśanti, bhartā svānām śresthaḥ, pura etā bhavaty*

*annādo'dhīpatih, ya evam veda, ya u havamvidam svesu prati-
prātir bubhūsati, na havālam bhāryebhyo bhavati, atha ya
evantam anubhavati, yo vartam anu bhāryān bubhūrṣati, sa
havālam bhāryebhyo bhavati*

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

*desires to be the equal or rival pratikūlo bubhūsati, pratīspardhī
bhavitum icchatī Ś*

desires to support bubhūrṣati, bhartum icchatī Ś

19 *so'yāsyā āngirasah, angānām hi rasah, prāno vā angānām
rasah, prāno hi vā angānām rasah, tasmād yasmāt kasmāc cāngāt
prāna utkrāmati, tad eva tat śusyati, esa hi vā angānām rasah*

19 He is (called) Ayāsyā 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 *eṣa u eva brhaspatih, vāg var brhatī tasyā esa patih, tasmād
u brhaspatih*

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

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

21 *esa u eva brahmanas-patih, vāg var brahma, tasyā esa patih,
tasmād u brahmanas-patih*

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

Brahman refers to the *Yajur Veda*.

A EULOGY OF THE CHANT ON BREATH

22 *esa u eva sāma, vāg var sāma, esa sā cāmaśceti, tat sāmnaḥ sāmadvam; yad veva samah plusinā, samo maśakena, samo nāgena, sama ebhis tribhṛ lokasḥ, samo'nena sarvena, tasmād veva sāma, āstute sāmnaḥ sāyujyam 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 uttabdham, vāg eva gīthā, uc ca gīthā ceti, sa udgīthah*

23 And this 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 brahmadattaś cakitāneyo rājānam bhaksayann uvāca, ayam tyasya rājā mūrdhānam vipātayatāt, yad ito'yāsya āngiraso'nyenodagāyad iti, vācā ca hy eva sa prānena codagāyad iti*

24 As to this also, Brahmadatta Cakitāneya, while drinking King (Soma) said Let this King strike off this man's (my) head (if I say) that Ayāsya Āngirasa 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*.

Cakitāneya the great grandson of Cikitāna
rājānam yajñe somam Ś

25 *tasya hartasya sāmno yah svam veda, bhavati hāsya svam; tasya var svara eva svam, tasmād ārtviṣyam karisyam vāci svaram iccheta, tayā vācā svara-sampannayārtviṣyam kuryāt; tasmād yajñe svaravantam dīrksanta eva, atho yasya svam bhavati; bhavati hāsya svam, ya evam etat sāmnaḥ, svam 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 *Rtvij* priest desires to have a rich tone in his voice Being possessed of such a voice, he performs the duties of a *Rtvij* 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 hartasya sāmno yah suvarnam veda, bhavati hāsya suvarnam, tasya vai svāra eva suvarnam, bhavati hāsya suvarnam, ya evam etat sāmnaḥ 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 hartasya sāmno yah pratisthām veda, prati ha tisthati, tasya vai vāg eva pratisthā, vāci hi khalv esa etat prānah pratisthito gīyate anna ity u haika 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 *athātaḥ pavamānānām evābhyārohaḥ, sa vai khalu prastotā sāma prastauti, sa yatra prastuyāt, tad etāni japeṭ 'asato mā sad gamaya, tamaso mā jyotir gamaya, mṛtyor māmṛtam gamaya' iti, sa yaḥ āha, asato mā sad gamaya iti, mṛtyur vā asat, sad amṛtam, mṛtyor māmṛtam gamaya, amṛtam mā kurv ity evatad āha, tamaso mā jyotir gamaya iti, mṛtyur vai tamah, jyotir amṛtam, mṛtyor mā amṛtam gamaya, amṛtam kurv ity evatad āha, mṛtyor māmṛtam gamaya iti, nātra tirohitam vāsti, atha yānītarāni stotrāni, tesu ātmane'nnādyam āgāyēt; tasmād u tesu varam vrñīta, yam kāmam kāmayeta, tam, sa esa evam-vid udgātātmane vā yajamānāya vā yam kāmam kāmayate, tam āgāyati; taddhartal loka-ḥid eva, na harivā lokyatāyā āśāsti, ya evam etat sāma veda*

28 Now next the repetition only of the purificatory hymns, verily, the *Prastotr* priest recites the chant and while he recites it, let the sacrificer recite these (three *yajus* verses) 'from the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality' When he says 'from the unreal lead me to the real,' the unreal, verily, is death, the real is immortality 'From death lead me to immortality', 'make me immortal,' that is what he says 'From darkness lead

me to light', darkness, verily, is death, the light is immortality. From death lead me to immortality, make me immortal, that is what he says 'From death lead me to immortality,' there is nothing here that is hidden (or obscure and so requires explanation) Now whatever other verses (there are) in the hymns of praise, in them one should secure food by chanting And therefore in them he should choose a boon whatever desire he may desire That *udgātr* priest who knows this, whatever desire he desires, either for himself or for the sacrificer, that he obtains by chanting This, indeed is (called) world-conquering He who thus knows this chant, for him there is no fear of his being without a world.

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

Fourth Brāhmana

THE CREATION OF THE WORLD FROM THE SELF

1 *ātmaravedam agra āsīt purusavidhah, so'nuvīksya nānyad ātmano'paśyat, so'ham asmīty agre vyāharat, tato'ham nāmābhavat, tasmād apy etarhy āmantritah; aham ayam ity evāgra uktvā, athānyan nāma prabrūte yad asya bhavati sa yat pūrvo'smāt sarvasmāt sarvān pāpmana ausat, tasmāt purusah, oṣati ha va sa tam, yo'smāt pūrvo bubhūsat, 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 *anuvīksya* the person who sees and creates himself (*systvā*), in the very act of seeing enters into the creation (*anuprāviśat*), into all things, beings and selves

2 *so'bibhct, tasmād ekākī bibhcti, sa hāyam īksām cakre, yan mad anyan nāsti, kaṣmān nu bibhemiti, tata evāsya bhayam vīyāya kasmād hy abheṣyat, dvitīyād va bhayam bhavati.*

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 narva reme, tasmād ekākī na ramate, sa dvitīyam acchat, sa hartāvān āsa yathā strī-pumānsau sampariṣvaktau, sa imam evātmānam dvedhāpātayat, tatah patiś ca patnī cābhavatām, tasmāt idam ardha-brgalam va svah, iti ha smāha yājñavalkyah, tasmād ayam ākāśah striyā pūryata eva tām samabhavat, tato manusyā ajāyanta*

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

samabhavat became united, *maithunam upagatavān* Ś

Hiranya-garbha or *Prajā-pati* divided himself into two Both are his elements The two are not separate and the theory is not one of final dualism Cp *Viṣṇu Purāna*

*śata-rūpām ca tām nārīm tapo-nirbhūta-kalmasām
svāyambhuvo manur devah patnīve jagrhe prabhuh*

Because the woman was born of Virāj, she is said to be his daughter also *prajāpatir manvākhyaś śata-rūpākhyām ātmano dukṭaram patnīvena kalpitām* Ś

The original being, ātman 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 īksām cakre, katham nu mātmana eva janayitvā sambhavati, hanta tīro'sānīti, sā gaur abhavat, rsabha itaras tām sam evābhavat, tato gāvo' jāyanta, vadavetarābhavat, aśva-vrṣa*

itarah, gardhabhitarā gardabha itarah, tām sam evābhavat, tata eka-śapham ajāyata, ajetarābhavat, vasta itarah, avir itarā, mesa itarah, tām sam evābhavat, tato'jāvayo' jāyanta; evam eva yad idam kim ca mithunam, ā-pīpīlkābhyah tat sarvam asṛjata

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 so'vet, aham vāva sṛstir asmi, aham hīdam sarvam asṛkṣīti; tatah sṛstir abhavat, sṛstyām hāsyantasyām bhavati ya evam veda.

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

He who knows this becomes himself a creator like Prajā-pati-
etasmīn jagati sa prajāpativat sṛstā bhavati

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

6. athety abhyamanihat, sa mukhāc ca yoner hastābhyām cāgnim asṛjata, tasmād etad ubhayam alomakam antaratah, alomakā hi yonir antaratah, tad yad idam āhur amum yaja, amum yajety ekairkam devam, etasyarva sā visṛstih, esa u hy eva sarve devāḥ. atha yat kim cedam ārdram, tad retaso asṛjata, tad u somah. etāvad vā idam sarvam annam carvānnādaś ca, soma evānnam, agnur annādah saisā brahmano'tisṛstih, yac chreyaso devān asṛjata aitha yan martyaḥ sann amṛtān asṛjata, tasmād atisṛstih atisṛstyām hāsyantasyām 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 *osadhīpati* 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 ity eke, samsārīty apare* Ś accounts for it by the difference of the presence and absence of limitations, *upādhi-vaśāt samsāritvam, paramārthatas svato'samsāry eva*

7 *taddhedam tarhy avyākrtam āsīt, tan nāma-rūpābhyām eva vyākriyata, asau nāma, ayam idam rūpa iti, tad idam apy etarhi nāma-rūpābhyām eva vyākriyate, asau nāma, ayam idam rūpa iti sa eṣa iha pravṛsta ānakhāgrebhyah yathā, ksurah ksuraadhāne' vahitah syāt, viśvam-bhara vā viśvam-bhara-kulāye, tam na paśyanti a-kṛtsno hi sah, prānann eva prāno nāma bhavati, vadan vāk, paśyamś cakruh, śruvan śrotam, manvāno manah, tāny asyatāni karma-nāmāny eva sa yo'ta ekakam upāste, na sa veda, akṛtsno hy eso'ta ekakena bhavati, ātmety evopāśīta, atra hi ete sarva ekam bhavanti tad etat padanīyam asya sarvasya yad ayam ātmā, anena hy etat sarvam veda yathā ha vai padenāmu-vindet evam kīrtim ślokaṁ 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 meditates on one or another of them (aspects) he does not know for he is incomplete, with one or another of these (characteristics) The self is to be meditated upon for in it all these become one This self is the foot-trace of all this,

for by it one knows all this, just as one can find again by foot-prints (what was lost) He who knows this finds fame and praise

nāma-rūpa name and shape which together make the individual. The *nāma* is not the name but the idea, the archetype, the essential character, and the *rūpa* is the existential context, the visible embodiment of the idea. In every object there are these two elements, the principle which is grasped by the intellect and the envelope which is apprehended by the senses. While *nāma* is the inner power, *rūpa* is its sensible manifestation. If we take the world as a whole, we have the one *nāma* or all-consciousness informing the one *rūpa*, the concrete universe. The different *nāma-rūpas* are the differentiated conditions of the one *nāma*, the world consciousness. While the world form is *mūrta*, its soul is *a-mūrta*. The former is shaped corporeal, *sa-sarīram*, the latter is incorporeal *a-sarīram*. B U II 3, C U VIII 12 1. 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. *Ākāśa* 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 razorcase. 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.

viśvam-bhara He who sustains the world. *Vaiśvānara viśvam bibharti vaiśvānarāgni-rūpeneti viśvam-bharah.* R

karma-nāmāni 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.

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

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

8 *taḍ etat preyaḥ putrāt, preyo vittāt, preyo'nyasmāt sarvasmāt, antarataram, yad ayam ātmā sa yo'nyam ātmanah priyam bruvānam brūyāt, priyam rotsyatīti, īśvaro ha tatharva syāt ātmānam eva priyam upāsīta, sa ya ātmānam eva priyam upāste na hāsya priyam pramāyukam bhavati*

8 That self is dearer than a son, is dearer than wealth, is dearer than everything else and is innermost. If one were to say to a person who speaks of anything else than the Self as dear, he will lose what he holds dear, he would very likely do so. One should meditate on the Self alone as dear. He who

meditates on the self alone as dear, what he holds dear, verily, will not perish

īśvaraḥ able, capable, *samarthah* Ṣ
pramāyukam perishable, *pramaranasitam* Ṣ

9 *tad āhuh, yad brahma-vidyayā sarvam bhaviṣyanto manuṣyā manyante, kim u tad brahmāvet, yasmāt tat sarvam abhavaḥ 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 evāvet, aham brahmāsmīti tasmāt tat sarvam abhavaḥ, tad yo yo devānām pratyabudhyata, sa eva tad abhavaḥ, tathā rsinām, tathā manuṣyānām tad dharitai paśyan rsir vāma-devaḥ pratipede, aham manuḥ abhavam sūryaś ceti, tad idam aprītarhi ya evam veda, aham brahmāsmīti sa idam sarvam bhavati, tasya ha na devāś ca nābhūtyā īśate, ātmā hy eśān sa bhavati atha yo anyām devatām upāste, anyo'sau anyo' ham asmīti, na sa veda, yathā paśur, evam sa devānām, yathā ha varī bahavaḥ paśavo manusyam bhūṅgyuh, evam ekairkaḥ puruṣo devān bhūnakti, ekasminn eva paśāv ādīyamāne'priyam bhavati, kim u bahusu? tasmād eśān tan na priyam yad etan manuṣyā vidyuh*

10 *Brahman*, indeed, was this 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 R V IV 26 1 *Vāma-deva* is the seer of the fourth book of the R V Being is self-knowledge
pratyabudhyata became awakened Cp Buddhist *bodhi sambodhi*, *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 āsīt, ekam eva; tad ekam san na vyabhavat tac chreyo rūpam atyasrjata ksatram, yāny etāni devatrā ksatrāni, indro varunah somo rudrah parjanya yamo mrtyur īśāna iti tasmāt kṣatrāt param nāsti, tasmāt brāhmaṇah kṣatriyam adhasād upāste rājasūye, kṣatra eva tad yaśo dadhāti, saisā kṣatrasya yonir yad brahma tasmād yady api rājā paramatām gacchati, brahmaivāntata upaniśrayati svām yonim ya u enam hinasti, svām sa yonim rcchati, sa pāpīyān bhavati, yathā śreyāmsam himsitvā*

II Verily, in the beginning this (world) was *Brahman*, one only. That, being one, did not flourish. He created further an excellent form, the *Ksatra* power, even those who are *Kṣatras* (rulers) among the gods, Indra, Varuna, Soma (Moon), Rudra, Parjanya, Yama, Mrtyu (Death), *Īśāna*. Therefore there is nothing higher than *Ksatra*. Therefore at the *Rājasūya* sacrifice the *Brāhmaṇa* sits below the *Kṣatriya*. On *Ksatrahood* alone does he confer this honour. But the *Brāhmaṇa* is nevertheless the source of the *Ksatra*. Therefore, even if the king attains supremacy at the end of it, he resorts to the *Brahmana* 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, *nāsit-ksatrādī-bhedah. Ś.*

ksatra power or dominion, used to designate the princely or the military class

rāja-sūya the ceremonial anointing of a King.

12. *sa narva vyabhavat sa viśam asrjata, yāny etāni devajātāni ganaśa ākhyāyante, vasavo rudrā ādityā viśvedevā maruta*
iti

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 narva vyabhavat, sa śaudram varnam asṛjata pūsanam, iyam vai pūsā, iyam hīdam sarvām pūsyati yad idam kim ca*

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

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

14 *sa narva vyabhavat tac chreyo-rūpam atyasṛjata dharmam tad etat ksatrasya ksatram yad dharmah, tasmād dharmād param nāsti atho abalīyān balīyāmsam āśamsate dharmena, yathā rājñā evam yo vai sa dharmah satyam vai tat tasmāt satyam vadantam āhuh, dharmam vadatīti, dharmam vā vadantam, satyam vadatīti etad hy evatad ubhayam bhavati*

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 Verily, that which is justice is truth Therefore they say of a man who speaks the truth, he speaks justice or of a man who speaks justice that he speaks the truth Verily, both these are the same

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

Even kings are subordinate to dharma, to the rule of law Law or justice is not arbitrary It is the embodiment of truth 'That which is known and that which is practised are justice' *jñāyamānam anusthīyamānam ca tad dharmā eva bhavati Ś hopes to defeat jetum āśamsate R*

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

15 *tad etad brahma ksatram vit śūdrah tad agninarva devesu brahmābhavat, brāhmano manusyesu, ksatriyena ksatriyah, vaiśyena vaiśyah, śūdreṇa śūdrah, tasmād agnāv eva devesu lokam icchanti, brāhmane manusyesu, etābhyām hi rūpābhyām brahmābhavat atha yo ha vā asmāl lokāt svam lokam adṛstvā*

prati, sa enam avidito na bhunakti, yathā vedo vānanūktah anyad vā karmākrtaṃ yad iha vā apy anevamvid mahat-puṇyam karma karoti, taddhāsyāntatah kṣīyata eva, ātmānam eva lokam upāsīta, sa ya ātmānam eva lokam upāste, na hāsya karma kṣīyate, asmādd hy eva ātmano yad yat kāmāyate tat tat sṛjate.

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

See C U VIII 2

Ś quotes *Manu* II 87 that a Brāhmana is one who is friendly to all, to justify the aspiration of human beings to attain to the order of Brāhmanahood *sarvesu bhūtesu abhaya-pradaḥ* A

A Brāhmana 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 *atho ayam vā ātmā sarvesām bhūtānām lokah sa yaj juhoti yad yajate, tena devānām lokah; atha yad anubrūte, tena rṣinām; atha yat pitrbhyo mprnāti yat prajāṃ icchate, tena pitrnām; atha yan manusyān vāsayate, yad ebhyo'sanam dadāti, tena manusyānām, atha yat paśubhyas trnodakam vindati, tena paśūnām, yad asya grhesu śvāpadā vayāmsy āpipīlikābhya upajīvanti, tena teṣām lokah yathā ha var svāya lokāyāristim icchet, evam harvaṃ vide (sarvadā) sarvāṃ bhūtāny aristim icchanti. tad vā etad viditam mīmāṃsitam*

16 Now this 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

lokaḥ world, object or enjoyment, *loko hi nāma prāṇi-bhoga-sthāna-viśeṣaḥ* R

anubrūte learns the Vedas, *svādhyāyam adhīte* 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, *pañca-mahāyajñāḥ*, *bhūta-yajña*, *manusya-yajña*, *pitṛ-yajña*, *deva-yajña* and *brahma-yajña* for animals, men, manes, gods and seers
investigatē vicāritam Ś

ariṣtam non-injury *riṣtam nāśaḥ, ariṣtam, anāśam* R

17 *ātmarvedam agra āsīt, eka eva, so'kāmayata, jāyā me syāt atha prajāyeya, atha vittam me syād, atha karma kuroīyeti etāvān vaḥ kāmāḥ necchamś ca na ato bhūyo vindet tasmād apy etarhy ekākī kāmayate, jāyā me syāt, atha prajāyeya, atha vittam me syād atha karma kuroīyeti sa yāvād apy etesām ekairkam na prāpnoti, a-kṛtsna eva tāvan manyate tasyo kṛtsnatā mana evāsya ātmā, vāg jāyā, prāṇaḥ prajā, caksur mānusaḥ vittam, caksusā hi tad vindate, śrotam darvam, śrotrena hi tac chrnot ātmavāsya karma, ātmanā hi karma karoti sa esa pāṅkto yajñāḥ, pāṅktaḥ paśuḥ, pāṅktaḥ puruṣaḥ, pāṅktaḥ idam sarvam yad idam kim ca tad 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-kṛtsnah incomplete, *a-sampūrṇah*. Ś.

Fifth Brāhmaṇa

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

1 *yat sap̄tānnāni medhayā tapasā janayat pitā,
 ekam asya sād̄hāranam, dve devān abhājayat;
 trīny ātmane' kuruta, paśubhya ekam̄ prāyacchat.
 tasmīn sarvām̄ pratisthitam, yac ca prāniti yac ca na
 kasmāt tāni na ksīyante adyamānāni sarvadā?
 yo vaiitām aksitim veda, so'nnam atiti pratikena;
 sa devān ap̄igacchati, sa ūrjam upajīvati.*

iti ślokāḥ

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

medhayā by knowledge, *prajñayā*
tapasā by austerity or the performance of rules, *karmanā*, *jñāna-*
karmanī eva hi medhā-tapasā-śabda-vācye Ś

2 'yat sap̄tānnāni medhayā tapasā janayat pitā' iti medhayā hi tapasājanayat pitā 'ekam asya sād̄hāranam' iti, idam evāsya tat sād̄hāranam annam, yad idam adyate, sa ya etad upāste na sa pāpmano vyāvartate, miśraṁ hy etat. 'dve devān abhājayat' iti,

hutam ca prahutam ca, tasmād devebhyo juhvati ca pra ca juhvati, atho āhuh, darśapūrnāmāsāv iti, tasmān nesti-yājukah syāt. 'paśubhya ekam prāyacchat' iti tat payah, payo hy evāgre manusyāś ca paśavaś copajīvanti tasmāt kumāram jātam ghrītam vai vāgre prātīlehayanti, stanam vānudhāpayanti atha vatsam jātam āhuh, 'atrnāda' iti, 'tasmīn sarvam pratisthitam yac ca prānti yac ca na' iti, payasi hīdam sarvam pratisthitam, yac ca prānti yac ca na tad yad idam āhuh samvatsaram payasā juhvad aṣa punarmrtyum jayatīti, na tathā vidyāt yad ahar eva juhvati, tad ahah punarmrtyum apajayaty evam vidvān, 'sarvam hi devebhyo 'nnādyam prayacchati 'kasmāt tān na kṣīyante adyamānāni sarvadā' iti, puruso vā aksitih, sa hīdam annam punah punar janayate 'yo vai tām aksitim veda' iti, puruso vā aksitih, sa hīdam annam dhīyā dhīyā janayate karmabhīh, yaddhantan na kuryāt kṣīyeta ha 'so'nnam atti pratīkena' iti, mukham pratīkam, mukhenety eti sa devān aṅgacchati, sa ūrjam upajīvati' iti praśamsā

2 'When the Father produced by knowledge and austerity seven kinds of food' means that the Father produced them by knowledge and austerity 'One of his foods was common to all beings' means that the food of his which is eaten is that which is common to all He who worships (eats) that (common food) is not freed from evil for, verily, that (food) is mixed 'Two he assigned to the gods' means they are the fire sacrifice (*huta*) and the offering Therefore one sacrifices and offers to the gods But they also say that they are the new-moon and the full-moon sacrifices Therefore one should not offer sacrifice for material ends 'One who gave to the animals' 'that is milk' for, at first, men and animals live on milk alone Therefore they make a newborn babe first lick clarified butter or put it to the breast, likewise they speak of a newborn calf as one that does not eat grass 'In it everything rests whatsoever breathes and what does not' means that on milk everything rests whatsoever 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 *pratīka* is the mouth, he eats it with his mouth.' He goes to the gods; he lives on strength; this is praise.

Ś 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 sarvavaiikatvāt kāmānuṣaṅgāteḥ*.

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

mukham mouth, pre-eminence, *mukhyatvam*, *prādhānyam*. Ś

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

3. 'trīny ātmane' kuruta' iti, mano vācam prāṇam, tāny ātmane 'kuruta': anyatra manā abhūvam nādarśam, anyatra manā abhūvam nāśrausam' iti, manasā hy eva paśyati, manasā śṛṇoti, kāmāḥ samkalpo vicikitsā, śraddhā 'śraddhā, dhṛtir adhṛtir hrīr dhīr bhīr ity etat sarvam mana eva. tasmād api pṛṣṭhata upasṛṣṭo manasā vijānāti; yaḥ kaś ca śabda, vāg eva sā; eṣā hi antam āyattā, eṣā hi na prāṇo 'pāno vyāna udānaḥ samāno'na ity etat sarvam prāṇa eva etanmayo vā ayam ātmā, vān-mayaḥ, mano-mayaḥ, prāṇa-mayaḥ.

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

See *Maitrī* 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.

sambalpa - determination, determining the nature of a thing presented to us, whether it is white or blue, etc. *pratyupasthita-viśaya-*

vikalpanam śukla-nīlādibhedena 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 eta eva, vāg evāyam lokah, mano'ntariksa lokah, prāno' sau lokah*

4 These same are the three worlds Speech is this world (the earth), Mind is the atmospheric world (the sky), Breath is that world (heaven)

5 *trayo vedā eta eva, vāg eva rg vedah, mano yaṅur vedah, prānah sāma vedah*

5 These same are the three Vedas Speech, verily, is the Rg Veda Mind is the Yaṅur Veda Breath is the Sāma Veda

6 *devāh pitaro manuṣyā eta eva, vāg eva devāh, manah pitarah, prāno manusyāh*

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

7 *pitā mātā praṅā eta eva, mana eva pitā, vān mātā, prānah praṅā*

7 These same are father, mother and offspring, Mind, verily, is the father Speech is the mother Breath is the offspring

8 *viṅñātam viṅñāsyam aviṅñātam eta eva, yat kim ca viṅñātam, vācas tad rūṅam, vāgg hi viṅñātā, vāg enam tad bhūtvāvati*

8 These same are what is known, what is to be known and what is unknown Whatever is known is a form of speech, for speech is the knower For speech by becoming that (which is known) protects him (the knower)

9 *yat kim ca viṅñāsyam, manasas tad rūṅam, mano hi viṅñāsyam, mana enam tad bhūtvāvati*

9 Whatever is to be known is a form of mind for mind is to be known For mind by becoming that protects him

The mind protects him by becoming that which is to be known

10 *yat kiṃ cāvijñātam, prāṇasya tad rūpam, prāno hy avi-
jñātaḥ, prāna evam tad bhūtvāvati*

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

11 *tasyaī vācaḥ pṛthivī śarīram, jyotī-rūpam ayam agniḥ tad
yāvaty eva vāk, tāvatī pṛthivī, tāvan ayam agniḥ*

11. Of this speech, the earth is the body Its light-form is this (terrestrial) fire As far as speech extends, so far extends the earth, so far (extends) this fire

12 *athaitasya manaso dyauh śarīram, jyotī-rūpam asāv ādityaḥ,
tad yāvad eva manas, tāvatī dyauh, tāvān asāv ādityaḥ tau
mithunam samantām tataḥ prāno ajāyata sa indrah, sa eso'sapa-
tinaḥ dvitīyo vai sapatnaḥ nāsyā sapatno bhavati, ya evam veda.*

12 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, *parameśvarah Ś*

13 *athaitasya prānasyāpah śarīram, jyotī-rūpam asau candrah,
tad yāvān eva prānaḥ, tāvatya āpah, tāvān asau candrah, ta ete
sarva eva samāh, sarve'nantāḥ sa yo hartān antavata upāste
antavantam sa lokam jayati atha yo hartān anantān upāste,
anantam sa lokam jayati*

13 Next, of this breath, water is the body. Its light-form is that moon As far as the breath extends so far extends water and so far (extends) that moon These are all alike, all endless. Verily, he who meditates on them as finite, wins a finite world. But he who meditates on them as infinite wins an infinite world.

SELF IDENTIFIED WITH THE SIXTEENFOLD PRAJĀ-PATI

14 *sa eṣa samvatsarah prajā-patiḥ, sodaśa-kalah; tasya rātraya
eva pañcadaśa-kalāḥ, dhruvavāsyā sodaśi kalā sa rātrībhīr evā
ca pūryate, apa ca kṣīyate, so'māvāsyām rātrim etayā sodasyā
kalayā sarvaṃ idam prāṇabhṛd anupraviśya, tataḥ prātar jāyate.
tasmād etām rātrim prāna-bhṛtaḥ prānaṃ na vicchindyād api
krkatā sasya, etasyā eva devatāyā apacityai*

14 That *Prajā-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

apacityai in honour of, *pūjārtham* Ś

15 *yo vai sa samvatsarah prajāpatih sodaśa-kalah, ayam eva sa yo'yam evam-vit purusah tasya vittam eva pañcadaśa-kalāh, ātmanvāsya sodaśi kalā, sa vittenaivā ca pūryate aḥa caksīyate. tad etan nabhyam yad ayam ātmā, pradhīr vittam tasmād yady api sarvajyānum jīyate, ātmanā cej jīvati, pradhīmāgād ity 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 f In *Alcibiades* I 130 E f 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 trayo vāva lokāh, manusya-lokah, pitr-lokah deva-loka iti so'yam manusya-lokah putrenava jayyah, nānyena karmanā karmanā pitr-lokah, vidyayā deva-lokah, deva-loko vai lokānām śreṣṭhah tasmād vidyām praśamsanti*

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

of men is to be obtained through the son alone, not by any other work, the world of the fathers by works (rites), the world of the gods by knowledge. The world of gods is, verily, the best of worlds. Therefore they praise knowledge.

vidyā knowledge, *vidyā-śabdasya brahma-vidyā-paratvam* R.

FATHER'S BENEDICTION AND TRANSMISSION OF CHARGE

17 *athātaḥ samprattiḥ yadā praisyaṁ manyate, atha putram āha, tvam brahma tvam yaṁñah, tvam loka iti. sa putrah praty āha, aham brahma, aham yaṁñah, aham loka iti yad vai kim cānuṁktam, tasya sarvasya brahmety ekatā ye vai ke ca yaṁñāḥ, tesāṁ sarvesāṁ yaṁña ity ekatā; ye vai ke ca lokāḥ, tesāṁ sarvesāṁ loka ity ekatā, etāvad vā idam sarvaṁ, etanmā sarvaṁ sann ayam ito'bhunajad iti, tasmāt putram anuśistam lokyam āhuḥ tasmād enam anuśāsati, sa yadarvaṁ vid asmā lokāt prariti. atharbhū eva prānarī saha putram āviśati sa yady anena kim cid aksnayā kriam bhavati, tasmād enam sarvasmāt putro muñcati. tasmāt putro nāma sa putrenavāsmiml loke pratitisthati, ahamam ete darvāḥ prānā amrtā 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 ties of) this world, thus, (the father thinks). Therefore they call a son who is instructed 'world-procuring' and therefore they instruct him. When one who knows this departs from this world he enters into his son together with his breaths. Whatever wrong has been done by him, his son frees him from it all, therefore he is called a son. By his son a father stands firm in this world. Then into him enter those divine immortal breaths.

See K U. II 15

samprattiḥ transmission. It is so called because the father in this manner transmits his own duties to his son. *putre hi svātma-vyāpāra-sampradānam karoty anena prakāreṇa pitā* Ś
putra from *pur*, 'to fil,' and *tra* 'to deliver,' a deliverer who fills the

holes left by the father *yah pituś chidram pūrayitvā trāyati Ś*
Others derive it from *put* 'a hell,' and *trā*, 'to save' See *Manu* IX
138

In the R V a son is called *ṛnacyuta*, one who removes debts See
Taittirīya Samhitā VI 3 10 5

18 *prthivyaḥ carnam agneś ca darvī vāg āviśati, sā var darvī
vāg, yayā yad yad eva vadati, tad tad bhavati.*

18 From the earth and from the fire the divine speech
enters him Verily, that is the divine speech by which whatever
one says comes to be (is fulfilled)

His speech becomes infallible and irresistible *amoghā pratibaddhā
asya vāg bhavati Ś.*

19 *divaś carnam ādityāc ca darvam mana āviśati, tad var
darvam mano yenānandy eva bhavati, atho 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 *śokādi-nimittāsamyogāt Ś*

20 *adbhyas carnam candramasas ca darvah prāna āviśati sa
var daivah prāno, yah samcaramś cāsamcaramś ca na vyathate,
atho na risyati sa evam-ut sarvesām bhūtānām ātmā bhavati
yathaisā devatā, evam sah yathartām devatām sarvāni bhūtāni
avanti, evam havam-vidam sarvāni bhūtāni avanti yad u kim
cemāh prajāh śocanti, amarvāsām tad bhavati, punyam evāmum
gacchati na ha var devān 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 (*Hiranya-garbha*), so is he.
As all beings regard that divinity, so do all beings regard him
who knows this Whatever sufferings creatures may undergo,
these remain with them But only merit goes to him No evil
ever goes to the gods

Individuals suffer because one causes suffering to another, but in
the Universal Spirit where all individuals are one, the sufferings of
the individuals do not affect the whole

THE UNFAILING BREATH

21. athāto vrata-mīmāṃsā. prajā-patir ha karmāṇi sarje, tāni srstāni anyo'nyenāspardhanta. vadisyāmy evāham iti vāg dadhre, drakṣyāmy aham iti caksuḥ; śroṣyāmy aham iti śrotram; evam anyāni karmāṇi yathā karma, tāni mṛtyuḥ śramo bhūtvā upayeme, tāny āpnot; tāny āptvā mṛtyur avārundha; tasmāt śrāmyaty eva vāk, śrāmyati caksuḥ, śrāmyati śrotram. athemam eva nāpnot yo'yam madhyamah prānaḥ. tāni jñātum dadhrire. ayaṃ vai naḥ śreṣṭho yaḥ samcaramś cāsamcaramś ca na vyathate, atho na risyati, hantāsyarva sarve rūpam asāmeti: ta etasyaiva sarve rūpam abhavan, tasmād eta etannākhyāyante prānā iti. tena ha vāva tat kulam ācaksate, yasmin kule bhavati ya evam veda ya u haivam vidā spardhate, anuśuṣyati, anuśuṣya haivāntato mriyate, iti adhyātman.

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 this 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.
dadhre resolved, *dhr̥tavān* R

THE UNFAILING AIR

22 *athādhidivatam jvalisyāmy evāham ity agnir dadhre, tapsyāmy aham ity ādityah, bhāsyāmy aham iti candramāh, evam anyā devatā yathā-devatam, sa yathaisām prānānām madhyamah prānah, evam etāsām devatānām vāyuh nimlocanti hy anyā devatāh, na vāyuh sarsānastanūtā devatā yad vāyuh*

22 Now with reference to the gods Fire resolved 'I will go on burning' The sun 'I will go on warming' The moon 'I will go on shining' So said the other gods each according to his divine function As breath holds the central position among the vital breaths, so does air among these divinities, for other divinities have their decline but not air Air is the divinity that never sets (never goes to rest)

23 *athaisa śloko bhavati
yataś codeti sūryah
astam yatra ca gacchati
iti prānād vā esa udeti, prāne'stam eti,
tam devās cakrire dharmam
sa evādya sa u śvah*

iti yad vā ete'nurhy adhrayanta tad evāpy adya kurvanti tasmād ekam eva vratam caret, prānyāc carva, apānyāc ca, nen mā pāpmā nrtyur āpnuvad iti, yady u caret samāpīpayisei teno etasyai devatāyai sāyujyam 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.

Sixth Brāhmana

THREE-FOLD CHARACTER OF THE WORLD

1 *trayam vā idam, nāma rūpam karma, tesām nāmnām vāg ity etad esām uktham, ato hi sarvāni nāmāny uttiṣṭhanti, etad esām sāma, etadd hi sarvair nāmabhiḥ samam, etad esām brahma, etadd hi sarvāni nāmāni bibharti.*

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 *nātmā yat sāksād aparokṣād brahma.*
vāk speech, sound in general, *śabda-sāmānyam* Ś.
sama common *samatvāt sāma sāmānyam* Ś

2 *atha rūpānām cakṣur ity etad eṣām uktham, ato hi sarvāni rūpāny uttiṣṭhanti, etad esām sāma, etadd hi sarvai rūpaiḥ samam, etad esām brahma, etadd hi sarvāni rūpāni bibharti*

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 *atha karmanām ātmety etad esām uktham, ato hi sarvāni karmāny uttiṣṭhanti, etad esām sāma, etadd hi sarvaiḥ karmabhiḥ samam, etad esām brahma, etadd hi sarvāni karmāni bibharti tad etad trayam sad ekam ayam ātmā, ātmā ekah sann etat trayam. tad etad amṛtam satyena channam, prāno vā amṛtam, nāma-rūpe satyam, tābhyām ayam prānaś channaḥ*

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-bālākīr hānūcāno gārgya āsa, sa hovāca ajātaśatruṃ kāśyam, brahma te bravānīti, sa hovāca ajātaśatruḥ, sahasraṃ etasyāṃ vāci dadmaḥ janakah, janaka iti vai janā dhāvantīti.*

1. There lived formerly Drpta-bālākī of the Gārgya clan, who was an expositor. He said to Ajātaśatru of Kāśī, 'I will tell you about *Brahman*.' Ajātaśatru said, 'I give you a thousand (cows) for this proposal.' People, indeed, rush, saying Janaka, Janaka.

See K U. IV

In this dialogue Drpta-bālākī, though a Brāhmaṇa, represents the imperfect knowledge of *Brahman*, while Ajātaśatru, though a Kṣatriya, represents advanced knowledge of *Brahman*. While Drpta-bālākī worships *Brahman* as the sun, the moon, etc., as limited, Ajātaśatru knows *Brahman* as the self.

drptah proud, *garvitah* §

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

ayodhyā mathurā māyā kāśī kāñcī avantīkā

purī dvāravatī caiva saptaṭṭā mokṣa-āyikāḥ.

anūcānah expositor, *anuvacana-samarthah*, *vaktā* § Being exceedingly vain, Gārgya accosted Ajātaśatru with boastful speech. In accepting his kind proposal Ajātaśatru offers a reward of a thousand cows.

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

2. *sa hovāca gārgyah, ya evāsāu āditye puruṣah, etam evāham brahmopāsa iti sa hovāca ajātaśatruḥ, mā matasmīn samvādīṣṭhāḥ atīṣṭhāḥ sarveṣāṃ bhūtānāṃ mūrdhā rājete vā aham etam upāsa iti, sa ya etam upāste, atīṣṭhāḥ sarveṣāṃ bhūtānāṃ mūrdhā rājā bhavati.*

2. Gārgya said, 'The person who is yonder in the sun, on him, indeed, do I meditate as *Brahman*.' Ajātaśatru said, 'Please do not talk to me about him. I meditate on him as all-surpassing, as the head and king of all beings. He who meditates on him as such becomes all-surpassing, the head and king of all beings.'

atīsthāh· all-surpassing, *atītya sarvāni bhūtāni tiṣṭhati*. Ś.
rājā king, resplendent; *dīpti-gunopetatvāt* Ś

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

3. *sa hovāca gārgyaḥ; ya evāsau candre puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin samvada-sthāh. bṛhan pāṇḍara-vāsāḥ somo rājeti vā aham etam upāsa iti. sa ya etam evam upāste, ahar ahar ha sutaḥ prasuto bhavati, nāsyānnam kṣiyate.*

3. Gārgya said. 'The person who is yonder in the moon, on him, indeed, do I meditate as *Brahman*.' 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. *yajña-sādhana-bhūta-somarāja-śabdīta-lā-viśesa* R

pāṇḍara-vāsāḥ white-robed The white rays of the moon flood the earth R quotes Vyāsārya, *pāṇḍarair amśubhir jagac-chādakavāt pāṇḍara-vāsastvam*

4. *sa hovāca gārgyaḥ; ya evāsau vidyuti puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin samvada-sthāh, tejasvī vā aham etam upāsa iti. sa ya etam evam upāste, tejasvī ha bhavati, tejasvinī hāsya prajā bhavati.*

4. Gārgya said. 'The person who is yonder in lightning, 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 radiant He who meditates on him as such becomes radiant, and his offspring, too, become radiant.'

5. *sa hovāca gārgyaḥ, ya evāyam ākāṣe puruṣaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin samvada-sthāh, pūrṇam apravartīti vā aham etam upāsa iti, sa ya etam evam upāste, pūryate prajāyā paśubhiḥ nāsyāsmāl lokāt prajodvartate.*

5. Gārgya said. 'The person who is here in the ether, on him indeed, do I meditate as *Brahman*.' Ajātaśatru said: 'Please do not speak to me about him. I meditate on him, verily, as the

full and the unmoving He who meditates on him as such is filled with offspring and cattle, and his offspring does not depart from this world '

The continuity of his line is preserved in this world

6 *sa hovāca gārgyah, ya evāyam vāyau purusah, etam evāham brahmopāsa iti sa hovāca ajātaśatruḥ, mā matasmin samvadaśtāh, indro varakunthoparājita seneti vā aham etam upāsa iti, sa ya etam evam upāste, iṣṣṇur hāparāiṣṣṇur bhavaty anyatastya-jāyī.*

6 Gārgya said 'The person who is here in air, 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 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 gārgyah, ya evāyam agnau purusah, etam evāham brahmopāsa iti sa hovāca ajātaśatruḥ, mā matasmin samvadaśtāh, viśāsahir iti vā aham etam upāsa iti, sa ya etam evam upāste viśāsahir ha bhavati, viśāsahir hāsya prajā bhavati*

7 Gārgya said 'The person who is here in fire, 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 forbearing He who meditates on him as such becomes, indeed, forbearing and his offspring, too, becomes forbearing '

viśāsahir forbearing, *marṣayitā paresām Ś*

8 *sa hovāca gārgyah, ya evāyam apsu purusah, etam evāham brahmopāsa iti sa hovāca ajātaśatruḥ, mā matasmin samvadaśtāh, pratirūpa iti vā aham etam upāsa iti, sa ya etam evam upāste, pratirūpam harvaimam upagacchati, nāpratirūpam, atho pratirūpo'smāj jāyate*

8 Gārgya said 'The person, who is here in water, 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 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) '

pratirūpah likeness, reflection, *pratibimbah*

9. *sa hovāca gārgyah, ya evāyam ādarśe purusah, etam evāham brahmopāsa iti sa hovāca ajātaśatruḥ, mā matasmin samvada-*

disthāh rocisnur iti vā aham etam upāsa iti. sa ya etam evam upāste rocisnur ha bhavati, rocisnur hāsya prajā bhavati, atho yath samngacchati, sarvāṁs tān atirocate

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.’

rocisnur shining, *dīpti-svabhāvaḥ* Ś

10. *sa hovāca gārgyah, ya evāyam yantam paścāt śabdo'nūdeti; etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ; mā maitasmin samvadisthāh, asur iti vā aham etam upāsa iti, sa ya etam evam upāste, sarvaṁ havāsmiml loka āyur eti, namam purā kālāt prāno jahāti.*

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 gārgyah, ya evāyam dikṣu purusaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin samvadisthāh, dvitīyo'napaga iti vā aham etam upāsa iti, sa ya etam evam upāste, dvitīyavān ha bhavati, nāsmād gṇaś chidyate*

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 gārgyah, ya evāyaṁ chāyāmayah purusaḥ, etam evāham brahmopāsa iti. sa hovāca ajātaśatruḥ, mā maitasmin samvadisthāh, mṛtyur iti vā aham etam upāsa iti, sa ya etam evam upāste, sarvaṁ havāsmiml loka āyur eti, navam purā 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 hovāca gārgyah, ya evāyam ātmanī puruṣaḥ, etam evāham brahmopāsa iti sa hovāca ajātaśatruḥ, mā maitasmīn samvadiṣṭhāḥ, ātmanvīti vā aham etam upāsa iti, sa ya etam evam upāste, ātmanvī ha bhavati atmanvīnī hāsya prajā bhavati sa ha tūsnīm āsa gārgyah*

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 *ātma-vattvam vaśyātmakatvam Ā*

14 *sa hovāca ajātaśatruḥ, etāvan nū iti, etāvād-dhīti, nartāvatā vidītam bhavati. sa hovāca gārgyah upa tvāyānīti*

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 hovāca ajātaśatruḥ, pratilomam ca tad yad brāhmanah kṣatriyam upēyāt, brahma me vakṣyati, vy eva tvājñāpayiṣyā-mīti; tam pānāv ādayottasthau tau ha puruṣam suptam ājagmatuh, tam etair nāmahīr āmantrayām cakre, brhan pāndara-vāsah soma rājannū iti sa nottasthau, tam pānīnā pēṣam bodhayām cakāra, sa hottasthau*

15 Ajātaśatru said 'Verily, it is contrary to usual practice that a Brāhmana should approach a Ksatriya, 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, *vīparītam Ś*

16 *sa hovāca ajātaśatruḥ, yatraiṣa etat supto'bhūt, ya eṣa vijñānamayah puruṣaḥ, kvaiṣa tadābhūt, kuta etad āgād iti tad u ha na mene gārgyah.*

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 ajātaśatruḥ, yatraisa etat supto'bhūt esa vijñānamayah purusaḥ, tad esām prānānām vijñānena vijñānam ādāya ya eso'ntar-hṛdaya ākāśaḥ tasmiñ chete, tān yadā grhnāti atha hartat purusaḥ svapiti nāma tad grhīta eva prāno bhavati, grhītā vāk, grhītam cakṣuḥ, 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-śabdena para eva sva ātmocyate*

prāna breath Ś means by it nose, *prāna iti ghrānendriyam*.

When the organs are restrained, the self rests in its own self: *tasmād upasamhṛtesu vāgādīṣu kṛyā-kāraka-phalātmatābhāvāt svātmastha evātmā bhavaty avagamyate Ś kāraṇāvastha svaśarīraka paramātmāny apīta iti svapiti śabdārtho'bhīpretāḥ R*

18. *sa yatrāitaya svapnāyācarati, te hāsya lokāḥ: tad uta va mahārājo bhavati, uta va mahā-brāhmaṇaḥ, uta va uccāvacaṃ nigacchati: sa yadā mahārājo, jānapadān grhītvā sve janapade yathā-kāmam parivarteta, evam evaisa etat prānān grhītvā sve śarīre yathā-kāmam parivartate*

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 susupto bhavati, yadā na kasya cana veda, hitā nāma nādyo dvā-saptatiḥ sahasrāni hṛdayāt purītataṃ abhīpratisthante, tābhīḥ pratyavasṛpya purītati śete, sa yathā*

kumāro vā mahārājo vā mahā-brāhmano vātighnīm ānandasya gatvā śayīta, evam evaiṣa etac chete.

19 '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 *Brāhmana* 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, CU VIII 6 1, MU 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 *Brahman* is said to enter the body as spirit. The two versions of 72,000 and 101 are mixed up in later accounts.

mahā-brāhmanah great *Brāhmana*, *anavarata-brahmānanda-para-brahma-vit* R

20 *sa yathornanābhīś tantunocaret, yathāgneḥ ksudrā visphulingā vyuccaranti, evam evāsmād ātmanah sarve prānāḥ, sarve lokāḥ, sarve devāḥ sarvāni bhūtāni vyuccaranti tasyopanisat, satyasya satyam iti prānā vai satyam, teṣām 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 *Maitrī 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.

Second Brāhmana

BREATH EMBODIED IN A PERSON

1 *yo ha vai śīsum sa-ādhanam sa-praty-ādhanam sastiḥnam sa-dānam veda, sapta ha dvisato bhrātrvyān avarunaddhi ayam*

vāva śisūr yo'yam madhyamah prānah, tasyaidam evādhānam, idam pratyādhānam, prānah sthūnā, annam dāma.

1 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 this (body). His covering is this (head). His post is breath, His rope is food

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

madhyamah in the middle, *śarīra-madhy-avartī ayam, pañca-ṛttir yaḥ 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'vatisthate, evam annena pāśena baddho hi prāno'vatisthate*. Food binds the subtle to the gross body, *sthūla-śarīra*

2 *tam etah saptāksitaya upatiśhante. tad yā imā akṣan lohnyo rājayah, tābhīr enam rudro'nvāyattah; atha yā akṣann āpas tābhīh parjanyaḥ, yā kanīnakā, tayā ādityah; yat kṛṣṇam, tena agnīh, yat śuklam, tena indrah, adharayamaṁ vartanyā pṛthivy anvāyattā, dyaur uttarayā; nāsyānnaṁ ksīyate ya evaṁ veda*

2. The seven imperishable ones stand near him (to serve). Thus, there are these red streaks in the eye and by them Rudra is united with him. Then there is the water in the eye, by it Parjanya (is united with him). There is the pupil of the eye, by it Aditya (the sun is united with him) By the black (of the eye), fire (is united with him), by the white (of the eye), Indra (is united with him), by the lower eyelash earth is united with him, by the upper eyelash the heaven (is united with him) He who knows this, his food does not diminish

The seven imperishable ones are so called because they produce imperishableness by supplying food for the subtle body.

3 *tad esa śloko bhavati*

*arvāg-bilaś camasa īrāhva-budhnaḥ,
tasmin yaśo nihitaṁ viśva-rūpam:
tasyāsata ṛsayah sapta-tīre,
vāg astanī brahmaṇā samvidāna iti.*

'*arvāg-bilāś camasa ūrdhva-budhnaḥ*' *itīdam tac chrah, esa hy arvāgbilāś camasa ūrdhva-budhnaḥ tasmīn yaśo nṛitam viśva-rūpam*' *iti, prānā vai yaśo nṛitam viśva-rūpam, prānān etad āha 'tasyāsata rsayah sapta-tīre'* *iti, prānā vā rsayah prānān etad āha 'vāg astamī brahmanā samvidānā'* *iti, vāg astamī brahmanā samvitte*

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 *Brahman*' What is called 'the bowl with its mouth below and bottom up' is the head, for it is the bowl with its mouth below and bottom up 'In it is placed the glory of manifold forms', breaths, verily, are where the glory of manifold forms is placed thus he says breaths 'On its rim sit seven seers,' verily, the breaths are the seers, thus he says breaths 'Speech as the eighth communicates with *Brahman*,' for speech as an eighth communicates with *Brahman*

viśva-rūpam manifold forms, *nānā-rūpam*. Ś

4 *imāv eva gotama-bharadvājan, ayam eva gotamah, ayam bharadvājah, imāv eva viśvāmītra-jamadagnī, ayam eva viśvāmītrah, ayam jamadagnih, imāv eva vasīstha-kaśyapau, ayam eva vasīsthaḥ, ayam kaśyapah, vāg evātrih, vācā hy annam adyate, atir ha vai nāmāntad yad atrir iti, sarvasyāntā bhavati, sarvam asyānnam 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 Viśvāmītra and Jamadagni This is Viśvāmītra, this is Jamadagni These two (nostrils) here are Vasīstha and Kaśyapa This is Vasīstha, 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 Brāhmana

THE TWO FORMS OF REALITY

1 *dve vāva brahmano rūpe, mūrtam carvāmūrtam ca, marīyam cāmrtam ca, sthūtam ca, yac ca, sac ca, tyac ca.*

1 Verily, there are two forms of *Brahman*, the formed and

the formless, the mortal and the immortal, the unmoving and the moving, the actual (existent) and the true (being).

See *Maitrī* VI 3

2. *tad etan mūrtam yad anyad vāyoś cāntarikṣāc ca, etan martyam, etat sthitam, etat sat, tasyantasya mūrtasya, etasya martyasya etasya sthitasya, etasya sata esa raso ya esa tapati, 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 vāyoś cāntarikṣam ca, etad amrtam etad yat, etat tyat, tasyantasyāmūrtasya, etasyāmrtasya, etasya yatah etasya tasyaisa raso ya esa etasmīn maṇḍale purusah, tasya hy esa rasah, ity-adhidarvatam*

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 *athādhyātmam idam eva mūrtam yad anyat prānāc ca yaś cāyam antarātmann ākāśah, etan martyam, etat sthitam, etat sat, tasyantasya mūrtasya, etasya martyasya, etasya sthitasya, etasya sata esa raso yac cakṣuh, 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 (existent) The essence of this formed, this mortal, this unmoving, this actual is the eye, for it is the essence of the actual.

5 *athāmūrtam prānaś ca yas cāyam antar-ātmann ākāśah; etad amrtam, etad yat, etat tyam, tasyantasyāmūrtasya, etasyāmrtasya, etasya yatah, etasya tyasyaisa raso yo'yam daksīṇe'kṣan purusah, tyasya 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 pāndv-āvīkam, yathendragopah, yathāgnycāh, yathā pundarīkam, yathā sakrd-vidyuttam, sakrd-vidyutteva ha vā asya śrīr bhavati, ya evam veda athāta ādeśah na iti na iti, na hy etasmād iti, na ity anyat param asti, atha nāma-dheyam satyasya satyam iti prānā var satyam, tesām 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 designation for him is the truth of truth. Verily, the vital breath is truth, and He is the truth of that.

See also III 9 26, IV 2 4, IV 4 22, IV 5 15

like a sudden flash of lightning enlightenment is said to be instantaneous. Truth flashes suddenly like lightning
not 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.'

*aprameyam asamkhyeyam acintyam anandarśanam
svayam evātmanātmānam tvam eva jñātum arhasi*

151 D R Shackleton Bailey's ed (1951), pp 148, 180

In the *Republic*, there is the impersonal form of the good and in the *Timaeus* there is the self-moving spirit fit to receive the name of God. This section of the Upanisad suggests that the two cannot be left unreconciled but are to be treated as two forms of one Reality.

The Fourth Gospel insists that God 'works' in the world, but he works through the Logos who is himself God though not the God-head. Plotinus though he believes in heaven as the rich intelligible or spiritual world in which our individuality is preserved, affirms that on certain rare occasions the human soul may transcend even the realm of spirit, and enter into communion with the one, 'beyond existence,' of whom nothing positive can be affirmed. While there is a realm which consists in the duality of subject and object, which is perceived by the intelligence to be coextensive and reciprocally necessary, there is an absolute unity from which all dualities proceed, which is itself above duality. The pseudo-Dionysius called God 'The absolute No-thing which is above all existence' and declares that 'no monad or triad can express the all-transcending hiddenness of the all-transcending superessentially superexisting superdeity.' Scotus Erigena says 'God because of his excellence may rightly be called Nothing.' Hooker says wisely 'Dangerous it were for the feeble brain 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 Ś'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 *Brahman* has no qualities at all, but only that there are no evil qualities in *Brahman*.

Fourth Brāhmaṇa

THE CONVERSATION OF YĀJÑAVALKYA AND MAITREYĪ ON THE ABSOLUTE SELF

1 *maitreyi, iti hovāca yājñavalkyah, ud yāsyān vā are 'ham asmāt sthānād asmi; hanta, te 'naya kātyāyanyāntam karavānīti.*

1 '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 Kātyāyani'

See IV 5

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

2. *sa hovāca maitreyī, yan nu ma vyam, bhagoh, sarvā prthivī vīttena pūrnā syāt, katham tenāmrtā syām iti na, iti hovāca yājñavalkyah yatharopakaranavatām jīvitam, tatharva te jīvitam syād amratvasya tu nāśāsti vītteneti.*

2. Then said Maitreyī 'If, indeed, Venerable Sir, this whole earth filled with wealth were mine, would I be immortal through that?' 'No,' said Yājñavalkya 'Like the life of the rich even so would your life be Of immortality, however, there is no hope through wealth'

3 *sa hovāca maitreyī, yenāham nāmrtā syām, kim aham tena kuryām, yad eva bhagavān veda tad eva me brūhīti.*

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

G*

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*

devās ca munayaś caiva lṅgīnah sādhanās ca ye

bhagavann iti te vācyāḥ sarvāḥ stri-puṁ-ṇapūmsakāḥ

the way to immortality *kevalam amṛtatva-sādhanam Ś*

4 *sa hovāca yājñavalkyah, priyā bata are nah satī priyam bhāsase, ehi, āsava, vyākhyāsyāmi te, vyācaksānasya tu me mūḍhīyāsasva 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 *balety anukampyāha* It shows tenderness

reflect *vākhyāny arthato mīcayena dhyātum iccheti 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-hārah kilābhūd, adhītya vedam na vjānāti yo'rtham
Cp what Kṛṣṇa says to Arjuna in the *Uttara-gītā*

ya hā kharaś candana-bhāra-vāhī bhārasya vettā na tu saurabhasya tathā hi viprah śruti-śāstra-pūrnah, jñānena hīnah paśubhiḥ samānah

Just as a donkey bearing the weight of sandal-wood knows its weight but not its fragrance, so also is a *Brāhmana* who knows the texts of the Vedas and scriptures but not their significance

There is another version of this verse.

yathā kharaś candana-bhāra-vāhī bhārasya vettā na tu candanasya,

tatharva śāstrāni bahūny adhītya, saram na jānan kharavad vahet sah

It is said that some people are clever only at expounding, while others have the ability to practise what they learn The hand carries the food to the mouth but only the tongue knows the flavours

vyākhyātum eva kecit kuśatāḥ, śāstram prayoktum alam anye upanāmayati karo'nnam rasāms tu jihvarva jānāti

5 *sa hovāca na vā are patyuh kāmāya patih priyo bhavati, ātmanas tu kāmāya patih priyo bhavati, na vā are jāyāya kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati, na vā are putrānām kāmāya putrah priyā bhavanti, ātmanas tu kāmāya putrah priyā bhavanti, na vā are vittasya kāmāya vittam priyam bhavati, ātmanas tu kāmāya vittam priyam bhavati, na vā are brahmaṇah kāmāya brahma priyam bhavati, ātmanas tu*

kāmāya brahma priyam bhavati, na vā are ksatrasya kāmāya ksatram priyam bhavati ātmanas tu kāmāya ksatram priyam bhavati, na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti, ātmanastu kāmāya lokāḥ priyā bhavanti; na vā are devānāṃ kāmāya devāḥ priyā bhavanti, ātmanas tu kāmāya devāḥ priyā bhavanti, na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti, ātmanas tu kāmāya bhūtāni priyāṇi bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā va are drastavyaḥ śrotavyo mantavyo mādhyāstavyaḥ maitreyi ātmano vā are darśanena śravaṇena matyā vijñānenedam sarvam viditam.

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 kṣatriyahood is kṣatriyahood dear but kṣatriyahood 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 Maitreyī, 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

śrotavyaḥ śruti-vākyaebhyaḥ, mantavyaś copapattibhiḥ

matvā ca satatam dhyeya, ete darśana-hetavaḥ Vivaraṇa-prameya-samgraha

The Śruti, the text, is the basis for intellectual development, *manana* It is a means subordinate and necessary to true knowledge; *mādhyāsana* is the opposite of thoughtless diffusion It prepares for integral purity.

Contemplation is not mere philosophic thought It is a higher

stage of spiritual consciousness. It secures the direct conviction of the reality. While a teacher can help, personal effort alone can take us to the goal of realisation.

The Jaina and the Buddhist systems also recognise the three stages of religious development. The three jewels of the Jainas, *ratna-traya*, are right belief, right knowledge and right conduct. Mātrceta says in *Satapañcāśatka* (90)

*āgamasyartha-cintāya bhāvanopāsanasya ca
kāla-traya-vibhāgo'sti 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 parādād yo'nyatrātmano brahma veda kṣatram tam parādād yo 'nyatrātmanah ksatram veda lokās tam parādūr yo 'nyatrātmano lokān veda devās tam parādūr yo'nyatrātmano devān veda bhūtān tam parādūr yo'nyatrātmano bhūtān veda sarvam tam parādād yo' nyatrātmano sarvam veda idam brahma, idam ksatram, ime lokāh, ime devāh, imān bhūtān, idam sarvam, yad ayam ātmā*

6. 'The Brāhmana ignores one who knows him as different from the Self. The Ksatriya 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 Brāhmana, this Ksatriya, 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 dundubher hanyamānasya na bāhyān śabdān śaknocyād grahanāya, dundubheś tu grahanena dundubhy-āghā-tasya vā śabdo grhītaḥ*

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 *tadāhantr-purusasya nirodhena vā* R

8. *sa yathā śankhasya dhmāyamānasya na bāhyān śabdān*

śakṁyād grahaṇāya, śankhasya tu grahaṇena śankha-dhmasya vā śabdō gṛhītaḥ

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 vīṇāyai vādyamānāyai na bāhyān śabdān śakṁyād grahaṇāya, vīṇāyai tu grahaṇena vīṇā-vādasya vā śabdō gṛhītaḥ.

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

10 sa yathārdra-edhāgner abhyāhītāt pṛthag dhūmā viniś-caranti, evam vā arē'sya mahato bhūtasya niḥśvasitam, etad yad ṛgvedo yaḥurvedaḥ sāmavedo'tharvāṅgīrasa iti hāsaḥ pūrāṇam vidyā upaniṣadaḥ ślokaḥ sūtrāṇy anuvyākhyānāni vyākhyānāni: asyavaiṭāni sarvāni niḥśvasitāni.

10 'As from a lighted fire laid with damp fuel, various (clouds of) smoke issue forth, even so, my dear, the *Ṛg Veda*, the *Yaḥur Veda*, the *Sāma Veda*, *Ātharvāṅgīrasa*, history, ancient lore, sciences, Upaniṣads, verses, aphorisms, explanations and commentaries From this, indeed, are all these breathed forth.

See *Maitrī* VI 32

All knowledge and all wisdom are the breath of the eternal Brahman. *mahad bhūtam* 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 aprayatnenava purusa-niśvāso bhavati* S

anuvyākhyānāni explanations, *bhāṣya-vyākhyānāni* *vyākhyānāni* commentaries, *bhāṣya-rūpāni*.

11 sa yathā sarvāsām apām samudra ekāyanam, evaṁ sarvesām sparśānām tvag ekāyanam, evaṁ sarveṣām gandhānām nāsike ekāyanam, evaṁ sarvesām rasānām jivvā ekāyanam, evaṁ sarveṣām rūpānām cakṣur ekāyanam, evaṁ sarvesām śabdānām śrotam ekāyanam, evaṁ sarveṣām samkalpānām mana ekāyanam, evaṁ sarvāsām vidyānām hṛdayam ekāyanam, evaṁ sarvesām karmanām hastāv ekāyanam, evaṁ sarveṣām ānandānām upastha ekāyanam, evaṁ sarvesām visargānām pāyur ekāyanam, evaṁ sarvesām adhvānām pādau ekāyanam, evaṁ sarvesām vedānām 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 samdhava-khilya udake prāsta udakam evānuvī-
liyeta, na hāsya udgrahaṇāyeva syāt, yato yatas tv ādadīta
lavānam eva, evaṃ vā ara idam mahad bhūtam anantam apāraṃ
vijñāna-ghana eva; etebhyo bhūtebhyah samutthāya, tāny evānu-
vinaśyati, na pretya samjñāsti, itī are bravīmī, itī hovāca
yājñavalkyah*

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 Yājñavalkya

samdhava salt, *sindhora vikārah samdhavaḥ, sindhu śabdenodakam
abhidhīyate, syandanāt sindhur udakam Ś.
samjñā* - detailed knowledge, *viśesa-samjñā Ś*

13 *sā hovāca maitreyī, atrava mā bhagavān amūmūhat, na
pretya samjñāstīti sa hovāca, na va are'ham moham bravīmī,
alam vā ara idam vijñānāya.*

13 Then said Maitreyī 'In this, indeed, you have bewildered me, Venerable Sir, by saying that, "when he has departed there is no more knowledge"' Then Yājñavalkya said 'Certainly I am not saying anything bewildering. This is enough for knowledge (or understanding)'

The confusion is due to the seeming contradiction that the Self is pure intelligence, and, again, when one has departed there is no more knowledge. The same fire cannot be both hot and cold. Ś points out that *Brahman*, the pure intelligence, remains unchanged, that it does not pass out with the destruction of the elements, but the individual existence due to *avidyā* is overcome. *katham vijñāna-ghana eva, katham vā na pretya samjñāstīti, na 'hy usnaś śītaś cāgnir evaiko bhavati . . . sa ātmā sarvasya jagataḥ paramārthato bhūta-nāśān na vīnāśī, vīnāśī tv avidyā-kṛta-khilyabhāvaḥ Ś*

The goal seems to be like the state of dreamless sleep a state of utter annihilation Maitreyī protests against such a bewildering prospect.

14. *yatra hi dvaitam va bhavati, tad itara itaram jighrati, tad itara itaram paśyati, tad itara itaram śrnoti, tad itara itaram abhivadati, tad itara itaram manute, tad itara itaram vijānāti yatra tv asya sarvam ātmarvābhūt, tat kena kam jighret, tat kena kam paśyēt, tat kena kaṁ śrṇuyāt, tat kena kam abhivadēt, tat kena kam manvīta, tat kena kaṁ vijānīyāt?* yenedam sarvām vijānāti, taṁ kena vijānīyāt, vijñātāram are kena vijānīyād 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 Upanisads

Fifth Brāhmana

THE COSMIC AND THE INDIVIDUAL

1 *iyam pṛthivī sarvesām bhūtānām madhu, asya pṛthivyai sarvāni bhūtāni madhu; yaś cāyam asyām pṛthivyāni tejomayo' mṛtamayah purusaḥ, yaś cāyam adhyātmam śārīras tejomayo' mṛtamayah purusaḥ, ayam eva sa yo'yam ātmā, idam amṛtam, idam brahma, idam sarvam.*

1. This earth is (like) honey for all creatures, and all creatures are (like) honey for this earth. This shining, immortal person who is in this earth and 'with reference to oneself, this shining, immortal person who is in the body, he, indeed, is just this self. This is immortal, this is *Brahman*, this is all.

The earth and all living beings are mutually dependent, even as bees and honey are. The bees make the honey and the honey supports the bees. *parasparam upakāryopakāraka-bhāve phaktam āha* Ā
Brahman is the self in each, in the earth and in the individual.

2 *imā āpah sarvesām bhūtānām madhu, āsām apām sarvān bhūtān madhu, yaś cāyam āsu apsu tejomayo' mrtamayah purusah, yas cāyam adhyātmam rartasas tejomayo' mrtamayah purusah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam*

2 This water is (like) honey for all beings, and all beings are (like) honey for this water. This shining, immortal person who is in this water and with reference to oneself, this shining, immortal person existing as the seed (in the body), he is, indeed, just this self, this is immortal, this is *Brahman*, this is all.

In the body it exists, specially in the seed *adhyātmam retasy apām viśesato 'vasthānam Ś retaso jala-vikāratvāt* R

3 *ayam agnih, sarveṣām bhūtānām madhu, asyāgneḥ sarvān bhūtān madhu, yaś cāyam asmin agnau tejomayo' mrtamayah purusah, yas cāyam adhyātmam vān-mayah tejomayo' mrtamayah purusah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam.*

3 This fire is (like) honey to all beings, and all beings are (like) honey for this fire. This shining, immortal person who is in this fire and with reference to oneself, this shining, immortal person who is made of speech, he is just this self, this is immortal, this is *Brahman*, this is all.

4 *ayam vāyuh sarvesām bhūtānām madhu, asya vāyoh sarvān bhūtān madhu, yas cāyam asmin vāyau tejomayo' mrtamayah purusah, yas cāyam adhyātmam prānas tejomayo' mrtamayah purusah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam.*

4 This air is (like) honey to all beings, and all beings are (like) honey for this air. This shining, immortal person who is in this air and with reference to oneself this shining, immortal person who is breath (in the body), he is just this Self, this is immortal, this is *Brahman*, this is all.

See I 5 11

5 *ayam ādityah sarvesām bhūtānām madhu, asyādityasya sarvān bhūtān madhu, yaś cāyam asmin āditye tejomayo' mrtamayah purusah, yaś cāyam adhyātmam cāksuṣas tejomayo'*

mṛtamayah puruṣah, ayam eva sa yo' yam ātmā, idam amṛtam, 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. *mā diśah sarvesām bhūtānām madhu; āsām diśāṃ sarvāṇi bhūtāni madhu; yaś cāyam āsu dikṣu tejomayo 'mṛtamayah puruṣah, yaś cāyam adhyātmam śrotrah prātiśrutkas tejomayo' mṛtamayah puruṣah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam.*

6. These quarters are (like) honey to all beings, and all beings are (like) honey for these quarters. This shining, immortal person who is in these quarters and with reference to oneself, this shining, immortal person who is in the ear and the time of hearing, he is just this Self, this is immortal, this is *Brahman*, this is all.

time of hearing. śabda-prati-śravaṇa-velāyām sannihito bhavāṅgī prātiśrutkah S.

7. *ayam candrah sarvesām bhūtānām madhu, asya candrasya sarvāṇi bhūtāni madhu; yaś cāyam asmiṃs candre tejomayo' mṛtamayah puruṣah, yaś cāyam adhyātmam manasas tejomayo' mṛtamayah puruṣah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam*

7. This moon is like (honey) to all beings, and all beings are (like) honey for this moon. This shining, immortal person who is in this moon and with reference to one 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. *iyam vidyut sarvesām bhūtānām madhu, asyai vidyutaḥ sarvāṇi bhūtāni madhu, yaś cāyam asyāṃ vidyuti tejomayo' mṛtamayah puruṣah, yaś cāyam adhyātmam tarjasas tejomayo' mṛtamayah puruṣah, ayam eva sa yo' yam ātmā, idam amṛtam, idam brahma, idam sarvam*

8. This lightning is (like) honey to all beings, and all beings are (like) honey for this lightning. This shining, immortal person who is in this lightning and with reference to this self, this shining, immortal person who is in the light, he is just this Self, this is immortal, this is *Brahman*, this is all.

9 *ayam stanayitnuh sarvesām bhūtānām madhu, asya stanayitnoh sarvāni bhūtāni madhu, yaś cāyam asmīn stanayitnau tejomayo 'mrtamayah purusah, yaś cāyam adhyātmam śābdah sauvaras tejomayo' mrtamayah purusah, ayam eva sa yo'yam ātmā, idam amrtam, 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.

stanayitnu cloud, *parjanya* or thunder *megha-garjanam* R
sound śābde bhāvah śābdah Ś
tone svare viśesato bhavātīti sauvarah Ś.

10 *ayam ākāśah sarvesām bhūtānām madhu; asyākāśasya sarvāni bhūtāni madhu, yaś cāyam asmīn ākāśe tejomayo' mrtamayah, purusah, yaś cāyam adhyātmam hrđyākāśah tejomayo' mrtamayah purusah, ayam eva sa yo'yam ātmā, idam amrtam, 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 sarvesām bhūtānām madhu, asya dharmasya sarvāni bhūtāni madhu, yaś cāyam asmīn dharme tejomayo 'mrtamayah purusah, yaś cāyam adhyātmam dhārmah tejomayo' mrtamayah purusah, ayam eva sa yo'yam ātmā, idam amrtam, 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 apratyakso'pi dharmah kāryena tat-prayuktena pratyaksena, vyapaśīsyate, ayam dharmah ity pratyaksavat Ś* The self and *dharmah* or righteousness are regarded as equivalent. Cp 'Live you (*viharatha*) having self as light and refuge and none other, having *dharmah* as light and refuge and none other' *Dīgha Nikāya* II 100. The end of the way is to

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

12. *idaṁ satyam sarvesām bhūtānām madhu; asya satyasya sarvāṁ bhūtāṁ madhu; yaś cāyam asmiṁ satye tejomayo' mrtamayah purusah, yaś cāyam adhyātmaṁ sātyas tejomayo' mrtamayah purusah, ayam eva sa yo'yam ātmā, idaṁ amṛtam, idaṁ brahma, idaṁ 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. *idaṁ mānusaṁ sarvesām bhūtānām madhu; asya mānusaṁ sarvāṁ bhūtāṁ madhu, yaś cāyam asmiṁ mānuṣe tejomayo' mrtamayah purusah, yaś cāyam adhyātmaṁ mānuṣas tejomayo' mrtamayah purusah, ayam eva sa yo'yam ātmā, idaṁ amṛtam, idaṁ brahma, idaṁ 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. *ayam ātmā sarvesām bhūtānām madhu; asyātmanaḥ sarvāṁ bhūtāṁ madhu, yaś cāyam asmiṁ ātmaṁ tejomayo' mrtamayah purusah, yaś cāyam ātmā tejomayo' mrtamayah purusah, ayam eva sa yo'yam ātmā, idaṁ amṛtam, idaṁ brahma, idaṁ 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 ayam ātmā sarvesām bhūtānām adhipatiḥ; sarvesām bhūtānām rājā; tad yathā ratha-nābhau ca ratha-nemaṁ cārāḥ sarve samarpitāḥ, evaṁ evāsmiṁ ātmaṁ sarvāṁ bhūtāṁ sarve devāḥ sarve lokāḥ sarve prānāḥ sarva eta ātmanaḥ 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 vai tan madhu dadhyann ātharvano 'śvibhyām
uvāca tad etad ṛṣiḥ paśyann avocat*

*tad vām narā sanaye damsā ugram
āvis kṛnomi, tanyatur na vṛstīm
dadhyan ha yan madhu ātharvano vām
aśvasya śīrsnā pra yad im uvāca iti*

16 This, verily, is the honey which Dadhyan, versed in the *Atharva Veda*, declared unto the two Aśvins. Seeing this 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 R V I 116 12 *Śatapatha 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, *narākārau aśvinau* Ś *sanaye* out of greed, *lābhāya lābha-lubdhō hi loke'pi kṛūram karmā-carati* S

17 *idam vai tan madhu dadhyann ātharvano 'śvibhyām
uvāca*

*tad etad ṛṣiḥ paśyann avocat
ātharvanāyāśvinā dadhīce
aśvyam śīrah praty arayatam
sa vām madhu pra vocad rtāyan,
tvāstram yad dasrāv api kaksyam vām iti*

17 This, verily, is the honey which Dadhyan, versed in the *Atharva Veda*, declared unto the two Aśvins. Seeing this, 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 R V I 117 22

Keeping one's solemn promise is more important than the life itself, *jīvitād api hi satya-dharma-paripālanaḥ gurūtaretī* Ś

kaksyam secret, gopyam, rahasyam paramātma-sambandhi yad
vijñānam §

tvāstram of Tvastṛ, the sun· tvastā ādityaḥ tasya sambandhi §

The head of *yajña* or sacrifice became the sun; to restore the head
the rite called *pravargya* was started, *yajñas śiras chinnam tvaṣṭā-
bhavat, tat pratisandhānārtham pravargyam karma* §

18 *idam vai tan madhu dadhyañm ātharvano 'śvibhyām uvāca,
tad etad rsiḥ paśyann avocat·*

*puraś cakre dvīpadah, puraś cakre catuspadaḥ
puraḥ sa paksī bhūtvā puraḥ puruṣa āviśat iti.*

*sa vā ayam puruṣaḥ sarvāsu pūrsu purīśayaḥ, nainena kim
ca nānāvṛtam, nainena kim ca nāsamvṛtam.*

18 This, verily, is the honey which Dadhyañ, versed in the
Atharva Veda, declared unto the two Aśvins. Seeing this 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 per-
vaded by him

puraḥ bodies, *purām, śarīrāṇi* §

paksī· bird, subtle body, *līṅga-śarīram*

Cp *pura-samyñe śarīresmin śayanāt puruso hariḥ*, quoted by R.
There is nothing which is not filled by the Supreme, inside or
outside

*sa eva nāma-rūpātmanāntar-bahir-bhāvena kārya-kāraṇa-rūpena
vyavasthītaḥ* §

Cp 'This city (*pur*) is these worlds, the person (*puruṣa*) is the
spirit (*yo'yam pavate, vāyu*), who because he inhabits (*śete*) this city
is called the citizen (*puru sa*)' *Satapatha Brāhmaṇa* XIII. 6. 2. 1.

See also *Atharva Veda* X 2 30, where 'he who knoweth Brahma's
city, whence the Person (*puruṣa*) 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 dadhyañm ātharvano' śvibhyām uvāca,
tad etad rsiḥ paśyann avocat·*

rūpam rūpam pratirūpo babhūva,

tad asya rūpam pratīcaksanāya;

indro māyābhīḥ puru-rūpa iyate.

yuktā hy asya harayah śatā daśa iti.

*ayam vai harayah, ayam vai daśa ca sahasrāni, bahūm cānantāni
ca, tad etad brahmāpūrvam, anaparam, anantaram, abāhyam
ayam ātmā brahma sarvānubhūh, ity anusāsanam.*

bhāradvājāc ca gautamāc ca, gautamo bhāradvājāt, bhāradvājah pārāśaryāt, pārāśaryo baijavāpāyanāt, baijavāpāyanah, kauśikāyanēh, kauśikāyanah.

2. From Āgniveśya. Āgniveśya from Śāndilya and Ānabhimlāta, Ānabhimlāta from (another) Ānabhimlāta. Ānabhimlāta from (still another) Ānabhimlāta (This) Ānabhimlāta from Gautama Gautama from Saitava and Prācīnayogya, Saitava and Prācīnayogya from Pārāśarya, Pārāśarya from Bhāradvāja. Bhāradvāja from Bhāradvāja and Gautama, Gautama from (another) Bhāradvāja, Bhāradvāja from Pārāśarya, Pārāśarya from Baijavāpāyana, Baijavāpāyana from Kauśikāyani, Kauśikāyani.—

3. *ghrtakauśikāt, ghrtakauśikah pārāśaryāyanāt, pārāśaryāyanah pārāśaryāt, pārāśaryo jātūkarṇyāt, jātūkarṇya āsurāyanāc ca yāskāc ca, āsurāyanas travvaṇēh, travvaṇir aupajandhanēh, aupajandhanir āsureh, āsurir bhāradvājāt, bhāradvāja ātreyāt, ātreyo māntēh, māntir gautamāt, gautamo gautamāt, gautamo vātsyāt, vātsyah śāndilyāt, śāndilyah kaiśoryāt kāpyāt, kaiśoryah kāpyah kumārahāritāt, kumārahārīto gālavāt, gālavo vidarbhī-kaundīnyāt, vidarbhī-kaundīnyo vatsanapāto bābhraṇāt, vatsanapād bābhraṇah pathah saubharāt, pathāh saubharo 'yāsyād āngirasāt, ayāsya āngirasa ābhūtes tvāstrāt, ābhūtis tvāstro viśvarūpāt tvāstrāt, viśvarūpas tvāstro 'śvibhyām, aśvinau dadhīca ātharvanāt, dadhyan ātharvaṇo 'tharvaṇo darvāt, atharvā darvo nrtyoh prādhvamsanāt, nrtyuh prādhvamsanah prādhvamsanāt, prādhvamsana ekarseh, ekarsir vipracitteh, vipracittir vyastēh, vyastih sanāroh, sanāruh sanātanāt, sanātanah sanagāt, sanagah paramesṭhīnah, paramesṭhī brahmaṇah, brahma svayambhu, brahmane namah*

3 From Ghrtakauśika, Ghrtakauśika from Pārāśaryāyana, Pārāśaryāyana from Pārāśarya, Pārāśarya from Jātūkarṇya. Jātūkarṇya from Āsurāyana and Yāska. Āsurāyana from Traivani Traivani from Aupajandhani Aupajandhani from Āsuri. Āsuri from Bhāradvāja. Bhāradvāja from Ātreya. Ātreya from Mānti Mānti from Gautama Gautama from Vātsya Vātsya from Śāndilya. Śāndilya from Kaiśorya Kāpya Kaiśorya Kāpya from Kumārahārīta Kumārahārīta from Gālava Gālava from Vidarbhīkaundīnyā. Vidarbhīkaundīnyā from Vatsanapāt Bābhraṇa Vatsanapāt Bābhraṇa from Pathah Saubharāt. Pathi Saubhara from Ayāsya Āngirasa, Ayāsya Āngirasa from Ābhuti Tvāṣṭra, Ābhūti Tvāṣṭra from

Viśvarūpa Tvāstra Viśvarūpa Tvāstra from the two Aśvins
 The two Aśvins from Dadhyañc Ātharvana Dadhyañc Āthar-
 vana from Atharvan Daiva Atharvan Daiva from Mrtyu Prā-
 dhvamsana Mrtyu Prādhvamsana from Prādhvamsana
 Prādhvamsana from Ekarṣi Ekarsī from Vipracitti Vipracitti
 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 *Hiranya-garbha*

The tradition of the Veda is traced to the Supreme It is expressed
 or formulated by individuals but they are not its authors The
 tradition belongs to the supra-individual order and is said to be
apauruseya or non-personal It is timeless though its apprehension
 is possible at any time

CHAPTER III

First Brāhmaṇa

SACRIFICIAL WORSHIP AND ITS REWARDS

1. *janako ha vardeho bahu-dakṣiṇena yajñeneje. tatra ha kuru-pāñcālānām brāhmaṇā abhisametā babhūvuh tasya ha janakasya vardehasya yajñāsā babhūva kaḥ svīd esām brāhmaṇānām anūcānatama iti. sa ha gavāṃ sahasram avarurodha: daśa daśa pādā ekakasyāḥ śṛṅgayor ābaddhā babhūvuh.*

1 Janaka (King) of Videha performed a sacrifice at which many presents (were offered to the priests) Brahmanas of the Kurus and the Pāñcālas were gathered together there. In this Janaka of Videha arose a desire to know which of these Brahmanas was the most learned in scripture. He enclosed (in a pen) a thousand cows. To the horns (of each cow) were fastened ten coins (of gold).

Though this states the same doctrine as the previous *madhuvidyā*, 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 *āgamopapattiḥ hy ātmarkatva-prakāśanāya pravṛtte sakmutah kara-tala-gata-bilvam va darśayitum. Ś*

2. *tān hovāca. brāhmaṇā bhagavantah, yo vo brahmisthah, sa etā gā udajatām iti te ha brāhmaṇā na dadhrsuh atha ha yājñavalokyah svam eva brahmacārinam uvāca: etāh, saumya, udaja, sāmaśrava iti tā hodācakāra, te ha brāhmaṇās cukrudhuh: katham nu no brahmistho bruvīteti atha ha janakasya vardehasya hotāśvalo babhūva: sa hainam papraccha, tvam nu khalu nah, yājñavalokya, brahmistho 'sīti sa hovāca namo vayan brahmisthāya kurmah, gokāmā eva vayan sma iti. tam ha tata eva prastum dadhre hotāśvalah*

2. He said to them 'Venerable Brahmanas, let him of you who is the wisest Brahmana among you, take away these cows' Those Brahmanas did not dare (to take the cows). Then Yājñavalkya said to his pupil 'Sāmaśravas, my dear, drive them away' He drove them away The Brahmanas were enraged (and said) 'How can he declare himself to be the wisest Brahmana among us?' Now, there was Aśvala, the *hotṛ* priest of Janaka

of Videha He asked him, 'Yājñavalkya, are you, indeed, the wisest Brahmana among us?' He replied, 'We bow to the wisest Brahmana 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 idam sarvam mrtyunāptam, sarvaṁ mrtyunābhīpannam, kena yajamāno mrtyor āptim atimucyata iti: hotrā ṛviṣā, agnīnā, vācā: vāg vai yajñasya hotā, tad yeyam vāk so' yam agnīḥ, sa hotā, sā muktīḥ, sātīmuktīḥ*

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.'

āptam pervaded, *vyāptam* Ś.

abhīpannam overcome, swayed, *vaśīkṛtam* Ś

By the knowledge of the identity of the sacrificer, the fire and the ritual speech one gets beyond death.

4. *yājñavalkya, iti hovāca, yad idam sarvam ahorātrābhyām āptam, sarvaṁ ahorātrābhyām abhīpannam, kena yajamāno 'horātrayor āptim atimucyata iti adhvaryuṇā ṛviṣā, cakṣuṣā, ādityena, cakṣur vai yajñasya adhvaryuḥ, tad yad idam cakṣuḥ, so' sāv ādityaḥ; so 'dhvaryuḥ, sā muktīḥ sātīmuktīḥ.*

4 'Yājñavalkya,' said he, 'since everything here is pervaded by day and night, since everything is overcome by day and night, by what means does the sacrificer free himself from the reach of day and night?' 'By the *adhvaryu* priest, by the eye, by the sun. Verily, the eye is the *adhvaryu* of the sacrifice. That which is his eye is the yonder sun. This is the *adhvaryu*. This is freedom. This is complete freedom.'

Day and night are symbolic of time, which is the source of all change: *vipariṇāma-letuḥ kālah*. Ś

5. *yājñavalkya, iti hovāca, yad idam sarvaṁ pūrva-pakṣa-apara-pakṣābhyām āptam, sarvaṁ pūrva-pakṣa-apara-pakṣābhyām abhīpannam. kena yajamānaḥ pūrva-pakṣa-apara-pakṣayor āptim*

atimucyata iti. udgātrā rtvijā, vāyunā, prānena, prāṇo vai yajñasya udgātā, tad yo yam prāṇah sa vāyuh, sa udgātā, sā muktih sātīmuktih.

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 *udgātr* priest, by the air, by the breath. Verily, the breath is the *udgātr* priest of the sacrifice. That which is this breath is the air. This is the *udgātr* priest. This is freedom. This is complete freedom.'

6. *Yājñavalkya, iti hovāca, yad idam antarīkṣam anārambanam va kenākramena yajamānah svargaṁ lokam ākramata iti brahmanā rtvijā, manasā, candreṇa, mano vai yajñasya brahmā, tad yad idam manah, so' sau candrah, sa brahmā, sa muktih, sātīmuktih ity atimoksāh, atha sampadāh.*

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.

sampadāh: achievements of results acquired, *phala-prāptih*

7 *yājñavalkya, iti hovāca, katibhir ayam adya rgbhir hotāsmiṁ yajñe karisyatīti tīrbhir iti katamās tās tīra iti. puro'nuvākya ca yāgyā ca śasyarva trīyā kim tābhir jayatīti yat kim cedam prānabhya iti.*

7 'Yājñavalkya,' said he, 'how many (kinds of) Ṛg. verses will the *hotṛ* priest use today in this sacrifice?' 'Three.' 'Which are these three?' 'The introductory verse, the verse accompanying the sacrifice and the benedictory as the third.' 'What does one win by these?' 'Whatever that is here that has breath.'

8. *yājñavalkya, iti hovāca, katy ayam adyādhvaryur asmiṁ yajña āhutīr hosyatīti: tīra iti: katamās tās tīra iti: yā hutā ujjvalanti, yā hutā atinedante, yā hutā adhiserate: kim tābhir jayatīti yā hutā ujjvalanti deva-lokam eva tābhir jayati, dīpyata va hi deva-lokaḥ; yā hutā atinedante, pitṛ-lokam eva tābhir jayati,*

atīva hi pītr-lokaḥ, yā hutā adhiśerate, manuṣya-lokaḥ eva tābhir jayati, adha va hi manuṣya-lokaḥ

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

atimedante make a great noise, *atīva śabdāḥ kurvanti* Ś

9 *yājñavalkya, iti hovāca, katibhir ayam adya brahmā yañnam daksinato devatābhir gopāyatīti ekayetī katamā sarketi mana eveti, anantam vai manaḥ anantā viśve-devāḥ, anantam eva sa tena lokam jayati.*

9 'Yājñavalkya,' said he, 'with how many divinities does the *Brahmā* priest on the right protect the sacrifice today?' 'With one' 'Which is that one?' 'The mind alone' 'Verily, the mind is infinite, the *Viśve-devās* are infinite An infinite world he wins thereby

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

10 *yājñavalkya, iti hovāca, katy ayam adyodgātāsmiṇ yaññe śtotriyāḥ stotsyatīti tsra iti katamās tās tsra iti puro' nuvākyā ca yāgyā ca śasyarva trīyā katamās tā yā adhyātman iti prāna eva puro' nuvākyā, apāno yāgyā, vyānah śasyā kim tābhir jayati. pṛthivī-lokaḥ eva puro' nuvākyayā jayati, antariksa-lokaḥ yāgyayā, dyu-lokaḥ śasyayā tato ha hotāśvala 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 *Hotṛ* priest Aśvala kept silent

uṣararāma kept silent, *tūṣṇīm babhūva*. R.

Second Brāhmana

THE MAN IN BONDAGE AND HIS FUTURE AT DEATH

1. *atha haṃaṃ jāratkārava ārtabhāgaḥ paṣpaccha yājñavalkya itī hovāca, kati grahāḥ kati atigrahā itī. astau grahāḥ aṣṭāv atigrahā itī ye te' stau grahāḥ, aṣṭāv atigrahāḥ, katame ta itī.*

1 Then Jāratkārava Ārtabhāga questioned him, 'Yājñavalkya,' said he, 'how many perceivers are there, how many over-perceivers?' 'Eight perceivers Eight over-perceivers.' 'Those eight perceivers and eight over-perceivers, which are they?'

The *grahas* are the organs of perception, graspers or apprehenders and the *atigrahas* are the objects of perception

2. *prāṇo vai grahaḥ, so 'pānenātigrāheṇa grhītaḥ, apānena hi gandhān jighrati*

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.

prāṇa itī ghrānam ucyate Ś.

3 *vāg vai grahaḥ, sa nāmnātigrāheṇa grhītaḥ, vācā hi nāmāny abhivadati*

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 vai grahaḥ, sa rasenātigrāheṇa grhītaḥ, jihvayā hi rasān vijānāti.*

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 rūpeṇātigrāhena grhītaḥ, caksusā hi rūpāni 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 *śrotam vai grahah, sa śabdenātigrāhena grhītaḥ, śrotena hi śabdān śrnoti*

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 grhītaḥ, manasā hi kāmān kāmāyate*

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 karmanātigrāhena grhītaḥ, hastābhyām 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 grhītaḥ, tvacā hi sparśān vedāyate ity ete'stau grahāḥ, aṣṭāv atigrāhāḥ*

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, yad idam sarvam mrtyor annam, kā svit sā devatā, yasyā mrtyur annam iti agnir vai mrtyuh, so'pām annam, apa punar mrtyum 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 vipadyate mrtyunā grastam Ś*

II. *yājñavalkya, iti hovāca, yatrāyam puruṣo mriyate, ud asmāt prānāḥ krāmanty āho neti na iti hovāca yājñavalkyah, atraiva samavanīyante, sa ucchvayati, ādhmāyati, ādhmāto mriḥ śete*

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) lies'

The liberated man, when his bondage is destroyed, does not go anywhere. *bandhana-nāṣe muktasya na kvacid gamanam Ś*

12. *yājñavalkya, iti hovāca, yatrāyam puruso mriyate, kim enam na jahātīti nāma iti, anantam var nāma, anantā viśve-devāh, anantam eva sa tena lokam 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-rūpa*, *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, yatrāsya purusasya mṛtasyāgniṁ vāg apyeti, vātam prānaḥ, cakṣur ādityam, manas caṇḍram, āśaḥ śrotram, pṛthivīm śarīram, ākāśam ātmā, osadhīr lomāni, vanaspatīn keśāh, apsu lohitaṁ ca retaś ca nidhīyate, kvāyam tadā puruso bhavātīti āhara, somya, hastam, ārtabhāga; āvām evantasya vedīsyāvah, na nāv etat sajana iti. tau hotkramya, mantrayām cakrāte tau ha yad ūcatuḥ, karma harva tad ūcatuḥ. atha yat praśaśamsatuḥ karma harva tat praśaśamsatuḥ. punyo vai punyena karmanā bhavati, pāpāh pāpeneti tato ha jāratkārava ārtabhāga upararāma*

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 Jaratkāru kept silent.

ātman self, ether in the heart, *hrdayākāśam* Ś
lohitaṁ 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 R V X 16 3

Third Brāhmaṇa

THE RESORT OF THE PERFORMERS OF THE HORSE-SACRIFICE

1 *atha hainani bhujyur lāhyāyaniḥ paṣraccha yājñavalkya, iti hovāca, madresu carakāh, paṣyavrajāma, te patañcalasya kāpyasya grhān ama; tasyāsīd duhitā gandharvagrhitā; tam aprcchāma ko 'sīti, so'bravīt, sudhanvāngirasa iti, tam yadā lokānām antān aprcchāma, athainam abrūma, kva pārīksitā abhavann iti, kva pārīksitā abhavan, sa tvā pṛechāmi, yājñavalkya, kva pārīksitā abhavann iti*

1 Then Bhujyu Lāhyāyani asked him 'Yājñavalkya,' said he, 'we were travelling around as wanderers among the Madra tribe and came to the house of Patañcala 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 Pārīksitas? What has become of the Pārīksitas?" And I ask you, Yājñavalkya, what has become of the Pārīksitas?'

The questioner who obtained the knowledge of the limits of the earth from a *gandharva* asks Yājñavalkya about the descendants of Pārīksit. The writer believes in the fact of possession. Patañcala's daughter was possessed by a *gandharva*, an aerial spirit, and so served as a medium. She was asked about the actual extent of the world and the place where the sons of Pārīksit 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 tad yatrāśva-medha-yājino gacchantīti kva nu aśva-medha-yājino gacchantīti.*

dvātrīṃśatam vai deva-ratha-ahnyāny ayam lokah, tam samantam pṛthivī dvīs tāvat paryeti, tām samantam pṛthivīm dvīs tāvat samudrah paryeti, tad yāvati ksurasya dhārā, yāvad vā maksikāyāḥ pattram, tāvān antarenākāśaḥ, tān indraḥ suparṇo bhūtvā vāyave prāyacchat, tān vāyur ātmanī dhṛtvā tatrāgamayaḥ, yatṛāśva-medha-yājino 'bhavann iti, evam va vai sa vāyur eva praśasamsa, tasmād vāyur eva vyastīḥ, vāyur samaṣṭīḥ' aḥa punar mṛiyum jayati, ya evam veda tato ha bhujyur lāhyāyanir upararāma

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?' 'Thirty-two times the space covered by the sun's chariot in a day makes this world. Around it covering twice the area is the earth. Around it covering twice the area is the ocean. Now there is just that much interspace as large as the edge of a razor or the wing of a mosquito. Indra, having become a bird, delivered them to the air. Air, placing them in itself led them to the place where the performers of the horse sacrifice were. Thus did he (the *gandharva*) praise the air. Therefore, air is the separate individuals and air is the totality of all individuals. He who knows it as such, conquers further death.' After that Bhujya Lāhyāyanī kept silent.

Fourth Brāhmana

THE THEORETICAL UNKNOWABILITY OF BRAHMAN

1 *atha hanam usastas cākrāyanah papraccha yājñavalkya, iti hovāca, yat sāksād aparokṣād brahma, ya ātmā sarvāntarah, tam me vyācaksveṭi eṣa ta ātmā sarvāntarah katamaḥ, yājñavalkya, sarvāntarah yah prānena prānti, sa ta ātmā sarvāntarah yo'pānenāpānti, sa ta ātmā sarvāntarah, yo vyānena vyānti, sa ta ātmā sarvāntarah, ya udānena udānti, sa ta ātmā sarvāntarah, eṣa ta ātmā sarvāntarah.*

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 vibrūyād, asau gauḥ, asāv aśva iti, evam evantad vyapadīslam bhavati, yad eva sāksād aparoksād brahma ya ātmā sarvāntarah tam me vyācaksva iti esa ta ātmā sarvāntarah katamah yājñavalkya, sarvāntarah na drstei dīastānam paśych, na śruter śīotānam śrnuyāh, na mater mantāram manvīthāh, na vijñāter vijñātāram vijñānyāh, esa ta ātmā sarvāntarah, ato'nyad ārtam tato ha uṣastas cākrāyana upararāma*

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

Fīlīh Brāhmana

RENUNCIATION, THE WAY TO KNOW BRAHMAN

1 *atha hainam kaholah kausītakeyah papraccha yājñavalkya, iti hovāca, yad eva sāksād aparoksād brahma ya ātmā sarvāntarah, tam me vyācaksva iti esa ta ātmā sarvāntarah-katamah, yājñavalkya, sarvāntarah yo'sanāyā-pīpāse śokam moham jarām nrtyum atyeti etam var tam ātmānam viditvā, brāhmanāh putrasanāyās ca vittasanāyās ca lokasanāyās ca vyutthāya, atha bhikṣācaryam caranti yā hy eva putrasanā sā vittasanā yā vittasanā sā lokasanā, ubhe hy ete esane eva bhavatah;*

tasmād brāhmanah, pāndityam nirvidya bālyena tisthāset, bālyam ca pāndityam ca nirvidya, atha munih; amaunari ca maunam ca nirvidya, atha brāhmanah sa brāhmanah kena syāt. yena syāt tena īdṛśa eva ato'nyad ārtam tato ha kaholaḥ kausītakeya upararāma

1 Now Kahola Kausītakeya asked him, 'Yājñavalkya,' said he, 'explain to me the *Brahman* that is immediately present and directly perceived, that is the self in all things' 'This is your self which is in all things.' 'Which is within all things, Yājñavalkya.' 'It is that which transcends hunger and thirst, sorrow and delusion, old age and death. The Brāhmanas, having known that self, having overcome the desire for sons, the desire for wealth, the desire for worlds, live the life of mendicants. That which is the desire for sons is the desire for wealth; that which is the desire for wealth is the desire for the worlds for both these are but desires. Therefore let a Brāhmana, 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 Brāhmana (a knower of *Brahman*).' 'How does the Brāhmana behave?' 'Howsoever he may behave, he is such indeed. Everything else is of evil.' Thereupon Kahola Kausītakeya kept silent.

hunger asitum icchā aśanāyā Ś.

thirst pātum icchā pīpāsā Ś

sorrow desire, śoka uti kāmah Ś Desire or hankering after desirable objects is the cause of sorrow

delusion mistake or confusion arising from wrong perception

uparīta-pratyaya-prabhavo'viveko bhramah Ś

esanā desire kāmah All desires are of one type, since they are directed towards results, and all means are adopted towards that end. *sarvaḥ phalārtha-prayukta eva hi sarvam sādhanam upādatte Ś*

The knowers embrace the life of a monk and wander as mendicants. They give up even the signs of a monk's life prescribed by the scriptures, which are sometimes merely the means of livelihood for those who have taken to that life. *paramahansa-pārvrājyam pratīpadya bhiksā-caryam caranti, bhiksārtham caranam, bhiksācaryam caranti tyaktvā smārtam lingam kevalam āśrama-mātra-saraṇānām jīvana-sādhanam pārvrājya-vyañjakam. Ś*

nirvidya having done with, having known all about. *nihśeṣam viditvā Ś*

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 *naiveté*. 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.

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

Mauna is abstinence from speech. It is regarded as helpful for meditation. We must turn away from the world of noise into the inward stillness, the interior silence to become aware of the reality which transcends time and space. Cp. Kierkegaard. 'The present condition of the world is diseased. If I were a doctor and was asked for my advice, I should answer, Create silence, bring men to silence—the word of God cannot be heard in the world today. And if it is blazoned forth with all the panoply of noise so that it can be heard even in the midst of all other noise, then it is no longer the word of God. Therefore, create silence.'

The true knower of *Brahman* devotes himself exclusively to the contemplation of the self and shuns all other thoughts as distractions.

Sixth Brāhmana

BRAHMA, THE WORLD GROUND

1 *atha tvam gārgī vācaṁ navī paṇḍita, yājñavalkya, itī
 brahṁa, yad idam sarvam apsu oṁ ca pṛtham ca, kasmīn nu
 || itī āṣṭ ca pṛthā ceti vāyau, gārgī, itī kasmīn nu khalu
 : iṣur, oṁ ca pṛthā ceti antariksa-lokesu, gārgī, itī. kasmīn*

nu khalu antariksa-lokā otās ca protās ceti gandharva-lokesu, gārgi, iti kasmīn nu khalu gandharva-lokā otās ca protās ceti āditya-lokesu, gārgi, iti kasmīn nu khalu āditya-lokā otās ca protās ceti candra-lokesu, gārgi, iti kasmīn nu khalu candra-lokā otās ca protās ceti nakṣatra-lokesu, gārgi, iti kasmīn nu khalu nakṣatra-lokā otās ca protās ceti deva-lokesu, gārgi, iti kasmīn nu khalu deva-lokā otās ca protās ceti. indra-lokesu gārgi, iti. kasmīn nu khalu indra-lokā otās ca protās ceti. prajā-pati-lokesu, gārgi, iti kasmīn nu khalu prajā-pati-lokā otās ca protās ceti. brahma-lokesu, gārgi, iti kasmīn nu khalu brahma-lokā otās ca protās ceti sa hovāca, gārgi mātīprākṣīh, mā te mūrdhā vyapaptat, anatipraśnyām vai devatām atīprechasi, gārgi, mātīprākṣīr iti. tato ha gārgī vācaknavy upararāma

1 Then Gārgī Vācaknavī asked him 'Yājñavalkya,' said she, 'since all this here is woven, like warp and woof, in water, on what, pray, is water woven, like warp and woof?' 'On air, O Gārgi' 'On what, then is air woven, like warp and woof?' 'On the worlds of the sky, O Gārgi' 'On what then, pray, are the worlds of the sky woven, like warp and woof?' 'On the worlds of the *gandharvas*, O Gārgi' 'On what then, pray, are the worlds of the *gandharvas* woven, like warp and woof?' 'On the worlds of the sun, O Gārgi' 'On what then, pray, are the worlds of the sun woven, like warp and woof?' 'On the worlds of the moon, O Gārgi' 'On what then, pray, are the worlds of the moon woven, like warp and woof?' 'On the worlds of the stars, O Gārgi' 'On what then, pray, are the worlds of the stars woven, like warp and woof?' 'On the worlds of the gods, O Gārgi' 'On what then, pray, are the worlds of the gods woven, like warp and woof?' 'On the worlds of Indra, O Gārgi' 'On what then, pray, are the worlds of Indra woven, like warp and woof?' 'On the worlds of *Prajā-pati*, O Gārgi' 'On what, then, pray, are the worlds of *Prajā-pati* woven, like warp and woof?' 'On the worlds of Brahmā, O Gārgi' 'On what then, pray, are the worlds of Brahmā woven, like warp and woof?' He (Yājñavalkya) said, 'Gārgi, do not question too much lest your head fall off. Verily, you are questioning too much about a divinity about which we are not to ask too much. Do not, O Gārgi, question too much.' Thereupon Gārgī Vācaknavī kept silent.

The basis of this whole universe is said to be *brahma-loka*.
mā atīprākṣīh Ś argues that the nature of the deity is to be gathered from scriptures and not inferred by logic. *svam praśnam nyāya-*

*prākāram atīya āgamena prasavyām devatām anumānena mā
prāksīh*

Seventh Brāhmana

AIR, THE PRINCIPLE OF THE WORLD THE INNER CONTROLLER

1 *atha haimam uddālaka āruni papraccha yājñavalkya, itī
hovāca madreṣu avasāma, patañcalasya kāpyasya grheṣu, yaṅnam
adhīyānāh tasyāsīt bhāryā, gandharva-gṛhītū, tam aprcchāma,
ko'sītī so'bravīt, kabandha ātharvana itī so'bravīt, patañcalam
kāpyam yājñikāms ca, velttha nu tvam, kāpya, tat sūtram yasmīn
(v yena) ayam ca lokah, paraś ca lokah, sarvāni ca bhūtāni
samdrbāhāni, bhavantīti so'bravīt patañcalah kāpyah, nāham tad,
bhagavan, vedeti so'bravīt patañcalam kāpyam yājñikāms ca velt-
ha nu tvam, kāpya, tam antaryāminam, ya imam ca lokam param
ca lokam sarvāni ca bhūtāni yo'ntaro yamayātīti so'bravīt patañ-
calah kāpyah, nāham tam, bhagavan, vedeti so'bravīt patañcalam
kāpyam yājñikāms ca, yo vai tat, kāpya, sūtram vidyāt, tam
cāntaryāminam itī, sa brahma-vit, sa loka-vit, sa deva-vit, sa veda-vit,
sa bhūta-vit, sa ātma-vit, sa sarva-vit, itī tebhyo'bravīt tad aham
veda, tac cet tvam, yājñavalkya, sūtram avidvāms tam cāntar-
yāminam brahmagavīr udajase, mūrdhā te vpatīsyatīti veda
vā aham, gautama, tat sūtram tam cāntaryāminam itī yo vā
īdam kaś cid brūyāt, veda vedeti yathā velttha, tathā brūhīti*

1 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 *gandharva*. We asked him, "Who are you?" He said, "I am Kabandha 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 *Brahman*, he knows the worlds, he knows the gods, he knows the Vedas, he knows beings, he knows the self, he knows everything." Thus he explained it to them I know it If you, Yājñavalkya, do not know that thread, that inner controller and still take away the cows that belong only to the knowers of *Brahman*, your head will fall off 'I know, O Gautama, that thread and that inner controller' 'Anyone might say, "I know, I know" Tell us what you know'

Here is a description of the world spirit, *brahma-lokānām antarataman sūtram* Ś It is that which binds together all beings from the highest to the lowest, *brahmādi-stamba-paryantām samdr̥bdhām samgrathitām*, Ś All things are strung like a garland with a thread. Reference here is to the *sūtrātman* Cp *Matrī* I 4 *Sataśślokī* 12, 55 Man is a bead strung on the thread of the conscious self, and just as wooden puppets are worked by strings, so the world is operated by the *sūtrātman*, the thread spirit

2 *sa hovāca vāyur vai, Gautama, tat sūtram; vāyunā vai, Gautama, sūtrenāyam ca lokah paraś ca lokah sarvāni ca bhūtāni samdr̥bdhām bhavanti, tasmād vai, Gautama, purusam pretam āhuh vyasramsīsatāsyāngānīti; vāyunā hi, Gautama, sūtreṇa samdr̥bdhām bhavantiiti evam etat, yājñavalkya, antaryāmanam brūhīti*

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 pṛthivyām tisthan pṛthivyā antarah, yam pṛthivī na veda, yasya pṛthivī śarīram, yah pṛthivīm antaro yamayati, eṣa ta ātmāntaryāmy amṛtah*

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
antarah within; sometimes 'different from'

4 *yo'psu tisthann, adbhyo'ntarah, yam āpo na viduh, yasyāpah śarīram, 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 tisthann, agner antarah, yam agnir na veda, yasyāgnih śarīram, yo'gnim 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 tisthann antarikṣād antarah yam antarikṣam na veda, yasyāntarikṣam śarīram, yo'ntarikṣam 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 tisthann vāyor antarah, yam vāyur na veda, yasya vāyuh śarīram, 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 divi tisthan divo'ntarah, yam dyaur na veda, yasya dyauh śarīram, yo divam 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 āditye tisthann ādityād antarah, yam ādityo na veda, yasyādityah śarīram, ya ādityam 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 8 14. It is the 'light of lights' RV I, 113 1, BG 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 CU I 6 6, which speaks of an effulgent person in the solar regions who is free from evil

10 *yo dīksu tiṣṭhan, dīgbhyo'ntarah, yam diśo na viduh, yasya diśah śarīram, yo diśo antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.*

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 tiṣṭhaṁś candra-tārakād antarah, yaṁ candra-tārakam na veda, yasya candra-tārakam śarīram, yaś candra-tārakam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ*

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 ākāṣe tiṣṭhan ākāśād antarah, yaṁ ākāśo na veda, yasyākāśah śarīram, ya ākāśam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ*

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 *yaś tamasi tiṣṭhaṁś tamaso'ntarah, yaṁ tamo na veda, yasya tamaḥ śarīram, yaś tamo'ntaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ*

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. *yaś tejasī tiṣṭhaṁś tejaso'ntarah, yaṁ tejo na veda, yasya tejah śarīram, yaś tejo'ntaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ ity adhidarvatam, athādhībhūtam.*

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.'

adhībhūtam: pertaining to the different grades of beings from Brahmā down to a clump of grass. *brahmādi-stamba-ṣaryanteṣu antaryāmi-darśanam* Ś

15 *yaḥ sarveṣu bhūteṣu tiṣṭhan, sarvebhyo bhūtebhyo'ntarah, yam sarvāni bhūtāni na viduḥ, yasya sarvāni bhūtāni śarīram, yaḥ sarvāni bhūtāni antaro yamayati, esa ta ātmāntaryāmy amṛtaḥ ity adhībhūtam; athādhyātman.*

15. 'He who dwells in all beings, yet is within all beings, whom no beings know, whose body is all beings, who controls all beings from within, he is your self, the inner controller, the immortal Thus far with reference to the beings Now with reference to the self'

16 *yaḥ prāne tiṣṭhan prāṇād antarah, yam prāno na veda, yasya prāṇaḥ śarīram, yaḥ prānam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.*

16. 'He who dwells in the breath, yet is within the breath, whom the breath does not know, whose body the breath is, who controls the breath from within, he is your self, the inner controller, the immortal'

prāṇa. breath Ś means by it the nose *prāṇa-vāyu-sahite ghrāne*

17 *yo vāci tiṣṭhan vāco'ntarah, yam vāñi na veda, yasya vāk śarīram, yo vācam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ*

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 *yaḥ cakṣuṣi tiṣṭhan cakṣuso'ntarah, yam cakṣur na veda, yasya cakṣuḥ śarīram, yaḥ cakṣur antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.*

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 *yaḥ śrotre tiṣṭhan śrotrād antarah, yam śrotram na veda, yasya śrotram śarīram, yaḥ śrotram antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ.*

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 śarīram, yo mano'ntaro yamayati, esa ta ātmāntaryāmy amṛtaḥ.*

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 tvaci tisthams tvaco'ntarah, yam tvañ na veda, yasya tvak śarīram, yas tvacam antaro yamayati, eṣa ta ātmāntaryāmy amṛtaḥ*

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 vijñāne tisthan, vijñānād antarah, yam vijñānam na veda, yasya vijñānam śarīram, yo vijñānam antaro yamayati, esa ta ātmāntaryāmy amṛtaḥ.*

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 Mādhyandina 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 Mādhyandina speaks of it as the self: *yo vijñāne tisthan iti kāṇvah, atra vijñāna-śabdena śarīrah ucyate, ya ātmam tisthan iti mādhyandinaḥ, atra ātma-śabdah śarīrasya vācakah*

For Rāmānuja this passage is important as a support for his doctrine of *viśiṣṭādvaita*

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

23 *yo retasi tisthan retaso'ntarah, yam reto na veda, yasya retah śarīram, yo reto'ntaro yamayati, esa ta ātmāntaryāmy amṛtaḥ. adṛsto drastā, aśrutah śrotā, amato mantā, avijñāto vijñātā nānyo'to'sti drastā, nānyo'to'sti śrotā, nānyo'to'sti*

*mantā, nānyo'to'stī vijñātā esa ta ātmāntaryāmy amṛtaḥ
ato'nyad ārtam tato hoddālaka ārunir upararāma*

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 Āruni kept silent

Everything that is not the self perishes

Though he is free from all the empirical qualities, he still controls them all

८५ *Ś sarva-samsāra-dharma-varjitaḥ sarva-samsārīnām karma-phala-vibhāga-kartā*

Eighth Brāhmana

THE UNQUALIFIED BRAHMAN

1 *atha ha vācakanavy uvāca, brāhmanā bhagavantah, hanta, aham imam dvau praśnau prakṣyāmi, tau cen me vaksyati, na varjātu yusmākam imam kaś cid brahmodyam jeteti prccha, gārgī*

1 Then Vācakanavi said 'Venerable Brāhmanas, I shall ask him two questions If he answers me these, none of you can defeat him in arguments about *Brahman*' 'Ask, Gārgī'

Vācakanavi is also Gārgī but she is not the Gārgī, who is the wife of Yājñavalkya

brahmodya discussion about *Brahman* which often accompanied the sacrifices

2 *sā hovāca aham var tvā, yājñavalkya, yathā kāsyo vā vaidēho vā ugra-putrah, ujjyam dhanur adhyyam kṛtvā, dvau bānavantau sapatna-ativyādhnau haste kṛtvā upottisthet, evam evāham tvā dvābhyām praśnābhyām upodasthām, tau me brūhīti prccha, gārgī, iti*

2 She said, 'As a warrior son of the Kāsīs 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 ūrdhvam, yājñavalkya, divaḥ, yad avāk pṛthivyāḥ, yad antarā dyāvāpṛthivī ime, yad bhūtam ca bhavac ca bhavisyac cety ācaksate, kasmīns tad otaṁ ca protaṁ 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 ūrdhvam, gārgi, divaḥ, yad avāk pṛthivyāḥ, yad antarā dyāvāpṛthivī ime, yad bhūtam ca bhavac ca bhavisyac cety ācaksate, ākāśe tad otaṁ ca protaṁ 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, namas te'stu, yājñavalkya, yo ma otaṁ vyavocaḥ: aparasmai dhārayasveti pṛccha, 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 ūrdhvam, yājñavalkya, divaḥ, yad avāk pṛthivyāḥ, yad antarā dyāvā-pṛthivī ime, yad bhūtam ca bhavac ca bhavisyac cety ācaksate: kasmīns tad otaṁ ca protaṁ 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 ūrdhvam, gārgi, divaḥ, yad avāk pṛthivyāḥ, yad antarā dyāvāpṛthivī ime, yad bhūtam ca bhavac ca bhavisyac cety ācaksate ākāśa eva tad otaṁ ca protaṁ ceti, kasmīn nu khalv ākāśa otaś ca protaś ceti*

7 He said. 'That which is above the sky, that which is beneath the earth, that which is between these two, sky and earth, that which the people call the past, the present and the

future, across space is that woven like warp and woof Across what is space woven like warp and woof?’

It is a difficult question If Yājñavalkya does not explain it because he thinks it inexplicable, he lays himself open to the charge of non-comprehension, *a-pratīpatti*, if, on the other hand, he attempts to explain what is inexplicable he would be guilty of contradiction, *vi-pratīpatti*

8 *sa hovāca, etad vai tad aksaram, gārgi, brāhmanā abhavadanti, asthūlam, ananu, ahrasvam, adīrgham, alohitam, asneham, acchāyam, atamaḥ, avāyu anākāśam, asangam, arasam, agandham, acaksuskam, aśrotram, avāk, amanah, atejaskam, aprānam, amukham, amātram, anantaram, abāhyam, na tad aśnāti kimcana, na tad aśnāti kaś cana*

8 He said ‘That, O Gārgi, the knowers of *Brahman*, call the Imperishable It is neither gross nor fine, neither short nor long, neither glowing red (like fire) nor adhesive (like water) (It is) neither shadow nor darkness, neither air nor space, unattached, without taste, without smell, without eyes, without ears, without voice, without mind, without radiance, without breath, without a mouth, without measure, having no within and no without It eats nothing and no one eats it’

This passage brings out that the Imperishable is neither a substance nor a possessor of attributes

aksara It is not the letter but the Supreme Self, *aksaram paramātmā eva, na varnah* S B I 3 10 It is the changeless reality

9 *etasya vā aksarasya praśāsane, gārgi, sūryācandramasau vidhrtau tisthataḥ, etasya vā aksarasya praśāsane, gārgi, dyāvā-prithivyau vidhrte tisthataḥ, etasya vā aksarasya praśāsane, gārgi, nimesā, muhūrtā, ahorātrany ardhamaśā, māśā, rtavaḥ, samvatsara itī vidhrtās tisthanti, etasya vā aksarasya praśāsane, gārgi, prācyo’ nyā nadyah syandante śvetebhyah parvatebhyah, prācyo’ nyāḥ, yām yām cā dīśam anu, etasya vā aksarasya praśāsane, gārgi, dadato manusyāḥ praśamsanti, yajamānam devāḥ, darvīm pitaro’nvāyattāḥ*

9 ‘Verily, at the command of that Imperishable, O Gārgi, the sun and the moon stand in their respective positions At the command of that Imperishable, O Gārgi, heaven and earth stand in their respective positions At the command of that Imperishable, O Gārgi, what are called moments, hours, days and nights, half-months, months, seasons, years stand in their respective positions At the command of that Imperishable, O

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 *anumānam pramānam upanyasyati Ś*

The maintenance of the respective positions of heaven and earth is not possible without the guidance of an intelligent transcendent ruler *cetanāvāntam praśāsītāram asamsārīṇam antareṇa naitad yuktaṃ. Ś.*

10 *yo vā etad aksaram, gārgi, aviditvāsmiml loke juhoti, yajate, tapas tapyate, bahūni varṣā-sahasrāny antavad evāsyā tad bhavati; yo vā etad aksaram, gārgi, aviditvāsmāl lokāt praiti, sa kṛpanah, atha ya etad aksaram, gārgi, viditvāsmāl lokāt praiti, sa brāhmanah*

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 pitiable. But, O Gārgi, he who knowing the Imperishable departs from this world is a *Brāhmaṇa* (a knower of *Brahman*)'

yad ajñānāt saṃsāra-prāptih, yad jñānāc cāmṛtatva-prāptih R

11 *tad vā etad aksaram, gārgi, adṛṣtam draṣṭṛ, aśṛutam, śroṭṛ, amātam manṭṛ, avijñātam vijñātr, nānyad ato'sti draṣṭṛ, nānyad ato' sti śroṭṛ, nānyad ato' sti manṭṛ, nānyad ato' sti vijñātr; etasmīn nu khalv aksare, gārgi, ākāśa otaś ca pṛotaś 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. *sā hovāca; brāhmanā bhagavantah, tad eva bahu manyedhvam yad asmān namaskāreṇa mucyedhvam; na vai jātu yusmākam imam kaścid brahmodyaṃ jeteti. tato ha vācaknavy upararāma*

12 She said 'Venerable Brāhmanas, 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) Vācaknavī kept silent

Ś says that the same *Brahman* on account of the differences in limiting adjuncts, *upādhibhedena* is called differently *tasmān nirupādḥikasyātmano nirupākhyatvān nirviśesatvād ekatvāc ca neti netīti vyapadeśo bhavati, avidyā-kāma-karma-viśiṣṭa-kārya-karano-pādhir ātmā samsārī jīva ucyate, mitya-niratisāya-jñāna-śakty-upādhir ātmāntaryāmīśvara ucyate, sa eva nirupādḥih kevalah śuddhah svena-svabhāvenāksaram 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, *upādhibhedenaivaśāmbhedah, nānyathā*

Ninth Brāhmana

MANY GODS AND ONE BRAHMAN

1 *atha haṁnam vidagdḥah śakalyah papraccha kati devāh, yājñavalkya, iti sa haṁtayarva nividā pratipede, yāvanto vaiśva-devasya nvidy ucyante, trayaś ca trī ca śatā, trayaś ca trī ca sahasreṭi aum iti hovāca, kati eva devāh, yājñavalkya iti trayaś trimśad iti Aum iti hovāca, kati eva devāh, yājñavalkya, iti sad iti aum iti hovāca, kati eva devāh, yājñavalkya, iti traya iti aum iti hovāca, kati eva devāh, yājñavalkya, iti dvāv iti aum iti hovāca, kati eva devāh, yājñavalkya, iti adhyardha iti aum iti hovāca, kati eva devāh, yājñavalkya, iti eka iti aum iti hovāca katame te trayaś ca trī ca sahasreṭi*

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

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?'

word group of verses giving the number of the gods which are recited in the hymns of praise to the Viśve-devas *devatā-samkhyā-vācahām mantra-padām kāmīcīd vaśva-deve śāstre śasyante. Ś*

2 *sa hovāca, mahimāna evaśām ete, trayas trīmśat tv eva devā iti katame te trayas trīmśad iti astau vasavaḥ ekādaśa rudrāḥ, dvādaśādītyāḥ, te ekatrīmśat indraś caiva prajāpatiś ca trayastrīmśāv 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 Ādītyas, these are thirty-one, Indra and *Prajā-pati* (make up) thirty-three'

mahimānah manifestations. *vibhūṭayah Ś.*

3 *katame vasava iti agniś ca pṛthivī ca vāyuś cāntarikṣam cādītyaś ca dyauś ca candramāś ca nakṣatrāṇi ca, ete vasavaḥ, elesu hīdam sarvaṁ 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, *prānīnām karma-phalāśrayatvena kārya-karana-samghāta-rūpena tan nivasatvena vīparīnam anto jagad īdāṁ sarvaṁ vāśayanti vāsanti ca Ś*

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

4 *katame rudrā iti daśeme puruṣe prānāḥ atmaikādaśaḥ; te yadāsmāt śarīrān martyād ukṛāmantī, atha rodāyanti, tad yad rodāyanti, tasmād rudrā iti.*

4 'Which are the Rudras?' 'These ten breaths in a person with the mind as the eleventh When they depart from this

mortal body, they make us (his relatives) weep. So because they make us weep, therefore they are called Rudras'

ten breaths the ten sensory and motor organs *jñāna-karmendriyām*
daśa purusasthām R

5 *katama ādityā itī dvādaśa vai māsāḥ samvatsarasya, etā ādityah, ete hīdam sarvām ādadānā yanti, te yad idam sarvām ādadānā yanti, tasmād ādityā itī*

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 indrah, katamaḥ prajāpatiḥ itī, stanayitnur evendrah, yajñah prajāpatiḥ itī katamaḥ stanayitnur itī aśanir itī katamo yajña itī paśava itī*

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'

aśanir thunderbolt *vajram* Ś

Animals are called sacrifices as the latter depend on animals
yajñasya hi sādhanāni paśavaḥ Ś.

7 *katame śaḍ itī agniś ca pṛthivī ca vāyus cāntarikṣam cādityaś ca dyauś ca, ete śaḍ, ete hīdam sarvām śaḍ itī*

7 'Which are the six?' 'Fire, the earth, the air, the sky, the sun and the heaven, these are the six, for the six are all this'

8 *katame te trayo devā itī ima eva trayo lokāḥ, esu hīme sarve devā itī katamaḥ tau dvau devāv itī, annam caiva jñānaś ceti katamo'dhyardha itī yo yam pavata itī*

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?' 'Thus 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 *pṛthivīm aḥniḥ, caśīḥ pṛthivīm devā itī, antarikṣam vāyum caśīḥ pṛthivīm devā itī, dvau devāv itī, annam cādityam caśīḥ pṛthivīm trayo devā itī* Ś

Out of matter and life the rest develops *annam ca jñānaś ceti katamo'dhyardha itī, yo yam pavata itī* Ś

9 *tad āhuh, yad ayam eka varva pavate, atha katham adhyardha iti yad asminn idam sarvām adhyārdhnot, tenādhyardha iti, katama eko deva iti. prāna iti, sa brahma, tyad ity ācaksate.*

9 'Regarding this, some say, since he who blows is like one, how then is he one and a half? (The answer is) because in him (when he blows) all this grew up' 'Which is the one God?' 'The Breath. He is *Brahman* They call him *tyat* (that)'

adhyardhnot. grew up, attains great growth, *adhuruddhim prāpnoti.* Ś.

The one God has different names, forms, activities, attributes and powers owing to differences of function. *devasyarkasya nāma-rūpa-karma-guna-śakti-bhedo' dhukāra-bhedāt* Ś

EIGHT DIFFERENT PERSONS AND THEIR CORRESPONDING DIVINITIES

10 *prthivy eva yasyāyatanam, agnir lokah, mano jyotih, yo va tam purusam vidyāt sarvasyātmanah parāyanam, sa va veditā syāt, yājñavalkya veda vā aham tam purusam sarvasyātmanah parāyanam, yam āttha; ya evāyam śārīrah puruṣah, sa esah vadarva śākalya, tasya kā devatā iti amṛtam iti hovāca*

10 'Verily, he who knows that person whose abode is the earth, whose world is the fire, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya Verily, I know that person, who is the ultimate support of every soul, of whom you speak' This very person who is in the body is he. Tell me, Śākalya, who is his god?' 'The immortal,' said he.

āyatanam abode *āśrayah* Ś *ādihārah* R

parāyanam ultimate support *param ayanam para āśrayah* Ś. *parama-prāpya-bhūtaḥ puruṣa-śabdātāḥ paramātmā* R.

11 *kāma eva yasyāyatanam, hṛdayam lokah, mano jyotih, yo va tam purusam vidyāt sarvasyātmanah parāyanam, sa va veditā syāt, yājñavalkya veda vā aham tam purusam sarvasyātmanah parāyanam, yam āttha, ya evāyam kāmamayah puruṣah sa esah vadarva, śākalya, tasya kā devatā iti striyah, iti hovāca.*

11. 'Verily, he who knows that person whose abode is desire, whose world is the heart, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya' 'Verily, I know that person who is the ultimate support of every soul, of whom you speak. This very person who is made of desire is he. Tell me, Śākalya, who is his god?' 'Women,' said he.

kāma desire desire for sex pleasures *stri-vyatīkarābhilāsaḥ kāmah*
hrdayam lokah We see through the intellect *hrdayena buddhyā*
paśyati Ś

women for men's desire is inflamed through them *striṭo hi kāmasya*
dīptir jāyate Ś

12 *rūpāny eva yasyāyatanam, cakṣur lokah, mano jyotih, yo*
vai tam purusam vidyāt sarvasyātmanah parāyanam, sa vai
veditā syāt, yājñavalkya veda vā aham tam purusam sarvasyāt-
manah parāyanam, yam āttha ya evāsāv āditye puruṣah, sa
esah vadarva, śākalya, tasya kā devatā iti satyam iti hovāca

12 'Verily, he who knows that person whose abode is forms,
whose world is the eye, whose light is the mind, who is the
ultimate support of every soul, he, verily, would be a knower,
O Yājñavalkya ' 'Verily, I know that person who is the ultimate
support of every soul, of whom you speak This very person
who is in the sun is he Tell me, Śākalya, who is his god?'
'Truth,' said he

forms colours like white and black *śukla-kṛsnādīm Ś*

13 *ākāśa eva yasyāyatanam, śrotram lokah, mano jyotih, yo*
vai tam purusam vidyāt sarvasyātmanah parāyanam, sa vai
veditā syāt, yājñavalkya veda vā aham tam purusam sarvasyāt-
manah parāyanam, yam āttha, ya evāyam śrautrah prātīśrutkah
puruṣah sa esah vadarva, śākalya, tasya kā devatā iti dīśah
iti hovāca

13 'Verily, he who knows that person, whose abode is
space, whose world is the ear, whose light is mind, who is the
ultimate support of every soul, he, verily, would be a knower,
O Yājñavalkya ' 'Verily, I know that person who is the ultimate
support of every soul, of whom you speak This very person
who is in hearing and who is in the echo is he Tell me, Śākalya,
who is his god?' 'The quarters of space,' said he

prātīśrutkah pratidhvani-viśistah R

14 *tama eva yasyāyatanam, hrdayam lokah, mano jyotih, yo*
vai tam purusam vidyāt sarvasyātmanah parāyanam, sa vai
veditā syāt, yājñavalkya veda vā aham tam purusam sarvasyāt-
manah, parāyanam, yam āttha, ya evāyam chāyāmayah puruṣah
sa esah vadarva, śākalya, tasya kā devatā iti mrtyur 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 *rūpāny eva yasyāyatanam, caksur lokah, mano jyotih, yo vai tam purusam vidyāt sarvasyātmanah parāyanam, sa vai veditā syāt, yājñavalkya veda vā aham tam purusam sarvasyātmanah parāyanam, yam āttha. ya evāyam ādarṣe puruṣah, sa esah vadarva, śākalya, tasya kā devatā iti, asur iti hovāca.*

15 'Verily, he who knows that person, whose abode is forms, whose world is the eye, whose light is the mind, who is the ultimate support of every soul, 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 jyotih, yo vai tam purusam vidyāt sarvasyātmanah parāyanam, sa vai veditā syāt, yājñavalkya. veda vā aham tam purusam sarvasyātmanah parāyanam, yam āttha ya evāyam apsu puruṣah sa esah vadaiva, śākalya, tasya kā 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 jyotih yo vai tam purusam vidyāt sarvasyātmanah parāyanam sa vai veditā syāt, yājñavalkya. veda vā aham tam purusam sarvasyātmanah, parāyanam, yam āttha. ya evāyam putramayaḥ puruṣah, sa eṣaḥ vadarva, śākalya, tasya kā 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 yājñavalkyah, tvām svīd ime brāhmanā angārāvaksayanam akratā u iti*

18 'Śākalya,' said Yājñavalkya, 'have these Brāhmanas made you their remover of burning coals?'

'Have these Vedic scholars thrown you to me to be burnt or consumed by me?'

FIVE DIRECTIONS IN SPACE, THEIR DEITIES AND SUPPORTS

19 *yājñavalkya, iti hovāca śākalyah, yad idam kuru-pañcālānām brāhmanān atyavādīh, kim brahma vidvān iti, diśo veda sadevāh sapratisthā iti yad diśo vettha sa devāh sapratisthāh*

19 'Yājñavalkya,' said Śākalya, 'What is the *Brahman* you know, that you have talked down the Brāhmanas of the Kuru-pañcālas?' 'I know the quarters with their deities and supports' 'If you know the quarters with their deities and supports,

20 *kim-devato'syām prācyām diśy asīti āditya-devata iti sa ādityah kasmīn pratisthita iti caksusīti kasmīn nu caksuh pratisthitam iti rūpesu iti caksusā hi rūpāni paśyati kasmīn nu rūpāni pratisthitānīti hrdaye iti hovāca, hrdayena hi rūpāni jānāti, hrdaye hy eva rūpāni pratisthitāni bhavantiiti evam evantat, yājñavalkya*

20. 'What deity have you in this eastern quarter?' (Yājñavalkya said) 'the deity sun' 'That sun, on what is it supported?' 'On the eye' 'On what is the eye supported?' 'On forms, for one sees forms with the eye' 'On what are forms supported?' 'On the heart,' said he (Yājñavalkya), 'for one knows the forms through the heart, on the heart only are the forms supported' 'Even so, Yājñavalkya'

Whatever forms we meditate upon, we become identified with them *yam yam devatām upāste ihava, tad bhūtas tam tam pratīpad-yate Ś*

hrdaya heart It refers to the intellect and the mind taken together *hrdayam iti buddhi-manasī ekīkṛtya nrdeśah Ś*

21 *kim-devato'syām daksīnāyām diśy asīti yama-devata iti sa yamaḥ kasmīn pratisthita iti yajña iti kasmīn nu yajñah*

pratisthita iti. daksināyām iti kasmīn nu dakṣiṇā pratisthitā iti. śraddhāyām iti yadā hy eva śraddhatte atha dakṣiṇām dadāti; śraddhāyām hy eva dakṣiṇā pratisthitā iti. kasmīn nu śraddhā pratisthitā iti hṛdaye iti. hovāca hṛdayena hi śraddhām jānāti, hṛdaye hy eva śraddhā pratisthitā bhavatīti. evam evartat, yājñavalkya.

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-buddhir bhakti-sahitā* Ś.

22 kim-devato'syām pratīcyām diśy asīti. varuna-devata iti, sa varunaḥ kasmīn pratisthita iti apso iti. kasmīn nu āpaḥ pratisthitā iti retasīti, kasmīn nu retah pratisthitam iti. hṛdaye it, hovāca; tasmād api pratirūpaṁ jātam āhuḥ, hṛdayād iva srptah, hṛdayād va nirmita iti, hṛdaye hy eva retah pratisthitam bhavatīti evam evartat, yājñavalkya.

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 kāryam retah, kāmo hṛdayasya vrthiḥ, kāmino hi hṛdayād reto' dhiskandati.* Ś

23 kim-devato'syām udīcyām diśy asīti. soma-devata iti. sa somaḥ kasmīn pratisthita iti. dīksāyām iti. kasmīn nu dīkṣā pratisthitā iti. satya iti. tasmād api dīkṣitam āhuḥ, satyam vada iti satye hy eva dīkṣā pratisthitā iti kasmīn nu satyam

pratisthitam iti hrdaye iti hovāca, hrdayena hi satyam jānāti hrdaye hy eva satyam pratisthitam bhavātīti evam evaitat, yājñavalkya

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 (Yājñavalkya) said, 'for through the heart one knows truth, therefore it is on the heart that the truth is supported' 'Even so, Yājñavalkya'

24 *kim-devato'syām dhruvāyām diśy asīti agni-devata iti so'gnih kasmin pratisthita iti vāci iti kasmin nu vāk pratisthitā iti hrdaya iti kasmin nu hrdayam pratisthitam 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 *ahallika iti hovāca yājñavalkyah, yatratad anyatrāsman manyāsar, yaddhy etad anyatrāsmat śyāt, śvāno varnad adyuh vayāmsi varnad vimahnirann iti*

25 'You ghost,' said Yājñavalkya, '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*

ahallika ghost, that which disappears by day, *aham līyate* Ā

Madhva means a fool, one who has his knowledge, *ahar*, in a potential, *lika*, condition His knowledge is not developed

When the heart leaves the body, the body becomes dead

THE SELF

26. *kasmin nu tvam cātmā ca pratisthitau stha iti prāna iti kasmin nu prānah pratisthita iti apāna iti kasmin nu apānah pratisthita iti. vyāna iti kasmin nu vyānah pratisthita iti udāna iti kasmin nu udānah pratisthita iti samāna iti sa esa, na iti na ity ātmā, agrhyah, na hi grhyate, aśīryah na hi śīryate, asangah na hi sajyate, asito na vyathate, na risyati etāny aśtāv āyatanāni, astau lokāh, astau devāh, astau puruṣāh sa yas tāt puruṣān niruhya pratyuhyātyakrāmat, tam tvā aupaniṣadam*

*purusam prcchāmi, tam cen me na uvaksyasi mūrdhā te vipatis-
yatīti tam ha na mene śākalyah, tasya ha mūrdhā vipapāta, api
hāsya parimosino'sthāny apajahruh, anyan manyamānāh*

26 Śākalya said 'On what are you (your body) and yourself (the heart) supported?' (Yājñavalkya said) 'On the *prāna* (life-breath—inbreath).' '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 this, not this. 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 Upaniṣads about whom I ask you. If you do not explain him to me your head will fall off.' Śākalya did not know him, and his head fell off. Indeed robbers took away his bones, thinking they were something else.

Brahman is incomprehensible because it goes beyond the attributes of effects *sarva-kārya-dharmātītaḥ* Ś
asitah unfettered, *abaddhah* Ś

na risyati not destroyed *na vmaśyati* Ś

parimosinah robbers, *taskarāh*, Ś See *Śatapatha Brāhmana* XI.

6 3 II

MAN COMPARED TO A TREE

27. *atha hovāca, brāhmaṇā bhagavanto, yo vah kāmāyate sa mā
prcchati, sarve vā mā prcchata, yo vah kāmāyate, tam vah
prcchāmi, sarvān vā vah prcchamīti te ha brāhmaṇā na dadhrṣuh.*

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

28 *tan hartarḥ ślokarḥ papraccha*

1 *yathā vrkso vanaspatih, tathaiiva puruso'mrsā*

tasya lomāni parnāni, tvag asyotpātikā bahih

2 *tvaca evāsya rudhiram prasyandi, tvaca utpatah,*

tasmāt, tad ātrnnāt prati, raso vrksād vāhatat

- 3 *māmsāny asya śakarām, kinātam snāva, tat sthnam,
asthīny antarato dāi ūm, majjā majjopamā krtā*
- 4 *yad vrkso vrkno rohati mūlān navatarah punah,
martyah svīn mṛtyunā vrknah kasmān mūlāt prarohati*
- 5 *relasa itī mā vocata, jīvalas tat prajāyate
dhānūruha iva vai vīkṣah aījasā pṛetyasambhavaḥ*
- 6 *yat samūlam āvrheyuh vrksam, na punar ābhavet,
martyah svīn mṛtyunā vrknah kasmān mūlāt prarohati*
- 7 *jāta eva na jāyate, konvenam janayet punah,
vijñānam ānandam brahma, rātīr dātuh parāyanam,
tiṣṭhamānasya 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
amṛsā indeed, *satyam* Ś

From what root does man spring forth when he is cut off by death?
See also *Job XIV 7-10* A man struck down by death does not come to life from seed, because human seed comes from the living only while trees springing from grain are seen to come to life after the tree is dead

jīvalas 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
divinarum heres* 115 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 11

dhānāḥ seed, *bījam*, *bījarūho'pi vrkṣo bhavati*, *na kevalam kāṇḍa-ru-
ha eva* §

añjasā certainly, *sāksāt* R

līsthamānasya brahma-samsthasya.

tadvidah, brahmavidah. R *Brahman* is the principle or the root of a
new life both for those who practise works and for those who,
having relinquished works, stand firm in knowledge.

CHAPTER IV

First Brāhmana

INADEQUATE DEFINITIONS OF BRAHMAN

1 *janako ha vaideha āsām cakre atha ha yājñavalkya āvarāja tam hovāca yājñavalkya, kim artham acārīh, paśūm icchan, anvantān-iti ubhayam eva, samrāt itī 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 dattavān ity arthah*, *darśana-kāmebhyo rājā Ś*

acārīh āgatosī Ś
anvantān subtle questions, *sūksmāntān*, *sūksma-vastu-nirṇayāntān*
praśnān *atīh śrotum icchan Ś* *anoh sūksmasya vastunah pratyagātmāder antān nīscayān kartum itī arthah R*

samrāt emperor of India, *bhāratasya varsasya rājā Ś*
himavat-setu-paryantasyeti yāvāt A

2 *yat te kaś cid abravīt tat śrnavāmeti abravīn me jītvā śailīnīh, vāg vai brahmeti yathā mātrmān pītrmān ācāryavān brūyāt, tathā tat śailīnī abravīt vāg vai brahmeti, avadato hi kim syād itī abravīt tu te tasyāyatanam pratīsthām na me 'bravīt itī eka-pād vā etat, samrāt, itī sa vai no brūhī, yājñavalkya vāg evāyatanam, ākāśah pratīsthā, prañīety enad upāsīta kā prañīatā, yājñavalkya vāg eva, samrāt, itī hovāca vācā vai, samrāt, bandhuh prañīyate, rg-vedo yaṅur-vedah, sāma-vedo' tharvāngirasa, itihāśah, purānam, vidyā upānīśadah, ślokāh, sūtrāny anuvyākhyānānī, vyākhyānānīśtam hutam āśītam pāyītam, ayam ca lokah, paraś ca lokah, sarvānī ca bhūtānī vācarva, samrāt, prañīyante, vāg vai, samrāt, paramam brahma, namam vāg jahāti, sarvāny enam bhūtāny abhīksaranti, devo bhūtīvā devān āpyeti, ya evam vidvān etad upāste hasty-rsabham sahasram dadāmi, itī hovāca janako vaidehah sa hovāca yājñavalkyah, pītā me'manyata, nānanuśīsyā hareteti*

2 'Let me hear what any (of your teachers) may have told you' 'Jitvan Śailīnī told me that "speech, verily, is Brahman" As one who has a mother, father and teacher should say, so

did Śailini say that speech is *Brahman*, for what can one have who cannot speak? 'But did he tell you the abode and the support (of the *Brahman*)?' 'He did not tell me' 'This *Brahman* is only one-footed, Your Majesty' 'Verily, Yājñavalkya, do tell us' 'Its abode is just speech, its support space One should worship it as intelligence' 'What is the nature of that intelligence, Yājñavalkya?' 'Just speech, Your Majesty,' said he (Yājñavalkya). 'Verily, by speech, Your Majesty, a friend is recognised By speech alone, Your Majesty, are the *Rg Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharvāṅgīrasa*, history, ancient lore, arts, the upanīśads, 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, excogitation It is logical knowledge which is a preparation for *prajñā* or intuitive wisdom *Prajñā* is the wisdom that sets free, that shatters the bondage of suffering and desire It is related to the Greek *prognosis*, knowledge *a priori* as distinct from *samjñā* or knowledge by observation Cp the Buddhist *Prajñāpāramitā*

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

abode *āyatanam nāma śarīram. Ś*

support *trisu 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 akṛtvā śisyād dhanam na hareteḥ mama pitā manyata.*

3 *yad eva te kaś cid abravīt tat śrnavāmeti. abravīm ma udānkah śaulbāyanah, prāno vai brahmeti yathā mātrmān pitṛmān ācāryavān brūyāt, tathā tat śaulbāyano'bravīt, prāno vai brahmeti, aprānato hi kim syād iti abravīt tu te tasyāyatanam pratīṣṭhām. na me'bravīd iti eka-pād vā etat, samrād, iti. sa vai no brūhi, yājñavalkya, prāna evāyatanam, ākāśah pratīṣṭhā,*

prīyam ity enad upāsīta, kā prīyatā, yājñavalkya, prāna eva, samrād, iti hovāca prānasya var, samrāt, kāmāyāyāgyam yājayati, apratigrhyasya pratigrhnāti, api tatra vadhāsankam bhavati, yām dīśam eti, prānasyarva, samrāt, kāmāya, prāno var, samrāt, paramam brahma, nānam prāno jahāti, sarvāny enam bhūtāny abhīksaranti, devo bhūtva devān apyeti, ya evam vidvān etad upāste. hasty-rsabham sahasram dadāmi, iti hovāca, janako vardehah sa hovāca yājñavalkyah, pitā me'manyata nānanuśīśya hareteṭi

3 'Let me hear whatever any one (of your teachers) may have told you!' Udanka Śaulbāyana told me that the vital breath, verily, is *Brahman*. As one who has a mother, father, teacher should say, so did that Śaulbāyana 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.'

pratigraha that which is received, a gift

life does not desert him he will live long, *dīrghāyur bhavati* R

4 *yad eva te kaś cid abravīt tat śnavāmeti abravīm me barkur vārsnah caksur var brahmeti yathā mātrmān pitrmān ācāryavān brūyāt, tathā tad vārsno'bravīt caksur var brahmeti, apaśyato hi kim syād iti abravīt tu te tasyāyatanam pratīsthām na me'bravīd iti eka-pād vā etad, samrād, iti sa var no brūhi, yājñavalkya caksur evāyatanam, ākāśah pratīsthā, satyam iti etad upāsīta kā satyatā, yājñavalkya caksur eva, samrād, iti hovāca, caksusā var, samrāt, paśyantam āhuḥ, adrākṣir iti, sa āha,*

adrāksam iti tat satyam bhavati caksur vai, samrāt, paramam brahma. nainam caksur jahāti, sarvāny enam bhūtāny abhik-saranti, devo bhūtvā devān apyeti, ya evam vidvān etad upāste.asty-ṛsabham sahasram dadāmi, iti hovāca janako vaiḍehaḥ. sa hovāca yājñavalkyaḥ. pitā me'manyata, nānamuśīya hareteḥ

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 caksusā dr̥ṣtam tad avyabhicārāt satyam eva bhavati. Ś; cakṣuṣā dr̥ṣtam na vismarati R*

5 *yad eva te kaś cid abravīt, tat śṛnavāmeti. abravīn me gardhabhīvipīto bhāradvājaḥ śrotram vai brahmeti yathā mātr-mān pitrmān ācāryavān brūyāt, tathā tad bhāradvājo'bravīt. śrotram vai brahmeti, aśṛvato hi kim syād iti. abravīt tu te tasyāyatanam pratiṣṭhām na me'bravīd iti. eka-pād vā etat, samrād, iti. sa vai no brūhi, yājñavalkya. śrotram evāyatanam, ākāśaḥ pratisthā, ananta ity enam upāsita kā anantatā, yājña-alkya. dīśa eva, samrād, iti hovāca tasmād vai, samrād, api yām kām ca dīśam gacchati, navāsya antam gacchati, anantā hi dīśaḥ dīśo vai, samrād, śrotram. srotram vai, samrāt, paramam brahma nainam śrotram jahāti, sarvāny enam bhūtāny abhik-saranti, devo bhūtvā devān apyeti, ya evam vidvān etad upāste.*

hasty-ṛsabham sahasram dadāmi iti hovāca janako vardehah, sa hovāca yājñavalkyah, pita me'manyata, nānanuśisya hareteti.

5 'Let me hear what any one (of your teachers) may have told you' 'Gardhabhīpita 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, Yājñavalkya, do tell us' 'The ear verily, is its abode and space its support; verily, one should worship it as the endless' 'What is the nature of endlessness, Yājñavalkya' 'The quarters themselves, Your Majesty,' said he (Yājñavalkya). 'Therefore, Your Majesty, to whatever quarter one goes, he does not come to the end of it for the quarters are endless Verily, Your Majesty, the quarters are the ear and the ear, Your Majesty, is the highest *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' Yājñavalkya said, 'My father thought that one should not accept (gifts) without having instructed'

6. *yad eva kaś cid abravīt tat śṛnavāmeti abravīn me satyakāmo jābālah, mano vai brahmeti yathā mātrmān pītrmān ācāryavān brūyāt, tathā taj jābālo'bravīt, mano vai brahmeti, amanaso hi kim syād iti abravīt tu te tasyāyatanam pratisthām na me'bravīd iti eka-pād vā etat samrād iti sa vai no bruhi, yājñavalkya mana evāyatanam, ākāśah pratisthā, ānanda ity enad upāsīta, kā ānandatā, yājñavalkya mana eva, samrād, iti hovāca, manasā vai, samrāt śṛṣyam abhīhāryate, tasyām pratirūpak putro jāyate, sa ānandah, mano vai, samrāt, paramam brahma namam mano jahāti, sarvāny enam bhūtāny abhīksaranti, devo bhūtvā devān apyēti, ya evaṁ vidvān etad upāste hasty-ṛsabham sahasram dadāmi, iti hovāca janako vardehah sa hovāca yājñavalkyah, pita me'manyata nānanuśisya hareteti.*

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.' 'Thus *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 kaś cid abravīt, tat śrnavāmeti. abravīn me vidagdhaḥ śākalyaḥ, hṛdayaṁ vai brahmeti, yathā mātṛmān pīṭṛmān ācāryavān brūyāt, tathā tat śākalyo'bravīt, hṛdayaṁ vai brahmeti, ahṛdayasya hi kinī syād iti. abravīt tu te tasyāyatanam pratisthān na me'bravīd iti eka-pād vā, etat, samrād, iti sa vai no brūhi, yājñavalkya. hṛdayam evāyatanam, ākāśaḥ pratisthā, sthitir ity enad upāsīta kā sthititā, yājñavalkya. hṛdayam eva samrād, iti hovāca, hṛdayam vai, samrāt, sarvesām bhūtānām āyatanam, hṛdayam vai, samrāt, sarvesām bhūtānām pratisthā, hṛdaye hy eva, samrāt, sarvān bhūtān pratisthitān bhavanī. hṛdayam vai, samrāt, paramam brahma. nainam hṛdayam jahāti, sarvāny enān bhūtāny abhiksaranī, devo bhūtvā devān apyeti, ya evaṁ vidvān etad upāste. hasty rsabhaṁ sahasram dādāmi, iti hovāca janako varādehah. sa hovāca yājñavalkyaḥ, pitā me'manyata nānanuśiṣya hareteṭi.*

7 'Let me hear what any one (of your teachers) may have told you' 'Vidagdha Śākalya told me that the heart, verily, is *Brahman*. As one who has a mother, father, teacher should say, so did that Śākalya 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.' 'Thus *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.'

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Second Brāhmana

CONCERNING THE SOUL

1 *janako ha vaidehah kūrcaḍ upāvasarpann uvāca' namas te'stu yājñavalkya, anu mā śādhīti sa hovāca' yathā var, samrāḡ, mahāntam adhvānam esyan ratham vā nāvam vā samādadīta, evaṁ evantābhīr upānisadbhīh samāhitātmāsī, evam bṛndāraka ādhyah sann adhīta-veda ukta-upānisatkah, ito vimucyamānaḡ kva gamisyasīti nāham tad, bhagavan, veda, yatra gamisyāmīti, atha var te'ham tad vaksyāmi, yatra gamisyasīti, bravītu, bhagavān, iti.*

1 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'

kūrcaḍ from the lounge, *āsana-vīśesāt Ś.*

bṛndārakah honoured, *pūjyah*

ādhyah wealthy, *īśvarah, na darīdrah 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-vibhūti-sampanno'pi san bhaya-madhya-stha eva paramātmagñānena vinā akṛtārtha eva tīvat. Ś.*

2. *indho ha var nāmāsa yo'yam dakṣiṇe'kṣan puruṣah tam*

vā etam indhaṁ santam indra ity ācaksate parokṣeṇaiva, parokṣa-priyā va hi devāḥ, pratyakṣa-dvīśah

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'kṣaṁ purusa-rūpam, eṣāsya patnī virāt, tayor eṣa samstāvo ya eṣo'ntar-hṛdaya ākāśah, atharnayor etad annam ya eṣo'ntar-hṛdaye lohita-pīṇḍah, atharnayor etat prāvaranam yad etad antar-hṛdaye jālakam iva; atharnayor eṣā sṛtiḥ samcaranī yaisā hṛdayād ūrdhvā nādy uccarati. yathā keśaḥ sghasradhā bhinnah evam asyatiā hutā nāma nādyo'ntar-hṛdaye pratisthitā bhavanti, etābhir vā etad āsravad āsravati; tasmād esa pravviktā-hārātara varva 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 hutā 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 Vaiśvānara and Virāj or matter is said to be his wife, for it is the object of enjoyment, bhogyatvād eva. Ś

samstāva place of union, literally the place where they sing praises together, the meeting-place.

sṛtiḥ path, mārgah Ś

The subtle body is nourished by finer food than the gross. tasmāc chārīrād ātmanah vaiśvānarāt tarjasah sūksmānnopacito bhavati.

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

4 tasya prācī dik prāñcaḥ prānāḥ, dakṣiṇā dig dakṣiṇe prānāḥ, pratīcī dik pratyāñcaḥ prānāḥ, udīcī dig udañcaḥ prānāḥ, ūrdhvā dig ūrdhvāḥ prānāḥ, avācī dig avāñcaḥ prānāḥ, sarvā dīśah, sarve prānāḥ, sa esa neti nety ātmā agrhyah na hi grhyate; aśīryah, na hi śīryate; asaṅgaḥ na hi saṅgyate, asito na vyāthate; na riśyati abhayaṁ var, janaka, prāpto' si, iti hovāca yājñavalkyah. sa hovāca janako vardehah, abhayaṁ tvā gacchatāt, yājñavalkya,

*yo nah, bhagavan, abhayam vedayase, namas te'stu, ime videhāh
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 incomprehensible for he is never comprehended. He is undestructible for he cannot be destroyed. He is unattached for he does not attach himself. He is unfettered, he does not suffer, he is not injured. Verily, Janaka, you have reached (the state of) fearlessness,' thus said Yājñavalkya. Janaka (King) of Videha said 'May fearlessness come unto you, Yājñavalkya, to you, Venerable Sir, who make us to know (the state of) fearlessness. Salutations to you. Here are the people of Videha, here am I (at your service)'

See III 9 26

abhayam janma-maranādi-nimitta-bhaya-sūnyam Ś

Third Brāhmana

THE LIGHT OF MAN IS THE SELF

*1 janakam ha vaidham yājñavalkyo jagāma sa mene: na
vadīsyā iti aitha ha yaḥ janakaś ca vaidho yājñavalkyaś cāgni-
hotre samudāte, tasmai ha yājñavalkyo varam dadau sa ha
kāma-praśnam eva vavre, tam hāsmāi dadau tam ha samrād
eva pūrvah papraccha*

1 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 permitted Janaka to ask him any questions he liked. See *Śatapatha Brāhmana* XI 6. 2 10

Sometimes *sa mene na vadīsyā iti* is read as *sam enena vadīsyā*

iti Yājñavalkya came to Janaka intending to speak with him. This is only an ingenious conjecture

2. *yājñavalkya, kim-ḥyotir ayam puruṣa iti āditya-ḥyotih, samrāt, iti hovāca, ādityenavāyam ḥyotiśāste, palyayate, karma kurute, vipalyetīti. evam evaitat, yājñavalkya.*

2 'What light does a person here have? (What serves as the light for man?)' 'He has the light of the sun, Your Majesty,' he said, 'for with the sun indeed as the light, one sits, moves about, does one's work and returns.' 'Just so, Yājñavalkya.'

3. *astam ita āditye, yājñavalkya, kim-ḥyotir evāyam puruṣa iti candramā evāsya ḥyotir bhavati, candramasavāyam ḥyotiśāste, palyayate, karma kurute, vipalyetīti evam evaitat, yājñavalkya*

3. When the sun has set, Yājñavalkya, what light does a person here have?' 'The moon, indeed, is his light, for with the moon indeed as the light, one sits, moves about, does one's work and returns.' 'Just so, Yājñavalkya'

4. *astam ita āditye, yājñavalkya, candramasy astam ite, kim-ḥyotir evāyam puruṣa iti. agnir evāsya ḥyotir bhavati, agnir navāyam ḥyotiśāste, palyayate, karma kurute, vipalyetīti. evam evaitat, yājñavalkya*

4 When the 'sun has set, Yājñavalkya, and the moon has set, what light does a person here have?' The fire, indeed, is his light, for with the fire, indeed as the light, one sits, moves about, does one's work and returns.' 'Just so, Yājñavalkya'

5 *astam ita āditye, yājñavalkya, candramasi astam ite, śānte agnau, kim-ḥyotir evāyam puruṣa iti vāg evāsya ḥyotir bhavati, vācavāyam ḥyotiśāste, palyayate, karma kurute, vipalyeti, tasmād vai, samrād, aḥi yatra pānir na vinirjñāyate, atha yatra vāg uccarati, uparva tatra nyetīti evam evaitat, yājñavalkya.*

5 'When the sun has set, Yājñavalkya, and the moon has set and the fire has gone out, what light does a person here have?' 'Speech, indeed, is his light for with speech, indeed, as the light, one sits, moves about, does one's work and returns. Therefore, Your Majesty, even where one's own hand is not discerned there when speech is uttered one goes towards it.' 'Just so, Yājñavalkya.'

speech sound, vāg iti śabdah pariḥrhyate. Ś.

6. *astam ita āditye, yājñavalkya, candramasy astam ite, śānte agnau, śāntāyām vāci, kim-ḥyotir evāyam puruṣa iti. ātmarvāsya*

ḡyotir bhavati, ātmanavāyam ḡyotisāste, palyayate, karma kurute, vḡpalyeti iti

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-karana-svāvayava-samghāta-vyatiriktaḡ, kārya-karanāvabhāsakam, ādityādi bāhya-ḡyotirvat svayam anyenānavabhāsyamānam abhūdhīyate ḡyotiḡ Ś*

THE DIFFERENT STATES OF THE SELF

ḡ katama ātmeti ḡo'yam viḡñānamayah prāneḡu, hrḡdy antarḡyotiḡ puruḡah, sa samānah sann ubhau lokāv anusañcarati, dhyāyatiḡva lelāyatīḡva, sa hi svapno bhūtvā, imam lokam atikrāmati, mḡtyo rūpāni

ḡ '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 *yāvād ayam ātmā samsārī bhavati, tāvad eva asya buddhi-samyogah, na tu paramārthatah, ātmanah samsāritvam buddhi-samyogād va S B.*

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who consists of knowledge Ś argues that the self is so called because we fail to discriminate its association with the limiting adjunct. *buddhi-viḡñānopādhi-samparkāvivekāḡ viḡñānamaya ity ucyate svapno bhūtvā svapnāvastho bhūtvā R*

8 *sa vā ayam puruḡo ḡyamānah, śarīram, abhisampadyamānah pāpmanah samsḡyate, sa utkrāman, mḡyamānah pāpmano vḡjahāti*

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-vāyibhir dharmādharmaśrayaḥ kārya-kāraṇaḥ*. Ś.
samśṛjyate becomes connected, *samyujyate*. Ś.
vijāti: leaves behind, *parityajati*. Ś.

9 *tasya vā etasya puruṣasya dve eva sthāne bhavataḥ: idaṁ ca para-loka-sthānaṁ ca; sandhyam trīyaṁ svapna-sthānam; tasmin sandhye sthāne tiṣṭhan, ubhe sthāne paśyati, idaṁ ca paraloka-sthānaṁ ca atha yathākramo'yaṁ para-loka-sthāne bhavati, tam ākramam ākramya, ubhayān pāpmana ānandānś ca paśyati. sa yatra prasvapiti, asya lokasya sarvāvato mātrām apādāya, svayaṁ vihatya, svayaṁ nirmāya, svena bhāsā, svena jyotisā prasvapiti; atrāyaṁ puruṣaḥ svayaṁ-jyotiḥ bhavati.*

9 'Verily, there are just two states of this person (the state of being in) this world and the state of being in the other world. There is an intermediate third state, that of being in sleep (dream). By standing in this intermediate state one sees both those states, of being in this world and of being in the other world. Now whatever the way is to the state of being in the other world, having obtained that way one sees both the evils (of this world) and the joys (of the other world) When he goes to sleep he takes along the material of this all-embracing world, himself tears it apart, himself builds it up; he sleeps (dreams) by his own brightness, by his own light. In that state the person becomes self-illuminated.

sandhyam: intermediate state: literally, the junction, *sandhi*, of the two

ākrama: the way, that by which one proceeds, support or outfit
ākramaty 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-pratipattisādhanena vidyā-karma pūrva-prajñā-lakṣaṇeṇa yukto bhavati*. Ś.
prasvapiti: sleeps, dreams, *svapnam anubhavati*. R.

10. *na tatra rathāḥ, na ratha-yogāḥ, na panthāno bhavanti; atha rathān, ratha-yogān, pathaḥ sṛjate; na tatrānandāḥ, mudāḥ pramudo bhavanti, athānandān, mudāḥ, pramudāḥ sṛjate; na tatra veśāntāḥ puṣkarinyaḥ sravantyo bhavanti; atha veśāntān, puṣkarinīḥ sravantiḥ 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 caitanyātmajyotis-āntahkarana-dvārenāvabhāsayati kārya-karanām tatra kartṛtvam upacaryata ātmanah*

According to R, the agent is the Supreme Lord, *sakala-prapañca-nāṭaka-sūtradhārah sarveśvarah khalu tatra kartā*

II *tad ete ślokā bhavanti:*

*svapnena sārīram abhīprahatyāsuptah suptān abhīcākaśīti;
śukram ādāya punar aiti 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, *hiranya-maya iva caitanya-jyotis 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 svapnehaloka-para-lokādin gacchatīty eka-hamsah Ś sah aham so'ham* 'That I am', *hamsa*, a swan, the symbol of the spirit of the universe

12 *prānena raksann avaram kulāyam bahiṣ kulāyād amṛtaś
caritvā,
sa iyate amṛto yatra kāmam, 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, nikṛtam. anekāśuci-samghātāt vād atyanta-bībhatsam Ś kulāyam nest, nīdam, śarīram Ś
īyate goes, gacchati Ś The eternal self goes wherever he desires

13. *svapnānta uccāvacaṃ īyamāno rūpāni devaḥ kurute bahūni uteva strībhiḥ saha modamānaḥ 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-madhye, anta-śabdo madhya-vacanaḥ R.*

14 *ārāmam asya paśyanti, na tam paśyati kaś cana iti tam nāyatam bodhayed ity āhuh, durbhīṣayam hāsmāi bhavati, yam esa na pratipadyate. atho khalv āhuh, jāgarita-deśa evāsyasah, yāni hi eva jāgrat paśyati, tāni supta iti atrāyam puruṣaḥ svayam-jyotir bhavati so'ham bhagavate sahasraṃ dadāmi, ata ūrdhvam vimokṣāya 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.'

himself no one ever sees everyone is aware of the experiences but no one sees the experiencer, regret is expressed that the self so near to us is yet unperceived by us' *yac-chakya-darśanam apy ātmānam tam na paśyati, lokam praty anukrośam 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.

15 *sa vā esa etasmin samprasāde ratvā caritvā dr̥ṣṭvā punyam ca pāpam ca, punah pratinyāyam pratyony ā svapnāyauva, sa yat tatra kim cit paśyati ananvāgata- bhavati, asango hy ayam purusa iti evam evaitat, yājñav. so'ham bhagavate sahasram dadāmi, ata ūrdhvam vimokṣā brūhīti*

15 'After having tasted enjoyment in this state of sleep, after having roamed about and seen good and evil returns again as he came to the place from which he started (the place of sleep) to dream. Whatever he sees in that state, he is not followed (affected) by it for this person is not attached (to anything)' (Janaka said) 'Just so, Yājñavalkya, I give you a thousand (cows) Venerable Sir, please instruct me further, for the sake of my liberation

samprasāda deep sleep, the state of highest serenity, *samyak prasīdaty asminn iti samprasādah* Ś The true nature of the self remains unaffected

pratinyāyam—yathānyāyam, yathāgatam, n āyah, nyāyah, ayanam āyah, ngamanam, punah pūrva-gamana-vaiṣarītyena yad āgamanam, sa pratinyāyah, yathāgatam punar āgacchatīty arthah Ś.

16 *sa vā esa etasmin svapne ratvā caritvā dr̥ṣṭvā punyam ca pāpam ca, punah, pratinyāyam pratyony ādravati buddhāntāyauva sa yat tatra kim cit paśyati, ananvāgatas tena bhavati asango hy ayam, purusa iti evam evaitat, yājñavalkya so'ham bhagavate sahasram dadāmi, ata ūrdhvam vimokṣāyauva brūhīti*

16 'After having tasted enjoyment in this state of dream, after having roamed about and seen good and evil, he returns again as he came to the place from which he started to the state of waking. Whatever he sees in that state he is not followed (affected) by it for this person is not attached (to anything)' (Janaka said) 'Just so, Yājñavalkya, I give you a thousand (cows) Venerable Sir, please instruct me further for the sake of my liberation'

buddhāntāyauva the state of waking, *jāgarīta-sthānāya* Ś

17. *sa vā esa etasmin buddhānte ratvā caritvā dr̥ṣṭvā punyam ca pāpam ca, punah pratinyāyam pratyony ādravati svapnāntāyauva*

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 *svapnānta* may also be interpreted as deep sleep *susupti*. The self is unaffected in all the three states of waking, dream and sleep *avasthā-traye'pi, asangatvam ananvāgatatvam cātmanah siddham cet Ā*

18 *tad yathā mahāmatsya ubhe kūle anusamcarati, pūrvam cāparam ca, evam evāyam purusa etāv ubhāv antāv anusamcarati, svapnāntam 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 yathāsminn ākāśe śyeno vā suparno vā vīparīpatya śrāntah samhatya pakṣau samlayāyava dhriyate, evam evāyam puruṣa etasmā antāya dhāvati yatra na kaṁ cana kāmam kāmāyate, na kaṁ cana svapnam 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.

samlayah nest nīdah Ś

The fatigue theory of sleep is suggested here.

20 *tā vā asyartā hitā nāma nādyah, yathā keśah sahasradhā bhinnah, tāvatāninnā tisthanti, śuklasya, nīlasya, pīngalasya, haritasya, lohitasya pūrṇāh, atha yatra nam ghnatīva, jmanīva, hastīva vicchāyayati, gartam va patati, yad eva jāgrad bhayam paśyati, tad atrāvīdyayā manyate, atha yatra deva va rājeva; aham evedam, sarvo 'smīti 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.

hitā See II 1 19, IV. 2 3 The subtle body is said to be in these channels

The place where the two selves unite is the heart. They have a path in common. The vein *susumnā* leads upwards from the heart to the top of the skull. See C U VIII 6 6. When their union takes place, self-consciousness disappears as well as the distinction between the outer and the inner world. The highest reality, the all-consciousness, free from fear and grief is reached.

Dream states are traced to impressions of waking experiences. Ignorance *avidyā* is not natural to the self, if so it cannot be removed even as heat and light cannot be removed from the sun *na ātma-dharmo'vidyā na hi svābhāvikasyo cchittih kadācid apy upapadyate savitur vauṣṇya-prakāśayoh* Ś

21 *tad vā asyātad aticchando'pahatapāpmābhayam rūpam tad yathā priyayā striyā samparisvakto na bāhyam kim cana veda nāntaram, evam evāyam purusah prājñenātmanā samparisvakto na bāhyam kim cana veda nāntaram tad vā asyātad āpta-kāmam, ātma-kāmam, a-kāmam rūpam śokāntaram* ॐ ॥ १ ॥ २ ॥

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 chandah kāmah atigatah chando yasmāt rūpāt tad aticchandam rūpam Ś *śokāntaram* free from any sorrow. *śoka-varjitam* 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 Mushm poet Wah of Delhu composed love poems in which the lover is God and the loved one sought is the human soul invited to unite with God

22 *atra pitā'pitā bhavati, matā'mātā, lokāh alokāh, devā adevāh, vedā avedāh, atra steno'steno bhavati bhrūṇahābhrūnahā, cāndālo'cāndālah, paulkaso'paulkasaḥ, śramano'śramanaḥ, tāpaso'tāpasāh, ananvāgatam punyena, ananvāgataṁ pāpena, tīrno hi tadā sarvān śokān 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 murderer is not a murderer, a *candāla* is not a *candāla*, a *paulkasa* is not a *paulkasa*, a mendicant is not a mendicant, an ascetic is not an ascetic He is not followed (affected) by good, he is not followed by evil for then he has passed beyond all the sorrows of the heart

The state is beyond empirical distinctions, *avidyā-kāma-karma-vimuktah Ś*

It exceeds the limitations of caste and stages of life

bhrūnahā murderer of a noble Brāhmana, *varisṭha-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 draṣṭur arṣṭer vipariloḥo vidyate, avināśitvāt, na tu tad dvitīyam asti, tato'nyad vibhaktam yat paśyati*

23 Verily, when there (in the state of deep sleep) he does

not see, he is, verily, seeing, though he does not see for there is no cessation of the seeing of a seer, because of the imperishability (of the seer). There is not, however, a second, nothing else separate from him that he could see

Even in the state of deep sleep when the eye and the other senses are at rest, the self is the seer, though he does not see with the eyes. The seer can never lose the character of seeing, even as fire cannot lose the character of burning so long as it is fire. The self sees, by its own light, like the sun, even when there is no second, no object but the self that could be seen, the seer is

svayam- jyotih self-light *viparilopah* destruction, *vināśah*, *ātmā avināśī* Ś

R adopting the views of Rāmānuja says, '*jñātur dharmabhūta- jñānasya nityatvāt vināśo nāsti*

24 *yad vai tan na jighrati, jighran vai tan na jighrati. na hi ghrātur ghrāter viparilopo vidyate, avināśitvāt, na tu tad dvitīyam asti, tato'nyad vibhaktam yaj jighret*

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 vai tan na rasayati, rasayan vai tan na rasayati na hi rasayitū rasayater viparilopo vidyate, avināśitvāt, na tu tad dvitīyam asti, tato'nyad vibhaktam yad rasayet*

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 vai tan na vadati, vadan vai tan na vadati, na hi vaktur vakter viparilopo vidyate, avināśitvāt, na tu tad dvitīyam asti, tato'nyad vibhaktam yad vadet*

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 vai tan na śrnoti, śrnavan vai tan na śrnoti, na hi*

śrotuḥ śruter viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti, tato'nyad 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 mantur mater viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti, tato'nyad vibhaktam yan manvīta.

28 'Verily, when there (in the state of deep sleep) he does not think, he is, verily, thinking, though he does not think, for there is no cessation of the thinking of a thinker, because of the imperishability (of the thinker). There is not, however, a second, nothing else separate from him of which he could think

29. yad vai tan na spr̥ṣati, spr̥ṣan vai tan na spr̥ṣati, na hi spr̥ṣtuh spr̥ster viparilopo vidyate, avināśitvāt, na tu tad dvitīyam asti, tato'nyad vibhaktam yat spr̥ṣet.

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 vijānāti, vijānan vai tan na vijānāti, na hi vijñātur vijñāter viparilopo vidyate, avināśitvāt; na tu tad dvitīyam asti, tato'nyad vibhaktam yad vijānīyāt.

30 'Verily, when there (in the state of deep sleep) he does not know, he is, verily, knowing though he does not know for there is no cessation of the knowing of a knower, because of the imperishability (of the knower). There is not, however, a second, nothing else separate from him which he could know.

31 yatra vānyad va syāt, tatrānyo'nyat paśyēt, anyo' nyaj iṅhret, anyo'nyad rasayet, anyo'nyad vadet, anyo'nyat śṛṇuyāt, anyo'nyan manvīta, anyo'nyat spr̥ṣet, anyo'nyad vijānīyāt.

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 drastādvarito bhavati, eṣa brahma-lokaḥ, samrād iti hainam anuśaśāsa yājñavalkyaḥ, eśāsya paramā gatiḥ, eśāsya paramā sampat, eśo'sya paramo lokaḥ, eśo'sya parama ānandāḥ, etasyarvānandasyānyāni bhūtāni mātrām upajīvanti*

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 va salilah Ś

transparent svacchībhūtaḥ Ś

one because there is no second, dvitīyasyābhāvāt Ś

the seer the vision which is identical with the light of the self is never lost dr̥ster avīpariluptatvāt, ātma-jyoti-svabhāvāyā Ś

33 *sa yo manusyānām rāddhah samrādho bhavati, anyesām adhipatiḥ, sarvair mānusyakaḥ bhogaḥ sampannatamah, sa manusyānām parama ānandāḥ; atha ye śatam manusyānām ānandāḥ, sa ekah pitṛnām jitalokānām ānandāḥ; atha ye śatam pitṛnām jita-lokānām ānandāḥ, sa eko gandharva-loka ānandāḥ, atha ye śatam gandharva-loka ānandāḥ, sa eka karma-devānām ānandāḥ, ye karmanā devatvam abhisampadyante; atha ye śatam karma-devānām ānandāḥ, sa eka ājāna-devānām ānandāḥ, yaś ca śrotṛyo'vr̥jino 'kāma-hataḥ, atha ye śatam ājāna-devānām ānandāḥ, sa ekah prajā-pati-loka ānandāḥ, yaś ca śrotṛyo'vr̥jino 'kāma-hataḥ, atha ye śatam prajā-pati-loka ānandāḥ, sa eko brahma-loka ānandāḥ, yaś ca śrotṛyo'vr̥jino 'kāma-hataḥ, athaiśa eva parama ānandāḥ, yaś ca śrotṛyo'vr̥jino 'kāma-hataḥ, athaiśa eva parama ānandāḥ esa brahma-lokaḥ, samrād, iti hovāca yājñavalkyaḥ so 'ham bhagavate sahasram dadāmi, ata ūrdhvam vimokṣāyava brūhīti atra ha yājñavalkyo bibhayām cakāra, medhāvī rājā, sarvebhyo māntebhya udaratsīd iti*

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 *Hiranyagarbha* 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
rāddhah healthy, perfect of body, *samsiddhah*, *avikalah*, *sama-grāvayavah* S

śrotriya one versed in the *śruti*, the Veda Śamkara, the commentator of Kālidāsa's *Śākuntalā* quotes 'Birth gives the title of Brāhmana, the sacramental rites the title of the twice-born, knowledge the title of *vipra* and the three together make a *śrotriya* ' *janmanā brāhmano jñeyah, samskarair dvija ucyate, vidyayā yāti vipratvam, tribhūh srotriya 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 divyam mahat sukham
 tṛsnā-kṣaya-sukhasyante nārhatāḥ ṣoḍaśim kalām*

MB XII 173 47.

was afraid *bhītavān* S not because he was lacking in ability or knowledge but because he felt that under the pretext of the boon he had to ask me, he raises new problems every time and wishes to gain all my knowledge *sarvam madīyam vijñānam kāma-prasna-vyājeno-pādītsatīti*. S

34 *sa vā esa, etasmin svapnānte ratvā caritvā dr̥ṣṭvā
ṣṇyam ca pāpam ca, puṇah pratīnyāyam pratīnyony ādravati
buddhāntāyava*

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. *taḍ yathā 'nah su-samāhṛtam utsarjād yāyāt, evam evāyam
śārīra ātmā prāṇīnātmanānvārūḍha utsarjam yāti, yatrastad
ūrdhva ucchvāsī bhavati*

35 'Just as a heavily loaded cart moves creaking, even so the self in the body mounted by the self of intelligence moves creaking, when one is breathing with difficulty (i.e. when one is about to expire).

the self in the body the subtle body which moves between this and the next world as between the waking and the dream states, through birth and death consisting respectively in the association with and dissociation from the body and its organs- *yas svapna-buddhāntāv va janma-maranābhyām ihaloka-paralokāv anusañcarati Ś.*
breathing with difficulty gasping for breath. The body groans as a heavily laden cart groans under its burden

36 *sa yatrāyam anīmānam nyeti, jarayā vopatapatā vān-
mānam nigacchati, taḍ yathāmrām vā udumbaram vā pīppalam
vā bandhanāt pramucyate, evam evāyam puruṣa ebhyo' ngebhyaḥ
sampramucya puṇah pratīnyāyam pratīnyony ādravati 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, *vairāgyārtham Ś*

37. *tad yathā rājānam āyāntam ugrāh, pratyenasah, sūta-grāmaṇyo'nmaṣṣ pānair āvasathaiḥ pratikalpante: ayam āyāti, ayam āgacchatīti, evam haivam-vidam sarvāṇi bhūtāni pratikalpante, idam brahmāyāti, idam āgacchatīti.*

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."'

ugrāh policemen, *gāti-viśeṣāh*, *krūra-karmāno vā*. Ś
pratyenasah magistrates, *taskarādi dandanādau nyuktāh*. Ś
leaders of the village. grāma-netāro grāmaṇyaḥ. Ś

38. *tad yathā rājānam prayiṣyantam, ugrāh pratyenasah, sūta-grāmaṇyo'bhisamāyanti, evam evaimam ātmānam, antakāle sarve prāṇā abhisamāyanti, yatrāitad ūrdhvocchvāsī 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 yatrāyam atmā-abalyam nyetya sammoham va nyeti, ahanam ete prāṇā abhisamāyanti; sa etās tejomātrāh samabhyaḍadāno hṛdayam evānvavakrāmati, sa yatraisa cākṣuṣaḥ puruṣaḥ parāṅ paryāvartate, athārūpaḥño 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

gets to weakness it is the body that becomes weak. Weakness is figuratively applied to the self, which, being formless, cannot become weak. *yad dehasya daurbalyam, tad ātmana eva daurbalyam 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, *itya-caitanya-ḡyotis-svabhāvatvāt Ś*

At the moment of death the person in the eye, ¹ e *prāna*, departs So one ceases to perceive forms The dying man becomes single The principle of intelligence (*viḡṇāna*) after having absorbed all the functions of consciousness proceeds to continue in a new life

2 *ekī-bhavati, na paśyati, ity āhuh, ekī-bhavati, na ḡghrati ity āhuh, ekī-bhavati na rasayati, ity āhuh, ekī-bhavati, na vadati, ity āhuh, ekī-bhavati na śrnoti, ity āhuh, ekī-bhavati, na manute, ity āhuh, ekī-bhavati, na sprśati, ity āhuh, ekī-bhavati, na viḡānāti, ity āhuh tasya hantasya hṛdayasyāgram pradyyote, tena pradyyotenāsa ātmā niṣkrāmati, cakṣuṣo vā mūrdhno vā anyebhyo vā śarīra-deśebhyah, tam utkrāmantam prāno'nutkrāmati, prānam anūtkrāmantam sarve prānā anūtkrānti, sa viḡāno bhavati, sa viḡānam evānvavakrāmati, tam vidyā-karmanī samanvārabhete pūṛva-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 Ś pūṛva-prajñā* past experience, former intelligence, the results of his past life, *pūṛvānubhūta-visaya-prajñā, alīta karma-phalānubhava-vāsanā Ś Ś* refers to those who are clever in painting though they had no practice in this life and traces their skill to past experience These impressions of the past, under the control of knowledge and work, stretch out like a leech from the body and build another body in accordance with past work *vidyā-karma-pūṛva-vāsanā-laksanam etat tritayam śākalika sambhāra-sthānīyam para-loka-pālheyam R*

The individual is born according to the measure of his understanding *Aitareya 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

*ramyāni vīksya madhurāṁś ca niśamya śabdān paryutsukī bhavati
yat sukhino'pi jantuh
tac cetasā smarati nūnam abodhapūrvam bhāvasthirāni jananaṅtara
sauhrdān.*

3 *tad yathā tṛṇajalāyukā, tṛṇasyāntam gatvā, anyam ākramam
ākramya, ātmānam upasaṁharati, evam evāyam ātmā, idam
śarīram nihatya, avidām gamayitvā, anyam ākramam ākramya,
ātmānam upasaṁharati.*

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 peśaskārī peśaso mātrām upādāya, anyan
navataram kalyānataram rūpam tanute, evam evāyam ātmā,
idam śarīram nihatya, avidyām gamayitvā, anyan navataram
kalyānataram rūpam kurute, pṛityam vā, gāndharvam vā,
davam vā, prajāpatyam vā, brāhmaṇam vā anyesām vā bhūtānām.*

4. 'And as a goldsmith, taking a piece of gold turns it into another, newer and more beautiful shape, even so does this self, after having thrown away this body and dispelled its ignorance, make unto himself another, newer and more beautiful shape like that of the fathers or of the *gandharvas*, or of the gods or of *Prajā-pati* or of *Brahmā* or of other beings

goldsmith: *peśah suvarṇam, tat karoti peśaskārī Ś.*

another form *samsthāna-vīśesam, dehāntaram Ś*

kalyānataram more beautiful Beauty of form indicates beauty of soul We cannot have beauty of form with an evil nature

pāpa-vṛttaye na rūpam: Kāṇḍāśa's *Kumāra-sambhava* V 36 Mallinātha cites other passages Beauty of form and good qualities go together. *yatra ākṛtiḥ tatra gunā bhavanti* Those of good form do not behave in evil ways, *na surūpāḥ pāpa-samācārā bhavanti* In *Daśa-kumāra-carita*, it is said: *seyam ākṛtiḥ na vyabhīcarati śīlam*, such is the form, the character cannot be different

Beauty is a symbol of the divine Ananda, 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,

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 ātmā brahma, vijñānamayo manomayah prānamayaś cakṣurmayah, śrotramayah, pṛthivīmaya āpomayo vāyumaya ākāśamayas tejomayo'tejomayah kāmamayo'kāmamayah, krodhamayo 'krodhamayo dharmamayo'dharmamayah sarvamayah tad yad etat; idam-mayah adomaya iti yathākārī yathācārī tathā bhavati, sādhu-kārī sādhu bhavati, pāpākārī pāpo bhavati; puṇyah puṇyena karmanā bhavati, pāpah pāpena; athau khalu āhuh, kāmamaya evāyam puruṣa iti, sa yathākāmo bhavati, tat kratu bhavati, yat kratu bhavati, tat karma kurute, yat karma kurute, tat abhisampadyate*

5 'That self is, indeed, *Brahman*, consisting of (or identified with) the understanding, mind, life, sight, hearing, earth, water, air, ether, light and no light, desire and absence of desire, anger and absence of anger, righteousness and absence of righteousness and all things This is what is meant by saying, (it) consists of this (what is perceived), consists of that (what is inferred) According as one acts, according as one behaves, so does he become The doer of good becomes good, the doer of evil becomes evil One becomes virtuous by virtuous action, bad by bad action Others, however, say that a person consists of desires As is his desire so is his will; as is his will, so is the deed he does, whatever deed he does, that he attains.

See *Manu* II 4 Cp Plato 'Such as are the trend of our desires and the nature of our souls, just such each of us becomes' *Laws*. 904 C

kratuh will, resolve, *adhyavasāyah, niścayah* Ś
attains gains the fruit thereof, *tadīyam phalam abhisampadyate* Ś.
tasya phalam ca prāpnoti R

6 *tad eṣa śloko bhavati*

tad eva saktah saha karmananti lingam mano yatra nisaktam asya,

prāpyāntam karmaṇas tasya yat kim ceha karoty ayam tasmāl lokāt punar anti asmai lokāya karmaṇe

iti nu kāmamānah, athākāmamānah, yo'kāmo niškāma āpta-kāma ātma-kāmah, na tasya prānā utkrāmantī, brahmaiva san brahmāpyev

6 'On this there is the following verse "The object to which the mind is attached, the subtle self goes together with the

deed, being attached to it alone. Exhausting the results of whatever works he did in this world he comes again from that world, to this world for (fresh) work " This (is for) the man who desires (But the man who does not desire, he who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the self, his breaths do not depart Being *Brahman* he goes to *Brahman*.

Desire is the root of empirical existence· *samsāra-mūla*

The subtle body is called mind because mind is the chief factor of the subtle body *manah pradhānatvāt līngasya mano līngam ity ucyate* §

He who has desires continues subject to rebirth

The man free from desires realises *Brahman* even here: *sa ca ndvān āpta-kāmaḥ ātma-kāmatayā ihava brahmabhūtaḥ* § What the blind need is to receive sight Sight is not change of place or transporting into another world. One need not wait for the death of the body, *na śarīra-pātottara-kālam*. Freedom is the cessation of ignorance, *andīyā-nivṛtti* He in whom desire is stilled suffers no rebirth

7 *tad esa śloko bhavati*

*yadā sarve pramucyante kāma ye'sya hṛdi śritāḥ,
atha marīyo'mṛto bhavati, atra brahma samaśnute*

*iti tad yathāhīnirulayanī valmīke mṛtā pratyastā śayīta, evam
evedam śarīraṁ śete athāyam aśarīro'mṛtaḥ prāṇo brahmaiva,
teja eva, so'ham bhagavate sahasraṁ dadāmi, iti hovāca
janako vaidehaḥ*

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 *Kaṭha* VI. 14.

pratyasta. cast away, *pratiksīpta*.

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-prayukta-śarīrātma-bhāvena hi pūrvam aśarīro marīyas ca, tad vyogād atihedānīm aśarīrah, ata eva cāmṛtaḥ* §

light indeed. ajñāna-lakṣanāndhakāra-pratibhāṣa eva R.

8 *tad ete ślokā bhavanti:*

*anuh panthā vitatah purānah, mām spr̥ṣto'nuvitto mayava,
tena dhīrā aṇi yanti brahma-vidah svargam lokam ita
ūrdhvaṁ vimuktāh*

8 'On this there are the following verses "The narrow ancient path which stretches far away, has been touched (found) by me, has been realised by me By it, the wise, the knowers of *Brahman* go up to the heavenly world after the fall of this body, being freed (even while living)

anuh narrow, being difficult to comprehend, *śūksmah durvijñey-
atvāt* Ś

vitatah stretching far away, *vistīrnah vīspasta-tarāna-hetuvād vā
V* is *vitarah* leading across

The teachers are the path-finders The Buddha speaks of the ancient way, the wayfarer bound for home 'from which there is no coming back again' Rūmī attributes to Jesus, the Logos, 'For the true believers I become a bridge across the river' Mathnawī IV 10 70 The *Bodhisattva* makes of himself a bridge, *atīnam samkamaṁ katvā*, by which we cross Having first crossed over himself, he serves as a bridge for others 'I am the way' *John* XIV 6 *touched by me found by me, mayā-labdhaḥ* Ś *itah asmāc charīra-pātād* Ś

They are freed even while in the body *jīvanta eva vimuktāḥ
santah* Ś

Cp *Taittirīya Brāhmana* '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 aṇi yanti brahma-vidā utkrāmya svargam lokam ito vimuktāh

9 *tasmīn śūklam ita nīlam āhuh, pīngalam, haritam, lohitam
ca*

*eṣa panthā brahmanā hānuvittah tenanti brahmanit puriyakrt
tarijasaś ca*

9 "On that path they say there is white, blue, yellow, green and red That path was found by a Brāhmana 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 śūklādi-varnāsambhavāt* These paths belong to the world of empirical existence, *na te moksa-mārgāh, samsāra-visaya eva hi te* Ś *brāhmanā* by a Brāhmana *parātma-svarūpenaiva brāhmanena tyak-
ta-sarvasanena* Ś *the doer of right* Ś finds it difficult to uphold his view that spiritual

wisdom and practical activity are incompatible. He cites a number of passages from M.B., which support his view.

apunya-punyo paramyam punar-bhava-nirbhayāḥ

śāntas samñyāsino yānti tasmā moksātmane namaḥ 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'

nirāsīsam, anārambham, nirnamaskāram, astutīm

akṣīnam, ksīna-karmānam, tam 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'

nairāṅṅsam brāhmaṇasyāsti vittam yathakātā, samatā, satyatā ca śīlam, śhītīm, danda-mūhānam, ājvam, tatas tataś coparamah kryābhyaḥ XII 174. 37.

'For a knower of *Brahman*, there is no wealth comparable to the sense of oneness, the sense of equality, truthfulness, virtue, steadfastness, non-injury, integrity and withdrawal from all activities'

That the knowers of *Brahman* are doers of good is said by way of eulogy. This view of Ś is not the obvious meaning of the text which seems to suggest *jñāna-karma-samuccaya*.

10 *andham tamah pravṣanti ye vidyām upāsate
tato bhūya va te tamah ya u vidyāyām ratāh.*

10 'Into blind darkness enter they who worship ignorance; into greater darkness than that, as it were, they that delight in knowledge (enter)'

See *Iśa* 9. Ś means by *avidyā* works, and by knowledge the ritual part of the Vedas

vidyāyām avidyā-vastu-pratipādikāyām karmārthāyām trayyām Ś.

11. *anandā nāma te lokāḥ, andhena tamasāvrtāḥ*

tāms te pretyābhigacchanti avidvāmsō 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 *Iśa* 3.

not awakened devoid of the knowledge of the self. *ātmāvagama-varjitāḥ. Ś pratyag-ātma-vidyā-śūnyāḥ R.*

12. *ātmānam ced vijānīyād ayam asmīti pūrusaḥ*

kim icchan, kasya kāmāya śarīram anusamjvaret.

12 If a person knows the self as 'I am this,' then wishing what, and for desire of what should he suffer in the body?

should suffer. santapyet, śarīra-tāpam anutapyeta Ś

What craving can be left in him that he should take to himself another body, full of suffering, to satisfy it?

13 *yasyānuvittah pratibuddha ātmāsmīn samdehye gahane pravistah,*

sa viśva-krt, sa hi sarvasya kartā, tasya lokah sa u loka eva

13 Whoever has found and has awakened to the self that has entered into this perilous inaccessible place (the body), he is the maker of the universe, for he is the maker of all His is the world, indeed he is the world itself

anuvittah found, *anulabdhaḥ* Ś

pratibuddhaḥ awakened, directly realised, *sāksātkṛtaḥ* Ś

samdehye perilous, subject to many dangers *anekānārtha-samkaṣṭhāpācāyā* Ś

gahane inaccessible, with hundreds and thousands of obstacles to obtaining enlightenment through discrimination. *aneka-śata-sahasra-viveka-vijñāna-pratipakṣa-vasame* Ś

loka world According to Ś the Self, the Universal Self

14 *īhava santo'īha vidmas tad vāyam, na cet avedīr mahatī vīnastīh*

*ye tad viduḥ, amṛtās te bhavanti, ahetare 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.

avedīh ignorant *ajñānam bhavati* 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 dank darkness' Lines 480 ff Plutarch quotes from Sophocles 'Thrice blessed are those mortals who have seen these mysteries before they come to Hades, for to them alone is granted true life All that is evil besets the rest' W K C Guthrie *The Greeks and their Gods* (1950), p xii

15. *yadastam anupaśyati ātmānam devam aṅgasā,
īśānam bhūta-bhavyasya, na tato vjugupsate*

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 *yasmād arvāk saṁvatsarah ahobhīḥ parivartate,
tad devā jyotiṣām jyotiḥ 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-prāṇi-prāṇana-hetu-bhūtam* R.

17 *yasmin pañca pañca-jaṅāḥ ākāśaś ca pratisthatah,
tam eva manya ātmānam, vidvān 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 *Brahman* I am immortal

The five groups are the *Gandharvas* or celestial singers, the fathers, the gods, the demons and the *Rākṣasas* or Titans
space the unmanifested principle, *avyākṛtākhyah* Ś

18. *prānasya prānam uta cakṣuś cakṣuḥ uta śrotrasya
śrotram,
manaso ye mano viduḥ, te nicikyur brahma purānam
agryam.*

18. They who know the life of life, the eye of the eye, the ear of the ear and the mind of the mind, they have realised the ancient primordial *Brahman*

Kena I. 2

The different organs do not function if they are not inspired by the energy of *Brahman* 'Divested of the light of the self which is pure intelligence they are like wood or clods of earth' *svataḥ kāsṭha-loṣṭa-samāni hi tāni cartanyātma-jyotiś-śūnyāni*. Ś
nicikyuh have realised, *mścayena jñātavantah* Ś.

19 *manasavānūdrastavyam, naiha nānāstrī kiṁ cana:
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*. Ś Again, 'the mind refined by the subjugation of the body, the mind and the senses and equipped with the teaching of the scriptures and the teacher forms the instrument by which the self may be seen *śāstrācāryopadeśa-janita-śama-damādi-samskṛtam mana ātma-darśane kāranam* Ś B G II 21

See *Katha* IV 10-11

from death to death from birth to birth, *samsārāt samsāram* R

20 *ekadhavānudraṣṭavyam etad aprameyam dhruvam, viraṇah para ākāśād aja ātmā mahān dhruvah*

20 This indemonstrable and constant being can be realised as one only The self is taintless, beyond space, unborn, great and constant

as one only as homogeneous pure intelligence without any break in it, like space *viñāna-ghanakarasa-prakārenākāśavan niranterena* Ś

Duality is essential for knowledge, as the self is one and there is nothing beside it, it is not an object of demonstration *anyena hanyat pramīyate, idam tv ekam eva, ato 'prameyam* Ś *dhruvam* constant, *nityam, kūtaṣṭham avicāli* Ś

viraṇah taintless, *vigata-raṇah* Ś *rāgādi-doṣa-rahitaḥ*. R

21. *tam eva dhīro viñāya prajñām kurvīta brāhmanah nānudhyāyād bahūn śabdān, vāco vīglāpanam hi tat iti.*

21 Let a wise Brāhmana after knowing him alone, practise (the means to) wisdom Let him not reflect on many words, for that is mere weariness of speech

viñāya knowing by means of the study of the scriptures and logical reflection *śravaṇa-mananābhyām jñātvā* R *prajñām vidīdhyāsanam* R

vīglāpanam weariness, *viśesena glāni-karam śrama-karam hi* Ś The Real cannot be known by vain and idle arguments

22 *sa vā esa mahān aja ātmā yo'yam viñānamayah prāneṣu; ya eṣo'ntar-hṛdaya ākāśah tasmīn śete, sarvasya vaśī, sarvasyeśānah, sarvasyādhipatiḥ, sa na sādhanā karmanā bhūyān no evāsādhunā kanīyān eṣa sarveśvarah, eṣa bhūtādhipatiḥ, esa bhūtapālah eṣa setur vidharana eṣām lokānām asambhedāya. tam etam vedānūvacanena brāhmanā vividiṣanti, yajñena, dānena, tapasānāśakena, etam eva viditvā munir bhavati, etam eva pravrajino lokam icchantah pravrajanti. etadd ha sma vaḥ tat pūrve vidvāmsah prajām na kāmāyante kim prajayā*

karisyāmah, yesām no'yam ātmāyaṁ loka itī. te ha sma putraīṣaṇāyāś ca vittaiṣaṇāyāś ca lokaīṣaṇāyāś ca vyutthāya, atha bhikṣā-caryaṁ caranti; yā hy eva putraīṣaṇā sā vittaiṣaṇā, yā vittaiṣaṇā sā lokaīṣaṇā; ubhe hy ete eṣaṇe eva bhavataḥ sa eṣa neti nety ātmā; agrhyaḥ, na hi grhyate, aśīryah, na hi śīryate; asangaḥ, na hi sajjyate; asito na vyathate, na risyati; etam u haivante na tarata itī, ataḥ pāpam akaravam itī, ataḥ kalyāṇam akaravam itī; ubhe u haivaiṣa ete tarati, nainam 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 Brāhmanas seek to know by the study of the Veda, by sacrifices, by gifts, by penance, by fasting. On knowing Him, in truth, one becomes an ascetic. Desiring Him only as their worlds, monks wander forth. Verily, because they know this, the ancient (sages) did not wish for offspring. What shall we do with offspring (they said), we who have attained this Self, this world. They, having risen above the desire for sons, the desire for wealth, the desire for worlds, led the life of a mendicant. For the desire for sons is the desire for wealth and the desire for wealth is the desire for worlds; both these are, indeed, desires only. This Self is (that which has been described as) not this; not this. He is incomprehensible for He is never comprehended. He is indestructible for He cannot be destroyed. He is unattached for He does not attach himself. He is unfettered, He does not suffer, He is not injured. Him (who knows this) these two (thoughts) do not overcome, for some reason he has done evil or for some reason he has done good. He overcomes both. What he has done or what he has not done does not burn (affect) him.

See III. 5 1; III 9 26; IV. 2. 4.

setu bridge. *Agni* (Fire) is spoken of as bridge: *tvam nas tantur uta setur agne*. *Taittirīya Brāhmaṇa*. II. 4. 2. 6. *Agni* becomes the path of *deva-yāna*.

Ceremonial observances are treated as means for purification. See B G XVIII. 5.

Fasting is restraint, not abstinence, not starvation which will mean death: *kāmānaśanam anāśakam, na tu bhोजना-nivṛtīḥ bhोजना-nivṛttau mriyata eva Ś*.

The monastic orders which developed in Buddhism and Jainism are forecast here.

· 23 *tad esa ṛcābhyuktam*

*eṣa nityo mahimā brāhmanasya na vardhate karmanā no
kanīyān*

*tasyarva syāt pada-vit, tam viditvā na lipyate karmanā
pāpakena,*

*iti tasmād 'evam-vit, śānto dānta uparatas titikṣuh samāhito
bhūtivā, atmany evātmānam paśyati, sarvam ātmānam paśyati,
nainam pāpmā tarati, sarvam pāpmānam tarati, nainam pāpmā
tapati, sarvam pāpmānam tapati, vipāpo virajo 'vicikitsa brāh-
mano bhavati, eṣa brahma-lokaḥ, samrāt, enam prāpitō'si iti
hovāca yājñavalkyah, so'ham bhagavate videhān dadāmi, mām
cāpi saha dāsyāyeti*

23 This very (doctrine) has been expressed in the hymn. This eternal greatness of the knower of *Brahman* is not increased by work nor diminished. One should know the nature of that alone. Having found that, one is not tainted by evil action. Therefore he who knows it as such, having become calm, self-controlled, withdrawn, patient and collected sees the Self in his own self, sees all in the Self. Evil does not overcome him, he overcomes all evil. Evil does not burn (affect) him, he burns (consumes) all evil. Free from evil, free from taint, free from doubt he becomes a knower of *Brahmā*. This is the world of *Brahmā*, 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 vettā, padyate gamyate
jñāyata iti mahimnas-svarūpam 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 sukham na cintā, na dvesa-rāgau na ca kācid
icchā*

*rasah sa śāntah kathito munīndraih sarvesu bhāveṣu samah
pramānah*

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-bhūtasahas sarvānnānām 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 *dhanam sarvaḥprān-*

karma-phalam, tasya dātā, prāninām yathā-karma-phalena yojayitety arthah Ś.

25 *sa vā eṣa mahān ajātmā, ajaro, amaro' mṛto' bhayo brahma; abhayam vai brahma, abhayam hi vai brahma bhavati ya evam veda.*

25. This is that great unborn Self who is undecaying, undying, immortal, fearless, *Brahman*. Verily, *Brahman* is fearless. He who knows this becomes the fearless *Brahman*.

Fifth Brāhmana

THE SUPREME SELF AND THE SUPREME VALUE

1 *atha ha yājñavalkyasya dve bhārye babhūvatuh, maitreyī ca kātyāyanī ca. tayor ha maitreyī brahma-vādinī babhūva, strī-prajñarva tarhi kātyāyanī. atha yājñavalkyo'nyad-vṛttam upākarisyau.*

1. Now then, Yājñavalkya had two wives, Maitreyī and Kātyāyanī. Of these (two) Maitreyī was a discourser on Brahma-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 Maitreyī, logical argument is advanced in support of scriptural statements—*tarka-pradhānam hi yājñavalkyīyam kādam.*

discourser on Brahma-knowledge brahma-vadana-śilā. Ś.

2. *maitreyī, iti hovāca yājñavalkyah, pravrajisyau vā are'ham asmāt śhānād asmi; hanta te'nayā kātyāyanīntam karavāṇīti.*

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 maitreyī: yan nu ma iyam, bhagoḥ, sarvā pṛthivī vitena pūrnā syāt, syām nu ahaṁ tenāmṛtā' āho na iti, na iti, hovāca yājñavalkyah; yathavopakaraṇavatām jvitam, tatharva te jvitam syāt; amṛtatvasya tu nāsāsti vitteneti.*

3 Then said Maitreyī: 'My Lord, if, indeed, this whole earth filled with wealth were mine, do I become immortal by it or

not?' 'No,' replied Yājñavalkya 'As the life of people who have plenty of things will your life be, but there is no hope of immortality through wealth'

4 *sā hovāca maitreyī yenāham nāmrtā syāmi, kim aham tena kuryām yad eva bhagavān veda, tad eva me brūhīti*

4 Then Maitreyī said 'What shall I do with that by which I do not become immortal? What you know (of the way to immortality), Venerable Sir, that, indeed explain to me'

5 *sa hovāca yājñavalkyah priyā vai khalu no bhavatī satī priyam avr̥dhat. hanta tarhi, bhavati, etad vyākhyāsyāmi te, vyācakṣānasya tu me nididhyāsasveti*

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'

priyava pūrvam khalu nah, asmabhyam bhavatī, bhavantī satī priyam evavr̥dhat, vardhitavati, nirdhāritavaty asi. Ś

6 *sa hovāca na vā are patyuh kāmāya patih priyo bhavati, ātmanas tu kāmāya patih priyo bhavati; na vā are jāyāya kāmāya jāyā priyā bhavati, ātmanas tu kāmāya jāyā priyā bhavati; na vā are putrānām kāmāya putrāh priyā bhavanti, ātmanas tu kāmāya putrāh priyā bhavanti; na vā are viltasya kāmāya viltam priyam bhavati, ātmanas tu kāmāya viltam priyam bhavati; na vā are paśūnām kāmāya paśavah priyā bhavanti, ātmanas tu kāmāya paśavah priyā bhavanti, na vā are brahmanah kāmāya brahma priyam bhavati, ātmanas tu kāmāya brahma priyam bhavati; na vā are kṣatrasya kāmāya kṣatram priyam bhavati, ātmanas tu kāmāya kṣatram priyam bhavati, na vā are lokānām kāmāya lokāh priyāh bhavanti, ātmanas tu kāmāya lokāh priyā bhavanti; na vā are devānām kāmāya devāh priyā bhavanti, ātmanas tu kāmāya devāh priyā bhavanti, na vā are vedānām kāmāya vedāh priyā bhavanti, ātmanas tu kāmāya vedāh priyā bhavanti; na vā are bhūtānām kāmāya bhūtāni priyāni bhavanti, ātmanas tu kāmāya bhūtāni priyāni bhavanti; na vā are sarvasya kāmāya sarvam priyam bhavati, ātmanas tu kāmāya sarvam priyam bhavati; ātmā vū are dr̥ṣṭavyah śrotavyo mantavyo nididhyāsitarayah, maitreyi, ātmanī khalu are dr̥ṣṭe, śrute, mate, 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 Brāhmaṇa is the Brāhmaṇa dear but for the sake of the Self is the Brāhmaṇa dear. Verily, not for the sake of the Kṣatriya is the Kṣatriya dear but for the sake of the Self is the Kṣatriya dear. Verily, not for the sake of the 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, Maitreyi, is to be seen, to be heard, to be reflected on, to be meditated upon; when, verily, the Self is seen, heard, reflected on and known, then all this is known.

to be heard from the teacher and the scriptures, *ācāryāgamābhyām Ś.*
to be reflected on through argument and reasoning, *tarkenopapattyā Ś.*

7 *brahma tam parādāt, yo'nyatrātmano brahma veda; ksatram tam parādāt, yo'nyatrātmanaḥ ksatram veda, lokāś tam parādūḥ, yo'nyatrātmano lokān veda; devāś tam parādūḥ, yo'nyatrātmano devān veda; vedāś tam parādūḥ, yo'nyatrātmano vedān veda; bhūtāni tam parādūḥ, yo'nyatrātmano bhūtāni veda; sarvaṃ tam parādāt, yo'nyatrātmanaḥ sarvaṃ veda, idam brahma, idam ksatram, ime lokāḥ, ime devāḥ, ime vedāḥ, imāni bhūtāni, idam sarvaṃ, yad ayam ātmā*

7 Brāhmaṇahood deserts him who knows Brāhmaṇahood in anything else than the Self. Kṣatriyahood deserts him who knows Kṣatriyahood in anything else than the Self. The worlds desert him who knows the worlds in anything else than the Self. The gods desert him who knows the gods in anything else than the Self. The Vedas desert him who knows the Vedas in anything else than the Self. The beings desert him who knows the beings in anything else than the Self. All deserts him who knows all in anything else than the Self. Thus Brāhmaṇahood,

this Ksatriyahood, and these worlds, these gods, these Vedas, all these beings, this all are the Self

8 *sa yathā dundubher hanyamānasya na bāhyān śabdān śakmuyād grahanāya, dundubhes tu grahanena dundubhy-āghātasya vā śabdo grhītaḥ*

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 dhṁyamānasya na bāhyān śabdān śakmuyād grahanāya, śankhasya tu grahanena śankha-dhṁmasya vā śabdo grhītaḥ*

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 vīnāyai vādyamānāyai na bāhyān śabdān śakmuyād grahanāya, vīnāyai tu grahanena vīnā-vādasya vā śabdo grhītaḥ*

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

11 *sa yathārdraīdhāgner abhyāhitasya prthag dhūmā vmscaranti, evam vā are'sya mahato bhūtasya niśvasitam etad yad ṛg vedo, yajur vedah, sāma vedo 'tharvāṅgrasa itihāsaḥ purānam vidyā upanisadaḥ ślokāḥ sūtrāni, anu-vyākhyānāni vyākhyānānīṣṭam hutam āśitam pāyitam ayam ca lokah paraś ca lokah sarvāni ca bhūtāni, asyavartāni sarvāni niśvasitāni*

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 Atharvans and the Angirasas, 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 apām samudra ekāyanam, evam sarveṣām sparśānām tvag ekāyanam, evam sarveṣām gandhānām nāsike ekāyanam, evam sarveṣām rasānām jihvakāyanam, evam sarveṣām rūpānām caksur ekāyanam, evam sarveṣām śabdānām śrotram ekāyanam, evam sarveṣām samkalpānām mana ekāyanam, evam sarvāsām vidyānām hṛdayam ekāyanam, evam sarveṣām*

karmānām hastāv ekāyanam, evaṁ sarvesām ānandānām upastha ekāyanam, evaṁ sarvesām visargānām pāyur ekāyanam, evaṁ sarvesām adhvanām pādāv ekāyanam, evaṁ sarveṣāṁ 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 saṁdhava-ghanah anantaro'bāhyah, kṛtsno rasa-ghana eva, evaṁ vā are'yam ātmā, anantaro'bāhyah, kṛtsnah prañāna-ghana eva, etebhyo bhūtebhyah samutthāya, tāny evā-nuvinaśyati na pretya samjñāsti, iti are bravīmi, iti hovāca yājñavalkyah.*

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 Yājñavalkya.

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

14 *sā hovāca maitreyī atrava mā bhagavān mohāntam āpīpīpat; na vā aham maṁ vijānāmīti. sa hovāca; na vā are'ham moham bravīmi, avināśī vā are'yam ātmā, an-ucchitti-dharmā.*

14 Then Maitreyī 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 vikriyā-lakṣano, nāpy uccheda-lakṣano vināśo'sya vidyate Ś*

15 *yatra hi dvaitam va bhavati, tad itara itaram paśyati, tad itara itaram jighrati, tad itara itaram rasayate, tad itara itaram abhivadati, tad itara itaram śrnoti, tad itara itaram vijānāti, yatra tv asya sarvam ātmarvābhūt, tat kena kam paśyēt, tat kena kam jighrēt, tat kena kam rasayēt, tat kena kam abhivadēt, tat kena kam śrnuvāt, tat kena kam manvīta, tat kena kam sprśēt, tat kena kam vijānīyāt; yenedam sarvam vijānāti, tam kena vijānīyāt sa esa neti nety ātmā; agrhyah, na hi grhyate, aśīryah na hi śīryate, asangah, na hi saṅgyate, asito, na vyāthate, na risyati vijñātārām are kena vijānīyāt, ity uktānuśāsanāsi, maitreyi, etāvad are khalv amṛtatvam, iti hoktvā, yājñavalkyo vijahāra*

15 'For where there is duality as it were, there one sees the other, one smells the other, one tastes the other, one speaks to the other, one hears the other, one thinks of the other, one touches the other, one knows the other. But where everything has become just one's own self, by what and whom should one see, by what and whom should one smell, by what and whom should one taste, by what and to whom should one speak, by what and whom should one hear, by what and of whom should one think, by what and whom should one touch, by what and whom should one know? By what should one know him by whom all this is known? That self is (to be described as) not this, not this. He is incomprehensible for he cannot be comprehended. He is indestructible for He cannot be destroyed. He is unattached for He does not attach himself. He is unfettered, He does not suffer, He is not injured. Indeed, by what would one know the knower? Thus you have the instruction given to you, O Maitreyī. Such, verily, is life eternal.' Having said this, Yājñavalkya went away (into the forest)

See III 9 26; IV 2 4, IV. 4 22

vijahāra went into the forest, *pravrajitavān* Ś by what would one know the knower? The suggestion is that the knower cannot be known in the usual way. He can only be experienced.

Ś makes out that all the four chapters had the one end in view, knowledge of *Brahman* culminating in renunciation *brahma-vidyā samnyāsa-paryavasānā, etāvān upadeśa, etad vedānuśāsanam, eṣā parama-niṣṭhā, eṣa puruṣārtha-kartavyatānta iti* Ś

This is the instruction, this is the teaching of the Vedas, this is the ultimate goal, this is the end of man's effort to achieve his highest good.

Different views are expressed according to the B S, about the relation of the individual and the universal Self. Āśmarathya holds

that the unity of the two is emphasised to indicate that when the Universal Self is seen all else is seen I 4 20. Audulomi thinks that the identity taught here refers to the state which the individual finally attains when he is released from all limitations I. 4 21. Kāśakrtsna 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 pautimāsyō gaupavanāt, gaupavanah pautimāsyāt, pautimāsyō gaupavanāt, gaupavanah kauśikāt, kauśikah kaundīnyāt, kaundīnyah śāṇḍilyāt, śāṇḍilyah kauśikāc ca gautamāc ca, gautamah—*

1. Now the line of tradition Pautimāṣya (received the teaching) from Gaupavana, Gaupavana from Pautimāṣya, Pautimāṣya from Gaupavana, Gaupavana from Kauśika, Kauśika from Kaundīnya, Kaundīnya from Śāṇḍilya, Śāṇḍilya from Kauśika and Gautama, Gautama—

2 *āgniveśyāt, āgniveśyo gārgyāt, gārgyo gārgyāt, gārgyo gautamāt, gautamah śaitavāt, śaitavah pārāśaryāyanāt, pārāśaryāyano gārgyāyanāt, gārgyāyana uddālakāyanāt, uddalakāyano jābālāyanāt, jābālāyano mādhyandināyanāt, mādhyandināyanah saukarāyanāt, saukarāyanah kāsāyanāt, kāśāyanah sāyakāyanāt, sāyakāyanah kauśikāyaneh, kauśikāyanah—*

2 From Āgniveśya, Āgniveśya from Gārgya, Gārgya from Gārgya, Gārgya from Gautama, Gautama from Śaitava, Śaitava from Pārāśaryāyana, Pārāśaryāyana from Gārgyāyana, Gārgyāyana from Uddālakāyana, Uddālakāyana from Jābālāyana, Jābālāyana from Mādhyandināyana, Mādhyandināyana from Saukarāyana, Saukarāyana from Kāsāyana, Kāśāyana from Sāyakāyana, Sāyakāyana from Kauśikāyani, Kauśikāyani—

3. *ghrtakauśikāt, ghrtakauśikah pārāśaryāyanāt, pārāśaryāyanah pārāśaryāt, pārāśaryo jātūkarnyāt, jātūkarnya āsurāyanāc ca yāskāc ca, āsurāyanas trāvaneh, trāvanir aupajandhaneh, aupajandhanir āsureh, āsurir bhāradvājāt, bhāradvāja ātreyaāt, ātreyo maṅṭeh, maṅṭir gautamāt, gautamo gautamāt, gautamo vātsyāt, vātsyah śāṇḍilyāt, śāṇḍilyah kaisoryāt kāpyāt, kaisoryah kāpyah kumāra-hāritāt, kumāra-*

hārto gālavāt, gālavo vidarbhī-kaundīnyāt, vidarbhī-kaundīnyo vatsanapāto bābhṛavāt, vatsanapād bābhṛavah pathah saubharāt, panthāh saubharo'yāsyād āngirasāt, ayāsya āngirasa ābhūtes tvāstrāt, ābhūtis tvāstro viśva-rūpāt tvāstrāt, viśva-rūpas tvāstro 'śvibhyām, aśvīnanu dadhīca ātharvanāt, dadhyann ātharvano 'tharvano daivāt, atharvā daivo mrtyoh prādhvamsanāt, mrtyuh prādhvamsanah prādhvamsanāt, prādhvamsana ekarseh, ekarṣir vipracitteh, vipracittir vyasteh, vyastih sanāroh, sanāruh sanātānāt, sanātānah sanagāt, sanagah paramesthīnah, paramesthī brahmanah, brahma svayambhu, brahmane namah

3 from Ghrtakauśika, Ghrtakauśika from Pārāśaryāyana, Pārāśaryāyana from Pārāśarya, Pārāśarya from Jātukarnya, Jātukarnya from Āsurāyana and Yāska, Āsurāyana from Traivani, Traivani from Aupajandhani, Aupajandhani from Āsuri, Āsuri from Bhāradvāja, Bhāradvāja from Ātreya, Ātreya from Manti, Manti from Gautama, Gautama from Gautama, Gautama from Vātsya, Vātsya from Śāṅḍilya, Śāṅḍilya from Kaiśorya Kāpya, Kaiśorya Kāpya from Kumārahārta, Kumārahārta from Gālava, Gālava from Vidarbhī-kaundīnyā, Vidarbhī-kaundīnyā from Vatsanapāt Bābhṛava, Vatsanapāt Bābhṛava from Pathin Saubhara, Pathin Saubhara from Ayāsya Āngirasa, Ayāsya Āngirasa from Ābhūti Tvāstra, Ābhūti Tvāstra from Viśva-rūpa Tvāstra, Viśva-rūpa Tvāstra from the two Aśvins, the two Aśvins from Dadhyann Ātharvana, Dadhyann Ātharvana from Atharvan Daiva, Atharvan Daiva from Mrtyu Prādhvamsana, Prādhvamsana from Ekarsī, Ekarsī from Vipracitti, Vipracitti from Vyasti, Vyasti from Sanāru, Sanāru from Sanātana, Sanātana from Sanaga, Sanaga from Paramesthin, Paramesthin from Brahmā, Brahmā is the self-existent Salutation to Brahmā

the line of tradition· Udyotakara defines *sampradāya* as uninterrupted succession of pupils and teachers by which scriptural knowledge is conserved and transmitted *sampradāyo nāma śiṣyopādhyāya-sambandhasya avicchedena śāstra-prāptih* A living culture preserves the treasures of the past and creates those of the future

CHAPTER V

First Brāhmaṇa

BRAHMAN THE INEXHAUSTIBLE

I. *pūrṇam adah, pūrṇam idam, pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate.*

*Aum kham brahma, kham purāṇam, vāyuram kham, iti ha
smāha kauravyāyanī-putrah, vedo'yam brāhmaṇā viduḥ; vedamena
yad vedītavyam.*

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 is 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, *viṣṇānty anena yad vedītavyam tasmād vedah. Ś*

Second Brāhmaṇa

THE THREE PRINCIPAL VIRTUES

I. *trayāḥ prajāpatyāḥ prajāpatau pitari brahma-caryam ūsuḥ,
devā manusyā asurāḥ, uṣitvā brahmacaryam devā ūcuḥ; bravītu
no bhavān iti; tēbhyo hastad aksaram uvāca; da iti, vyajñāsistā
iti; vyajñāsīṣma iti hocuḥ, dāmyata, iti na āttheti, aum iti
hovāca, vyajñāsisteti.*

I The threefold offspring of *Prajā-pati*, gods, men and demons, lived with their father *Prajā-pati* 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 *adāntā yūyam svabhāvatah ato dāntā bhavateh Ś uṣuh uṣitavantah. R*

aum yes, samyak Ś, *anuṣṅām eva vibhajate Ā, satyam R*

2. *atha hainam manusyā ūcuh* bravītu no bhavān iti; tebhyo haitad evākṣaram uvāca; *da iti*; *vyaṅṅāsiṣṭā iti*, *vyaṅṅāsiṣma iti hocuh*, *datta iti na āttheti*; *aum iti hovāca vyaṅṅāsiṣteti*

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 lubdhā yūyam, ato yathāśaktyā samvibhajata Ś

3 *atha hainam asurā ūcuh*, bravītu no bhavān iti, tebhyo haitad evākṣaram uvāca; *da iti*, *vyaṅṅāsiṣṭā iti*, *vyaṅṅāsiṣma iti hocuh*, *dayadhvam iti na āttheti*, *aum iti hovāca vyaṅṅāsiṣteti tad etad evaisā darvī vāg anuvadati stanayitnuh—ḍa, da, da iti*, *damyata, datta, dayadhvam iti tad etat trayam śikṣet, damam, 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 *krūrā yūyam himsādi-ḥparāh, ato dayadhvam prāṅsiṣu dayām kuruteh Ś*

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 devā asurā vā' nye kecana vidyante manusyebhyah manusyānām evādāntā ye 'nyair ullamair gunais sampannāh, te devāh, lobha-pradhānā manusyāh, tathā himsāparāh krūrāh asurāh ta eva manusyā adāntatvādi-dosa-trayam apeksya devādi-śabda-bhājo bhavanti, itarāṅs

ca gunān sattva-rajas-tamāmsy apekṣya ato manusyaḥ eva hi śikṣitavyam etat trayam iti. Ś

See B G XVI 21.

Cp Yājñavalkya Smṛti. I 4 122

ahimsā satyam āsteyam śaucam indriya-agrahaḥ
dānam damo dayā śāntiḥ sarvesām

Gautama the Buddha is described as the embodiment of compassion, *karunā*, and non-injury, *ahimsā*. Mātrceta in his *Śata-pañcaśatka* says

ham nu prathamato vande tvām mahā-karunām uta
yayavvam aṇi doṣajñas tvam samsāre dhṛtas cīram

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

viruddhesu aṇi vātsalyam pravṛttih patitesvaṇi
raudresu aṇi kṛpālutvam kā nāmeyam tavāryatā

You have affection even for the hostile, benevolence even to the fallen, tenderness even to the cruel, wonderful is your greatness 105.

akroṣtāro jītāḥ ksāntyā drugdhāḥ svastyayanena ca,
satyena capavaktāras trayā māitryā jighāmsavaḥ

You overcame the revilers by forbearance, the malicious by blessing, the slanderers by truth, the wicked by kindness. 122

The three injunctions require us to go about doing good even though we find ourselves in a world of evil. Self-control is necessary for we must not be elated by success or deterred by failure. *Dayā* or compassion is more than sympathy or intellectual and emotional feeling. It is love in action, fellowship in suffering. It is feeling as one's own the circumstances and aspirations to self-perfection which we find in others. The practice of these virtues will preserve, promote and enhance the values of life.

Third Brāhmaṇa

BRAHMAN AS THE HEART

I esa praṇā-patir yad hṛdayam, etad brahma, etat sarvam. tad etat try-akṣaram; hṛ-da-yam iti hṛ ity ekam akṣaram; abhiharanty asmai svāś cānye ca, ya evam veda, da ity ekam akṣaram, dada-tyasmai svāś cānye ca ya evam veda; yam, ity ekam akṣaram; eti svargam lokam ya evam veda.

I This is *Praṇā-pati* (the same as) this heart. It is *Brahman*. It is all. It has three syllables, *hṛ, da, yam*. *Hṛ* 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 *Yam* is one syllable He who knows this goes to the heavenly world

hṛdayam heart, that is the seat of intelligence, *hṛdayasthā buddhir ucyate* Ś

Fourth Brāhmana

BRAHMAN AS THE TRUE OR THE REAL

1 *tad vai tat, etad eva tad āsa, satyam eva sa yo hartan mahad yakṣam prathamajam veda, satyam brahmeti, jayatīmāml lokān. jita in nv asāv asat, ya evam etan mahad yakṣam prathamajam veda; satyam brahmeti satyam hy eva brahma*

1 This, verily, is that This indeed was that, the true. He who knows that wonderful being, the first born as the *Brahman*, 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 *Brahman*

satya the true, the real, *sat* and *tyat*, the formed and the formless elements

jīta conquered, *vaśīkṛta* Ś and R
asau. of the enemy, *śatrur upāsakasya* R

Fifth Brāhmana

THE REAL EXPLAINED

1 *āpa evedam agra āsuh, tā āpah satyam asrjanta, satyam brahma, brahma prajāpatim, prajāpatir devān te devāḥ satyam evopāsate, tad etat try-akṣaram sa-ti-yam iti sa ity ekam akṣaram, ti ity ekam akṣaram, yam iti ekam aksaram. prathama uttame akṣare satyam, madhyato'nrtam, tad etad anrtam ubhayataḥ satyena pari-grhītam satyabhūyam eva bhavati narvam vidvāmsam amrtam hinasti*

1 In the beginning this universe was just water. That water produced the true (or the real), *Brahman* is the true *Brahman* (produced) *Prajā-pati* and *Prajā-pati* (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 bija-bhūtā jagato vyākṛtātmanā 'vas-thitāh Ś*

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 *anṛta* whereas *t* occurs in the syllable *ti*. Untruth leads to death.

2. *tad yat tat satyam asau sa ādityah. ya esa etasmin mandale puruso yaś cāyam daksine'ksan purusah tāv etāv anyo'nyasmin pratisthitau; raśmibhir eso'smin pratisthitah prāṇair ayam amusmin, sa yadotkramīsyān bhavati śuddham evaitan maṇḍalam paśyati nainam ete raśmayah pratyāyanti.*

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, *raśmi-pratiḥhāta-rahitam*. R.

3. *ya' eṣa etasmin maṇḍale purusah, tasya bhūr iti śiraḥ; ekam śiraḥ, ekam etad aksaram, bhūva iti bāhū; dvau bāhū, dve ete aksare; svar iti pratisthā; dve prathisthe dve ete aksare. tasyopamsad ahar iti; hanti pāpmānam jahāti ca, ya evaṁ veda.*

3. Of the person in that orb, the syllable *bhūh* is the head; for the head is one and this 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 day. He who knows this destroys evil and leaves it behind.

pratisthā feet, *pāda* R

upanisat. secret name, *rahasya-nāma*. R.

4 *yo'yam daksine'ksan purusah, tasya bhūr iti śirah, ekam śirah, ekam etad aksaram; bhūva iti bāhū, dvau bāhū, dve ete aksare, svar iti pratiśhā, dve pratiśthe, dve ete aksare tasyo-panisad aham iti; hanti pāpmānam jahāti ca ya evam veda*

4 Of this person who is in the right eye, the syllable *bhūh* is the head The head is one and the syllable is one *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 *bhūvas* and his feet *svah*

Sixth Brāhmana

THE PERSON

1 *manomayo'yam puruṣah, bhāh satyah tasminn antar-hrdaye yathā vrīhir vā yāvo vā sa esa sarvasyeśānah, sarvasyādhipatih, sarvam idam praśāsti yad idām kim ca*

1 This person who consists of mind is of the nature of light, is within the heart like a grain of rice or of barley He is the ruler of all, the lord of all and governs all this whatever there is

of the nature of light bhā eva satyam, sad-bhāvah, svarūpam yasya so'yam bhāh satyuh, 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 Brāhmana X V 2 20*

Seventh Brāhmana

BRAHMAN AS LIGHTNING

1. *vidyud brahma ity āhuh, vidānād vidyut, vidyaty enam pāpmanah, ya evam veda, vidyud brahmeti, vidyud hy eva brahma.*

1. Lightning is *Brahman*, they say It is called lightning

because it scatters (darkness). He who knows it as such that lightning is *Brahman*, scatters evils (that are ranged against him), for lightning is, indeed, *Brahman*

scatters destroys, *avakhandayati*, *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

1 *vācam dhenum upāsīta tasyās catvārah stanāḥ; svāhā-kāro vasat-kāro hanta-kārah svadhā-kārah; tasyai dvau stanau devā upajīvanti, svāhā-kāraṁ ca, vasat-kāraṁ ca; hanta-kāraṁ manusyāḥ, svadhā-kāraṁ pitarah tasyāḥ prāna rsabhah, mano vatsah*

1 One should meditate on speech as a milch cow. She has four udders which are the sounds, *svāhā*, *vasat*, *hanta* and *svadhā*. The gods live on two of her udders, the sounds *svāhā* and *vasat*, men on the sound *hanta*, and the fathers on the sound *svadhā*. The vital breath is her bull, and mind the calf.

Ninth Brāhmaṇa

THE UNIVERSAL FIRE

1. *ayam agnir vaiśvānaro yo'yam antaḥ puruṣe, yenedam annam pacyate yad idam adyate; tasyaṁsa ghoso bhavati yam etat karnāv apīdhāya śṛnoti, sa yadotkramisyam bhavati, nainam ghosam śṛnoti.*

1 This fire which is here within a person is the *Vaiśvānara* (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 apīdhānam kṛtvā Ś.*

Tenth Brāhmana

THE COURSE AFTER DEATH

1 *yadā vai puruso'smāl lokāt prairi, sa vāyum āgacchati, tasmā sa tatra vijihīte yathā ratha-cakrasya kham, tena sa ūrdhva ākramate, sa ādityam āgacchati, tasmā sa tatra vijihīte yathā lambarasya kham, tena sa ūrdhva ākramate, sa candramasam āgacchati, tasmā sa tatra vijihīte yathā dundubhek kham, tena sa ūrdhva ākramate sa lokam āgacchaty aśokam ahimam, tasmān vasati śāśvatīh samāh.*

1 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, *vāditra-vīśesa* Ś
aśokam free from grief, free from mental troubles *mānasa dukkhena vvarjitam* Ś.
ahimam free from snow, free from physical sufferings, *śarīra-dukhā-varjitam* Ś
eternal years He lives there during the lifetime of *Hiranya-garbha*·
anantān samvatsarān R

Eleventh Brāhmana

THE SUPREME AUSTERITIES

1 *etad vai paramam tapo yad vyāhitas tapyate, paramam harva lokam jayati, ya evam veda, etad vai paramam tapo yam pretam aranyam haranti, paramam harva lokam jayati, ya evam veda etad vai paramam tapo yam pretam agnāv abhyādadhati, paramam harva lokam jayati, ya evam veda.*

1. 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.

laud up with illness *vyāhṛtaḥ, jvarādi-parigrhītas san. Ś.*

Suffering is to be endured We do not condemn it, *anīdato 'visīdataḥ sa esa ca tena vijñāna-tapasā dagdha-kilbiṣaḥ. 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 ity eka āhuḥ, tan na tathā, pūyati vā annam rite prānāt, prāṇo brahma ity eka āhuḥ, tan na tathā, śusyati vai prāna rite'nnāt, ete ha tv eva devate, ekadhābhūyam bhūtvā, paramatām gacchataḥ tadd ha smāha prātrdaḥ pitaram, kim svā evaivam viduṣe sādhu kuryām, kim evāsmā asādhu kuryām iti. sa ha smāha pānnā. mā prātrda, kas tv enayor ekadhā bhūyam bhūtvā paramatām gacchatīti tasmā u haṭṭad uvāca; vi, iti; annam vai vi, anne hīmāni sarvāṇi bhūtāni viṣṭānī; ram iti, prāno vai ram, prāne hīmāni sarvāṇi bhūtāni ramante; sarvāni ha vā asmin bhūtāni viśanti, sarvāṇi bhūtāni ramante, ya evam veda*

1 'Brahman is food' say some This is not so, for, verily, food becomes putrid without life 'Life is Brahman' say some. This is not so, for life dries up without food. But these two deities when they become united attain their highest state. So Prātrda said to his father: 'What good, indeed, can I do to one who knows this, or what evil, indeed, can I do to him?' The father said to him with (a gesture of) his hand, 'Oh, no, Prātrda, who attains the highest state (merely) by entering into unity with these two?' Then he said to him thus. 'This is *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 *uktham. prāno vā uktham, prāno hīdam sarvam utthāpayati. uddhāsmād uktha-vid vīras tiṣṭhati, ukthasya sāyujyam salokatām jayati, ya evam veda.*

1 The *uktha* The life breath, verily, is the *uktha* for it is the life breath that raises up all this From him there rises up a son who knows the *uktha* He who knows this wins union with and abode in the same world as the *uktha*

uktha a hymn of praise, *śaṣtram* Ś One should meditate on the life-breath as the *uktha*

For *uktha* as the principal part of the *mahā-vrata* sacrifice, see *Āitareya Āraṇyaka* II 1 2 and K U III 3

No man without life ever rises *na hy aprānah kaścīd uttiṣṭhati* Ś

2 *yajuh* *prāno vai yajuh, prāne hīmāni sarvāni bhūtāni yujyante, yujyante hāsmar sarvāni bhūtāni śraisthyāya. yajuşah sāyujyam salokatām jayati, ya evam veda*

2 The *Yajus* The life-breath, verily, is the *yajus* for in life-breath are all beings here united United, indeed, are all beings for (securing) his eminence He who knows this wins union with and abode in the same world as the *Yajus*

One should meditate on the life-breath as the *yajus* It is the name of one of the Vedas, but here is used for the principle of union No one without life has the strength to unite with another *na hy asati prāne kenacit kasyacid yoga-sāmarthyam* Ś

3 *sāma* *prano vai sāma, prāne hīmāni sarvāni bhūtāni samyañci, samyañci hāsmar sarvāni bhūtāni śraisthyāya kalpante sāmnah sāyujyam salokatām jayati, ya evam veda*

3 The *Sāman* The life-breath, verily, is the *sāman* 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 *Sāman*

kalpante samarthyante Ś

4 *kṣatram* *prāno vai kṣatram prāno hi vai kṣatram, trāyate hainam prānah kṣantoh pra kṣatram atram āpnoti kṣatrasya sāyujyam salokatām jayati, ya evam veda*

4 The *Ksatra* The life-breath, verily, is the rule, for verily, life-breath is rule The life-breath protects one from being hurt He attains a rule that needs no protection He who knows this wins union with and abode in the same world as the *Ksatra*

kṣantoh Life protects the body from wounds It has the property of self-repair *śastrādi-himsitāt punar māmsenāpūrayati yasmāt* Ś *kṣatram atram* V *kṣatramātram*, obtains identity with the *kṣatra* or becomes the life-breath, *prāno bhavati* Ś

Fourteenth Brāhmaṇa

THE SACRED GĀYATRĪ PRAYER

1 *bhūmīr antarikṣam dyauh ity aṣṭāv akṣarāni; aṣṭākṣaram ha vā ekam gāyatrīyaṁ padam, etad u haivāsyā etat, sa yāvād esu triṣu lokeṣu, tāvaddha jayati, yo'syā etad evam padam 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 varenyam, bhargo devasya dhīmahi, dhiyo yo nah pracodayāt* '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 *ṛco yaजूंṣi sāmāni, ity aṣṭāv akṣarāni; aṣṭākṣaram ha vā ekam gāyatrīyaṁ padam. etad u haivāsyā etat. sa yāvātīyam trayī vidyā, tāvad ha jayati yo'syā etad evam padam veda.*

2 *Rcah* (verses) *Yaजूंṣi* (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'pāno vyānah, ity aṣṭāv akṣarāni; aṣṭākṣaram ha vā ekam gāyatrīyaṁ padam etad u haivāsyā etat. sa yāvād idam prāni, tāvad ha jayati, yo'syā etad evam padam veda athāsya etad eva turīyam darśatam padam paroraajā ya esa tapati; yad var caturtham tat turīyam; darśatam padam iti, dadṛśa iva hy eṣah; paroraajā iti, sarvam u hy evaisa raja upari upari tapati. evam harva śrīyā, yaśasā tapati, yo'syā etad evam padam veda.*

3 *Prāna* (in-breath), *apāna* (out-breath), *vyāna* (diffused breath) (make) eight syllables. Of eight syllables, verily, is one foot of the *Gāyatrī*. This (one foot of it) is that series He who knows the foot of the *Gāyatrī* to be such wins as far as his breathing extends. Of this (the *Gāyatrī*) this, indeed, is the fourth, the visible foot, above the dark skies (the sun) who glows yonder This fourth is the same as the *turīya*. 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 *dadyśa* *iva*, *dṛsyata* *iva*

4. *sarsā gāyatrī etasmims turīye darśate pade parorajasi pratīṣṭhitā, tad vai tat satye pratīṣṭhitam, cakṣur vai satyam, cakṣur hi vai satyam, tasmād yad idānīm dvau uvadamānāv eyātām aham adarśam, aham aśrausam iti ya evaṁ brūyāt; aham adarśam iti, tasmā eva śraddadhīyāma tad vai tat satyam bale pratīṣṭhitam, prāno vai balam, tat prāne pratīṣṭhitam, tasmād āhuh balam satyād ogīya iti. evaṁ vesā gāyatrī adhyātman pratīṣṭhitā sā harsā gayāms tatre, prānā vai gayāh; tat prānāms tatre, tad yad gayāms tatre, tasmād gāyatrī nāma sa yām evāmūm sāvitṛīm anvāha, esarva sā. sa yasmā anvāha, tasya prānāms trāyate*

4 That *Gāyatrī* rests on that fourth, the visible foot, above the dark skies That again rests on truth Verily, truth is sight; for, verily, truth is sight Therefore, if now, the two persons come disputing, one saying, 'I saw,' and the other 'I heard,' we should trust the one who says, 'I saw' Verily, that truth rests on strength Life-breath, verily, is strength Truth rests on life-breath Therefore they say that strength is more powerful than truth Thus is that *Gāyatrī* based with regard to the self The *Gāyatrī* protects the *gayās*, the *gayās* are the life-breaths and it protects the life-breaths Now because it protects the life-breath, therefore it is called the *Gāyatrī* That *Sāvitṛī* verse which (the teacher) teaches, it is just this And whomsoever he teaches, it protects his life-breaths

The three-footed *Gāyatrī* consisting of the gross and the subtle worlds, rests with its three feet on the sun *yathā mūrtāmūrtātmakam jagat tri padā gāyatrī āditye pratīṣṭhitā ogīyah ogīyah*, more powerful, *ojastaram gayāh* life-breaths *prānāh* or the organs such as that of speech which produce sound *gāyantī gayāh vāg upalaksitās cakṣur-ādayah*
 ॐ *gaya-trānāt gāyatrī*

5 *tām hartām eke sāvitṛīm anustubham anvāhuh vāg anustub; etad vācam anubrūma iti na tathā kuryāt gāyatrīm eva sāvitṛīm anubrūyāt yad ha vā apy evam-vid bahv iva pratigrhnāti, na harvata tad gāyatrīyā ekam cana padam prati*

5 Some teach (to the pupil) this *Sāvitṛī* 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 sarvātmano bahu-nāmāsti kim cit. Ś.*

6. *sa ya imāms trīn lokān pūrnān pratigrhñyāt, so'syā etat prathamam padam āpnuyāt; atha yāvatiyam trayī vidyā, yas tāvat pratigrhñyāt, so'syā etad dvitīyam padam āpnuyāt; atha yāvād idam prān, yas tāvat pratigrhñyāt, so'syā etat tritīyam padam āpnuyāt, athāsyā etad eva turīyam darśatam padam, parorajā ya eṣa tapati, naiva kenacanāpyam; kuta u etāvat pratigrhñyāt*

6. If one receives these three worlds full (of wealth) he would accept the first foot of it (the *Gāyatrī*) If he receives as much as in this threefold knowledge (of the Vedas) he would receive the second foot of it If he receives as much as there is breathing here, he would receive the third foot of it But that fourth, the visible foot, above the dark skies, who glows yonder is not attainable by anyone whatsoever How could anyone receive such (a gift)?

The purport is that the *Gāyatrī* should be meditated upon in its entire form *tasmād gāyatri evam-prakāropāsyety arthah Ś*

7. *tasyā upasthānam gāyatri, asy eka-padī dvī-padī trī-padī catuṣ-padī a-pad asī, na hi padāyase namas te turīyāya darśatāya padāya parorajase, asāv ado mā prāpad iti, yam dvīsyāt, asāv asmai kāmo mā samrddhīti vā, na harvāsmāi sa kāmaḥ sam-ṛddhyate yasmā evam upatiṣṭhate, aham adah prāpam iti vā*

7 The salutation of it: O *Gāyatrī*, you are one-footed, two-footed, three-footed, four-footed You are footless for you do not go about Salutation to you, the fourth, the visible foot, above the dark skies May he not attain this (may the enemy never attain his object) (Should the knower of the *Gāyatrī*) bear hatred towards anyone (he should) either (use this verse) 'may his wish not prosper.' Indeed that wish is not prospered for him in regard to whom one salutes thus or 'may I attain that (cherished wish) of his'

upasthāna salutation. *upetya sthānam, namas-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 *dvi-vidham upasthānam, ābhicārikam, ābhydayikam ca* Ā

footless in his own unconditioned form, *atah param-parena nru-pādhikena svenātmanā'padasi* Ś

8 *etadd ha vai taj janako vardeho budilam āsvatarāśvīm uvāca' yan nu ho tad gāyatrī-vid abrūthāh, atha katham hastī bhūto vahasīti mukham hy asyāh, samrāt, na vidām cakāra, itihovaca, tasyā agnir eva mukham yadi ha vā api bahu vāgnau abhyādadhati, sarvam eva tat sandadhati, evam harivarvam-vid yady api bahu va pāpam kurute, sarvam eva tat sampsāya śuddhaḥ pūto'jaro'mrtāḥ sambhavati.*

8 On this point, verily, Janaka (King) of Videha said to Budila Aśvatarāśvi. 'Ho, how is it that you who spoke of yourself as the knower of *Gāyatrī*, have come to be an elephant and are carrying?' 'Because, Your Majesty, I did not know its mouth,' said he Fire is, indeed, its mouth Verily, indeed, even if they lay a large quantity of fuel on the fire it burns it all Even so, (though) one who knows this commits very much evil, burns it all and becomes clean and pure, ageless and immortal

'Why then being a fool like an elephant dost thou carry (the burden of sin of accepting gifts)?' Madhva

Fifteenth Brāhmana

PRAYER TO ADITYA BY A DYING PERSON

I *hīranmayena pātrena satyasyāpihītam mukham
tat tvam, pūsan, apāvṛnu, satya-dharmāya drśtaye*

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

See *Maṭṭī* VI 35

apihītam hidden, for no one whose mind is not concentrated can see it, *a-samāhūta-cetasām adṛśyatvāt* Ś 'Verily, thou art a god that hidest thyself' *Isaiah* XLV. 15

mukham face, essential nature, *mukha-sadṛśam mana ity arthah*
Kūranārāyana

pūsan the sun, the god of light, who is the protector of the world

ṣagataḥ poṣanāt pūsā raviḥ. Ś. āśrita-poṣana-svabhāva, whose nature is the protection of those who seek refuge in him. *Vedānta Deśika apāurnu* remove the cause of obstruction to the vision, *darśana-pralibandha-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, prajā-patya, vyūha raśmīn samūha-tejah*
yat te rūpam kalyānatamam, tat te paśyāmi yo sāv asau purusas, so'ham asmi

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

ekarsih One who travels alone, *eka eva ṛṣati gacchati ity ekarsih* Ś The sun moves alone, *sūrya ekāki carati* *Taittirīya Samhitā VII.*
4 18 1

yama the controller. *sarvasya samyamanād yamaḥ. Ś.*
rūpam kalyānatamam. of loveliest form. St 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.

so'ham 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' *Psalms XLI.*

3 *vāyur anīlam amṛtam athedam bhasmāntam śarīram*
aum krato smara, kṛtam smara, krato smara, kṛtam smara.
3 May this life enter into the immortal breath; then may this body end in ashes. O Intelligence, remember, remember

what has been done. Remember, O Intelligence, what has been done Remember.

amṛtam amṛtam immortal breath

Now that I am dying, may my life (*vāyu*) abandoning its bodily adjunct enter the immortal breath B U III 2 13 R V X 16 3 Śatapatha Brāhmaṇa X 3 3 8. Aitareya 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'

krato O Intelligence—the Intelligence has purposes and plans; *samkalpātma* Cp 'Now verily, a person consists of purpose' *kratu-maya* C U III 14 1 At the hour of death, we have to remember our past and also meditate on the Supreme *ḥṛtam* what has been done, may mean the perfected 'Remember perfection'

kratu is also sacrifice The Supreme is the lord of sacrifice

By meditating on the Supreme who is the lord of sacrifice, by surrendering to Him, we pray for the revelation of His Supreme presence *kraturūpinam bhagavantam jñāna-yajña-gocaram abhīmukhī kurvann tad-anugraham yācate Vedānta Deśika*

4. *agne naya suṣṭhā, rāye asmān, viśvān, deva, vayunān
vidvān,
yuyodhy asmaḥ juharānam eno bhūyisthām te nama-uktim
vidhema*

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

See R V I 189 1

who knowest all our deeds It is an expression of humility born of the sense that we are always in God's presence, that all our thoughts and actions are open to His sight He is at all times present with us *take away from us deceitful sin* It is an imploring or supplication concerning sins God is a searcher not of words but of hearts.

CHAPTER VI

First Brāhmaṇa

THE SIX BODILY FUNCTIONS AND THE IMPORTANCE
OF LIFE-BREATH

1. *yo ha vai jyeṣṭham ca śreṣṭham ca veda, jyeṣṭhaś ca śreṣṭhaś ca svānām bhavati, prāno vai jyeṣṭhaś ca, śreṣṭhaś ca, jyeṣṭhaś ca śreṣṭhaś ca svānām bhavati; api ca yeṣām bubhūṣati, ya evaṃ veda.*

1. Verily, he who knows the oldest and the greatest becomes the oldest and the greatest of his own people. Life-breath is, indeed, the oldest and the greatest. He who knows this becomes the oldest and the greatest of his own people as well as of those of whom he wishes so to become.

See CU V. 1, KU 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 vasiṣṭhām veda, vasiṣṭhaḥ svānām bhavati vāg vai vasiṣṭhā vasiṣṭhaḥ svānām bhavati. api ca yeṣām bubhūṣati ya evaṃ veda.*

2. Verily, he who knows the most excellent becomes the most excellent of his own people. Speech is, indeed, the most excellent. He who knows this becomes the most excellent of his own people as well as of those of whom he wishes so to become.

vasiṣṭha. literally, that which helps one to dwell or covers one splendidly. Ś *aiśāyena vasumatvam vasiṣṭhatvam* R

3. *yo ha vai pratiṣṭhām veda, pratiṣṭhati same, pratiṣṭhati durge, cakṣur vai pratiṣṭhā, cakṣusā hi same ca durge ca pratiṣṭhati pratiṣṭhati same, pratiṣṭhati durge, ya evaṃ veda.*

3. Verily, he who knows the firm basis has a firm basis on even ground, has a firm basis on uneven ground. The eye, indeed, is the firm basis for with the eye one has a firm basis on even and on uneven ground. He who knows this has a firm basis on even ground, has a firm basis on uneven ground.

4. *yo ha vai sampadām veda, sam hāsmāi padyate, yaṃ kāmāṃ kāmāyate; śrotam vai sampat; śrotre hīme sarve vedā abhīsam-pannāh. sam hāsmāi padyate, yaṃ kāmāṃ kāmāyate, ya evaṃ veda.*

4 Verily, he who knows prosperity, for him, indeed is attained whatever desire he desires. The ear, indeed, is prosperity for in the ear are all these Vedas attained. For him who knows this, whatever desire he desires is attained.

Only he who has the organ of hearing can study the Vedas

5 *yo ha vā āyatanam veda, āyatanam svānām bhavati, āyatanam janānām mano vā āyatanam, āyatanam svānām bhavati, āyatanam janānām, ya evam veda*

5 Verily, he who knows the abode becomes the abode of his own people as well as of (other) people. The mind, indeed, is the abode. He who knows this becomes the abode of his own people as well as of (other) people.

6 *yo ha vai prajātim veda, prajāyate ha prajāyā paśubhih. reto vai prajātih, prajāyate ha prajāyā paśubhih, 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 prajānanendriyam upalaksyate* §

7. *te heme prānāh, aham śreyase vivadamānāh brahma jagmuh, tadd hocuh, ko no vasiṣṭha iti tadd hovāca, yasmīn va utkrānta idam śarīram pāpīyo manyate, sa vo vasiṣṭha iti*

7. These vital breaths, disputing among themselves about their self-superiority went to Brahmā and said, 'Which of us is the most excellent?' He then said, that one of you is the most excellent after whose departure this body is thought to be worse off.

vasiṣṭha V, śreṣṭha

8 *vāg ghocakrāma. sā samvatsaram proṣya, āgatya, uvāca katham aśakata mad rte jīvitum iti, te hocuh, yathā kalāh avadanto vācā, prānantah prānena, paśyantah cakṣusā, śrīvāntah śrotrena, vidvāmsō manasā, prajāyamānā retasā, evam ajīviṣmeti praviveśa 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 cakṣur hoccakrāma. tat samvatsaram prosya, āgatya, uvāca katham aśakata mad ṛte jīvitum iti te hocuḥ yathāndhāḥ, apaśyantaś caksusā, prānantah prānena, vadanto vācā, śrṇvantah śrotreṇa, vidvāṃso manasā, prajāyamānā retasā, evam ajīviṣmeti praviveṣa ha cakṣuḥ

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 śrotṛam hoccakrāma tat samvatsaram prosya, āgatya, uvāca, katham aśakata mad ṛte jīvitum iti. te hocuḥ; yathā badhīrāḥ aśrṇvantah śrotreṇa, prānantah prānena, vadanto vācā, paśyantaś caksusā, vidvāṃso manasā, prajāyamānā retasā, evam ajīviṣmeti. praviveṣa ha śrotṛam

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 hoccakrāma tat samvatsaram prosya, āgatya, uvāca, katham aśakata mad ṛte jīvitum iti. te hocuḥ yathā mugdhāḥ avidvāṃso manasā, prānantah prānena, vadanto vācā, paśyantaś caksusā, śrṇvantah śrotreṇa, prajāyamānā retasā, evam ajīviṣmeti praviveṣa 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. reto hoccakrāma tat samvatsaram prosya, āgatya, uvāca: katham aśakata mad ṛte jīvitum iti te hocuḥ, yathā klībāḥ, aprajāyamānā retasā, prānantah prānena, vadanto vācā, paśyantaś caksusā, śrṇvantah śrotreṇa, vidvāṃso manasā, evam ajīviṣmeti praviveṣa ha retah

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 prāna utkrāmsyan, yathā mahā-suhayah saṁdhavah paḍvīṣa-śankhūn samvrhet, evam havemān prānān samvavarha te hocuh mā bhagavah utkrāmīh, na var śaksyāmas tvad ṛte jīvītum iti, tasyo me balim kuruteti, tatheti*

13 Then as the life breath was about to depart, even as a large fine horse of the Sindhu land might pull up the pegs to which his feet are tied, even so did it pull up those vital breaths together They said. 'Venerable Sir, do not go out, verily, we shall not be able to live without you.' 'If I am such make me an offering' 'So be it'

saṁdhavah sindhu-deśa-prabhavah. R
to which his feet are tied pāda-bandhana-śankhūn R

14 *sā ha vāg uvāca yad vā aham vasiṣṭhāsmi, tvam tad vasiṣṭho'sīti yad vā aham pratīṣṭhāsmi, tvam tat pratīṣṭho'sī ti caksuh yad vā aham sampad āsmi, tvam tat sampad asi, iti śrotram yad vā aham āyatanam āsmi, tvam tad āyatanam asi, iti manah, yad vā aham prajātir āsmi, tvam tat prajātir asi, iti retah. tasyo me kim annam, kim vāsa iti. yad idam kim ca, ā svabhyaḥ, ā kṛmibhyaḥ, ā kīta-patangebhyaḥ, tat te annam, āpo vāsa iti na ha vā asyān annam jagdham bhavati, nānannam pratigrhītam, ya evam etad anasyānnam veda tad vidvāmsah śrotṛiyā aśisyanta ācāmantī, aśitvācāmantī, etam eva tad anam anagnam kurvanto manyante*

14 Speech said, 'Verily, that in which I am most excellent in that are you the most excellent' 'Verily that in which I am a firm basis in that are you a firm basis,' said the eye 'Verily, that in which I am prosperity, in that are you prosperity,' said the ear. 'Verily, that in which I am an abode, in that are you an abode,' said the mind 'Verily, that in which I am procreation, in that are you procreation,' said the semen 'If such I am, what is my food, what my dwelling?' 'Whatever there is here, even unto dogs, worms, insects and birds, that is your food, water is your dwelling He who knows that as the food of breath, by him nothing is eaten that is not food, nothing is received that is not food' Therefore wise men who are versed

in the Vedas when they are about to eat, take a sip (of water); after they have eaten they take a sip. So indeed, they think they make that breath not naked (they remove its nakedness).

my excellence is yours mama vasisthatvam tvad-adhīnam
even unto dogs whatever is food for the dogs, etc , is food for you.
yat kim cit prātibhūr adyamānam annam, tat sarvaṁ tavānnam Ś.

Second Brāhmana

LIFE AFTER DEATH

1. *śvetaketuḥ ha vā āruṇeyah pañcālānām pariśadam ājagāma. sa ājagāma jaivalīm pravāhanam paricārayamānam. tam udīksya, abhyuvāda, kumāra iti. sa, bhoh, iti pratiśuśrāva anuśisto no asi pitreti, aum iti hovāca.*

1 Verily, Śvetaketu Āruṇeya went up to an assembly of the Pañcālās He went up to Pravāhana Jaivalī 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 C U V 3 10

2 *vettha yathemāḥ praṇāḥ prayatyō vipratipadyante, iti na iti hovāca vettho yathemaṁ lokam punar āpadyante, iti. na iti harvovāca vettho yathāsau loka evam bahubhūḥ punaḥ punaḥ prayadbhūr na sampūryate iti na iti harvovāca. vettho yatitthyām āhutyām hutāyām āpaḥ purusa-vāco bhūtvā samutthāya vadanti, iti na iti harvovāca vettho deva-yāntsyā vā pathaḥ pratipadam pitr-yānasya vā, yat krtvā deva-yānam vā panthānam pratipadyante pitr-yānam vā. aḥi hi na rser vacaḥ śrutam.*

dve sṛī aśnavam pitrnām aham devānām uta martyānām;
tābhyām idam viśvam ejaḥ sameti yad antarā pitaram mātaraṁ ca

iti nāham ata 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, whatever there is between father (heaven) and mother (earth)' 'Not a single one of them do I know,' said he

sṛī gatī

viśvam all, samastam Ś

This (earth) is the mother and that (heaven) is the father *iyam vai mātā asau pitā* Śatapatha Brāhmana XIII 2 9 7, Taittirīya Brāhmana III 8 9 1 Heaven and earth are the two halves of the shell of the universe, *dyāvā-pṛthivyāv anda-kapāle Ś*

3 *athānam vasatyopamantrayām cakṣe anādṛitya vasatim kumārah pradudrāva sa ājagāma pitaram, tam hovāca iti vāva kila no bhavān purānuśistān avocad iti, katham sumedha, iti pañca mā praśnān rājanya-bandhur apīāksīt, tato narakam cana vedeti katame ta iti ima iti ha pratikāny 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, 'Verily, you have, before, spoken of me as well instructed' 'What then, wise one?' (said the father) 'Five questions, that fellow of the princely class asked me. Not a single one of them do I know' 'What are these (questions)?' 'These,' and he repeated the topics

4 *sa hovāca tathā nas tvam, tāta, jānīthā, yathā yad aham kim ca veda sarvam aham tat tubhyam avocam preṣu tu tatra pratītya, brahmacaryam vatsyāva iti bhavān eva gacchati iti sa ājagāma gautamo yatra pravāhanasya jarvaler āsa tasmā āsanam āhṛtya udakam āhārayām cakāra, atha hāsmā arghyam cakāra, tam hovāca, varam bhagavate gautamāya dadma iti*

4 He (the father) said 'My child, you should know me as such, that whatsoever I myself know, all that I have told you. But come, let us go there and live as students of sacred knowledge' 'You may go, sir,' said the son. Then Gautama went forth to where (the place) Pravāhana Jarvali was. (The King) brought him a seat and had water brought for him. He gave him a respectful welcome. Then he said to him. 'A boon we offer to the revered Gautama'

5. *sa hovāca· pratijñāto ma eṣa varah; yām tu kumārasyānte vācam abhāṣathāh, tām me brūhīti.*

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 darveṣu var, gautama, tad varesu; mānuṣāṅām brūhīti*

6 He (the King) said, 'Verily, Gautama, that is among divine boons Please state some human boon.'

7 *sa hovāca viñāyate ha asti hiranyasyāpāttam, go-āśvānām dāsīnām pravārānām paridhānasya; mā no bhavān bahor anantasyāparyantasyābhyavadānyo bhūd iti sa var, gautama, tīrthenecchāsā iti upaimy aham bhavantam. iti vācā ha smaiva pūrva upayanti sa hoṣāyana-kīrtiyovāsa.*

7 Then he said 'It is well known that I have abundance of gold, of cows and horses, maid servants, retinue and apparel Be not ungenerous towards me, sir, in regard to that which is the abundant, the infinite, the unlimited' 'Then, verily, O Gautama, you should seek it in the usual form.' 'I come to you, sir, as a pupil' With this declaration, verily, indeed, the ancients approached as pupils So with the announcement of coming as a pupil he remained

pravārānām retinue, *parivārānām* Ṣ

tīrthena in the usual prescribed form, *nyāyena śāstra-vihitena* Ṣ

Tīrtha is a place of pilgrimage generally on the bank of a sacred stream or near a holy spring It is derived from the root, 'to cross over' Those who cross over the stream wash their sins and become purified

According to the tradition, seekers belonging to higher castes have become pupils to teachers of a lower caste, by living with them It is not necessary for them to touch the feet of the teacher or serve them A simple declaration will do

8 *sa hovāca· tathā nas tvam, gautama, māparādhās tava ca pitāmahāh yathā, vyam vidyetaḥ pūrvam na kasmims cana brāhmaṇa uvāsa, tām tv ahaṁ tubhyam vaksyāmi ko hi tvarvam bruvantam arhati pratyākhyātum iti*

8 Then he (the King) said 'Please do not be offended with us even as your paternal grandfathers did not (with ours). This knowledge has never hitherto dwelt with any Brāhmaṇa whatsoever. But I shall teach it to you, for who can refuse you when you speak like this.'

9. *asau vai loko agnih, gautama tasyāditya eva samit, raśmayo dhūmah, ahar arcih, diśo'ngārāh, avāntaradiśo visphulingāh, tasminn etasminn agnau devāh śraddhām juhvatī, tasyā āhutyai somo rājā sambhavatī*

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, *samindhanāt* Ś Heaven is illumined by the sun

king. of the manes and brāhmanas *pitṛnām brāhmanānām ca* S

10 *parjanya vā agnih gautama tasya samvatsara eva samit, abhrāni dhūmah, vidyud arcih, aśanir angārāh, hrādunayo visphulingāh, tasminn etasminn agnau devāh somam rājānam juhvatī, tasyā āhutyai vṛstih sambhavatī*

10 'Parjanya (the god of rain), Gautama, is fire The year itself is its fuel, the clouds its smoke, the lightning the flame, the thunder-bolt the coals, the thundering the sparks In this fire the gods offer the king Soma Out of that offering rain arises

parjanya rain god *vṛstī-pravartako devah* R

the clouds its smoke Ā quotes Kālidāsa's *Meghadūta asti khalu abhrānām dhūma-prabhavatve gāthā,*

dhūma-jyotis-sabla-marutām sannipātaḥ kva meghah

11 *ayam vai loko'gnih, gautama. tasya pṛthivy eva samit, agnir dhūmah, rātrir arcih, candramā angārāh, nakṣatrāni visphulingāh, tasminn etasminn agnau devā vṛstīm juhvatī, tasyā āhutyā annam sambhavatī*

11 'This world, verily, Gautama, is fire The earth itself is its fuel, fire the smoke, night the flame, the moon the coals, the stars the sparks In this fire the gods offer rain Out of that offering food arises

this world the abode where all creatures are born, experience the results of their past work, which consists of action, its factors and its results *prāṇi-janmopabhogāśrayah kriyā-kāraka-phala-viśiṣṭah.* Ś

12 *puruṣo vā agnih, gautama tasya vyāttam eva samit, prāno dhūmah, vāg arcih, cakṣur angārāh, śrotram visphulingāh, tasminn etasminn agnau devā annam juhvatī, tasyā āhutyai retaḥ sambhavatī.*

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 vivṛtam mukham. Ś.

13 *yosā vā agnih, gautama. tasyā upastha eva samit, lomāni dhūmah, yonir arcih, yad antah karoti te'ngārāḥ, abhinandā visphulingāḥ, tasminn etasminn agnau devā reto juhvati, tasyā āhutyai purusaḥ sambhavati. sa jīvati yāvaḥ jīvati. atha yadā mriyate.*

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 (*śiñcati*) himself and from which a solar rebirth ensues

inserts. antah-karanam, maithuna-vyāpārah Ś.

The question about the number of offerings before water rises up possessed of a human voice and speaks is answered.

14 *athainam agnaye haranti. tasyāgnir evāgnir bhavati, samit samit, dhūmo dhūmah, arcir arcih, aṅgārā angārāḥ, visphulingā visphulingāḥ. tasminn etasminn agnau devāḥ puruṣaṁ juhvati; tasyā āhutyai puruso bhāsvara-varnaḥ 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-varnaḥ having the colour of light, radiant, exceedingly bright, having been purified by the rites performed from conception to cremation. *alīśaya-dīptimān nṣekādibhir antyāhuty antyair karmabhis samskr̥tatvāt Ś*

15 *te ya evam etad viduh, ye cāmī aranye śraddhām satyam upāsate, te'rcir abhisambhavanti, arciso'haḥ, ahna apūryamāna-paksam, apūryamāna-paksād yān san māsān udarīm āditya eti, māsebhyo deva-lokam, deva-lokād ādityam, ādityād vadyutam; tān vadyutān puruso mānasa etya brahma-lokān gamayati, te*

tesu brahma-lokeṣu parāḥ parāvato vasanti. teṣām na punar āvṛttih

15 'Those who know this as such and those too who meditate with faith in the forest on the truth, pass into the light, from the light into the day, from the day into the half-month of the waxing moon, from the half-month of the waxing moon into the six months during which the sun travels northward, from these months into the world of the gods, from the world of the gods into the sun, from the sun into the lightning (fire). Then a person consisting (born) of mind goes to those regions of lightning and leads them to the worlds of Brahmā. In those worlds of Brahmā they live for long periods. Of these there is no return.

who with faith meditate on the truth 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-vāsī puruso brahmanā manasā sṛṣṭah* parāḥ exalted *mratiśayānandaśvarya-śālmah* R. *parāvato* V *parāvanto* R.

16 *atha ye yaḥṇena dānena tapasā lokāḥ jayanti te dhūman abhisambhavanti, dhūmād rātrim, rātrir apaksīyamāna-pakṣam, apaksīyamāna-pakṣād yān san māsān daksināditya et, māsebhyaḥ pitr-lokam, pitr-lokac candram, te candram prāpyānam bhavanti, tāms tatra devā yathā somam rājānam āpyāyasa, apaksīyasveti, evam enāms tatra bhaksayanti, teṣām yadā tat paryavanti, athemam evākāsam abhispadyante, ākāśād vāyūm, vāyor vrstīm, vrsteh pṛthvīm; te pṛthvīm prāpyānam bhavanti, te punah puruṣāgnau hūyante, tato yosāgnau jāyante lokān pratyutthāyinas ta evam evānuparivartante atha ya etau panthānau na viduh, te kīlāh, paṅgāh, 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 Brāhmana, 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 prāpnuyām iti, udagayana
āpūryamāna-paksasya punyāhe dvādaśāham upasad-vratī bhūtvā,
audumbare kamse camase vā sarvausadham phalānīti sambhrtya,
parisanukhya, parilīpya, agnim upasamādhāya, paristīrya, āvṛtā-
jyam saṁskṛtya, puṁsā naksatreṇa, mantham samnīya, juhoti.*

*yāvanto devās tvayi, jāta-vedaḥ,
tīryaṅco ghnanti purusasya kāmān,
tebhyo'ham bhāga-dheyam juhomi:
te mā trptāḥ sarvaḥ kāmāis tarpayantu svāhā
yā tīraścī nṛpadyate
aham vidharanīti
tām tvā ghrtasya dhārayā
yajje samrāadhanīm aham. svāhā*

1 Whoever may wish, 'I would attain greatness in the northern course of the sun or on an auspicious day of the half-month of the waxing moon, having performed one *upasad* ceremony for twelve days, having collected in a dish made of the wood of the sacred fig tree or in a cup, all herbs and their fruits, having swept around, having smeared around, having built up a fire, having strewn it around, having purified the melted butter in the prescribed manner, having compounded the offering on a day presided over by a male star, makes an offering, saying O fire (all-knower), to all those gods under

you who spitefully slay the desires of a person, I offer them a share Let them, being satisfied satisfy me with all desires Hail To that deity who turns out spiteful under your protection, saying I support all, I offer this stream of melted butter. Hail

greatness mahatvam Ś
all herbs and their fruits sarvausadha-phala-viśiṣṭam Ś
all-knowing jātam jātam vetti vā jāte jāte vidyata iti

2 *jyesthāya svāhā, śresthāya svāhā, ity agnau hutvā, manthe samsravam avanayati*
prānāya svāhā, vasisthāya svāhā, ity agnau hutvā manthe samsravam avanayati
vāce svāhā, pratishthāya svāhā, ity agnau hutvā manthe samsravam avanayati
caṅśuse svāhā, sampade svāhā, ity agnau hutvā manthe samsravam avanayati
śrotrāya svāhā, āyatanāya svāhā, ity agnau hutvā manthe samsravam avanayati
manase svāhā, prajātyai svāhā, ity, agnau hutvā manthe samsravam avanayati
retase svāhā ity agnau hutvā manthe samsravam avanayati

2 'To the oldest, hail, to the greatest, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion 'To the vital breath, hail, to the richest, hail' saying this, he offers an oblation in the fire and pours the remainder in the mixed potion 'To speech, hail, to the firm basis, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion 'To the 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 hutvā manthe samsravam avanayati*
somāya svāhā, ity agnau hutvā manthe samsravam avanayati.
bhūh svāhā ity agnau hutvā manthe samsravam avanayati.
bhuvah svāhā ity agnau hutvā manthe samsravam avanayati
svah svāhā ity, agnau hutvā manthe samsravam

avanayati bhūr bhuvah svah svāhā ity, agnau hutvā manthe samsravam avanayati brahmane svāhā ity, agnau hutvā manthe samsravam avanayati ksatrāya svāhā, ity, agnau hutvā manthe samsravam avanayati bhūtāya svāhā ity, agnau hutvā manthe samsravam avanayati bhaviṣyate svāhā ity, agnau hutvā manthe samsravam avanayati. viśvāya svāhā ity agnau hutvā manthe samsravam avanayati. sarvāya svāhā, ity, agnau hutvā manthe samsravam avanayati prajāpataye svāhā, ity, agnau hutvā 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 Brāhmanahood, 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. *athannam abhūṃṣati, bhramad asi, jvalad asi, pūrṇam asi, prastabdhān asi, eka-sabham asi, hūṅkṛtam asi, hūṅkriyamānam asi, udgītham asi, udgīyamānam asi śrāvitam asi, pratyaśrāvitam asi, ārdre sandīptam asi, vibhūr asi, prabhūr asi, annam asi, jyotir asi, mīdhanam asi, samvargo'sīti.*

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 *hm* that is made (at the beginning of the sacrifice by the *prastotr*) You are the making of the sound *hm* You are the loud chant (sung by the *udgātr* at the beginning of the sacrifice) You are the chanting You are recited (by the *adhvāryu*) and are recited back (by the *agnīdhra*) You are the glowing in the moist (cloud) You are the pervading, you are the ruler You are food (as the moon) You are light (as fire) You are the end You are that in which all things merge.'

prastabdham· steadfast, *niskampam* still Ā
ārdre· in the cloud, *meghadare* Ā
nidhanam· end, *layaḥ* Ā

5. *athainam udyacchati āmamsi, āmam hi te mahi, sa hi rājesāno'dhīpatih, sa mām rājesāno'dhīpatim karotu 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

āmamsi You know all, *tvam sarvam vjānāsi* Ā
he the vital breath, *prāno rājādi-guṇaḥ* Ā

6 *athainam ācāmati tat savitur varenyam madhu vātā rtāyate, madhu ksaranti sindhavah, madhvīr nah santv osadhīh, bhūh svāhā, bhargo devasya dhīmahi, madhu naktam utosakah, madhumat pārthivam rajah, madhu dyaur astu nah pitā, bhuvah svāhā, dhryo yo nah pracodayāt. madhumān no vanaspatih, madhumān astu sūryah, mādhvīr gāvo bhavantu nah, svah svāheti sarvām ca sāvitṛim anvāha, sarvās ca madhumatīh aham evedam sarvam bhūyāsam, bhūr bhuvah svah svāheti, antata ācamya, pānī prakṣālya, jaghanenāgnim prak-śrāh samviśati prātar ādityam upatisthate dīśām eka-pundarikam asi, aham manusyānām eka-pundarikam bhūyāsam iti yathetam etya, jaghanenāgnim āsīno vamsam japati*

6 Then he sips it (saying) 'On that adorable light The winds blow sweetly for the righteous, the rivers pour forth honey May the herbs be sweet unto us To earth, hail Let us meditate on the divine glory May the night and the day be sweet May the dust of the earth be sweet May heaven, our father, be sweet to us. To the atmosphere, hail May he inspire

(illumine) our understanding May the tree be sweet unto us May the sun be sweet, may the cows be filled with sweetness for us To the heaven, hail He repeats the whole Sāvitrī hymn and all the verses about the honey (saying), May I indeed be all this, hail to the earth, atmosphere and heaven Having thus sipped all, having washed his hands, he lies down behind the fire with his head towards the east In the morning he worships the sun (saying) of the quarters (of heaven), 'you are the one lotus flower May I become the one lotus flower among men' Then he goes back the same way (by which he came), sits behind the fire (on the altar) and recites the (genealogical) line (of teachers)

See R V III 62 10, I 90. 6-8
varenyam adorable, *varanīyam*. Ā
naktam rātrih Ā
utosasah dvoasāh Ā

7 *tam hartam uddālaka ārunir vājasaneyāya yājñavalkyā-yāntevāsina uktvovāca, api ya enam śuske sthānau mṣīncet, jāyeraṇ śākhāh, praroheyuh palāśānīti*

7 Then Uddālaka Āruni told this to his pupil, Vājasaneya Yājñavalkya and said, 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth'

leaves patrām R

8 *etam u harva vājasaneyo yājñavalkyo madhukāya paṅgyā-yāntevāsina uktvovāca, api ya enam śuske sthānau mṣīncet jāyeraṇ śākhāh praroheyuh palāśānīti*

8 Then Vājasaneya Yājñavalkya told this to his pupil Madhuka, the son of Paṅgi and said 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth'

9 *etam u harva madhukah paṅgyas cūlāya bhāgavittaye ntevāsina uktvovāca, api ya enam śuske sthānau mṣīncet jāyeraṇ śākhāh, praroheyuh palāśānīti*

9 Then Madhuka Paṅgya told this to his pupil Cūla Bhāgavitti and said 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth'

10 *etam u harva cūlo bhāgavittir jānakāya āyasthūnā-yāntevāsina uktvovāca, api ya enam śuske sthānau mṣīncet jāyeraṇ śākhāh praroheyuh palāśānīti*

10 Then Cūla Bhāgavittī 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'

II *etam u harva jānakīr āyasthūnah satyakāmāya jābālā yāntevāsina uktvovāca, aṇi ya enam śuṣke sthānau msvīcet, jāyerañ śākhāh, praroheyuh palāsānīti*

II 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 harva satyakāmo jābālo'ntevāsibhya uktvovāca, aṇi ya enam śuṣke sthānau msvīcet, jāyerañ śākhāh praroheyuh palāsānīti tam etam nāputrāya vānante'vāsine vā brūyāt*

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 S U VI 22, *Maitrī* 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 *vidyādḥgame sat tīrthāni*

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 śrotṛyo medhāvī dhanadāyī priyah putro vidyayā vidyā-dāteṭi sat tīrthāni*

13 *catur audumbaro bhavati, audumbarah sruvah, audumbaraś camasaḥ, audumbara idhmah, audumbaryā upamanihanyau, daśa grāmyāni dhānyāni bhavanti vrīhi yavās tīla-māsā anu-priyamgavo godhūmāś ca masūrāś ca khalvāś ca khalakhulāś ca, tān pīstān dadhmi madhum ghrta upasīcati, ājyasya 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 grains (used), viz rice and barley, sesasum 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

Fourth Brāhmana

PROCREATION CEREMONIES

1. *esām vai bhūtānām pṛthivī rasak, pṛthivyā āpah, apām oṣadhayah, osadhīnām puṣpāni, puṣpānām phalām, phalānām puruṣah, puruṣasya retah.*

1. The earth, verily, is the essence of all these beings; of earth (the essence is) water; of water (the essence is) plants; of plants (the essence is) flowers, of flowers (the essence is) fruits, of fruits (the essence is) the man, of man (the essence is) semen.

The ceremony for obtaining a son of right qualities is given here

2 *sa ha prajā-patir īkṣām cakre: hanta, asmai pratisthām kalpayāniti; sa śṛiyam sasṛje; tān sṛṣtvādha upāsta; tasmāt śṛiyam adha upāsīta, sa etam prāñcam grāvānam ātmana eva samudapārayat, tenanām abhyasṛjat*

2. And Prajā-pati 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

grāvānam a stone for pressing out soma juice
somābhisavopala-sthānīyam kāthīnya-sāmānyāt prajānanendriyam Ś

3. *tasyā vedir upasthah, lomāni barhiḥ, carmādhisavane, samuddho madhyatastau muskau; sa yāvān ha vai vājapeyena yajamānasya loko bhavati (tāvān asyaloko bhavati), ya evam vidvān adhopahāsam carati, āsām strīnām sukrtam vṛnkte aīha ya idam avidvān adhopahāsam carati, āsya śṛiyah sukrtam vṛñjate*

3. 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

vedi vedikā vīśrama-sthānam, place of rest.

muskau vṛsanau yoni-pārsvayoḥ kathīnau māṃsa-khandau. Ā
adhopahāsam sexual intercourse *maithunam. R.*

These passages indicate the intimate connection between the *Atharva Veda* and the Upaniṣads. Some practices in the latter are treated in the manner of the *Atharva Veda*. They include even love charms to compel a woman to yield her love, charms to prevent conception or bring it about when desired. Even here the knowledge motive is dominant.

The sexual act is explained as a kind of ritual performance, the elements of which are identified with the parts of the woman's body. We are told that if a man practises sex intercourse with the knowledge of this, he gains a world as great as he who sacrifices with the 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 ārunir āha, etadd ha sma var tad vidvān nāko maudgalya āha, etadd ha sma var tad vidvān kumāra-hārta āha, bahavo maryā brāhmanāyanā nirindriyā usukrto'smāl lokāt prayanti, ya idam avidvāmsō'dhōpāhāsam carantīti, bahu vā idam suptasya vā jāgrato vā retah skandati*

4 This, verily, is what Uddālaka Āruni knew when he said this, verily, is what Nāka Maudgalya knew when he said this, verily, is what Kumāra-hārta knew when he said many mortal men, Brāhmanas by descent, go forth from this world impotent and devoid of merit, namely, those who practise sexual intercourse without knowing this. If even this much semen is spilled of one asleep or of one awake,

maryāh mortal men, *marana-dharmīno manusyāh* Ś
brāhmanāyanāh brāhmanah ayanam yesām R
nirindriyāh impotent, *nrvīryāh jñāna-karma-bala-hīnāh*. R

5 *tad abhīmrset, annu vā mantrayeta
yan me'dya retah pṛthivīm askāntsit, yad osadhīr apy asarat,
yad apah,
idam aham tad reta ādāde, punar mām astu indriyam, punas
tejah, punar bhagah
punar agnir dhisnyāh yathāsthānam kalpantām
ity anāmikāngustābhyām ādāya, antarena stanau vā bhruvan vā
nimrjyāt*

5. Then he should touch it or (without touching) recite 'Whatever semen of mine has spilt on earth, whatever has flowed to the plants, whatever to water, I reclaim this very semen, let vigour come to me again, let lustre (come to me) again, let glow (come to me) again. Let the fire and the altars

be found again in their usual place, (having said this) he should take it with his ring finger and thumb and rub it between his breasts or his eyebrows

6 *atha yady udaka ātmānam paśyet, tad abhimantrayeta: mayi teja indriyam yaśo dravinam sukrtam iti-śrīr ha vā esā strīnām yan malodvāsāḥ tasmān malodvāsasam yaśasvīnām abhikramyopamantrayeta*

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 This, 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 avakrīṇīyāt; sa ced asmai narva dadyāt, kāmam enām yasyā vā pāmnā vopahatyātkrāmet, indriyena te yaśasā yaśa ādade, ity ayaśā eva bhavati*

7 If she does not grant him his desire, he should buy her (with presents) If she still does not grant him his desire he should beat her with a stick or his hand and overcome her (saying) with (manly) power and glory, 'I take away your glory' Thus she becomes devoid of glory
buy her *ābharanādīnā vaśī-kuryāt. R.*

8. *sā ced asmai dadyāt. indriyena te yaśasā yaśa ādadhāmi iti; yaśasvīnāv 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 icchet, kāmayeta meti, tasyām artham msthāya, mukhena mukham sandhāya, upastham asyā abhīmṛśya, japeḥ: angād angāt sambhavasī, hrdayād adhiṣṭhāyase*

sa tvam anga-kasāyo'si. dīgha-viddhām iva mādāya imām anūmī mayi

iti

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 *prajananendriyam* Ś.

kasāyah essence, *rasah.* Ā.

10 *atha yām icchet na garbham dadhīte, tasyām artham msthāya, mukhena mukham samdhāya abhuprānyāpānyāt, indriyena te retasā reta ādada 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 dadhīte, tasyām artham msthāya, mukhena mukham samdhāya apānyābhuprānyāt; indriyena te retasā reta ādadhāmi, ity, garbhiny 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 jāyāyai jārah syāt, tam ced dṛsyāt, āmapātre 'gnim upasamādhāya, pratilomam śarabarhis tīrtvā, tasminn etāh śarabhrstīh pratilomāh sarṣisāktā juhuyāt, mama samiddhe 'hausīh, prānāpānau na ādadeasāv iti mama samiddhe'hausīh, putra-paśūms ta ādadeasāv iti mama samiddhe'hausīh ṛtā-sukrte ta ādade, asāv iti mama samiddhe'hausīh āśā-parākāśau ta adade asāv iti sa vā esa nrindriyo visukrto'smāl lokāt prati, yam evam-vid brāhmanah śapati tasmāt evam-vit śrotṛiyasya dārena nopahāsam icchet, uta hy evam-vit paro 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 Brāhmana 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 preëminent

See *Katha* I 8; *Śatapatha Brāhmaṇa* I 6 1 18; *Pāraskara Gṛhya Sūtra* I 11. 6

Spells and incantations were familiar practices in the age when the Upanisad was composed.

13 *atha yasya jāyām ārtavaṃ vundet, try aham kamsē na pibet ahata-vāsāh, nainām vrsalah na vrsaly upahanyāt, trirā-trānta āplutya vrīhīn avaghātayet.*

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 pibet*, she should drink from a bronze cup

āplutya after bathing, *snātva* Ś

The rice is intended for the *śhālī-pāka* ceremony.

After three nights she should bathe, put on new clothes and prepare the rice for the ceremony

14 *sa ya icchet, putro me śuklo jāyeta, vedam anubruvīta, sarvaṃ āyur iyād iti, ksīraudanam pācayitvā sarpsmantam aśnīyātām, īśvarau janayita vai*

14 If one wishes that his son should be born of a fair complexion, that he should study the Veda, that he should attain a full term of life, they should have rice cooked with milk and eat it with clarified butter, then they should be able to beget (him)

īśvarau should be able to, *samarthau* R

15. *atha ya icchet, putro me kapilah pīngalo jāyeta, dvau vedān anubruvīta, sarvaṃ āyur iyād iti, dadhy-odanam pācayitvā sarpsmantam aśnīyātām, 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 icchet, putro me śyāmo lohītākso jāyeta, trīn vedān anubruvīta, sarvaṃ āyur iyād iti, udodanam pācayitvā, sarpsmantam aśnīyātām, 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 *atha ya icchet, duhitā me panditā jāyeta, sarvam āyur iyād iti, ulodanam pācayitvā sarpiśmantam aśnīyātām, īśvarau janayita va*

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 *duhituh pāndityam grha-tantra-uisayam eva, vede' nadhukārāt. Ś*

The other commentators follow Ś whose view conflicts with ancient beliefs and practices

18 *atha ya icchet putro me pandito vigītah, samitum-gamah, śuśrūsitām vācam bhāsītā jāyeta, sarvān vedān anubruvīta, sarvam āyur iyād iti, māmsodanam pācayitvā sarpiśmantam aśnīyātām, īśvarau janayita va, auksnena 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

vigītah famous, vīridham gītah, prakhyātah Ś
śuśrūsitām delightful, srotum istām, ramanīyām Ś
veal or beef ukṣa, secana-samarthah pūṅgavah, ṛsabhaḥ tato py
adhikavayāh Ś

Evidently meat was permitted on certain occasions Ā points out that this permission was due to local conditions *deśa-viśesāpekṣayā kāla-viśesāpekṣayā vā māmsa-nyamah*

Prenatal conditioning of the child's character is advised

19 *athābhīprātar eva sthālī-pākāvrtījyam cestitvā, sthālī-pākasyopaghātam juhōti agnaye svāhā, anumataye svāhā, devāya savitre satya-prasavāya svāhā, iti, hutvā uddhriya prāśnāti, prāśyetarasyāḥ prayacchati, prakṣālya pānī, udapātram pūrayitvā tenainām trīr abhyukṣati,*

utthsthāto viśvāvaso,
anyām iccha prapūrvyām,
sam jāyām patyā saha, iti.

19 Now, toward morning, after having prepared clarified butter according to the mode of the *sthāli-pāka* he takes of the *sthāli-pāka* and makes an offering (saying), to fire, hail, to Anumati, hail, to the radiant sun, the creator of truth, hail After having made the offering, he takes up (the remnants of the cooked food) and eats Having eaten he offers (the rest) to the other (his wife). After having washed his hands and filled the water vessel, he sprinkles her thrice with it (water) (saying), 'Get up from here, Viśvāvasu; seek another young woman, a wife with her husband.'

sthāli-pāka· literally, a pot of cooked food

āvṛtā· according to the mode, *vidhānā*

anumati· the feminine personification of divine favour See R V X 59 6, X 167 3

viśvāvasu ganāharva Ā God of love See R V X 25. 22

prapūrvyām young girl, *tarunīm* Ā

20 *athavnām abhīpadyate*·

amo'ham asmi, sā tvam;

sā tvam asī, amo'ham;

sāmāham asmi, rā tvam;

dyaus aham, pṛthivī tvam,

tāv ehi samrabhāvahar,

saha reto dadhāvahar

putnse putrāya vitlaye 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 Rg. I am the heaven and you are the earth Come, let us strive together, let us mix semen that we may have a male child '

abhīpadyate. embraces *abhīpattih ālīnganam* Ā

amah vital breath *prāna* Ā

Sāman rests on Rg while it is chanted *rg-ādharani hi sāma gīyate* Ā.

samrabhāvahar let us strive together, *udāyamam karavāvahar* Ā

21. *athāsya ūrū vihāpayati*· *vijihūhām dyāvāpṛthivī, iti lasyām artham nisthāya, mukhena mukham samdhāya, trir enām anulomām anumārṣṭi.*

visnur yonni kalpayatu, tvastā rūpāni pṛmīṣatu

āsvīcatu prajā-patih, dhātā garbham dadhātu te

garbhām dhehi, sīmivāli; garbham dhehi, pṛthustuke,

garbham te āsvinau devau ādhattām puskara-srajan

21. Then he spreads apart her thighs, (saying) 'Spread your-

selves apart, Heaven and Earth After having inserted the member in her, after having joined mouth to mouth, he strokes her three times as the hair lies, (saying), 'Let Visnu make the womb prepared Let Tvastṛ shape the (various) forms Let *Prajā-pati* pour in Let Dhātṛ place the germ (the seed) for you. O *Sinīvālī*, 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, *mūrdhānam ārabhya pādāntam kalpayatu* make prepared, *putrotpatti-samarthām karotu* Ā *sinīvālī* the deity delightful to see. *darśanārthā 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.' *Jaiminīya-Upanisad-Brāhmaṇa* III. 10 4 see also *Pañcaviṃśa 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* *Majjhima Nikāya* I 265-266, see also *Pañcaviṃśa 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 beautiful sun? By the hidden way that is remote from our sense-perception' *Mathnawī* 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 *hiranmayī arañī yābhyāṃ nrmanthatām aśvinau;*
taṃ te garbhaṃ havāmahe daśame māsi sūtaye
yathāgni-garbhā pṛthivī, yathā dyaur indreṇa garbhni
vāyur dīśām yathā garbhah, evam garbhaṃ dadhāmi te asāv
iti

22 'The (two) *Aśvins* twirl forth a flame with the (two) attrition sticks of gold It is such a germ that we beg of you to be brought forth in the tenth month As the earth contains the germ of fire and as the heaven is pregnant with the storm, as the air is the germ of quarters, even so I place a germ in you, so and so'

See R V. X 184 also Atharva Veda V 25 3, V. 25 5.
*asāu tasyāḥ. Ś patyur vā nirdeśah Ā patnīnāma grhṇīyāt. ante
 bhartāsāv aham iti svātmano nāma grhṇāti, bhāryāyā vā. R.*

23 *sosyantīm adbhīr abhyuksati;
 yathā vāyuh puskarīnīm samūngayati sarvataḥ
 evā te garbha eḥatu sahāvaitu jarāyunā
 indrasyāyaṁ vrajaḥ kṛtaḥ sārgalaḥ sapariśrayaḥ,
 tam, indra, nirjahi garbhena sāvarām saheti.*

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. Thus Indra's fold has been made with a covering enclosed around O Indra, cause him to come forth the after-birth along with babe.

See R V V 78 7-8 Pāraskara Gṛhya Sūtra I. 16 ff This hymn is uttered for successful parturition, *prasava-kāle sukha-prasavanārtham. Ś jarāyunā* with its chorion, *garbha-veṣṭana-māmsa-khaṇḍena. Ā come out nṛgacchatu. Ā.*

24 *jāte'gnim upasamādhāya, anka ādhāya kamse pṛsad-ājyam
 sannīya, pṛsad-ājyasyopaghātam juhōti;
 asmin sahasram pṛsyāsam eḥamānaḥ sve grhe
 asyopasandyām mā chātsīt prajāyā ca paśubhiś ca, svāhā
 mayi pṛnāms tvayī manasā juhōmi, svāhā
 yat karmaṇātyarīcam, yad vā nyūnam ihākaram,
 agnistat svistakṛd vidvān, svistam suhutam karotu nah svāhā.*

24 When (the son is) born, after having prepared the fire, after having taken (the baby) in his lap and having put curds and clarified butter in a bronze cup, he makes an oblation again and again with those curds and clarified butter (saying), 'May I increase in this (son) and nourish a thousand in my home. May fortune never depart from his line with offspring and cattle. Hail I offer to you mentally the vital forces that are in me. Whatever in my work I have done too much or whatever I have done here too little, let Agni the all-knowing, the beneficent, make it fit and good for us Hail.

See Āśvalāyana Gṛhya Sūtra I 13 ff: Pāraskara Gṛhya Sūtra I 11 ff, Sāṅkhāyana Gṛhya Sūtra I 19 ff
pṛsad-ājyam curds and clarified butter mixed, *ghṛta-miśram dadhi pṛsad-ājyam ity ucyate Ā pṛsyāsam aneka-manusya-pośako bhūyāsam Ā.*

25 *athāsya daksinam karnam abhūmāhāya, vāg vāg iti trih
atha dadhi madhu ghrtam samnīya anantarhiteṇa jāta-rūpeṇa
prāśayati, bhūṣ te dadhāmi, bhūvas te dadhāmi, svas te dadhāmi
bhūr bhuvah svah sarvām tvayi dadhāmīti*

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-rūpeṇa hīranyena Ś

26 *athāsya nāma karoti vedo' sīti, tad 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 *medhā-janana*, see, *Pāraskara Gṛhya Sūtra* I, 16 3, I 17 1-4, *Āśvalāyana Gṛhya Sūtra* I 15 1-8, *Sāṅkhāyana Gṛhya Sūtra*, I 24, *Gobhila Gṛhya Sūtra* II 8 14-17, *Manu* II 30-33

27 *athānam mātṛe pradāya stanam prayacchati,
yas te stanah śāśayo yo mayobhūh, yo ratnadhā vasuvid yah
sudatrah,
yena viśvā pūsyasi vāryāni, sarasvati, tam iha 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 R V I 164 49
śāśayah unfailing, *śāyah phalam*, *tena saha vartamānaḥ Ā*

28 *athāsya mātaram abhimantrayate
ilāsi mitrāvarunī, vīre vīram ajījanat,
sā tvam vīravatī bhava, yāsmān vīravato' karat
iti. tam vā etam āhuh, atīpitā batābhūh, atīpitāmaho batābhūh.
paramām bata kāsthām prāpat, śrīyā yaśasā brahma-varcasena,
ya evam vido brāhmanasya putro jāyata iti*

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 Brāhmana who knows this

Ilā. Ā identifies *Ilā* with Arundhatī, the wife of Vasistha, the son of Mitra and Varuna. *mitrā-varunābhyām sambhūto matrā-varunah, vasisthah, tasya bhāryā matrāvarunī, sā cārundhatī*

ila adorable *stutyābhogyāsī*. Ā

vīravatī bahu-putrā bhava. Ā

vīre may be taken either in vocative or locative, *mayi nimitto bhūte. brahmavarcasa* radiance of spirit shining 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 Brāhmana

THE SUCCESSION OF TEACHERS AND PUPILS

1 *atha vaṁśah. pautimāsī-putrah kātyāyanī-putrāt, kātyāyanī-putro gautamī-putrāt, gautamī-putro bhāradvājī-putrāt, bhāradvājī-putrah pārāsarī-putrāt, pārāsarī-putra aupasvastī-putrāt, aupasvastī-putrah pārāsarī-putrāt, pārāsarī-putrah kātyāyanī-putrāt, kātyāyanī-putrah kauśikī-putrāt, kauśikī-putra ālambī-putrāc ca varyāghrapadī-putrāc ca, varyāghrapadī-putrah kānvī-putrāc ca kāpī-putrāc ca, kāpī-putrah*

1 Now the line of teachers. The son of Pautimāsī (received this teaching) from the son of Kātyāyanī; the son of Kātyāyanī from the son of Gautamī, the son of Gautamī from the son of Bhāradvājī, the son of Bhāradvājī from the son of Pārāsarī, the son of Pārāsarī from the son of Aupasvastī, the son of Aupasvastī from the son of Pārāsarī, the son of Pārāsarī from the son of Kātyāyanī, the son of Kātyāyanī from the son of Kauśikī, the son of Kauśikī from the son of Ālambī and the son of Varyāghrapadī, the son of Varyāghrapadī from the son of Kānvī and the son of Kāpī, the son of Kāpī—

Ś says that the teachers are named after their mothers because the mother holds the important place in the training of children. *sri-prādhānyāt gunavān putro bhavati hi prastutam; atah strīviśesenaiva putra-viśesanād ācārya-paramparā kiriyate.*

2. *ātreyī-putrāt, ātreyī-putro gautamī-putrāt, gautamī-putro bhāradvājī-putrāt, bhāradvājī-putraḥ pārāsarī-putrāt, pārāsarī-putro vātsī-putrāt, vātsī-putraḥ pārāsarī-putrāt, pārāsarī-putro vārkāruṇī-putrāt, vārkāruṇī-putro vārkāruṇī-putrāt, vārkāruṇī-putra ārtabhāgī-putrāt, ārtabhāgī-putraḥ śauṅgī-putrāt, śauṅgī-putraḥ sākṛtī-putrāt, sākṛtī-putra ālambāyanī-putrāt, ālambāyanī-putra ālambī-putrāt, ālambī-putro jāyantī-putrāt, jāyantī-putro māṇḍūkāyanī-putrāt, māṇḍūkāyanī-putro māṇḍūkī-putrāt, māṇḍūkī-putraḥ śāṇḍilī-putrāt, śāṇḍilī-putro rāthitarī-putrāt, rāthitarī-putro bhālukī-putrāt, bhālukī-putraḥ krauñcikī-putrābhyām, krauñcikī-putrau vaidabhṛtī-putrāt, vaidabhṛtī-putraḥ kārśakeyī-putrāt, kārśakeyī-putraḥ prācīnayogī-putrāt, prācīnayogī-putraḥ sājīvi-putrāt, sājīvi-putraḥ prāśnī-putrād āsurivāsinah, prāśnī-putra āsurāyaṇāt, āsurāyaṇa āsureḥ, āsurīḥ—*

2. from the son of Ātreyī, the son of Ātreyī from the son of Gautamī, the son of Gautamī from the son of Bhāradvājī, the son of Bhāradvājī from the son of Pārāsarī, the son of Pārāsarī from the son of Vātsī, the son of Vātsī from the son of Pārāsarī, the son of Pārāsarī from the son of Vārkāruṇī, the son of Vārkāruṇī from the son of Vārkāruṇī, the son of Vārkāruṇī from the son of Ārtabhāgī, the son of Ārtabhāgī from the son of Śauṅgī, the son of Śauṅgī from the son of Sākṛtī, the son of Sākṛtī 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 Śāṇḍilī, the son of Śāṇḍilī from the son of Rāthitarī, the son of Rāthitarī from the son of Bhālukī; the son of Bhālukī from the two sons of Krauñcikī, the two sons of Krauñcikī from the son of Vaidabhṛtī, the son of Vaidabhṛtī from the son of Kārśakeyī, the son of Kārśakeyī from the son of Prācīnayogī, the son of Prācīnayogī from the son of Sājīvi, the son of Sājīvi from the son of Prāśnī, the Āsurivāsin, the son of Prāśnī from Āsurāyaṇa, Āsurāyaṇa from Āsurī, Āsurī—

3. *yājñavalokyāt, yājñavalokya uddālakāt, uddālakō'ruṇāt, aruṇa upaveśeḥ, upaveśiḥ kuśreḥ, kuśrir vāja-śraśaḥ, vāja-śravā jīhvāto bādhyogāt, jīhvāvān bādhyogo'sitād vārsaganāt, asito vārsagaro haritāt kaśyapāt, haritaḥ kaśyapaḥ śilpāt kaśyapāt, śilpaḥ kaśyapaḥ kaśyapān naidhruveḥ, kaśyapo naidhruvor vācaḥ, vāg ambhinyāḥ, ambhiny ādityāt, ādityānīmānī śuklānī yājñamsi vājasaneyena yājñavalokyenākhyāyante.*

3 from Yājñavalkya, Yājñavalkya from Uddālaka, Uddālaka, from Aruna, Aruna from Upaveśi, Upaveśi from Kuśri, Kuśri from Vājaśravas, Vājaśravas from Jihvāvant Bādhyoga, Jihvāvant Bādhyoga from Asita Vārṣagaṇa, Asita Vārṣagaṇa from Harita Kāśyapa, Harita Kāśyapa from Śilpa Kāśyapa, Śilpa Kāśyapa from Kaśyapa Naīdhruvi, Kaśyapa Naīdhruvi from Vāc (speech), Vāc from Ambhūṇi, Ambhūṇi from Āditya (the sun) These white sacrificial formulas received from the sun are explained by Yājñavalkya of the Vājasaneyi school

śuklāni: white, because they are not mixed up (with Brāhmanas), orderly, fresh *avyāmsrāṇi brāhmanena, athavā ayātayāmānīmāni yajūmsi, tāni śuklāni, śuddhāni Ś*

4. *samānam ā sāñjivī-putrāt, sāñjivī-putro māṇḍūkāyaneḥ māṇḍūkāyanir māṇḍavyāt, māṇḍavyaḥ kautsāt, kautso māhittheḥ, māhitthir vāma-kaksāyanāt, vāma-kaksayaṇaḥ vacasaḥ rājastambāyanāt, yajñavaca rājastambāyanaḥ turāt kāvaseyāt, turāḥ kāvaseyaḥ prajāpateḥ, prajāpatir brahmanah, brahma svayambhuḥ brahmane namaḥ*

4 It is the same up to the son of Sāñjivī, the son of Sāñjivī from Māṇḍūkāyani, Māṇḍūkāyani from Māṇḍavya, Māṇḍavya from Kautsa, Kautsa from Māhitthi, Māhitthi from Vāmakakṣāyana, Vāmakakṣāyana from Śāṇḍilya, Śāṇḍilya from Vātsya, Vātsya from Kuśri, Kuśri from Yajñavacas Rājastambāyana, Yajñavacas Rājastambāyana from Tura Kāvaseya, Tura Kāvaseya from *Prajā-pati, Prajā-pati* from Brahmā. Brahmā is the self-existent. Adoration to Brahmā

See *Śatapatha Brāhmana* X 6 5 9.

CHĀNDOGYA UPANIṢAD

The Chāndogya Upaniṣad belongs to the *Sāma Veda*. Chandoga is the singer of the *Sāman*.¹ The Upaniṣad that belongs to the followers of the *Sāma Veda* is the Chāndogya Upaniṣad. It is a part of the *Chāndogya 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 *Chāndogya 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 *chando sāma gāyati iti chandogah*

CHAPTER I

Section I

THE SYLLABLE AUM AS THE UDGĪTHA

1. *aum ity etad aksaram udgītham upāsīta, aum iti hṛd gāyati tasyoparyākhyānam.*

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 therefore the means of the meditation of the Supreme: *arcādvat para-syātmanah pratīkam sampadyate, evam nāmatvena pratīkatvena ca paramātmopāsana-sāadhanam śreṣṭham iti sarva-vedāntesu 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 distraction or disquiet, when there is calm repose, sweet tranquillity, there is the vision. Any name may raise us to perfect contemplation. We start with prayer, we pass on to meditation. When the discursive acts cease, we have contemplation. The Upanisad opens with this instruction to concentrate on the syllable *aum*, to draw our thoughts away from all other subjects, to develop *ekāgratā* or one-pointedness. Symbol cannot be taken as final. It has a number of aspects. When it is transposed into the words of ordinary language it becomes dim and rigid. We then tend to confine the meaning within narrow dogmatic frames. Even though the syllable *aum* like all symbols covers the reality as by a veil, to those who know how to look, the veil becomes transparent.

2 *esām bhūtānām pṛthivī rasah, pṛthivyā āpo rasah, apām ośadhayo rasah, ośadhīmām puruṣo rasah, puruṣasya vāg rasah, vāca ṛg rasah, ṛcah sāmna 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 *Ṛk* (hymn). The essence of the *Ṛk* is

the *Sāman* (chant) The essence of the *Sāman* (chant) is the *udgītha*

rasa essence, literally flavour

Most of the hymns of the *Sāma Veda* are taken from the R V

3 *sa eṣa rasānām rasatamaḥ paramaḥ parārdhyo'ṣtamo yad udgīthah*

3 That is the quintessence of the essences, the Supreme, the highest, the eighth, namely the *udgītha*.

parārdhya highest, from *para* highest and *ardha* place

4 *katamā katamā rk, katamat katamat sāma, katamaḥ katama udgītha iti vimṛṣtam bhavati*

4 Which one is the *Rk*? Which one is the *Sāman*? Which one is the *udgītha*? This is what is (now) considered

5 *vāg eva rk, prāṇah sāmomy etad akṣaram udgīthah, tad vā etan mithunam yad vāk ca prāṇaś ca rk ca sāma ca*

5 Speech, indeed, is *Rk*; breath is *Sāman*, the syllable *aum* is the *udgītha* Now, this is a pair, namely speech and breath, and also the *Rk* and the *Sāman*

6 *tad etan mithunam aum ity etasminn akṣare samsrjyate, yadā vai mithunau samāgacchata, āpayato vai tāu anyo'nyasya kāmam*

6 This pair is joined together in the syllable *aum* Verily, whenever a pair come together, they fulfil each other's desire

7 *āpayitā ha vai kāmānām bhavati ya etad evam vidvān akṣaram udgītham upāste*

7 He, who knowing this thus, meditates on the syllable as the *udgītha*, becomes, verily, a fulfiller of desires

8 *tad vā etad anuṣṅākṣaram, yaddhi kim cānuṣṅānty aum ity eva tad āha, esā eva samrddhir yad anuṣṅā, samardhayitā ha vai kāmānām bhavati ya etad evam vidvān aksaram 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 *udgītha*, becomes, verily, a fulfiller of desires

9 *teneyam trayī vidyā vartata, aum ity āśrāvayati, aum iti śamsati, aum ity udgāyati, etasyarvākṣarasyāpacitayat mahimnā rasena*

9 By this does the threefold knowledge proceed. Saying *aum*, one recites; saying *aum*, one orders; saying, *aum*, one sings aloud, in honour of that syllable, with its greatness and its essence.

Threefold knowledge relates to the three orders of priests in the sacrificial rites. Ś thinks that the reference is to the *Soma* sacrifice.

10 *tenobhau kuruto yaścantaḍ evaṁ veda yaś ca na veda: nānā tu vidyā cāvidyā ca; yad eva vidyayā karoti śraddhayo- pamsadā, tad eva viryavattaram bhavātīti, khalv etasyarvāksara- 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.

Vidyā is right knowledge, *śraddhā* is faith and *upanisad* is meditative insight *upanisadā yogena* Ś.

We must perform the sacrifice with knowledge and not ignorantly. We must understand what we are doing. God is the inspector of our hearts as much as the judge of our acts. Our acts must be accompanied by the devotion of our minds.

Section 2

LIFE (BREATH) AS THE UDGĪTHA

1. *devāsurā ha vai yatra samyetura ubhaye prajā-patyās tadd ha devā udgītham ājāhrur anenainān abhībhavīsyāma iti.*

1 When the gods and the demons, both descendants of *Prajā-pati*, contended with each other, the gods took hold of the *udgītha*, thinking, with this, we shall overcome them.

See BU I 3 1.
devāsura, gods and demons. Since the word *deva* is derived from a root denoting illumination, the 'gods' stand for such functions of the senses as are illuminated (regulated) by scriptures *śāstrod bhāsītā indriya-ṛttayah*. And 'demons,' opposed to the former, stand for such functions of the senses as delight in activity towards all sensual objects appertaining to them and are naturally of the nature of darkness: *tama ātmikā indriya-ṛttayah*. . . . Thus in the body of all

beings there is a perpetual fight between the two *sarva-prāṇiṣu prati-deham devāsura-samgrāmo anādi-kāla-pravṛtta ity abhi-prāyah*

2 *te ha nāsikyam prānam udgītham upāsāmcakrīre, tam hāsuraḥ pāpmanā vividhuh, tasmāt tenobhayam jighrati surabhu ca durgandhu ca, pāpmanā hy esa viddhah*

2 Then they meditated on the *udgītha* as the breath in the nose. The demons afflicted that with evil. Therefore, with it one smells both the sweet smelling and the foul smelling, for it is afflicted with evil.

3 *atha ha vācam udgītham upāsāmcakrīre, tām hāsuraḥ, pāpmanā vividhuh, tasmāt tayobhayam vadati satyam cānṛtam ca, pāpmanā hy esa viddhā*

3 Then they meditated on the *udgītha* as speech. The demons afflicted that with evil. Therefore with it one speaks both the true and the false, for it is afflicted with evil.

4 *atha ha caksur udgītham upāsāmcakrīre, taddhāsuraḥ pāpmanā vividhuh, tasmāt tenobhayam paśyati darśanīyam cādarśanīyam ca, pāpmanā hy etad vidddham*

4 When they meditated on the *udgītha* as the eye, the demons afflicted that with evil. Therefore with it one sees both the sightly and the unsightly, for it is afflicted with evil.

5 *atha ha śrotam udgītham upāsāmcakrīre, taddhāsuraḥ pāpmanā vividhuh, tasmāt tenobhayam śṛnoti śṛavanīyam cāśṛavanīyam ca, pāpmanā hy etad vidddham*

5 Then they meditated on the *udgītha* as the ear. The demons afflicted that with evil. Therefore with it one hears both what should be listened to and what should not be listened to, for it is afflicted with evil.

6 *atha ha mana udgītham upāsāmcakrīre, taddhāsuraḥ, pāpmanā vividhuh, tasmāt tenobhayam saṅkalpayate saṅkalpanīyam cāsaṅkalpanīyam ca, pāpmanā hy etad vidddham*

6 Then they meditated on the *udgītha* as the mind. The demons afflicted that with evil. Therefore with it one imagines both what should be imagined and what should not be imagined, for it is afflicted with evil.

7 *atha ha ya evāyam mukhyah prānas tam udgītham upāsāmcakrīre, tam hāsuraḥ itvā vidadhvamśur, yathāsmānam ākhanam itvā vidhvamseta*

7 Then they meditated on the *udgītha* as the breath in the

mouth. When the demons hit against it they were destroyed, just as (a ball of earth) hitting against a solid stone is destroyed.

mukhya prāna breath in the mouth or the principal breath
a ball of earth. *mṛt-pinda*

8 *evam yathāśmānam ākhanam rtvā vidhvānsate, evam harva sa vidhvānsate ya evānvīdi pāpam kāmayate, yaś caranam abhūdāsati sa eso'smākhanah.*

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 *navartena surabhi na durgandhi vjānāty-apahata-pāpmā hy esa, tena yad aśnāti yat pibati tenetarān prāṇān avati, etam u evāntato'vī votkrāmati, vyādadāty evāntata itī*

9 With this (breath) one discerns neither the sweet-smelling nor the foul smelling for this is free from evil. With this, whatever one eats or whatever one drinks, he protects the other vital breaths. And, not finding this (breath in the mouth) one finally departs; one finally leaves his mouth open.

10 *tam hāngirā udgītham upāsāmcakra, etam u evāngirasam manyante'ngānām yad rasah*

10 *Angras* meditated on this as the *udgītha*. People think that it is, indeed, *Angras*, because it is the essence of the limbs

11. *tena tam ha brhaspatiḥ udgītham upāsāmcakra etam u eva brhaspatim manyante, vāgghī bṛhatī tasyā esa patih*

11 *Brhaspati* meditated on this as the *udgītha*. People think that it is, indeed, *Brhaspati*, because speech is great and it is the lord thereof

12 *tena tam hāyāsya udgītham upāsāmcakra, etam u evāyāsyam manyanta āsyād yat ayate*

12 *Ayāsya* meditated on this as the *udgītha*. People think that it is, indeed, *Ayāsya*, because it comes from the mouth

13 *tena tam ha bako dālbhyo vidāmcakāra, sa ha naimisīyānām udgātā babhūva, sa ha smarbhyaḥ kāmān āgāyati*

13 *Baka Dālbhya* knew it. He became the *udgātī* priest of the people of *Naimisa*. He sang out for them their desires.

Baka Dālbhya is mentioned in the MB as having performed a sacrifice for punishing *Dhṛta-rāstra* for his rude behaviour *Śalya Parva* 41.

14 *āgātā ha vai kāmānām bhavati, ya etad evam vidvān aksaram udgītham upāsta ity adhyātman.*

14 He obtains wishes by singing, who knowing this thus, meditates on the *udgītha* as the syllable This, with regard to the self

These verses relate to the body and not the self

Section 3

VARIOUS IDENTIFICATIONS OF THE UDGĪTHA AND ITS SYLLABLES

1 *athādīndarvatam ya evāsau tapati tam udgītham upāsīto-dyan vā esa prajābhya udgāyati, udyams tamo-bhayam apahanti, apahantā ha vai bhayasya tamaso bhavati 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 aloud for creatures On rising, he dispels darkness and fear He, verily, who knows this, becomes the dispeller of fear and darkness

'As the sun arises, he removes the darkness of night and the fears of living beings consequent on it One who knows the sun with these qualities, becomes the destroyer of all fears of the self in the shape of birth, death, etc., and also of the cause of fear, darkness in the shape of ignorance' Ś

2. *samāna u evāyañ cāsau, cosno'yan, usno'sau, svāra itīmam ācaksate, svāra iti pratyāsvara ity amum tasmād vā etam imam amum codgītham upāsīta.*

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 khalu vyānam evodgītham upāsīta; yadvai prāniti sa prāno, yad apāniti so'pānah, atha yah prānāpānayoḥ sandhiḥ sa vyāno, yo vyānah sā vāk, tasmād aprānam anapānan vācam abhivyāharati*

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 sā rk, tasmād aprānan anapānan ṛcam abhivyāharati; yā rk tat sāma, tasmād aprānan anapānan sāma gāyati; yat sāma sa udgīhas tasmād aprānan anapānan udgāyati*

4 Speech is *Rk*. Therefore one utters the *Rk* without in-breathing and without out-breathing. The *Rk* is the *Sāman*. Therefore one sings the *Sāman*, without in-breathing and without out-breathing. The *Sāman* is the *udgītha*. Therefore one chants the *udgītha*, without in-breathing and without out-breathing.

5 *ato yāny anyāni vīryavanti karmāni, yathāgner manthanam, ājeh saranam, drdhasya dhanusa āyamanam, aprānan anapānams tām karoti, etasya hetor vyānam 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 *udgītha*.

Whenever we do an action which involves effort and attention we hold our breath.

6. *atha khalūdgīthāksarāny upāsītodgītha itī prāna evot-prānena hy uttiṣṭhati, vāg gīr vāco ha gira ity ācaksate'nnam tham anne hīdam sarvam sthitam*

6 Now one should meditate on the syllables of the *udgītha*, *ut, gī, tha*. *ut* is breath, for through breath one rises. *gī* is speech, for speeches are called *giras*, *tha* is food, for on food is all this established.

7 *dyaur evot, antariksam gīh, pṛthivī tham, āditya evot, vāyur gīr, agnis tham; sāmaveda evot, yajurvedo gīr, rgvedas tham; dugdhe'smar vāg doham, yo vāco doho'nnavān annādo bhavati, ya cīāny evam vadvān udgīthāksarāny upāsīta, udgītha itī.*

7. Heaven is *ut*, atmosphere is *gī* and the earth, *tha*. The sun is *ut*, the air, *gī* and the fire, *tha*. The *Sāmaveda* is *ut*, the *Yajurveda*, *gī* and the *Rg Veda*, *tha*. Speech yields milk and the milk is speech. For him, he becomes rich in food, an eater of

food, who knows and meditates on the syllables of the *udgītha* thus, *ut, gī, tha*

8 *atha khalv āśīh samrddhir upasaraṇānīty upāsīta yena sāmṇā stoṣyan syāt tat sāmopadhāvet*

8 Now then, the fulfilment of wishes One should meditate on the places of refuge One should reflect on the *Sāman* with which one is about to sing a praise

upasaraṇāni places of refuge Ś means by it objects contemplated *upasartavyāni, upagantavyāni, dhyeyāni*

9 *yasyām rci tām rcam, yad ārseyam tam rṣim, yām devatām abhīstosyan syāt, tām devatām upadhāvet*

9 One should reflect on the *Rk* in which the *Sāman* occurs, on the seer by whom it was seen, on the divinity to whom he is about to sing a praise

10 *yena chandasā stosyan syāt tac chanda upadhāvet yena stomena stosyamānah syāt tam stomam upadhāvet*

10 One should reflect on the metre in which he is about to sing a praise One should reflect on the hymn-form in which he is about to sing a praise

11 *yām dīśam abhīstosyan syāt tām dīśam 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 upasṛīya stuvīta, kāmam dhyāyann apramatto'bhyaśo ha yad asmar sa kāmah samrdhyeta, yat-kāmah stuvītetī, yat-kāmah stuvītetī*

12 Finally, one should enter into oneself and sing a praise, meditating carefully on one's desire Quickly will be fulfilled for him the desire, desiring which he may sing the praise, yea, desiring which he may sing the praise

abhyāśa quickly Be sure, depend on it that it will be fulfilled.

Section 4

THE SUPERIORITY OF AUM

1 *aum ity etiā aksaram udgītham upasītom itī hy udgāyati, tasyopavyākhyānam*

1. *Aum*. One should meditate on the *udgītha* as this syllable, for one sings the loud chant, beginning with *aum*. (Now follows) its explanation.

2. *devā vai mrtyor bibhyatas trayīm vidyām praviśams te chandobhr acchādayan, yad ebhr acchādayams tac chandasām 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*.

trayīm vidyām threefold-knowledge, the three *Vedas*

3. *tān u tatra mrtyur yathā matsyam udake pariśasyet, evam paryapaśyad rci sāmni yajusi, te nu viditvorāhuā rcah sāmno 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 vā rcam āpnoty aum ity evātisvaraty evam sāmavam yajur eṣa u svaro yad etad aksaram etad amṛtam abhayam tat praviśya devā amṛtā abhayā bhavan.*

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 vidvān aksaram prananty etad evāksaram svaram amṛtam abhayam praviśati, tat praviśya yad amṛtā devās tad amṛto bhavati*

5. He, who knowing it thus, praises this syllable, takes refuge in that syllable, in the immortal, fearless sound, and having entered it, he becomes immortal, even as the gods become immortal.

There is no difference of degree between the immortality of the gods and that of freed men. §

Section 5

THE UDGĪTHA IDENTIFIED WITH THE SUN AND THE BREATH

1 *atha khalu ya udgīthah sa pranavo yah pranavah sa udgītha ity asau vā āditya udgītha, eṣa pranava, aum iti hy eṣa svarann 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*

svarann sounding or going Ś

2 *etam u evāham abhyagāsīsam, tasmān mama tvam eko'sīti ha kausītakīh putram uvāca, rasmīms tvam paryāvartayād bahavo vai te bhaviṣyantīty adhidarvatam.*

2 'I sang praise to him alone, therefore you are my only (son)' Thus said Kausītakī to his son 'Reflect on the (various) rays, verily, you will have many sons' This, with reference to the divinities

3 *athādhyātmam ya evāyam mukhyah prānas tam udgītham upāsītom iti hy eṣa svarann 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 abhyagāsīsam, tasmān mama tvam eko'sīti ha kausītakīh putram uvāca, prānāms tvam bhūmānam abhigāyatād bahavo vai me bhaviṣyantīti*

4 'I sang praise to him alone Therefore you are my only (son)' Thus said Kausītakī to his son 'Sing praise unto the breaths as manifold, verily, you will have many (sons)'

5 *atha khalu ya udgīthah sa pranavah, yah pranavah sa udgītha iti hotr-sadanādd harvāpi durudgītam anusamāharatīty anusamāharatīti*

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-śadana the place from which the Hotr priest gives instructions

Section 6

THE ṚG AND THE SĀMA VEDAS

1 *iyam eva ṛg, agnih sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate, 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 *antariksam eva ṛg, vāyuh sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate antariksam eva sā, vāyur 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 *dyaur eva ṛg ādityas sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate, dyaur 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 *naksatrāny eva ṛk, candramāh sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate, naksatrāny 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 śuklam bhāh sarva ṛg, atha yan nīlam parah kṛṣṇam tat sāma, tad etad etasyām ṛcy adhyūḍham sāma, tasmād ṛcy adhyūḍham sāma gīyate,*

5 Now, the white light of the sun is *Rk*; the blue exceeding darkness is *Sāman*. This *Sāman* rests on that *Rk*, therefore this *Sāman* is sung as resting on that *Rk*.

6 *atha yad evaitad ādityasya śuklam bhāh sarva sāt'ha yan nīlam parah kṛṣṇam tad amas tat sāmātha ya eso'ntar āditye hiranmayah puruṣo drśyate, hiraṇya-śmaśrur hiraṇya-keśa āpra-nakhāt sarva eva suvarnah.*

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

suvarna gold, used to symbolise light, life and immortality.

7 *tasya yathā kapyāsam pundarikam evam aksinī, tasyoditi nāma, sa esa sarvebhyah pāpmabhyah uditi; udeti ha vai sarvebhyah pāpmabhyo ya evam veda*

7. His eyes are even as a red lotus flower His name is high (*ut*) He has risen above all evil Verily, he who knows this, rises above all evil

The colour of the lotus is described by a comparison with the *kapyāsa* or the seat of the monkey

8 *tasya rk ca sāma ca gesnau, tasmād udgīthah, tasmāt tvevōdgātartasya hi gātā, sa esa ye cāmusmāt parāñco lokās tesām ceste deva kāmānam cety adhidarvatam*

8 His songs are the *Rk* and the *Sāman* Therefore (they are called) the *udgītha* Hence the *udgātr* priest (is so called) for he is the singer of this He is the lord of the worlds which are beyond that (sun) and also of the desires of the gods This, with reference to the divinities

gesnau songs Ś means by it 'joints' 'As the God is the self of all, in as much as He is the lord of the desires of all the worlds, high and low, it is only reasonable that He should have *Rk* and *Sāman*, in the shape of earth and fire, for his joints' Ś

Section 7

THE RG AND THE SĀMA VEDAS

(continued)

1 *athādhyātman vāg eva rk, prānah sāma, tad etad ctasyām rcy adhyūdham sāma, tasmād rcy adhyūdham sāma gīyate, vāg eva sā prāno'mas tat 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. *caṅsur eva ṛg ātmā sāma, tad etad etasyām rcy adhyūdhān sāma, tasmād rcy adhyūdhān sāma gīyate, caṅsur eva sā'tmā'mas tat sāma*

2. The eye is the *Rk*, the soul is the *Sāman*. This *Sāman* rests on that *Rk*, therefore the *Sāman* is sung as resting on the *Rk*. The eye is *sā* and the soul *ama* and that makes *sāman*.

3. *śrotam eva ṛn manāḥ sāma, tad etad etasyām rcy adhyūdhān sāma, tasmād rcy adhyūdhān 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 yad etad aksnah śuklam bhāḥ saiva ṛk, atha yan nīlān parah krsnam tat sāma, tad etad etasyām rcy adhyūdhān sāma, tasmāt rcy adhyūdhān sāma gīyate, atha yad evatad aksnah śuklam bhāḥ sarva sā'tha yan nīlam parah krsnam 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'ntar-aksinī puruso drśyate saiva ṛk, tat sāma, tad uktham, tad yajuh, tad brahma, tasyantasya tad eva rūpam yad amusya rūpam, yāv amusya gesnau tau gesnau, yan nāmatan nāma.*

5. Now, this person who is seen within the eye is the hymn (*ṛk*), the chant (the *sāman*), is the recitation (*uktha*), is the sacrificial formula (*yajus*), is the prayer (*brahman*). The form of this one is the same as the form of that (person seen in the sun). The songs of the former are the songs of this. The name of the one is the name of the other.

6. *sa eṣa ye caitasmād arvāṅco lokās tesān ceṣṭe manusya-kāmānām ceti, tad ya ime vīnāyām gāyantya etam te gāyanti, tasmāt te dhana-sanayah.*

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.

7 *atha ya etad evam vidvān sāma gāyaty ubhan sa gāyati, so'nunarva sa esa ye cāmusmāt parāñco lokās tāms cāpnoti deva-kāmāms ca*

7 Now, he, who knowing this, sings the *Sāman*, sings of both Through the former (person in the sun) he obtains the worlds which are beyond that (the sun) as also the desires of the gods

8 *athānenarva ye castasmād, arvāñco lokās tāms cāpnoti manusya-kāmāms ca tasmād u havam-vid udgātā brūyāt*

8 And through this (person in the eye) he obtains the worlds which are under the latter and also the desires of men Therefore an *udgātr* priest, who knows this, should say (the following)

9 *kam te kāmam āgāyānīty esa hy eva kāmāgānasyeste, ya evam vidvān sāma gāyati, sāma gāyati.*

9 What desire may I win for you by singing? 'He, truly, becomes capable of obtaining desires by singing, he, who knowing this sings the *Sāman*, yea, sings the *Sāman*'

Section 8

THE IDENTIFICATION OF *UDGĪTHA*

1 *trayo hodgīthe kuśalā babhūvuh, ślakah śālāvatyas cakitā-yano dālbhyah, pravāhano jaivalir iti, te hocur udgīthe vai kuśalāh smo hantodgīthe kathām vadāma iti*

1 There were three persons well-versed in the *udgītha*, Ślaka the son of Sālāvat, the son of Cikitāna of the Dalbha clan, and Pravāhana, son of Jivala They said 'We are, indeed, well-versed in the *udgītha* Well, let us have a discussion on the *udgītha*'

2 *tatheti ha samupavvīśuh, sa ha pravāhano jaivalir uvāca, bhagavanīāv agre vadatām, brāhmanayor vadator vācam śros-yāmīti*

2 'So be it' said they and sat down Then, Pravāhana, son of Jivala, said 'You two, sirs, speak first. I will listen to the words of the two Brāhmanas discussing'

From this it appears that Pravāhana was a Ksatriya See C U V 3 5, where he is said to be *rājanya-bandhuh* Even though he is not a

Brāhmana, he happens to be the one who knows the true meaning of *udgītha*

3 *sa ha śilakah śālāvatyas'caikitāyanam dālbhyam uvāca, hanta tvā prcchānīti, prccheti hovāca*

3 Then, Śilaka, son of Śālāvat said to the son of Cikitāna of the Dalbha clan, 'Well, may I question you?' He replied, 'Question.'

4 *kā sāmno gatir iti, svara iti hovāca, svarasya kā gatir iti, prāna iti hovāca, prānasya kā gatir ity, annam iti hovāca annasya kā gatir ity, āpa iti hovāca*

4 He asked, 'What is the goal of the *Sāman*?' He replied, 'It is sound' He asked, 'What is the goal of sound?' He replied, 'Breath' He asked, 'What is the goal of breath?' He replied, 'Food' He asked, 'What is the goal of food?' He replied, 'Water.'

gatih goal substratum or basis or final principle *gatir āśrayaḥ parāyanam ity etat Ś*

5 *apām kā gatir iti, asau loka iti hovācāmusya lokasya kā gatir iti, na svargam lokam atinayed iti hovāca, svargam vayam lokam sāmābhīsamsthāpayāmah svarga-samstāvam hi sāmety.*

5. (He asked) 'What is the goal of water?' He replied, 'Yonder world' (He asked) 'What is the goal of the yonder world?' He replied, 'One should not lead beyond the heavenly world' We established the *Sāman* in the world of heaven, for the *Sāman* is praised in heaven.

Cp The *Sāma Veda* is the world of heaven *svargo vai lokah sāma vedah*

6 *tam ha śilakah śālāvatyas'caikitāyanam dālbhyam uvāca apratīsthitam vai kila te, dālbhya, sāma, yas tv etarhi brūyān mūrdhā te vipatīsyatīti mūrdhā te vipatēd iti.*

6 Then Śilaka, son of Śālāvat said to Cikitāna of the Dalbha clan 'Verily, indeed, your *Sāman*, of you of the Dalbha clan, is unestablished If now, someone were to say, your head will fall off, surely your head would fall off.'

The enormity of the error is suggested by the statement that your head will fall off if one utters a curse like that

7 *hantāham etad bhagavato vedānīti, viddhīti hovācāmusya lokasya kā gatir ity ayam loka iti hovācāsyā lokasya kā gatir iti*

*na pratīsthām lokam atinayed iti hovāca pratīsthām vāyam lokam
sāmābhīsamsthāpayāmah pratīsthā-samstāvam hi sāmety*

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 *tam ha pravāhano jivalar uvācāntavaddhar kila te śālāvātya
sāma-yastvetarhi brūyān mūrdhā te vipatīsyatīti mūrdhā te
vipated iti hantāham etad bhagavato vedānīti vidhīti hovāca.*

8 Then Pravāhana, son of Jivala, said to him, 'Verily, indeed, your *Sāman*, O son of Śālāvat, 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 hovāca sarvāni ha vā
imāni bhūtāny ākāśād eva samutpadyante, ākāśam pratyastam
panty ākāśo hy evaibhyo jyāyān, ākāśah parāyanam*

1 'What is the goal of this world?' He replied, 'Space, for all these creatures are produced from space They return back into space For space is greater than these Space is the final goal'

See VII 12 1

Space is said to be the origin, support and end of all

The theory that space is the ultimate ground of the world is regarded as more satisfactory than the view which traces it to sound, breath, food, water, yonder world or this world

2 *sa esa paro-varīyān udgīthah, sa eṣo'nantah, paro-varīyo
hāsya bhavati, paro-varīyaso ha lokān jayati ya etad evam vidvān
parovarīyām sam udgītham upāste*

2 This is the *udgītha*, highest and best This is endless. He who, knowing this, meditates on *udgītha*, the highest and best, becomes the highest and best and obtains the highest and best worlds

3. *tañ hartam atidhanvā śaunaka udara-śāṇḍilyāyoktvoṅcā. yāvat ta enam praṅyām udgītham vedisyante, paro-varīyo haibhyas tāvad asmimiloke jīvanam bhavisyati.*

3. When Atidhanvan Śaunaka taught this *Udgītha* to Udara Śāṇḍilya, he also said: 'As long as they shall know this *Udgītha* 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 parovarīya eva hāsyāsmimil loka jīvanam bhavati, tathā'musmimil loka loka iti, loka 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. *maṭaciḥ hatesu kurusu atikyā saha jāyayoṣastir ha cākrāyana ibhya-grāme pradānaka uvāsa*

1 Among the Kurus, when they (crops) were destroyed by hailstorms,¹ there lived in the village of the possessor of elephants a very poor man, Uṣasti Cākrāyana, with his young wife, Ātiki.

The story is intended to make the comprehension easier. *ibhya-grāme*—in the village of the possessor of elephants or in the village belonging to Ibhya

2. *sa hebhyam kulmāṣān khādantam bibhikse, tañ hovāca, neto'nye vidyante yac ca ye ma ima upanīhītā 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. *eteṣām me dehīti hovāca, tān asmai pradadan, hantānupānam ity, ucchistham vai me pītam syād iti hovāca.*

¹ Professor S. K. Chatterji suggests the alternative explanation of *maṭaciḥ*, locust, an old Dravidian loan word in Sanskrit. Cp. Kannada *māṭice*, Brahmī *malakkh*.

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 svid ete'py ucchiṣṭhāh iti, na vā ajīviṣyam imān akhādann
iti hovāca, kāmo ma udaka-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 demerit 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' Ś

5 *sa 'a khādītvā'viśesān jāyāyā ājahāra, sāgra eva subhikṣā
babhūva, tān pratigrhya madadhau*

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 prātaḥ samjñhāna uvāca, yad batānnasya labhemahi,
labhemahi dhana-mātrām rājāsau yaksyate, sa mā sarvair ārtviṣ-
yair vṛñīte*

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 *tam jāyovāca, hanta eta ima eva kulmāsā iti. tām khādī-
tvānum yaṣṇam vitatam eyāya*

7 His wife said to him 'Here, my lord, are the beans' Having eaten them, he went over to the sacrifice that was being performed

In addition to personal religion, the Vedas advocated public worship by means of sacrifices In the period of the Veda, there were no temples Public worship was needed in view of the social nature of man In a crowd, emotions are more easily excited In every religion, social worship of God is recognised, in which music, singing and ritual are employed to evoke religious feeling and actions Yaṣṇas or sacrifices are solemn and stately social acts

8 *tatrodgātṛn āstāve stoṣyamānān upopaviveśa, sa ha prasto-
tāram uvāca*

8 Then he sat down near the *Udgâtr* priests as they were about to sing the hymn in the place (assigned) for singing. Then he said to the *Prastotr* priest:

9 *prastotar yâ devatâ prastâvam anvâyattâ, tām ced avidvân prastosyasi, mûrdhâ te vîpatisyatîti*

9. 'O *Prastotr* priest, if you sing the introductory praise without knowing the divinity that belongs to it, your head will fall off.'

10 *evam evodgâtâram uvâcodgâtar yâ devatodgâtham anvâyattâ tām ced avidvân udgâyasi, mûrdhâ te vîpatisyatîti.*

10 In the same manner he said to the *Udgâtr* priest, 'Oh, *Udgâtr* priest, if you chant the *udgâtha* without knowing the divinity that belongs to it, your head will fall off'

11. *evam eva pratihartâram uvâca, pratihartar yâ devatâ pratihâram anvâyattâ, tām ced avidvân pratiharisyasi, mûrdhâ te vîpatisyatîti te ha samâratâs tûsñim âsâmcakrîre.*

11. In the same manner, he said to the *Pratihart* priest, 'Oh, *Pratihart* 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 yajamâna uvâca, bhagavantam vâ aham vîvidîsânîti, usastîr asmi câkrâyana itî hovâca.*

1 Then, to him, the institutor of the sacrifice said, 'Verily, I would wish to know you, sir.' He replied, 'I am Uṣasti Cākṛâyana'

2 *sa hovâca, bhagavantam vâ aham ebhiḥ sarvair ârtvijyaiḥ paryaiśisam, bhagavato vâ aham avittiyâ-anyân avrsî.*

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 sarvair ārtviṣyair iti, tatheti, atha tarhy eta eva samatīsrṣṭāh stuvatām, yāvat tv ebhyo dhanam dadyās, tāvan mama dadyā iti tatheti ha yajamāna uvāca.*

3 But now, sir, please take up all the priestly offices. 'So 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 harnam prastotopasasāda' prastotar yā devatā prastāvam anvāyattā, tām ced avidvān prastosyasi, mūrdhā te vṛpatīsyatīti. mā bhagavān avocat. katamā sā devateti*

4 Then the *Prastotr* priest approached him (and said), 'You, sir, said unto me, "Oh *Prastotr* priest, if you sing the introductory praise without knowing the divinity that belongs to it, your head will fall off " Which is that divinity?'

5 *prāna iti hovāca, sarvāni ha vā imāni bhūtāni prānam evābhīsamviśanti, prānam abhyuṣṣhate, sarsā devatā prastāvam anvāyattā tām ced avidvān prastosyo mūrdhā te vyapatisyati tathoktasya mayeti*

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 harnam udgātopasasādodgātar yā devatodgītham anvāyattā, tām ced avidvān udgāsyasi, mūrdhā te vṛpatīsyatīti mā bhagavān avocat katamā sā devateti*

6 Then the *Udgātr* priest approached him (and said), 'You, sir, said unto me "O *Udgātr* priest, if you sing the *udgītha* without knowing the divinity that belongs to it, your head will fall off " Which is that divinity?'

7 *āditya iti hovāca, sarvāni ha vā imāni bhūtāni ādityam uccarh santam gāyanti, sarsā devatodgītham anvāyattā, tām ced avidvān udagāsyah, mūrdhā te vyapatisyati tathoktasya mayeti*

7. 'The sun,' said he 'Verily, indeed, all beings here sung of the sun, when he is up This is the divinity connected with the *udgītha* If, without knowing this, you had chanted the *udgītha*, after you had been told so by me, your head would have fallen off '

8 *atha havnam pratihartopasasâda, pratihartar yâ devatâ pratihâram anvâyattâ, tām ced avidvân pratiharisyasi, mūrdhā te vṛpatisyatiti; mā bhagavān avocat. katamā sa devateti.*

8. Then the *Pratihartṛ* priest approached him (and said), 'You sir, said unto me, "Oh *Pratihartṛ* 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, sarvāṇi ha vā imāni bhūtāny annam eva pratiharamānāni jīvanti, saisā devatâ pratihâram anvâyattâ, tām ced avidvân pratyaharisyah, mūrdhā te vyapatisyat tathoktasya mayeti, tathoktasya mayeti.*

9 'Food,' said he 'Verily, indeed, all beings here live, when they partake of food This is the divinity that belongs to the *Pratihâra*, and if, without knowing this, you had taken up the *Pratihâra*, 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 *athâtaḥ sauva udgīthah tadā ha bako dālbhṛyo glāvo vā maitreyah svādhyāyam udvavrāja.*

1 Now, next, the *udgītha* of the dogs Baka Dālbhya or Glāva Maitreya went forth for the study of the Veda.

Here are two names for one person.

svādhyāya study of the Vedas

Cp Patañjali's definition of *niyama*

śauca-santosa-tapah-svādhyāyēśvara-praṇidhānāni. Yoga Sūtra, II. 32.

It is the study of the scriptures and recitation of mantras which lead to purity of mind

vedānta-satarudrīya-pranavādi japam budhāh

sattva-śuddhi-karam puṁsām svādhyāyam paricakṣate

Svādhyāya is the study of the scriptures dealing with liberation or the repetition of the *pranava*

svādhyāyo mokṣasāstrānām adhyayanam praṇava-japo vā.

2 *tasmai śvā śvetah prādur-babhūva tam anye śvāna upa-*
sametyocur annam no bhagavān āgāyatv aśanāyāma vā iti

2 Unto him there appeared a white dog Other dogs gathered round this (one) and said, 'Obtain food for us by singing Verily we are hungry'

3 *tān hovāceharva mā prātar upasamīyāte, tadā ha bako*
dālbhyo glāvo vā maitreyah pratipālayām cakāra

3 Then he said to them 'Come to me here tomorrow morning' So Baka Dālbhya or Glāva Maitreya kept watch

4 *te ha yathavedam bahispavamānena stoṣyamānāḥ samrab-*
dhāḥ, sarpañīṭṭy evam āsarṣus te ha samupaviśya him cakruh

4 Just as the priests, when they are about to chant with the *bahispavamāna* 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 pibāma, aum devo varunah prajāpatiḥ*
savitānnam ihāharat anna-pate annam ihāhara, āhara, aum iti

5 (They sang), 'Aum, let us eat, Aum, let us drink, Aum, may the god Varuna, *Prajā-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

Section 13

THE MYSTICAL MEANING OF CERTAIN SOUNDS

1 *ayam vāva loko hāu-kārah, vāyur hāi-kāraś candramā atha-*
kārah, ātmeha-kāro'gnir ī-kārah

1 This world is the syllable *hāu* The air is the syllable *hāi*, the moon is the syllable *atha* The self is the syllable *īha* The fire is the syllable *ī*

The syllables mentioned are the sounds used in the recitation of *Sāman* hymns

2 *āditya ī-kāro nihava e-kāro viśvedevā au-ho-yi-kārah,*
prajā-patir him-kārah, prānah svarō'nnam yā, vāg virāt

2 The sun is the syllable *u*. Invocation is the syllable *e*. The Viśvedevas is the syllable *au-ho-i*. *Prajā-pati* is the syllable *hum*. Breath is sound. Food is *ya*. *Virāj* is speech.

yā vāg virāj Cp R V X 189 3 *trimsad-dhāmā virājat vāk*

Her character is *prajñā* or *prajñātman*, only partially actual in the individual self-consciousness, distinguishing the I from the not-I, the inner world from the outer one. In ordering life, the potential all-consciousness lies asleep in the depths of the human body. It may be awakened by the discipline of yoga.

3 *anruktas trayodaśah stobhah samcaro hum-kārah.*

3 The undefined is the variable, thirteenth, interjectional sound *hum*.

4 *dugdhe'smar vāg doham, yo vāco doho'nnavān annādo bhavati: ya etām evam sāmnam upanśadam vedopanśadam 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 *Sāmans*, yea, who knows the mystic meaning.

CHAPTER II

Section I

THE CHANT IS GOOD IN VARIOUS WAYS

I. *avṁi samastasya phalu sāmna upāsanaṁ sādhu, yat khalu 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 sāmnaṁ upāgād ity sādhuṁ upāgād ity eva tad āhuḥ asāmnaṁ upāgād ity asādhuṁ 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 sāmna no bateti yat sādhu bhavati sādhu batety eva tad āhuḥ, asāmna 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 evaṁ vidvān sādhu sāmety upāste'bhyaśo ha yad enaṁ sādhuḥ dharmā ā ca gaccheyur upa ca nameyuh.*

4. He who, knowing this, meditates on the *Sāman* as good, all good qualities would quickly approach him and accrue to him.

Section 2

SOME ANALOGIES TO THE FIVEFOLD CHANT IN THE WORLDS

I. *lokeṣu pañca-vidhaḥ sāmopāsita. pṛthivī him-kārah, agniḥ prastāvō'ntariksah udgīthah, ādītyah pratihāro dyaur midhanam ity ūrdhveṣu.*

1. In the worlds, one should meditate on the *Sāman* as fivefold; the earth as the syllable *him*, fire as the *prastāva*, the atmosphere as the *udgītha*, the sun as the *pratihāra* and the sky as the *nidhana* (conclusion) This, among the higher (ascending).

The sky is said to be *nidhana*, inasmuch as those that depart from this world are deposited (*nidhīyante*) in the sky.

2 *athāvrttesu, dyaur him-kāra, ādityah prastāvo'ntarīksam udgītho'gnih pratihārah, pṛthvī nidhanam*

2. Now in the reverse (descending order) the sky as the syllable *him*, the sun as the *prastāva*, the atmosphere as the *udgītha*, the fire as the *pratihāra* and the earth as the *nidhana*

The earth is the *nidhana* as the people that come back to the earth are deposited here.

3 *kalpante hāsmar lokā ūrdhvās cāvṛttās ca ya etad evaṃ vidvāṃlokesu pañca-vidhaṃ sāmopāste.*

3 The worlds, in the ascending and reverse orders, belong to him, who, knowing this thus, meditates on the fivefold *Sāman* in the worlds

In different ways the importance of the meditation is indicated

Section 3

IN THE RAINSTORM

1. *vṛṣṭau pañca-vidhaṃ sāmopāsīta, puro-vāto him-kāro, megho jāyate sa prastāvah, varṣati sa udgīthah, vidyotate stanayati sa pratihārah*

1 One should meditate on the fivefold *Sāman* in the rain. The preceding wind as the syllable *him*; the formation of the cloud is the *prastāva* What rains is the *udgītha*; the lightning and the thunder as the *pratihāra*

2 *udgrhnāti tan nidhanam, varṣati hāsmar varsayati ha ya etad evaṃ vidvān vṛṣṭau pañca-vidhaṃ sāmopāste.*

2 The cessation as the *nidhana*. It rains for him and he causes it to rain, he, who knowing this thus, meditates on the fivefold *Sāman* in rain.

Section 4

IN THE WATERS

1 *sarvāsv apsu pañca-vidham sāmopāsīta, megho yat samplavate sa him-kāro yad varsati sa prastāvo, yāh prācyah syandante sa udgīthah, yāh pratīyah sa pratihārah, samudro mdhanam*

1. One should meditate on the fivefold *Sāman* in all the waters. When a cloud forms, that is the syllable *him*, 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 *mdhana*.

2 *na hāpsu praity apsumān bhavati ya etad evām vidvān sarvāsv apsu pañca-vidham sāmopāste*

2. He does not die in water, he becomes rich in water, he, who knowing this thus, meditates on the fivefold *Sāman* in all the waters.

Section 5

IN THE SEASONS

1 *rtusu pañca-vidham sāmopāsīta vasanto him-kāro, grīsmah prastāvah, varsā udgīthah, śarat pratihārah, hemanto mdhanam*

1. One should meditate on the fivefold *Sāman*, among the seasons, the spring as the syllable *him*, the summer as the *prastāva*, the rainy season as the *udgītha*, the autumn as the *pratihāra* and the winter as the *mdhana*.

2 *kalpante hāsmā rtava rtumān bhavati ya etad evām vidvān rtusu pañca-vidham sāmopāste.*

2. The seasons belong to him and he becomes rich in seasons, he, who knowing this thus, meditates on the fivefold *Sāman* in the seasons.

Section 6

IN THE ANIMALS

1. *paśusu pañca-vidham sāmopāsīta, ajā him-kāro'vayah prastāvah, gāva udgītho'svāh pratihārah, puruṣo mdhanam*

1 One should meditate on the fivefold *Sāman* among the animals, the goats as the syllable *hm*, the sheep as the *prastāva*, the cows as the *udgītha*, the horses as the *pratihāra* and the human being as the *mdhana*

The human being is the culmination of animal development

2. *bhavanti hāsya paśavaḥ paśumān bhavati ya etad evam vidvān paśusu pañca-vidham sāmopāste*

2 Animals belong to him and he becomes rich in animals, he, who knowing this thus, meditates on the fivefold *Sāman* among the animals.

Section 7

AMONG THE VITAL BREATHS

1. *prānesu pañca-vidham paro-varīyah sāmopāsīta, prāno hm-kāro, vāk prastāvah, caksur udgīthah, śrotam pratihārah, mano nidhanam paro-varīyāmsi vā etāni*

1 One should meditate on the most excellent fivefold *Sāman* among the vital breaths, breath as the syllable *hm*, speech as the *prastāva*, the eye as the *udgītha*, the ear as the *pratihāra* and the mind as the *mdhana*. 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-varīyah* Madhya

2 *paro-varīyo hāsya bhavati paro-varīyaso ha lokān jayati ya etad evam vidvān prānesu pañca-vidham paro-varīyah sāmopāsta, iti tu pañca-vidhasya*

2 The most excellent belongs to him, he wins the most excellent worlds, he, who knowing this thus, meditates on the most excellent *Sāman* among the vital breaths.

Section 8

SOME ANALOGIES TO THE SEVENFOLD
CHANT SPEECH

1 *atha sapta-vidhasya, vāci sapta-vidham sāmopāsita, yat kim ca vāco hum iti sa himkāro, yat preti sa prastāvah, yad eti sa ādih*

1 Now for the sevenfold One should meditate on the sevenfold Sāman in speech. Whatsoever of speech is *hum*, that is the syllable *hum*, whatsoever is *pra*, that is *prastāva*, and the syllable *a* as the first (or the beginning)

2 *yad uti sa udgīthah, yat pratīti sa pratihārah, yad upeti sa upadravah, yan nīti tan nidhanam*

2 Whatsoever is *ut*, that is an *udgītha*, whatsoever is *prati*, that is a *pratihāra*, whatsoever is *upa*, that is an *upadrava* (or approach to the end), whatsoever is *ni*, that is *nidhana* (or conclusion)

3 *dugdhe'smai vāg doham yo vāco doho'nnavān annādo bhavati, sa etad evam vidvān vāci sapta-vidham 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 thus thus, meditates on the sevenfold Sāman in speech

Section 9

THE SUN

1 *atha khalv anum ādityam sapta-vidham sāmopāsita, sarvadū samastena sāma, mām prati mām pratīti sarvena samastena sāma.*

1 One should meditate on the sevenfold Sāman in the sun. He is Sāma because he is always the same. He is the same with everyone since people think 'He faces me' 'He faces me'

2 *tasmīnn imāni sarvāni bhūtāny anvāyattānīti vidyāt tasya yat purodayāt sa him-kāras tadasya paśavo'nvāyattās tasmāt te him kurvanti him-kāra-bhājino hy etasya sāmnaḥ*

2 One should know that all beings here depend on him. What he is before rising is the syllable *him*. On this depend the animals. Therefore they utter the syllable *him*. Truly they are partakers in the syllable *him* of the Sāman.

3 *atha yat prathamodite sa prastāvas tad asya manusyā anvāyattās, tasmāt te prastuti-kāmāḥ praśamsā-kāmāḥ prastāva-bhājino hy etasya sāmnaḥ.*

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 *Sāman*

Men are generally lovers of name and fame.

4. *atha yat saṅgava-velāyām sa ādīḥ tad asya vayāmsy anvāyattām, tasmāt tāny antarikse'nārambaṇāny ādāyā'tmānam paripatanty ādī-bhājini hy etasya sāmnaḥ.*

4. Now when it is the *sangava* (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 *Sāman*.

5. *atha yat samprati madhyān-dīne sa udgīthaḥ, tad asya devā anvāyattāḥ, tasmāt te sattamāḥ prajāpatyānām udgītha-bhājino hy etasya sāmnaḥ.*

5. Now, when it is just midday, that is an *udgītha*. On this the gods depend Therefore they are the best of *Prajāpati's* offspring Truly they are partakers in the *udgītha* of that *Sāman*

6. *atha yad ūrdhvam madhyān-dīnāt prāg aparāhnāt sa pratihāras, tad asya garbhā anvāyattās, tasmāt te pratihṛtā nāvapadyante, pratihāra-bhājino hy etasya sāmnaḥ.*

6. Now when it is past midday and before the afternoon—that is a *pratihāra*. On this all foetuses depend. Therefore they are held up and do not drop down. Truly, they are partakers in the *pratihāra* of that *Sāman*

7. *atha yad ūrdhvam aparāhnāt prāg astamayāt, sa upadravaḥ, tad asyāraṇyā anvāyattāḥ, tasmāt te puruṣam drṣtvā kaksam śvabhram ity upadravanty upadrava-bhājino hy etasya sāmnaḥ.*

7. Now when it is past afternoon and before sunset, that is an *upadrava*. On this the wild animals depend Therefore when they see a man, they run to a hiding-place as their hole. Truly they are partakers in the *upadrava* of that *Sāman*.

8. *atha yat prathamāstamite tan nidhanam, tad asya pitaro'nvāyattāḥ, tasmāt tān nidadhati nidhana-bhājino hy etasya sāmnaḥ, evam khalu amum ādityam sapta-vidham sāmopāste.*

8. Now when it is just after sunset, that is the *ndhana* On this the fathers depend Therefore the people lay aside the fathers Truly they are partakers of the *ndhana* 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. *atha khalv ātma-sammitam atimrtyu sapta-vidham sāmo pāsīta, him-kāra iti try-aksaram prastāva iti try-aksaram tat samam*

1. Now, then, one should meditate on the sevenfold *Sāman* which is uniform in itself and leads beyond death The syllable *him* 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. *ādīr iti dvy-aksaram pratihāra iti catur-aksaram tata ihaikam, tat samam.*

2. *Ādī* has two letters *Pratihāra* has four letters (If we take one) one from there here, that is the same

3. *udgītha iti try-aksaram upadrava-iti catur-aksaram tribhis tribhiḥ samam bhavati aksaram atīśisyate, try-akṣaram tat samam*

3. *Udgītha* has three letters; *upadrava* 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. *ndhanam iti try-aksaram, tat samam eva bhavati tān ha vā etān dvā-vimśatīr aksarāni.*

4. *Nidhana* has three letters That is the same too. These indeed, are the twenty-two letters.

5. *eka-vimśaty ādityam āpnoti, eka-vimśo vā ito'sāv ādityo, dvā-vimśena param ādityāḥ jāyati; tan nākam, tad viśokam*

5. With the twenty first, one obtains the sun Verily, the sun is the twenty-first from here With the twenty-second he

conquers what is beyond the sun That is bliss. That is sorrowless

Ś quotes 'The twelve months, the five seasons (taking the whole of winter as one) and the three worlds (earth, atmosphere and sky) (make up twenty) and the sun is the twenty-first'

6 *āpnoti hādityasya jayam, paro hāsyaāditya-jayāḥ jayo bhavati, ya etad evaṁ vidvān ātma-sammitam atī-mrtyu sapta-vidham sāmopāste, sāmopāste*

6 He obtains the victory of the sun, indeed a victory higher than the victory of the sun is his, who, knowing this thus, meditates on the sevenfold *Sāman*, uniform in itself, which leads beyond death, yea, who meditates on the (sevenfold) *Sāman*.

Section II

GĀYĀTRA CHANT

1. *mano hm-kāro vāk prastāvah, caksur udgīthah, śrotram pratihārah, prāno nidhanam, etad gāyatram prānesu protam.*

1. The mind is the syllable *hm*, speech is the *prastāva*, the eye is the *udgītha*, the ear is the *pratihāra*, the breath is the *nidhana* This is the *Gāyatra*-chant woven in the vital breaths

2. *sa ya evam etad gāyatram prānesu protam veda prānī bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati, mahān kīrtiyā mahāmanāh syāt, tad vratam*

2. He who knows thus this *Gāyatra* chant as woven in the vital breaths, becomes the possessor of vital breaths, reaches the full length of life, lives well, becomes great in offspring and in cattle, great in fame One should be great-minded. That is the rule.

mahāmanāh great-minded He will not be petty-minded *aksudra cittaḥ* Ś

Section 12

RĀTHANTARA CHANT

1 *abhīmanthati sa hviṁ kārah, dhūmo jāyate sa prastāvah, jvalati sa udgītho'ngārā bhavanti sa pratihārah, upasāmyati tan*

ndhanam, saṁsāmyati tan ndhanam, etad rathantaram agnau protam

1 One rubs the fire-sticks together—that is the syllable *hm*. Smoke is produced, that is the *prastāva*. It blazes. That is the *udgītha*. Coals are produced, that is the *pratihāra*. It becomes extinct, that is the *ndhana*. This is the *Rathantara* as woven on fire.

2 *sa ya evam etad rathantaram agnau protam veda, brahmarcasy annādo bhavati, sarvam āyur eti, jyog jīvati, mahān prajāyā paśubhir bhavati, mahān kīrtyā; na pratyanm agnum ācāmen na nsthīvet, tad vratam*

2. He who knows thus this *Rathantara* chant as woven on fire becomes radiant with sacred wisdoms, an eater of food, reaches the full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not take a sip of water or spit before the fire. That is the rule.

Section 13

VĀMADEVYA CHANT

1 *upamantrayate sa hm-kārah, jñāpayate sa prastāvah, striyā saha śete sa udgīthah, prati strīm saha śete sa pratihārah, kalam gacchati tan ndhanam, pāram gacchati tan ndhanam. etad vāmadevyam mithune protam*

1 One summons, that is the syllable *hm*. He makes request, that is a *prastāva*. Along with the woman, he lies down, that is the *udgītha*. He lies on the woman, that is the *pratihāra*. He comes to the end, that is the *ndhana*. He comes to the finish, that is the *ndhana*. This is the *Vāmadevya* chant woven on sex intercourse.

2 *sa ya evam etad vāmadevyam mithune protam veda mithunī bhavati, mithunān mithunāt prajāyate, sarvam āyur eti, jyog jīvati, mahān prajāyā paśubhir bhavati mahān kīrtyā, na kāncana pariharet, tad vratam*

2. He who knows thus this *Vāmadevya* chant as woven on sex intercourse, comes to intercourse, procreates himself from every act, reaches a full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not despise any woman. That is the rule.

Section 14

BRHAT CHANT

1 *udyan him-kārah, udītah prastāvah, madhyan-dina udgītho' parāhnaḥ pratihāro'stam yan nidhanam etad brhad 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 *nidhana*. This is the *Brhat* chant as woven on the sun.

2. *sa ya evam etad brhad āditye protam veda, tejasvī annādo bhavati, sarvam āyur eti, jyog jīvati, mahān prajāyā paśubhir bhavati mahān kīrtyā tapantam na mndet, tad vratam.*

2 He who knows thus this *Brhat* 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 *abhrān samplavante sa himkārah, megho jāyate sa prastāvah, varsati sa udgīthah, vidyotate stanayati sa pratihārah, udgrhnati tan nidhanam, etad vairūpam parjanya protam*

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 *nidhana*. This is the *Vairūpya* chant woven on rain.

2 *sa ya evam etad vairūpam parjanya protam veda, vairūpānś ca surūpānś ca paśūn avarundhe, sarvam āyur eti, jyog jīvati, mahān prajāyā paśubhir bhavati, mahān kīrtyā, varsantam 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.

Section 16

VAIRĀJA CHANT

1 *vasanto hum-kārah, grīsmah prastāvah, varsā udgīthah, śarat pratihārah, hemanto mdhanam, etat vairājam rtusu protam*

1 Spring is the syllable *hum*, summer is the *prastāva*, rainy season is the *udgītha*, autumn is the *pratihāra*, winter is the *mdhana*. This is the *Vairāja* chant as woven on the seasons

2 *sa ya evam etad vairājam rtusu protam veda, virājati prajayā paśubhir brahma-vaicasena, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati mahān kīrtiyā, rīm na mndet, tad vratam*

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

ŚAKVARĪ CHANT

1 *prthivī hum-kāro'ntarīksam prastāvah, dyaur udgīthah, dīśah pratihārah, samudro mdhanam, etāh śakvāryo 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 *mdhana*. These are the verses of the *Śakvarī* chant woven on the worlds

2 *sa ya evam etāh śakvāryo lokesu protā veda, lokī bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā paśubhir bhavati mahān kīrtiyā; lokān na mndet, tad vratam*

2 One who knows these verses of the *Śakvarī* 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.

Section 18

REVATĪ CHANT

1 *ajā him-kāro'vayah prastāvah, gāva udgītho'svāh pratihārah, puruso mdhanam, etā revatyah pašusu protāh.*

1. The goats are the syllable *him*. The sheep are the *prastāva*. The cows are the *udgītha*. The horses are the *pratihāra*. The human being is the *mdhana*. These are the verses of the *Revatī* chant woven on the animals

2. *sa ya evam etā revatyah pašusu protā veda, pašumān bhavati, sarvam āyur eti, jyog jīvati, mahān prajayā pašubhir bhavati mahān kīrtiyā; pašūn na mndet, tad vratam*

2. He who knows thus these verses of the *Revatī* chant as woven on the animals becomes the possessor of animals, reaches the full length of life, lives well, becomes great in offspring and cattle, great in fame. One should not decry animals. That is the rule

Section 19

YAJÑĀYAJÑĪYA CHANT

1. *loma him-kārah, tvak prastāvah, māmsam udgītho'sthi prati-hārah, majjā mdhanam, etad yajñāyajñīyam angesu protam.*

1. Hair is the syllable *him*. Skin is the *prastāva*. Flesh is the *udgītha*. Bone is the *pratihāra*. Marrow is *mdhana*. This is the *Yajñāyajñīya* chant woven on the members of the body.

2. *sa ya evam etad yajñāyajñīyam angesu protam vedāngī bhavati, nāngena vhiñ chati, sarvam āyur eti, jyog jīvati mahān prajayā pašubhir bhavati mahān kīrtiyā, samvatsaram majjño nāśnīyāt, tad vratam; majjño nāśnīyāt iti vā.*

2. He who thus knows this *Yajñāyajñīya* chant as woven on the members of the body becomes equipped with limbs; does not become defective in any limb, reaches the full length of life, lives well, great in offspring and cattle, great in fame. One should not eat of marrow for a year. That is the rule. Rather, one should not eat of marrow at all.

The plural number *majjño* is used to include fish also. Ś.

Section 20

RĀJANA CHANT

1. *agnir hm-kārah, vāyuh prastāvah, āditya udgīthah, nak-satrāni pratihārah, candramā mdhanam etad rājanam devatāsu protam*

1 Fire is the syllable *hm*; Air is the *prastāva* Sun is the *udgītha* Stars are the *pratihāra* and moon is the *mdhana* This is the *Rājana* chant woven on the divinities

2. *sa ya evam etad rājanam devatāsu protam vedantāsām eva devatānām salokatām sārstitāni sāyujyam gacchati, sarvam āyur eti, jyog jīvati, mahān pṛajayā paśubhir bhavati mahān kīrtiyā, brāhmanān na mndet, tad vratam*

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 Brāhmanas. 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 *trayī vidyā hm-kārah, traya ime lokāh sa prastavo'gnir vāyur ādityah sa udgīthah, naksatrāni vayāmsi maīcayah sa pratihārah, sarpā gandharvāh pitāras tan mdhanam, etad sāma sarvasmin protam*

1 The threefold knowledge is the syllable *hm*. The three worlds here are the *prastāva* Fire, air and sun are the *udgītha*; stars, birds and the light rays are the *pratihāra*, serpents, *gandharvas* and the fathers are the *mdhana*. This is the chant as woven in all

2. *sa ya evam etad sāma sarvasmin protam veda, sarvam ha bhavati.*

2 He who knows thus this chant as woven on all becomes all

3. *tad esa ślokaḥ yām pañcadhā trīni trīni
tebhyo na jyāyah param anyad asti.*

3. On this, there is this verse There are triple things which are fivefold. Greater than these, there is nothing else besides.

4. *yas tad veda sa veda sarvām sarvā dīśo bahim asmai haranti,
sarvām asmīty upāsīta, 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 *umarāi sāmno vṛṇe paśavyam ity agner udgītho'niruktaḥ
prajāpateḥ, niruktaḥ somasya, mṛdu ślakṣnam vāyoḥ, ślakṣnam
balavad indrasya, krauñcam brhaspateḥ, apadhvāntam varuṇasya:
tān sarvān evopaseveta, vārunam tv eva varjayet.*

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 *amṛtatvam devebhya āgāyānīty āgāyet svadhām pitrbhya
āśām manuṣyebhyas trṇodakam paśubhyaḥ svargam lokam
yajamānāyānam ātmana āgāyānīty etāni manasā dhyāyann
apramattāḥ stuvīta.*

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. *sarve svarā indrasyaātmānah sarva usmāṇah prajāpater
ātmānah sarve spaiśā nṛtyor ātmānah, tam yadi svaresūpālabhe-
tendram śaranam prapanno'bhūvam sa tvā prati vaksyatīty enam
brūyāt.*

3 All vowels are the embodiments of Indra, all spirants are the embodiments of *Prajā-pati*, all consonants are the embodiments of Death. If one should reproach a person for his vowels, he should tell that one, 'I have taken my refuge in Indra. He will answer you.'

4 *atha yady enam ūṣmasūpālabheta, prajāpatim śaranam prapanno' bhūvam, sa tvā prati pekṣyatīty enam bhūyāt atha yady enam sparśeṣūpālabheta. mṛtyum śaranam, prapanno'bhūvam sa tvā prati dhakṣyatīty enam bhūyāt*

4 So if one should reproach a person for his spirants he should tell that one 'I have taken refuge in *Prajā-pati*. He will smash you.' And if one should reproach a person for his consonants he should tell that one, 'I have taken refuge in Death. He will burn you up.'

5 *sarve svarā ghoṣavanto balavanto vaktavyā indre balam dadānīti, sarva ūṣmāno'grastā anvastā vivṛtā vaktavyāḥ prajā-pater ātmānam paridadānīti, sarve sparśā leśenānabhinnitā vaktavyā mṛtyor ātmānam pariharānīti*

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-pati*.' 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-skandhāḥ, yajño'dhyayanam dānam iti, prathamā tapa eva, dvitīyo brahmacāryācārya-kula-vāsī, tṛtīyo'tyantam ātmānam ācāryakule'vasādayan sarva ete puṇya-lokā bhavanti, brahma-samsthō'nṛtatvam eti*

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

ṛtam tapas, satyam tapas, śrutam tapas, śāntam tapo, dānam tapo, yajñas tapo bhūr bhuvah svar brahmaitad upāsyaitat tapah. Nārāyaṇīya 8.

brahmacarya the practice of continence

Brahman is also used for tapas or austerity Cp *bhagavān kāśyapaḥ śāśvate brahmanam vartate. Kālidāsa: Śākuntalā Act I.* The commentators interpret *Brahman* as *tapas*

brahma-samstha· He who stands firm in *Brahman*.

Ś suggests that this refers to the *parivrāt* or the monk who alone obtains eternal life, while others who practise active virtues obtain the worlds of the virtuous. He, however, points out that there is another view held by the Vrttikāra, that anyone who stands firm in the eternal obtains the life eternal. He need not be a *saṁnyāsīn*. Ś argues that the true *brahma-samstha* is the *saṁnyāsīn* who gives up all actions· *karma-nyrti-laksanam parivrāḥyam brahma-samsthatvam. Ś.*

THE SYLLABLE AUM

2. *prajā-patir lokān abhyatapat; tebhyo abhītaptebhyas trayī vidyā samprāsravat, tān abhyatapat, tasyā abhītapṭāyā etāny akṣarāṇi samprāsravanta bhūr bhuvah svar iti.*

2. *Prajā-pati* 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 abhyatapat, tebhyo' bhītaptebhyas aumkārah samprāsravat, tad yathā saṅkunā sarvāni parṇāni saṁtrṇnāny evam aumkārena sarvā vāk saṁtrṇnaumkāra evedam sarvam, aumkāra 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.

Section 24

THE DIFFERENT REWARDS FOR THE OFFERERS
OF OBLATIONS

1 *brahmavādīno vadanti yad vasūnām prātaḥ savanam, rudrānām mādhyan-dīnam savanam, ādityānām ca viśvesām ca devānām trītya-savanam*

1 The expounders of sacred wisdom declare that the morning offering belongs to the Vasus, the midday offering to the Rudras and the third (evening) offering to the Ādityas and the Viśve-devas

2 *kva tarhi yajamānasya loka iti, 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 prātar anuvākasyopākaranāj jaghanena gārhapatyasyodanmukha upaviśya sa vāsavam sāmābhigāyati*

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, dāksīna and gārhapatya, corresponding to heaven, sky and earth. They are dedicated to the worlds of gods, ancestors and men respectively

4 *loka-dvāram apāvṛnu, paśyema tvā vāyam rājyāya iti*

4 Open the door of this world, that we may see thee for the obtaining of the sovereignty

5 *atha juhoti namo'gnaye prthivī-ksite loka-ksite lokam me yajamānāya vindāsa var yajamānasya loka elāsmi*

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 *atīa yajamānah parastād āyusah svāhā'pajahi pariṅham ity ukvottisthati, tasmā vasavaḥ prātaḥ savanam samprayacchanti*

6. Thither will the sacrificer, after life, go. Hail, take away the bolt. Having said this, he rises. For him the Vasus fulfil the morning offering

7. *purā mādhyan-dīnasya savanasyopākaranāj jaghanena agnīdhṛīyasyodanmukha upaviśya, sa raudram sāmābhigāyati*

7. Before the commencement of the mid-day offering, he sits behind the *Āgnīdhrīya* fire, and facing the north, he sings the chant sacred to the Rudras.

8. *loka-dvāram apāvṛnu, paśyema tvā vayam vairāḅyāya iti.*

8. Open the door of this world that we may see thee for the obtaining of sovereignty.

9. *atha juhōti, namo vāyave'ntarīksa-ksite loka-ksite lokam, me yajamānāya vṛnda, esa vai yajamānasya lokah, etāsmi*

9. Then he makes the offering (reciting) 'Adoration to Air, who dwells in the sky and dwells in the world Obtain the world for me, the sacrificer To this world of the sacrificer I will go'

10. *atra yajamānaḅ parastād āyusaḅ svāhā'pajahi pariḅham ity uktvōtiṣṭhati, tasmai rudrā mādhyan-dīnam savanaḅ sampra-yacchanti.*

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. *purā trīya-savanasyopakaranāḅ jaghanenāhavanīyasyo-danmukha upaviśya sa ādītyam sa vaiśvadevam sāmābhḅāyati.*

11. Before the commencement of the third offering, he sits behind the *Āhavanīya* fire, facing the north, he sings the chant sacred to the *Ādītyas* and *Viśve-devas*

12. *loka-dvāram apāvṛnu, paśyema tvā vayam svārāḅyāya iti.*

12. Open the door of this world that we may see thee for the obtaining of sovereignty

13. *ādītyam, atha vaiśvadevam, loka-dvāram apāvṛnu, paśyema tvā vayam sāmārāḅyāya iti*

13. Thus the chant to the *Ādītyas* 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 juhōti, nama ādītyebhyaś ca viśvebhyaś ca devebhyo divi-kṣīdbhyo loka-ksīdbhyaḅ lokam me yajamānāya vṛndata*

14. Then he makes the offering (reciting) 'Adoration to the *Ādītyas* and to the *Viśve-devas*, who dwell in heaven and dwell in the world, obtain the world for me, the sacrificer.'

15. *eṣa vai yajamānasya lokah, etāsmi atra yajamānaḅ parastād āyusaḅ svāhā'pahata pariḅham ity uktvōtiṣṭhati.*

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 ādityāś ca viśve ca devās trīya-savanam sampracyacchanti, esa ha vai yajñasya mātṛām veda, ya evaṁ 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 I

THE SUN AS THE HONEY OF THE GODS: ṚG VEDA

1. *aum. asau vā ādityo deva-madhu; tasya dyaur eva tiraś-cīna-vamśo'ntarīksam apūpah, 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 prāñco raśmayah tā evāsya prācya madhunādyah ṛca eva madhukrtah ṛveda eva puṣṣam, tā amṛtā āpah tā vā etā ṛcah*

2. The eastern rays of that sun are its eastern honey cells. The Ṛks are the producers of honey. The Ṛg Veda is the flower and those waters are the nectar and those very Ṛks indeed (are the bees)

'Just as the bees produce honey by extracting the juices of flowers, so do the rks make their honey by extracting the juices of actions prescribed in the Ṛg Veda' Ś.

3. *etam rg vedam abhyatapaṁs, tasyābhstaptasya yaśas teja indriyam vīryam annādyam raso'jāyata.*

3. These brooded on the Ṛg Veda; from it, thus brooded upon, issued forth as its essence, fame, splendour, (vigour of the) senses, virility, food and health.

4. *tad vyaksarat, tad ādityam abhito'srayat, tad vā etad yad etad ādityasya rohitaṁ rūpam.*

4. It flowed forth; it went towards the sun. Verily, that is what the red appearance of the sun is.

Section 2

YAJUR VEDA

1. *attha ye'sya dakṣiṇā raśmayas tā evāsya dakṣiṇā madhu-nādyo yajūmsy eva madhu-kṛto yajur veda eva puṣṣam, tā amṛtā āpah.*

1 Now its southern rays are its southern honey-cells The *Yajus* formulae are the producers of honey The flower is the *Yajur Veda* and these waters are the nectar

2 *tān vā etān yajūmsy etam yajurvedam abhyatāpams, tasyābhūtaptasya yaśas, teja, indriyam, vīryam, annādyam, raso' jāyata*

2 Verily, these *yajus* formulae brooded on the *Yajur Veda*; from it, thus brooded upon, issued forth as its essence, fame, splendour, (vigour of the) senses, virility, food and health

3 *tad vyaksarāt, tad ādityam abhito' śī ayat, tad vā etad yad etad ādityasya śuklam rūpam*

3 It flowed forth, it went towards the sun Verily, that is what the white appearance of the sun is

Section 3

SĀMA VEDA

1 *atha ye'sya pratyāñco raśmayas tā evāsya pralīcyo madhu-nādyah sāmāny eva madhu-krtah sāma veda eva puspam, tā amrtā āpah*

1 Now, its western rays are its western honey-cells The *Sāman* chants are the producers of honey The flower is the *Sāma Veda* and these waters are the nectar

2 *tān vā etān sāmāny etam sāma vedam abhyatāpams tasyābhūtaptasya yaśas, teja, indriyam, vīryam, annādyam, raso' jāyata*

2 Verily, these *Sāman* chants brooded on the *Sāma Veda*; from it, thus brooded upon, issued forth, as its essence, fame, splendour, (vigour of the) senses, virility, food and health

3 *tad vyaksarat, tad ādityam abhito' śī ayat, tad vā etad yad etad ādityasya kṛsnam 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'syodañco raśmayas tã evãsyodãcyo madhu-nãdyo' tharvãngirasa eva madhu-krtak, itihãsa-purãnam pušpam, tã amrtã ãpah*

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 Purãnas were repeated at some sacrifices They are mentioned in the Brãhmanas, and later collected in the *Mahãbhãrata* and the *Purãnas*

2. *te vã ete'tharvãngirasa etad itihãsa-purãnam abhyatãpãm, tasyãbhãtãptasya yaśas, teja, indriyam, vïryam, annãdyam, raso' jãyata*

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 vyakšarat, tad ãdityam abhito' śrayat, tad vã etad yad etad ãdityasya param krsnam rûpam.*

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'syordhvã raśmayas tã evãsyordhvã madhu-nãdyo guhyã evã deśã madhu-krtã, brahmarva pušpam, tã amrtã ãpah*

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 *aum*

2 *te vã ete guhyã ãdeśã etad brahmãbhyatãpãm tasyãbhãtãptasya yaśas, teja, indriyam, vïryam, annãdyam, raso' jãyata.*

2 These hidden teachings brooded on *Brahman*, and from it thus brooded upon, issued forth, as its essence, fame, splendour, (vigour of the) senses, food and health

3 *tad vyakṣarat, tad ādityam abhito' śrayat, tad vā etad yad etad ādityasya madhye ksobhata va.*

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 hi rasāḥ, teṣām ete rasāḥ, tāni vā etāny amṛtānām amṛtāni, vedā hy amṛtāḥ, teṣām etāny amṛtāni*

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-stuṭir esah*

Section 6

THE KNOWER OF THE COSMIC SIGNIFICANCE OF THE VEDAS REACHES THE WORLD OF THE VASUS

1 *tad yat prathamam amṛtam tad vasava upajīvanty agnīnā mukhena, na vai devā aśnanti na pibanti etad evāmṛtam drṣtvā 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 abhisamviśanty etasmād rūpād udyanti.*

2 They retire into this form (colour) and come forth from this form (colour)

3. *sa ya etad evam amṛtam veda, vasūnām evaiko bhūtvāgnīnā mukhenaitad evāmṛtam drṣtvā trpyati, sa etad eva rūpam abhisamviśati, etasmād rūpād udeti*

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 purastād udetā paścād astam etā, vasūnām eva tāvad ādhipatyam svārājyam 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 dvitīyam amṛtam, tad rudrā upajīvantiṅdrena mukhena, na vai devā aśnanti, na pibanti, etad evāmṛtam dṛstvā trpyanti.*

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 rūpam abhisamvīśanti, 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 evaiko bhūtvendrenaiva mukhenatad evāmṛtam dṛstvā trpyati, sa etad eva rūpam abhisamvīśati, etasmād rūpād udeti.*

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 purastād udetā, paścād astam etā, dvīs tāvad dakṣinata udetottarato'stam etā, rudrānām eva tāvad ādhipatyam svārājyam 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 upajīvanti varuṇena mukhena, na vai devā aśnanti, na pibanti, etad evāmṛtam dṛstvā trpyanti*

1 Now, that which is the third nectar, on that live the Ādityas through Varuna as their mouth Verily, the gods neither eat nor drink They are satisfied merely with seeing that nectar

2. *ta etad eva rūpam abhīsamvīśanti etasmād rūpād udyanti.*

2. They retire into this form (colour) and come forth from this form (colour)

3 *sa ya etad evam amṛtaṁ vedādityānām evaiko bhūtvā varu-
enaiva mukhena etad evāmṛtam dr̥stvā tr̥pyati, sa etad eva rūpam
abhīsamvīśati, etasmād rūpād udeti*

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 yāvād ādityo dakṣmata udetottarato'stam etā, dvīs tāvat
phaścād udetā purastād astam etā, ādityānām eva tāvad ādhipatyam
svārāḡyam paryetā*

4 As long as the sun rises in the east and sets in the west twice as long does it rise in the west and set in the east and just that long does he attain the lordship and sovereignty of the Ādityas.

Section 9

OF THE MARUTS

1 *atha yac caturtham amṛtam, tan maruta upajīvanti somena
mukhena, na vai devā aśnanti, na pibanti, etad evāmṛtam dr̥stvā
tr̥pyanti.*

1 Now that which is the fourth nectar, on that live the Maruts, through Soma as their mouth, Verily, the gods neither eat nor drink They are satisfied merely with seeing that nectar

2 *ta etad eva rūpam abhīsamvīśanti, etasmād rūpād udyanti*

2 They retire from this form (colour) and come forth from this form (colour)

3 *sa ya etad evam amṛtam veda, marutām evaiko bhūtvā
somenaiva mukhena etad evāmṛtam dr̥stvā tr̥pyati, sa etad eva
rūpam abhīsamvīśati etasmād rūpād udeti*

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 yāvād ādityah paścād udetā, purastād astam etā, dvīs tāvad uttarata udetā, dakṣinato'stam etā, marutām eva tāvad ādhipatyam svārājyam paryetā.*

4 As long as the sun rises in the west and sets in the east, just that twice as long does the sun rise in the north and set in the south just that long does he attain the lordship and sovereignty of the Maruts.

Section 10

OF THE SĀDHYAS

1 *atha yat pañcamam amṛtam tat sādhyā upajīvanti brahmanā mukhena, na var devā aśnanti, na pibanti, etad evāmṛtam drstvā trpyanti.*

1 Now, that which is the fifth nectar, on that live the Sādhyas, through Brahmā as their mouth. Verily, the gods neither eat nor drink. They are satisfied merely with seeing that nectar.

2. *ta etad eva rūpam abhisanvīṣanti, etasmād rūpād udyanti*

2 They retire into this form (colour) and come forth from this form (colour).

3 *sa ya etad evam amṛtam veda, sādhyānām evaiko bhūtvā brahmanāiva mukhenataḍ evāmṛtam drstvā trpyanti, sa etad eva rūpam abhisanvīṣati, etasmād rūpād udeti*

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 yāvād āditya uttarata udetā, dakṣinato'stam etā, dvīs tāvad ūrdhva udetāvān astam etā, sādhyānām eva tāvad ādhipatyam svārājyam 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 Sādhyas

Section II

THE WORLD OF BRAHMĀ

1 *atha tata ūrdhva udetya navodetā nāstam etā, ekala eva madhye śhātā, tad esa ślokaḥ*

1 Henceforth, after having risen in the zenith, he will no more rise nor set. He will stand alone in the middle. On this, there is this verse

The movements of the sun are intended to help the creatures to experience the results of their actions, and when these experiences have ended the sun takes the creatures unto himself *prānnām sva-karma-phala-bhoga-nimitam anugraham tat karma-phalopabhoga-ksaye tān prān-jātāny ātmanī samhṛtya Ś.*

The question is raised whether the sun in the regions of Brahmā moves along nights and days. The reply is given in the next verse

2. *na vaḥ tatra na nimloca nodiyāya kadācana,
devās tenāham satyena mā virādhisī brahmanā iti.*

2 It is not so there. The sun has not set, nor has he ever risen. O ye gods, by this truth, may I not fall from Brahmā

He calls the gods to bear witness to the truth of his statement

3 *na ha vā asmā udeti, na nimlocati, sakrd divā havāsmai bhavati, ya etām evam brahmoṣanisadam veda*

3 Verily, for him, who knows thus, this mystic doctrine of Brahmā, the sun neither rises nor sets. For him it is day for ever

'The knower becomes the eternal inborn *Brahman*, unconditioned by time marked by the rising and setting of the sun' *vidvān udāyāsta-maya-kālāparicchedyam nityam aḥam brahma bhavati Ś*

4 *tadd hastad brahmā prajāpataya uvāca, prajāpatiḥ manave, manuḥ prajābhyaḥ, tadd hastad uddālakāyā'runaye jyesthāya putrāya pitā brahma provāca*

4 Brahma told this to *Prajā-pati*; *Prajā-pati* to Manu, Manu to his descendants. To Uddālaka Āruni, the eldest son, his father declared this Brahma

5 *idam vāva taḥ jyesthāya putrāya pitā brahma prabrūyāt pranāyyāya vāntevāsine*

5 Verily, a father may teach this Brahma to his eldest son or to a worthy pupil

6 *nānyasmar kasmā cana, yady apy asmā imām adbhīḥ .
harigrhītām dhanasya pūrnām dādyaḥ, etad eva tato bhūya ity
etad eva tato bhūya itī*

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 sarvām bhūtam yad idam kim ca, vāg vai
gāyatrī, vāg vā idam sarvām bhūtam gāyatrī ca trāyate ca.*

1. Verily, the *Gāyatrī* is all this that has come to be, whatsoever there is here Speech, verily, is *Gāyatrī*. Verily, the *Gāyatrī* sings of and protects everything here that has come to be.

As *Brahman* is incomprehensible by itself, these symbols are employed For Madhva *Gāyatrī* is not the metre of that name but *Viṣṇu*

2. *yā vai sā gāyatrīyam vāva sā yeyam pṛthivī, asyām hīdam
sarvām bhūtam pratiṣṭhitam. etām eva nātiśīyate.*

2. Verily, what this *Gāyatrī* is, that, verily, is what this earth is, for on it everything here that has come to be is established. It does not go beyond it

3 *yā vai sā pṛthvīyam vāva sā yad idam asmin puruṣe
śarīram, asmin hīme prānāḥ pratiṣṭhitāḥ, etad eva nātiśīyante.*

3. Verily, what this earth is, that, verily, is what the body in man here is for on it these vital breaths are established. They do not go beyond it.

4. *yad vai tat puruṣe śarīram idam vāva tad yad idam asmin
antah puruṣe hṛdayam, asmin hīme prānāḥ pratiṣṭhitāḥ, etad
eva nātiśīyante.*

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 *saiṣā catuspadā sadvidhā gāyatrī, tad etad rcā'bhyanūktam.*

5 This *Gāyatrī* has four feet and is sixfold This is also declared by a *Rk* verse

The *Gāyatrī* is a metre with four feet, each foot having four syllables It is sixfold in the shape of speech, creatures, earth, body, heart and vital breath Ś

6 *etāvān asya mahimā, tato jyāyāms ca pūrusah
pādo'sya sarvā bhūtāni, tripād asyāmrtam divi*

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-pūranāt puri śayanāc ca* Ś

7 *yad vai tad brahmetīdam vāva tadyo'yam bahirdhā purusād
ākāśo yo vai sa bahirdhā purusād ākāśah*

7 Verily, what is called *Brahman*, that is what the space outside of a person is Verily, what the space outside of a person is

8 *ayam vāva sa yo'yam antah purusa ākāśo yo vai so'ntah
purusa ākāśah*

8 That is what the space within a person is Verily, what the space within a person is

9 *ayam vāva sa yo'yam antar-hrdaya ākāśah, tad etat pūrnām
apravartī, pūrnām apravartinīm śrīyam labhate ya evam veda*

9 That is the same as what the space here within the heart is. That is the full, the non-active He who knows thus, obtains full and non-active prosperity
non-active unchanging

Section 13

THE FIVE DOORKEEPERS OF THE WORLD OF HEAVEN

1 *tasya ha vā etasya hrdayasya pañca deva-susayah, sa yo'sya
prān susih sa prānah, tac caksuh, sa ādityah, tad etat tejo'
nnādyam ity upāsīta, tejasvy 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 chrīś ca yaśaś cety upāsīta śrīmān yaśasvī bhavati ya evam veda*

2 Now its southern opening is *vyāna* (the diffused breath) That is the ear that is the moon One should meditate on this as prosperity and fame. He who knows this becomes prosperous and famous

3 *atha yo'sya pratyan susih so'pānah, sā vāk so'gnih tad etad brahma-varcasam annādyam ity upāsīta 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'syodan susih sa samānah, tan manah, sa parjanyaḥ, tad etat kīrtiś ca vyustīś cety upāsīta, kīrtimān vyustimān 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

kīrtih fame, celebrity, due to the knowledge of the mind: *manaso jñānasya kīrti-hetuvāt, ātma-parokṣam viśrutatvam kīrtih, yaśaś sua-karana-samvedyam viśrutatvam.*
vyustih beauty, self-recognised beauty of the body, *vyustih kāntir deha-gatam lāvanyam*

5 *atha yo'syordhvaḥ susih sa udānah, sa vāyuh, sa ākāśaḥ, tad etad ojaś ca mahāś cety upāsīta, ojasvī mahasvān 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 pañca brahma-purusāḥ svargasya lokasya dvāra-pāḥ, sa ya ctān evam pañca brahma-puruṣān svargasya lokasya dvāra-pān veda, asya kule vīro jāyate, pratipadyate svargaṇ lokam, ya ctān evam pañca-brahma-puruṣān svargasya 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 paro dwo jyotir dīpyate viśvatah prstheṣu, sarvatah prstheṣu anuttamesūttamesu lokeṣu, idam vāva tad yad idam asmiñ antah puruse jyotiḥ*

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. *tasyaiṣā drśtīḥ, yatratat asmiñ śarīre saṁsparśenosmī mānam vijānāti, tasyaisā śrutīḥ yatratat karnāv apigrhīya nīnadam va nadathur wāgner va jvalata upāśnoti, tad etad drśtam ca śrutam cety upāsīta. cakṣusyah śruto bhavati ya evam veda, ya evam veda*

8. There is this seeing of it, as when, in this body, one perceives the warmth by touch. There is this hearing of it, as when, on closing the ears, one hears as it were a sound, as it were a noise, as of a fire blazing. One should meditate on this that has been seen and heard. One who knows this becomes one beautiful to see and heard of in renown, yea, one who knows this.

The writer here refers to visions and voices of which some mystic seers speak.

Section 14

THE INDIVIDUAL SOUL IS ONE WITH THE
SUPREME BRAHMAN

1 *sarvam khalv idam brahma, tajjalān iti, śānta upāsīta; atha khalu kratumayah purusaḥ, yathā-kratur asmīn loka puruṣo bhavati tathetaḥ pretya bhavati, sa kratum kurvīta.*

1 Verily, this whole world is *Brahman*, from which he comes forth, without which he will be dissolved and in which he breathes Tranquil, one should meditate on it. Now verily, a person consists of purpose According to the purpose a person has in this world, so does he become on departing hence So let him frame for himself a purpose.

All this is Brahman Cp Maitrī IV 6 brahma khalv idam vāva sarvam Brahman is prior to all this and produces all this

The word *tajjalān* is explained by Ś as 'beginning, ja, ending, la, and continuing, an,' in it. *tasmāt brahmano jātam—atas tajjam, tathā tenarva janana-krameṇa pratilomatayā tasmīn eva brahmaṇi līyate, tad-ātmatayā ślīsyata iti tallam; tathā tasmīn eva sthīrikālē'nīti prānīti cestata iti*

As we will, so will our reward be. *kratu-anurūpam phalam. Ś.*

2. *mano-mayah prāna-sarīro bhā-rūpah satya-saṅkalpa ākāś-ātmā sarva-karmā sarva-kāmaḥ sarva-gandhaḥ sarva-rasaḥ sarvam idam abhyātto'vāky anādarah.*

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 *prāna-sarīra*, the subtle body.
*prāna-sarīrah prāno lingātmā vijñāna-kriyā-śakti-dvaya-sammūrchi-
tah Ś*

3 *esa ma ātmāntar hrdaye'nīyān vrīher vā, yavād vā, sarsapād vā, śyāmākād vā, śyāmāka-tandulād vā; esa ma ātmāntar hrdaye jyāyān prthivyāḥ, jyāyān antarīksāj jāyān divaḥ, jyāyān ebhyo lokebhyah.*

3 This 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-karmā sarva-kāmah sarva-gandhah, sarva-rasah, sarvan idam abhyātto'vāky anādayah, esa ma ātmāntar hrdaye etad brahma, etam itah pretyābhīsam bhavitāsmīti, yasya syāt addhā na vicikitsāstīti ha smāha śāndilyah, śāndilyah*

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

This is the famous *Śāndilya vidyā* 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 *antarīksodarāh kośo bhūmī budhno na jīryati, dīśo hy asya sraktayo dyaur asyottaram bilam, sa esa kośo vasu-dhānas tasmīn viśvam 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 prācī dig juhūr nāma, sahamānā nāma dakṣiṇā, rājñī nāma pratīcī, subhūta nāmodīcī, tāsām vāyur vatsah, sa ya etam evam vāyum dīśām vatsam veda, na putra-rodam roditi, so'ham etam evam vāyum dīśām vatsam veda, mā putra-rodam rudam.*

2 The eastern quarter is named *juhū*, its southern quarter is named *sahamāna*, its western quarter is called *rājñī*, its northern quarter is called *subhūta*. 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.

jukū is the sacrificial ladle

sahamāna is 'the region of Yama in which people suffer the results of evil deeds' Ś

rājñī is so called 'because it is lorded over by the king (*rājan*) Varuna or because it is red (*rāga*) with the colours of evening.' Ś

subhūta is 'the region presided over by Kubera, the god of wealth.'

mā putra-rodam rudam May I not weep for the death of my son, may I have no occasion to weep for the death of my son. *putra-marana-nmittam putra-rodo mama mābhūt* Ś

If the promise made in III 13-16, in his family a hero is born is to be fulfilled, this *kośa-vijñāna* or knowledge of the treasure chest is needed

3 *aristam kośam prapadye 'munā'munā'munā, prānam prapadye, 'munā'munā'munā; bhūh prapadye'munā'munā'munā; bhuvah prapadye 'munā'munā'munā; svah prapadye'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, Ś says, is to be uttered thrice, when praying to the different deities

4 *sa yad avocam: prānam prapadya iti prāno vā idam sarvaṁ bhūtam yad idam kiñ ca, tam eva tat prāpatsi*

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 *atha yad avocam: bhūh prapadya iti pṛthivīm prapadye' ntariksam prapadye, divam prapadya ity eva tad 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 *atha yad avocam. bhuvah prapadya ity agnim prapadye, vāyum prapadye, ādityam prapadya ity eva tad 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. *atha yad avocam svah prapadya ity rg vedam prapadye, yajur vedam prapadye, sāma vedam prapadya ity eva tad avocam, tad avocam.*

7 So when I said, 'I take refuge in *svah*,' What I said was, 'I take refuge in the *Rg Veda*, I take refuge in the *Yajur Veda*, I take refuge in the *Sāma 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 yaññah, tasya yāni catur-vimsati varṣāni, tat prātaḥ-savanam, catur-vimsaty-akṣarā gāyatrī, gāyatram prātaḥ-savavam, tad asya vasavo'nvāyattāḥ, prānā vāva vasavaḥ, ete hīdam sarvam vāsayanti*

1 Verily, a person is a sacrifice. His (first) twenty-four years are the morning libation, for the *Gāyatrī* (metre) has twenty-four syllables and the morning libation is offered with a *gāyatrī* hymn With this (part of the sacrifice) the Vasus are connected Verily, the vital breaths are the Vasus, for they cause everything here to endure

2. *tam ced etasmin vayasi kim cid upatapet, sa brūyāt, prānā vasavaḥ, idam me prātaḥ-savanam mādhyan-dīnam-savanam anu samtanuteṭi, māham prānānām vasūnām madhye yañño vilop-sīyeta, udd harva tata ety agado ha bhavati.*

2 If in this period of life any sickness should overtake him, let him say, 'O ye vital breaths, ye Vasus, let this morning libation of mine continue over to the midday libation Let not me, the sacrifice, be broken off in the midst of the vital breaths, of the Vasus' He arises from it, he becomes free from sickness.

While the previous section dealt with the long life of the son, this deals with one's own long life

3 *atha yāni catuṣcatvāriṃśad varṣāni, tan mādhyan-dīnam-savanam catuṣ-catvāriṃśad-akṣarā triṣṭub, triṣṭubham mādhyan-dīnam-savanam, tad asya rudrā anvāyattāḥ, prānā vāva rudrāḥ, ete hīdam sarvam rodāyanti.*

3 Now the (next) forty-four years are the midday libation for the *Triṣṭubh* (metre) has forty-four syllables and the midday libation is offered with a *Triṣṭubh* 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. *taṁ ced etasmin vayasi kim cid upatapet sa brūyāt, prāṇā rudrāḥ idam me mādhyan-dīnam-savanam tṛtīya-savanam anu samtanuteṭi, māham prāṇānām rudrānām madhye yajño vilop-sīyety, udd harva tata ety agado harva 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. *atha yāny astā-catuṛvīṁśad varsāṇi, tat tṛtīya-savanam, aṣṭā-catuṛvīṁśad-akṣarā jagatī, jāgataṁ tṛtīya-savanam, tad asyā dityā anvāyattāḥ, prāṇā vāvādītyāḥ, ete hīdam sarvaṁ ādadate.*

5. Now the (next) forty-eight years are the third libation for the *jagatī* (metre) has forty-eight syllables and the third libation is offered with a *jagatī* hymn. With this (part of the sacrifice) the Ādityas are connected. Verily, the vital breaths are the Ādityas for (on departing) they take everything to themselves

6. *taṁ ced etasmin vayasi kim cid upatapet sa brūyāt prāṇā ādityā idam me tṛtīya-savanam āyur anu samtanuteṭi, māham prāṇānām adityānām madhye yajño vilop-sīyety, udd harva tata ety agado harva 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. *etadd ha sma vai tad vidvān āha mahidāsa aitareyaḥ; sa kim ma etad upatapasi, yo'ham anena na preṣyāmīti; sa ha ṣoḍaśaṁ varṣa-śatam ajīvati; pra ha ṣoḍaśaṁ varṣa-śatam jīvati, ya evaṁ 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 *śūdra* by birth. According to Sāyana's Introduction to the *Aitareya Brāhmaṇa*, he was the son of

a Brāhmana seer by *Itarā*, a low-caste woman. As he was not given the same treatment as other sons, his mother prayed to *Mahī* or the goddess Earth, who granted her prayers. The son was enabled to compose the Brāhmanas and the Āranyakas. This story implies a protest against the injustice of the caste system.

Section 17

MAN'S LIFE A SACRIFICE

1 *sa yad aśīśisati yat pīpāsati, yan na ramate, tā asya dīksāh*

1 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 ceremonial and in spirit even by hermits.

Privation is equated with initiation, enjoyments with the sacrificial sessions and chantings, the virtues with the offerings, generation with regeneration and death with the last ritual the final bath.

2 *atha yad aśnāti, yat pībati, yad ramate, tad upasadaṁ etī*

2 And when one eats and drinks and enjoys pleasures, then he joins in the *Upasada* ceremonies

upasada a particular class of sacrificers who are happy because they take only milk *upasadām ca payo-vratatva-nimitam sukham asti* Ś

3 *atha yadd hasati yaj jaksati, yan maithunam carati, stuta-śastrav eva tad etī*

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 ājyam ahimsā satya-vacanam itī, tā asya daksināh*

— 4 And auster^{ty}, alms^{giving}, up^{rightness}, non-violence, truthfulness, these are the gifts for the priests

5 *tasmād āhuh sosyaty asosteti punar utpādanam evāśya, tan maranam evāvabhṛthah*

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 ghora āngirasah kṛsnāya devakī-putrāyoktvo-vāca, a-pīpāsa eva sa babhūva so'ntavelāyām etat trayam prati-*

*padyet aksitam asi, acyutam asi, prāna-samsitam asī: tatrante dve
rcan bhavatah*

6 When Ghora Āngirasa, after having communicated this to Kṛṣṇa, the son of Devakī, he also said, as he had become free from desire, 'In the final hour, one should take refuge in these three (thoughts) Thou art the indestructible, thou art the unshaken, thou art the very essence of life' On this point, there are these two Ṛg verses

Ś points out that the references are to the *Yajus* verses beginning with (i) *aksitam asi*, (ii) *acyutam asi*, and (iii) *prāna-samsitam asi* See *Bhagavad-Gītā*, p 28

7 *ād it pratnasya retasah, ud vayam tamasaḥ-pari
jyotiḥ paśyanta uttaram svaḥ paśyanta uttaram,
devam devatrā sūryam aganna jyotir uttamam itī, jyotir
uttamam itī.*

7 Proceeding from the primeval seed, they see the morning light that shines higher than the sky Seeing beyond darkness, the higher light, seeing the higher light, we attain to the sun god among the gods, the highest light, yea, the highest light

In some texts, after *retasah*, we find *jyotiḥ paśyanti vāsaram, paro yaḥ udhyate divā*

'Those that know *Brahman*, with their eyes turned aside, with their hearts purged by the restrictions of the ascetic life like *brahmacharya* see the light all round' *nvytta-cakṣuḥ brahma-vido brahmacharyādi-nvytti-sādhanaḥ śuddhāntahkaranā ā samantato jyotiḥ paśyanti* S

Section 18

THE FOURFOLD NATURE OF THE INDIVIDUAL AND THE WORLD

1 *mano brahmety upāsītety adhyātman, athādhidarvatam ākāśo brahmety (upāsīta), ubhayam ādīstam bhavaty adhyātman cādhidarvatam ca.*

1 (One should meditate on the mind as *Brahman*—this with regard to the self) Now with reference to the divinities one should meditate on space as *Brahman* This is the twofold instruction, that which refers to the body and that which refers to the divinities

ākāśa or space is used as it is 'all-pervading, subtle and free from limitations' *sarva-gatatvāt sūkmatvāt, upādhi-hīnavāt Ś*

2 *tad etac catuspād brahma, vāk pādah, prānah pādaś caksuh pādah śrotram pāda ity adhyātmam; athādhidarvatam, agnih pādo vāyuh pādah, ādityah pādo dīśah pāda ity ubhayam evādistam bhavaty adhyātmam carvādhidarvatam ca*

2 That *Brahman* has four quarters Speech is one quarter, breath is one quarter, the eye is one quarter, the ear is one quarter This with reference to the self Now with reference to the divinities Fire is one quarter, air is one quarter, the sun is one quarter and the directions are one quarter This is the two-fold instruction with reference to the self and with reference to the divinities

3. *vāg eva brahmanaś caturthah pādah, so'gnnā jyotīsā bhāti ca tapati ca, bhāti ca tapati ca kīrtiyā yaśasā brahma-varcasena, ya evam veda*

3 Speech, verily, is a fourth part of *Brahman* It shines and warms with the light of fire He who knows this shines and warms with fame, with renown, and with the radiance of Brahma-knowledge

4 *prāna eva brahmanaś caturthah pādah, sa vāyunā jyotiṣā bhāti ca tapati ca, bhāti ca tapati ca kīrtiyā yaśasā brahma-varcasena, ya evam veda*

4 Breath, verily, is a fourth part of *Brahman* It shines and warms with the light of air He who knows this shines and warms with fame, with renown, and with the radiance of Brahma-knowledge.

5 *caksur eva brahmanaś caturthah pādah, sa ādityena jyotiṣā bhāti ca tapati ca, bhāti ca tapati ca kīrtiyā 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 *śrotram eva brahmanaś caturthah pādah, sa dīggbhir jyotiṣā bhāti ca tapati ca, bhāti ca tapati ca kīrtiyā yaśasā brahma-varcasena, ya evam veda, ya evam veda*

6 The ear is a fourth part of *Brahman* It shines and warms with the light of the directions He who knows this shines and

warms with fame, with renown, and with the radiance of Brahma-knowledge.

Section 19

THE COSMIC EGG

1. *ādityo brahmety ādeśah, tasyopavyākhyānam: asad evedam agra āsīt, tat sad āsīt, tat samabhavat, tad āndam niravartata, tat samvatsarasya mātṛām aśayata, tan nirabhidyaata, te āṇḍakapāle rajatam ca suvarnam cābhavatām.*

1 The Sun is *Brahman*—this is the teaching. An explanation thereof (is this). In the beginning this (world) was non-existent. It became existent. It grew. It turned into an egg. It lay for the period of a year. It burst open. Then came out of the egg-shell, two parts, one of silver, the other of gold.

See R V 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: *avyākṛta-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 rajatam seyam pṛthivī, yat suvarnam sā dyauh; ya jarāyu te parvatāh, yad ulbam sa meghe nīhārah, yā dhamanayas tā nadyah, yad vāsteyam udakam sa samudrah.*

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 andAdrastea produce a gigantic egg which is divided into two, the upper half forming the sky and the lower the earth

3. *atha yat tad ajāyata so'sāv ādityah; tam jāyamānam ghoṣā ulūlavo' nūdatiṣṭhan, sarvāni ca bhūtāni, sarve ca kāmāh; tasmāt tasyodayam prati pratyāyanam prati ghoṣā ulūlavo' nūtiṣṭhanti, sarvāni ca bhūtāni sarve ca kāmāh*

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 hurrahs as also all beings and all desires arise

4 *sa ya etam evaṃ vidvān ādityam brahmety upāste'bhyāso ha
yad enam sādhaso ghoṣā ā ca gaccheyur upa ca nmreḍeran
nmreḍeran*

4 He, who knowing thus, meditates on the sun as *Brahman*, pleasant shouts will come unto him and delight him, yea, delight him.

CHAPTER IV

Section I

THE STORY OF JĀNAŚRUTI AND RAIKVA

1 *aum jānaśrutir ha pautrāyanah śraddhādeyo bahudāyī bahu-
pākya āsa, sa ha sarvata āvasathān māpayān cakre, sarvata eva
me'tsyantīti*

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 nśāyām atīpetuh, tadā harvañ hañso hamsam
abhyuvāda ho ho'yi bhallākṣa, bhallākṣa, jānaśruteh pautrāya-
nasya samam dvā jyotir ātatam, tan mā prasānksīs tat tvā mā
pradhāksīd 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 *pradhāksīr* for *pradhāksīd*

3 *tam u ha parah praty uvāca kam vara enam etat santam
sayugvānam va raikvam ātīhetī Ko nu katham sayugvā raikva 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-jñāna* or divine wisdom though they did not observe the rules of castes and stages of life. *anāśramitvena vartamāno'hi vidyāyām adhikrīyate, kutah tad, dr̥steḥ, raikva-vācaknavi-prabhṛtīnām evam-bhūtānām aḥi brahmanitvaśrutyaupalabāheḥ*

4 *yathā krtāya vijitāyādhareyāḥ samyanti, evam enam sarvam
tad abhisameti, yat kiñ ca prajāḥ sādhu kurvanti, yas tad veda yat
sa veda, sa mayatad 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 jānaśrutih pautrāyana upaśusrāva, sa ha samji-*

*hāna eva kṣattāram uvāca, angāre ha sa-yugvānam va raikvam
āttheti, ko nu katham sa-yugvā raikva iti*

5 Now, Jānaśruti, the great grandson (of Janaśruta) overheard this. Then when he rose, he said to the attendant, 'O friend, you speak to me in the same way as to Raikva with the cart.' (He asked) 'How is it with Raikva, the man with the cart?'

He overheard the conversation of the swans and spent the night brooding over it. When he woke up, listening to the eulogistic chants of the bards, he turned to his attendant and said, 'You speak of me as of Raikva with the cart.' Ś

*6 yathā kṛtāya vṛjītāyādhareyāḥ samyanti, evam enam sarvam
tad abhīsameti, yat kṛi ca prajāḥ sādhu kurvanti, yas tad veda yat
sa veda, sa mayatad ukta 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 ksattānviṣya, nāvidam iti pratyeyāya, tam hovāca
yatrāre brāhmanasyānveṣanā 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 Brāhmana 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 nadī-pulmādaḥ vivi-
kte deśe* Ś The attendant was instructed to search in such places.

*8 so'dhastāc chakatasya pāmānam kasamānam upopaviveśa,
tam hābhyuvāda, tvam nu bhagavaḥ sa-yugvā raikva iti, aham
hy are, iti ha pratyaḥṣi, sa ha ksattā, avidam 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 jānaśrutih pauṣṭāyanah ṣat-śatām gavām nīskam
aśvatarī-ratham tad ādāya pratīcakrame, tam hābhyuvāda*

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. *raikvemāni sat śatāni gavām, ayam niṣko'yam aśvatari-rathaḥ, anu ma etām bhagavo devatām śādhī, yām devatām upāssa iti*

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. *iam u ha paraḥ pratyuvāca, ahahāre tvā, śūdra, tavava saha gobhir astu iti, tad u ha punar eva jānaśrutiḥ pauṭrāyanah sahasram gavām niskam aśvatari-ratham duhitaram tad ādāya praticakrame*

3 And to him, then, the other replied, 'Oh, necklace and carriage along with the cows be yours, O Śūdra.' And then again, Jānaśruti, 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 hābhyuvāda, raikvedam sahasram gavām, ayam niṣko'yam aśvatari-rathaḥ, iyam jāyāyam grāmo yasminn āsse: anu eva mā, bhagavaḥ, śādhīti.*

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 upodgrhṇann uvāca: ahahāremāḥ śūdra anenava mukhenālāpayiṣyathā iti; te hante raikva-parṇā nāma mahāvrsesu yatrāsmā uvāsa sa tasmā 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-parṇa, among the people of the Mahāvrsas, 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

*brāhma-cārī dhana-dāyī medhāvī śrotṛyah pṛiyah
vidyayā vā vidyām prāha, tāni tīrthāni san mama*

Section 3

RAIKVA'S TEACHING

1 *vāyur vāva samvargah, yadā vā agnur udvāyati, vāyur evāpyeti, yadā sūryo'stam eti vāyur evāpyeti, yadā candro'stam eti vāyur 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 Anaximenes air is *theos*, it is the primary substance His follower, Diogenes of Apollonia (fifth century B.C.) makes out that air is not only the one original and permanent substance but is also in its purest form the substance of all *psyche* in the universe It has special affinities with the soul in animals and human beings Simplicius quotes from his book, *On Nature*, 'Mankind and the other animals live on air, by breathing, and it is to them both soul and mind The soul of all animals is the same, namely, air, which is warmer than the air outside, in which we live, though much colder than that near the sun In my opinion that which has intelligence is what men call air, and by it everything is directed and it has power over all things, for it is just this substance which I hold to be God' See W. K. C. Guthrie *The Greeks and their Gods* (1950), pp. 135-36

The connection of life with breath and so with air seems obvious The Latin word for soul, *anima*, means both air and breath

2 *yadāpa ucchusyanti, vāyur evāpyanti, vāyur hy evatān sarvān samvṛṅkte, ity adhidarvatam*

2. When water dries up, it goes into the air For air, indeed, absorbs them all This, with regard to the divinities

3. *athādhyātmam: prāṇo vāva saṁvargaḥ, sa yadā svapiti prāṇam eva vāg apyeti, prāṇam cakṣuḥ, prāṇam śrotram, prāṇam manāḥ, prāṇo hy evatān sarvān saṁvṛṅkte iti.*

3. Now, with reference to the self: Breath, indeed, is the absorbent. When one sleeps, speech just goes into breath; sight goes into breath; hearing goes into breath; the mind goes into breath. For breath, indeed, absorbs all this.

4. *tau vā etau dvau saṁvargau, vāyur eva deveṣu, prāṇaḥ prāṇeṣu.*

4. These two, verily, are the two absorbents, air among the gods, breath among the breaths.

5. *atha ha śaunakam ca kāpeyam abhipratārinam ca kākṣasenim pariviśyamāṇau brahmacārī bibhikṣe, tasmā u ha na dadatuḥ.*

5. Once upon a time, when Śaunaka Kāpeya and Abhipratārin Kākṣaseni were being served with food, a student of sacred knowledge begged of them. They did not give to him anything.

6. *sa hovāca.*

*mahātmanaś caturō deva ekah
kaḥ sa jagāra bhuvanasya gopāḥ.
tam, kāpeya, nābhīpaśyanti martyāḥ
abhipratārin bahuḍhā vasantam.*

yasmai vā etad annam, tasmā etan na dattam iti.

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 Abhipratārin. 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. *taḍ u ha śaunakaḥ kāpeyaḥ pratimanvānaḥ pratyeyāya
ātma devānām janitā prajānām,
hiraṇya-darīstro babhaso' nasūriḥ:
mahāntam asya mahimānam āhuḥ,
anādyamāno yad anannam atti*

iti vai vayan brahmacārin, idam upāsmahe, dattāsmat bhikṣām iti.

7. Then Śaunaka Kāpeya, reflecting on this, replied. 'It is the self of gods, the creator of all beings, with golden teeth,

the eater, the truly wise one They speak of his magnificence as very great indeed, because he eats what is not food, without being eaten Thus, verily, O student of sacred knowledge, do we meditate on this ' (Then he said to his attendants) 'give him food.'

hiranya golden, undecaying, undamaged *amṛta*, *abhagna* Ś
anasūriḥ truly wise *sūrir eva* Ś

8. *tasma u ha daduḥ; te vā ete pañcānye pañcānye daśa santas tat kṛtam, tasmāt sarvāsu dikṣu annam eva daśa kṛtam, saisā virāḍ annādi, tayedam sarvam drṣtam, sarvam asyedam drṣtam 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 *Virāḥ*, the eater of food Through it, this whole world becomes seen. One who knows this, 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 jābālām mātaram āmantrayām cakre, brahmacaryam, bhavati, uvatsyāmi, kim gotro nu aham asmīti*

1. Once upon a time Satyakāma Jābāla addressed his mother Jābālā, '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, yad gotras tvam asi, bahu aham carantī paricārini yauvane tvām alabhe, sāham etan na veda yad-gotras tvam asi, jābālā-tu nāmāham asmi, satyakāmo nāma tvam asi, sa satyakāma eva jābālo bruvītha iti.*

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 Jābālā by name and you are Satyakāma

by name. So you may speak of yourself as Satyakāma Jābāla (the son of Jābālā).

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 haridrumatam 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, kṛm-gotro nu, saumya, asīti; sa hovāca, nāham etad veda, bhoh, yad-gotro'ham asmi, apycccham mātaram, sā mā pratyabravūt, bahu aham carantī paricāriniṁ yauvane tvām alabhe, sāham etan na veda yad-gotras tvam asi, jābālā tu nāmāham asmi, satyakāmo nāma tvam asīti, so'ham satyakāmo jābālo'smi, bhoh, iti.*

4 He said to him 'Of what family are you, my dear?' He replied, 'I do not know this, sir, of what family I am I asked my mother. She answered me, "In my youth, when I went about a great deal as a maid-servant, I got you So I do not know of what family you are I am Jābālā by name and you are Satyakāma by name." So I am Satyakāma Jābāla, Sir.'

5 *tam hovāca, nartad abrahmano uvaktum arhati; samudham, saumya, āhara, upa tvā nesye, na satyād agā iti. tam upanīya kṛśānām abalānām catuḥ-śatā gā nirākṛtyovāca, imāḥ, saumya, anusamvrajati, tā abhi-prasthāpayann uvāca, nāsahasrenāvarteyeti sa ha varsa-ganam provāsa, tā yadā sahasraṁ sampeduḥ.*

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.

Section 5

THE FOUR QUARTERS OF BRAHMAN

1 *atha haimam rṣabho'bhyuvāda, satyakāma iti, bhagavah iti ha pratiśuśrāva; prāptāh, saumya, sahasram smah, prāpaya na ācārya-kulam*

1. Then the bull spoke to him, saying, 'Satyakāma' He replied, 'Revered Sir' 'We have reached a thousand, my dear, take us to the teacher's house'

'him, thus equipped with faith and austerity, the deity of the air, connected with the directions, having become satisfied, entered into the bull' *tam etam śraddhā-tapobhyām siddham vāyu-devatā dik-sambandhinī tustā saty rṣabham anupraviśya Ś*

2 *brahmanaś ca te pādān bravānīti, bravītu me, bhagavān, iti, tasmā houāca prācī dik kalā, pratīcī dik kalā, dakṣiṇā dik kalodīcī dik kalāisa var, saumya, catus-kalah pādo brahmanah prakāśavān nāma.*

2 'And let me declare to you a quarter of *Brahman*' 'Tell me, Revered Sir' To him, it then said, 'The east is one quarter, the west is one quarter, the south is one quarter, and the north is one quarter This, verily, my dear, is *Brahman's* four-quartered foot named the Shining

3 *sa ya etam evam vidvāms catus-kalam pādān brahmanah prakāśavān ity upāste prakāśavān asmiml loke bhavati, prakāśavato ha lokāñ jayati, ya etam evam vidvāms catus-kalam pādān brahmanah prakāśavān 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 fourquartered foot of *Brahman*, named the Shining'

Section 6

THE FOUR QUARTERS OF BRAHMAN

(continued)

1 *agnis te pādān vakteti, sa ha śvo bhūte gā abhuprasthāpāyām cakāra, tā yatrābhī-sāyam babhūvuh, tatrāgnim upasamād-*

*hâya, gâ uparudhya, samidham ādhāya, paścād agneḥ prān
upopaviveśa*

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; bhagavaḥ, iti ha
pratisuśrāva.*

2 The Fire said to him, 'Satyakāma.' He replied, 'Revered
Sir'

3. *brahmaṇaḥ, saumya, te pādān bravānīti, bravītu me, bhaga-
vān iti; tasmai hovāca; pṛthivī kalā'ntarikṣam kalā, dyauḥ kalā,
samudraḥ kalā, eṣa var, saumya, catus-kalaḥ pādo brahmaṇo'
nantavān nāma.*

3 'Let me declare to you, my dear, a quarter of *Brahman*.'
'Tell me, Revered Sir.' To him, it then said, 'The earth is one
quarter, the atmosphere is one quarter, the sky is one quarter,
the ocean is one quarter. This, verily, my dear, is *Brahman*'s
fourquartered foot, named the Endless.

4 *sa ya etam evaṁ vidvānś catus-kalam pādān brahmaṇo
anantavān ity upāste, anantavān asmīn loka bhavati, anantavato ha
lokān jayati, ya etam evam vidvānś catus-kalam pādān 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 (continued)

1 *hamsas te pādān vakteti, sa ha śvobhīte gā ab'uprastha-
payām cakāra, tā yatrābhisāyam babhūvuh, tatrāgnim upasa-
mādhāya, gā uparudhya, samidham ādhāya paścād agneḥ prān
upopaviveśa.*

1. 'A swan will tell you (another) quarter.' He, then, when it was the morrow, drove the cows on. When they came at evening, he lighted a fire, penned the cows, laid on the fuel, and sat down to the west of the fire, facing the east

2. *tañi haṁsa upamṣatyābhyuvāda, satyakāma iti, bhagavan, iti ha pratiśuśrāva*

2 A swan flew down to him and said, 'Satyakāma,' He replied 'Revered Sir.'

3. *brahmanah, saumya, te pādāni bravānīti, bravītu me bhagavan, iti, tasmai hovāca agnih kalā, sūryah kalā, candrah kalā, vidyut kalā, eṣa vai, saumya, catuṣ-kalah, pādo brahmano jyotiṣmān nāma.*

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 vidvāms catuṣ-kalam pādām brahmano jyotiṣmān ity upāste, jyotiṣmān asmīn loka bhavati, jyotiṣmato ha lokān jayati ya etam evam vidvāms catuṣ-kalam pādām brahmano jyotiṣmān 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 '

Section 8

THE FOUR QUARTERS OF BRAHMAN

(continued)

1. *madguṣ te pādāni vakteti, sa ha śvobhūte gā abhuprasthāpayām cakāra, tā yatrābhi sāyam babhūvuh, tatrāgnim upasamādhāya, gā uparudhya, samidham ādhāya, paścād agneh prāñ upopaviveśa*

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 *tam madgur upanipatyābhyuvāda, satyakāma, iti bhagavaḥ, iti ha pratiśuśrāva.*

2 A diver-bird flew down to him and said. 'Satyakāma' He replied: 'Yes, Sir'

3. *brahmaṇaḥ, saumya, te pādāṃ bravānūti, bravītu me bhagavān iti, tasmai hovāca, prāṇaḥ kalā, cākṣuḥ kalā śrotraṃ kalā, manaḥ, kata eṣa var, saumya, catus-kalaḥ pādo brahmana āyatanavān nāma.*

3. 'Let me declare to you, my dear, a quarter of *Brahman*.' 'Tell me, Revered Sir.' To him it then said, 'Breath is one quarter, the eye is one quarter, the ear is one quarter, and the mind is one quarter. Thus, verily, my dear, is the fourquartered foot of *Brahman* named Possessing a support.'

4 *sa ya etam evam vidvānś catus-kalam pādāṃ brahmaṇa āyatanavān ity upāste, āyatanavān asmīml loke bhavati, āyatanavato ha lokān jayati, ya etam evam vidvānś catus-kalam pādāṃ brahmaṇa āyatanavān ity upāste.*

4 'He, who, knowing it thus, meditates on this fourquartered foot of *Brahman* as possessing a support, comes to possess a support in this world. Then he wins worlds possessing a support, who, knowing it thus, meditates on the fourquartered foot of *Brahman* as 'possessing a support.'

Section 9

SATYAKĀMA RETURNS TO THE TEACHER

1 *prāpa hācārya-kulam, tam ācāryo' bhyuvāda, satyakāma iti: bhagavaḥ, iti ha pratiśuśrāva.*

1 Then he reached the teacher's house The teacher said, 'Satyakāma.' He replied, 'Yes, Revered Sir.'

2. *brahma-vid iva vai, saumya, bhāsi, ko nu tvānuśāseti, anye manusyebhya iti ha pratiḥjāñe, bhagavānś tv eva me kāme brūyāt*

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 *prasannendriyah prahasita-vadanaś ca mścintah kṛtārtho brahma-vid bhavati Ś*

3 *śrutam hy eva me bhagavad-ārśebhyah, ācāryādd harva vidyā viditā sādḥstham prāpatīti, tasmāi hartad evovāca atra ha na kiñ cana vīyāyeti, vīyāyeti*

3 'For I have heard from persons like you, Revered sir, that the knowledge which has been learned from a teacher best helps one to attain his end' To him, he then declared it In it nothing whatsoever was left out, yea, nothing was left out

Section 10

BRAHMAN AS LIFE, JOY AND ETHER

1 *upakosalo ha vai kāmālāyanah satyakāme jābāle brahmacaryam uvāsa, tasya ha dvādaśa varsāny agnīn paricacāra, sa ha smānyān antevāsīnah samāvarīyanis tam ha smarva na samāvarīyati.*

1. Now, verily, Upakosala, the son of Kamala dwelt with Satyakāma Jābāla, 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, tapto brahmacārī, kuśalam agnīn paricacārīn, mā tvāgnayah pariṣravocan, prabrūhy asmā iti, tasmāi ha aprocyariva pravāsāmcakre*

2 His wife said to him, '(this) student of sacred wisdom has performed his penance and tended the fires well Let not the fires blame you Give him the teaching' But he went away without teaching him

3 *sa ha vyādḥmānāśitum dadhre, tam ācārya-jāyovāca, brahmacārīn, aśāna, kim nu nāśnāsi iti. sa hovāca, bahava ime'smin puruṣe kāmā nānātyayāh, vyādḥibhūh pratīpūrno'smi, nāśiṣyāmi 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 hāgnayah samūdire, tapto brahmacārī, kuśalam naḥ paryacārī, hantāsmāi prabravāmeti. tasmai hocuḥ, prāno brahma, kaṁ brahma, kaṁ brahmeti.*

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 vijānāmīti te hocuḥ, yad vāva kaṁ tad eva kham, yad eva kham tad eva kam iti, prānam ca hāsmāi 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 hainam gārhapatyō'nuśaśāsa, pṛthivy agnir amam āditya iti, ya eṣa āditye puruso drśyate so'ham asmi, sa evāham asmīti.*

1. Then the *Gārhapatya* 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.

gārhapatya: the fire in the household.

2 *sa ya etam evam vidvān upāste, apahate pāpa-kṛtyām, lokī bhavati, sarvam āyur eti, jyog jīvati, nāsyāvāra-purusāḥ ksīyante, upa vayan tam bhūñjāmo'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) '

ḥyog brightly, conspicuously· uḡvalam Ś

Section 12

THE SAME PERSON IS IN THE MOON AND IN THE SACRIFICIAL FIRE (INTENDED FOR THE MANES)

1 *atha hainam anvāhāryapacano'nusāsāsa: āpo diśo nakṣatrāni candramā iti, ya eṣa candramasi puruṣo ārśyate so'ham asmi 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 bhavati, sarvam āyur eti, ḥyog ḡvati, nāsyāvāra purusāh kśīyante, upa vayam taṁ bhūñjāmo'smimś ca loka'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 vidyud iti, ya esa vidyuti puruṣo ārśyate, so'ham asmi, sa evāham asmīti.*

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 evaṁ vidvān upāste'pahate pāpakṛtyām, lokī bhavati, sarvam āyur eti, jyog jīvati, nāsyāvarapuruṣāḥ kṣīyante, upa vayam tam bhūñjāmo'smimś ca loka'musmimś ca ya etam evaṁ vidvān upāste.*

2. 'He who knowing this meditates (on the fire) destroys sinful actions, becomes possessor of (this) world, reaches full life, lives brightly. His descendants do not perish. Both in this world and in the yonder we serve him, who, knowing this, meditates (on the fire).'

Section 14

KNOWLEDGE OF THE SELF

1. *te hocuḥ upakosala, eṣā, saumya, te'smad-vidyātma-vidyā ca. ācāryas tu te gatim vakteti. ājagāma hāsyācāryaḥ, tam ācāryo 'bhyvādopakosala 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. *bhagavaḥ, iti ha pratīśuśrāva; brahma-vid va, saumya, te mukham bhāti, ko nu tvā'nuśaśāseti, ko nu mā'nuśisyād bhoḥ, iti iha apeva nṛmṛta, ime nūnam idṛśā, anyādrśā itihāgnīn abhyūde kim nu, saumya, kila 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, did they indeed tell you?'

3. *idam, iti ha pratīyajñe, lokān vāva kila, saumya te'vocan, aham tu te tad vakṣyāmi yathā puskara-palāśa āpo na ślīsyante,*

*evam evam-vidi pāpam karma na ślisyata iti, bravītu me bhagavān
iti, tasmai 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'ksmī puruso drśyate, esa ātmā iti hovāca, etad amṛtam
abhayam, etad brahmeti, tad yady apy asmīn sarpīr vodakam vā
siñcati, vartmanī eva gacchati*

1 He said, 'The person who is seen in the eye, he is the self This is the immortal, the fearless, this is *Brahman* So even if one drops melted butter or water into this (eye), it goes away by the sides

We can see the self in the eye, only if we are pure of heart
*nyvṛta-caksu-bhir brahmacaryādi-sādhana-sampannair śāntair viveki-
bhir dṛster drastā Ś*

2 *etam samyad-vāma ity ācaksate, etam hi sarvāni vāmāny
abhīsamanty, sarvāny enam vāmāny abhīsamanty, 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

vāmāni desirable things vananīyāni sambhajanīyāni śobhanāni Ś.

3 *esa u eva vāmanīh, esa hi sarvāni vāmāni nayati, sarvāni
vāmāni nayati, ya evam veda*

3 He is also *Vāmānī* for he brings all desirable things He who knows this brings all desirable things

4 *eṣa u eva bhāmanīh, esa hi sarveṣu lokesu bhāti, sarveṣu
lokeṣu bhāti, ya evam veda*

4 He is also *bhāmanī* for he shines in all worlds He who knows this shines in all worlds

5 *aitha yad u cavāsmiñ charyam kurvanī yadi ca na arcīsam
evābhīsambhavanti, arcīso'har ahna āpūryamāna-paksam, āpūr-
yamāna-paksād yān ṣaḍ udann eti māsāms tān, māsebhīyah*

saṁvatsaram, saṁvatsarād ādityam, ādityāc candramasam, candramaso vidyutam, tat puruso'mānavah, sa enaṁ brahma gamayati, esa deva-patho brahma-pathah, etena pratipadyamānā imam mānavam āvartam nāvartanta iti, nāvartanta iti.

5 Now for such a one whether they perform the cremation obsequies or not, he goes to light, from light into the day, from the day into the half-month of the waxing moon; from the half-month of the waxing moon into the six months when the sun moves northwards, from the months into the year, from the year into the sun, from the sun into the moon, from the moon into 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-sīham*. Ś

The followers of the ceremonial code pass along the path called *pitṛ-yāna* and they return to this world. Those who live in the forests practise austerities, go along the path called *deva-yāna* and do not return to this world.

Section 16

SILENCE AND SPEECH IN SACRIFICES

1 *eṣa ha vai yañño yo'yam pavate, eṣa ha yann idaṁ sarvaṁ punāti, yad esa yann idaṁ sarvaṁ punāti, tasmād esa eva yaññas tasya manaś ca vāk 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 anyatarām manasā saṁskaroti brahmā, vācā hotā'-dhvanyur udgātā anyatarām; sa yatropākṛte prātar-anuvāke purā paridhānīyāyā brahmā vyavavadati.*

2 Of these the *Brahmā* priest performs one with his mind; by speech the *Hotṛ*, the *Adhvaryu* and the *Udgātṛ* priests the other. When the morning litany has commenced and before the concluding recitation, the *Brahmā* priest has to speak

Generally the Brahmā 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 Brahmā priest should be an act of meditation.

3 *anyatarām eva vartanīm saṁskaroti, hīyate' nyatarā, sa yathakapād vrajan ratho varkena cakrena vartamāno riṣyati, evam asya yajño riṣyati, yajñam riṣyantam yajamāno'nuriṣyati, sa iṣṭvā pāpiyān bhavati*

3 He performs one way only (that by words) but the other is injured. Even as a one-footed man walking or as a one-wheeled chariot moving is injured, even so is his sacrifice injured. When the sacrifice is injured, the sacrificer is injured. By having sacrificed he becomes worse off.

samskarāna remaking, reintegration. See *Āitareya Brāhmaṇa*, VI. 27; *Śatapatha Brāhmaṇa*, VII. 1. 2. 1, *Āitareya Āraṇyaka*, III, 2. 6

4 *atha yatropākṛte prātar-anuvāke na purā paridhānīyāyā brahmā vyavavadati, ubhe eva vartanī saṁskurvanti, na hīyate' nyatarā*

4 But when after the morning litany has begun and before the concluding recitation the Brahmā priest does not speak, they perform both ways and neither is injured.

5 *sa yathobhayapād vrajan ratho vobhābhyām cakrābhyām vartamānah pratitiṣṭhati, evam asya yajñah pratitiṣṭhati, yajñam pratitiṣṭhantam yajamāno' nupratitiṣṭhati, sa iṣṭvā śreyān bhavati*

5 As a two-footed man walking or as a two-wheeled chariot moving is well-supported, even so is his sacrifice well supported. When the sacrifice is well supported the sacrificer is well supported. By having sacrificed he becomes better off.

The Brahmā priest knows the wisdom of silence. *mauna-vijñānam*
§

Section 17

HOW THE BRAHMĀ PRIEST CORRECTS MISTAKES IN THE SACRIFICIAL RITUAL

1 *prajāpatir lokān abhyatapat, teṣām tapyamānānām rasān prāvṛhat, agnim prihvuyāh vāyum antarikṣāt, ādityam divaḥ.*

1 *Prajā-pati* brooded on the worlds. As they were brooded on, he extracted their essences, fire from the earth, air from the atmosphere, the sun from the sky

2 *sa etās tisro devatā abhyatapat, tāsām tapyamānānām rasān prāvṛhat agner ṛcaḥ, vāyor yajūmsi, sāmāny 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 trayīm vidyām abhyatapat, tasyās tapyamānāyā rasān prāvṛhat, bhūr ity ṛgbhyaḥ, bhuvā ity yajurbhyaḥ, svar ity sāmabhyaḥ.*

3 On this threefold knowledge he brooded. As it was brooded upon he extracted its essences; *bhūr* from the *Rg* verses; *bhuvā* from the *Yajus* formulas; *svaḥ* from the *Sāman* chants

4 *tad yady ṛkto risyed bhūḥ svāheti gārhapatyē juhuyāt, ṛcām eva tad rasena ṛcām vīryeṇa ṛcām yajñasya viristam samdadhāti.*

4. If (the sacrifice) is injured from the *Rg* verses, one should make an oblation in the householder's fire with the words *bhūḥ*, hail. So by the essence of the *Rg* verses themselves, by the power of the *Rg* verses, he binds together (heals) the injury to the *Rg* sacrifice

5 *atha yady yajusto risyed bhuvāḥ svāheti dakṣiṇāgnau juhuyāt yajusām eva tad rasena yajuṣām vīryeṇa yajuṣām yajñasya viristam samdadhāti*

5 Again, if (the sacrifice) is injured by the *Yajus* formulas one should make an oblation in the southern fire with the words 'bhuvāḥ' 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 yady sāmato risyet, svaḥ svāhety āhavanīye juhuyāt, sāmnam eva tad rasena sāmnam vīryeṇa sāmnam yajñasya viristam samdadhāti.*

6 Again, if (the sacrifice) is injured by the *Sāma* chants, one should make an oblation in the *āhavanīya* fire with the words 'svaḥ' hail. So by the essence of the *Sāma* chants themselves, by the power of the *Sāma* chants, he binds together (heals) the injury to the *Sāman* sacrifice

If the injury be with regard to *Brahmā*, Ś says, one should make

an oblation in all the three fires, pronouncing all the three, *bhūh, bhuvah, svah*, as the injury relates to all the three Vedas

7 *tad yathā lavanena suvarnam samdadhyāt, suvarnena rajatam, rajatena trapu, trapunā sīsam, sīsenā 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 yajñasya vīriṣtam samdadhātī, bheṣaja-kṛto ha vā eṣa yajñah yatravam-vid 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 *bheṣaja-kṛto ha vā esa yajñah, rogārta iva pumām cikitsakena suśiksitenaiva yajño bhavati*

9 *esa ha vā udak-pravano yajñah, yatravam-vid brahmā bhavati, evam-vidam ha vā eṣā brahmānam annu gāthā 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. *brahmarvarka rtvik kurūn aśvābhīraksati, evam vidd ha vai brahmā yajñam yajamānam sarvāms ca rtviḥ bhīraksati, tasmād evam-vidam eva brahmānam kurvīta, nānevam-vidam, nānevam-vidam*

10 The Brahmā priest as a Rtvik priest protects the sacrificers like a mare, i e the Brahmā priest knowing this protects the sacrifice, the sacrificer and all the Rtvik priests Therefore one should make one who knows this as his Brahmā priest, not one who does not know it, yea, not one who does not know it

CHAPTER V

Section I

ON BREATH, THE SOUL AND THE UNIVERSAL SELF.
THE FIVE BODILY FUNCTIONS AND THE IMPORT-
ANCE OF BREATH

1 *yo ha vai jyestham ca śreṣṭham ca veda, jyesthaś ca ha vai śreṣṭhaś ca bhavati, prāno vāva jyesthaś ca śreṣṭhaś ca.*

1. Verily, he who knows the oldest and the best becomes himself the oldest and the best. Breath indeed is the oldest and the best.

Ś explains that breath is the oldest because it functions prior to the sense activities, even when the child is in the womb.

2. *yo ha vai vasistham veda, vasistho ha svānām bhavati, vāg vāvā vasisthah*

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, prati ha tisthaty asmimś ca loke 'musmimś ca, cakṣur vāva pratisthā.*

3. Verily, he who knows the firm basis becomes firm in this world and in the yonder. The eye, indeed, is the firm basis.

4. *yo ha vai sampadam veda, sa hāsmar kāmāh padyante daivās ca mānuśās 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 svānām bhavati, mano ha vā āyatanam.*

5. Verily, he who knows the abode becomes the abode of his people The mind, indeed, is the abode

manah mind, for all objects are perceived by the mind *indri-yopahṛtānām viśayānām bhoktr-arthānām pratyaya-rūpānām mana āyatanam āśrayaḥ. Ś.*

6. *atha ha prānā aham-śreyasi vyūdire aham śreyān asmi, aham śreyān asmīti.*

6. Now the (five) senses disputed among themselves as to

who was superior saying (in turn) 'I am superior' 'I am superior'

Cp *Praśna* II 3, A U II 4, B U VI 1 1-14, K U III 3

7. *te ha prānāḥ prajā-patim pitaram etyocuh, bhagavan, ko nah śrestha iti, tān hovāca, yasmīn va utkrānte śarīram pāpīsthataram va drśyeta, sa vah śrestha iti*

7 Those senses went to *Prajā-pati*, (their) father and said, 'Venerable sir, who is the best of us?' He said to them, 'He on whose departing the body looks the worst, he is the best among you'

8 *sā ha vāg uccakrāma, sā samvatsaram prosya paryetyovāca, katham aśakata rte maḥ jīvitum iti, yathā kalā avadantah prānantah prānena, paśyantaś caksusā, śrīvāntah śrotrena, dhyāyanto manasavvam 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 *caksur hoccakrāma, tat samvatsaram prosya paryetyovāca, katham aśakata rte maḥ jīvitum iti, yathāndhā apaśyantah, prānantah prānena, vadanto vācā, śrīvāntah śrotrena, dhyāyanto manasavvam iti, pravveśa ha caksuh.*

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 *śrotram hoccakrāma, tat samvatsaram prosya paryetyovāca, katham aśakata rte maḥ jīvitum iti, yathā badhīrā aśrīvāntah, prānantah prānena, vadanto vācā, paśyantas caksusā, dhyāyanto manasavvam 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

11. *mano hoccakrāma, tat samvatsaram phosya pharyetyovāca, katham asakata rte maj jīvitum iti, yathā bālā amanasah, prāṇantaḥ prānena, vadanto vācā, paśyantaś caksuṣā, śṛṇvantaḥ śrotrenavam iti, pravveśa ha manah*

11. 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.
aprarūḍha-manasah Ś

12. *atha ha prāṇa uccikramisan, sa yathā suhayah paḍvīṣa śankūm samkḥidet, evam itarān prāṇān samakḥidat, taṁ hābhrametyocuh, bhagavann edhi, tvam nah śrestho'si, motkramīr iti.*

12. Now when breath was about to depart, tearing up the other senses, even as a spirited horse, about to start might tear up the pegs to which he is tethered, they gathered round him and said, 'Revered Sir, remain, you are the best of us, do not depart.'

remain our lord nah svāmī Ś.

13. *atha harnam vāg uvāca, yad aham vasīstho'smi, tvam tad vasīstho'sīti, atha harnam caksur uvāca, yad aham pratīṣṭhā'smi, tvam tad pratīṣṭhā'sīti*

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 śrotam uvāca, yad aham sampad asmi, tvam tad sampad asīti, atha harnam mana uvāca, yad aham āyatanam asmi, tvam tad āyatanam asīti.*

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 caksūmīsi na śrotāṇi na manāmsīty ācaksate, prāṇā ity evācaksate, prāṇo hy evatān sarvāni 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 K U III 3.

Section 2

THE MEANING OF THE MANTHA RITE

1 *sa hovāca, kim me annam bhaviṣyatīti; yat kim cid idam ā śvabhya ā śakunibhyaḥ, iti hōcuḥ tad vā etad anasyānnam ano ha vai nāma pratyaksam, na ha vā evamvidi kimcana anannam bhavatīti.*

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 bhaviṣyatīti; āpaḥ, iti hocuḥ, tasmād vā etad aśiṣyantah purastāc coparistāc cādbhiḥ paridadhati, lambhuko ha vāso bhavati, anagno ha bhavati*

2 He said, 'What will be my clothing?' They said, 'Water.' Therefore it is that, when people are about to eat, they cover it (the breath) with water, both before and after He thus obtains clothing and becomes clothed (is no longer naked).

This verse refers to the usual Indian practice of rinsing the mouth both before and after a meal

3. *tadd haitat satyakāmo jābālo gośrutaye vaiyāghrapadyāyokt- vovāca, yady apy etac chuskāya sthāṇave brūyāt, jāyerann evāsmiñ-śākhāḥ, praroheyuḥ palāsānīti*

3 Satyakāma Jābāla, after telling this to Gośruti, 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 *vyāghrapādo'patyam Ś*

4 *atha yadi mahaj jigamiset, amāvāsyāyām dīksitvā paur- namāsyām rātrau sarvausadhasya mantham dadhi-madhunor upamathya, jyesthāya śresthāya svāhā, ity agnāv ājyasya hutoḥ, manthe san.pātam 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, *dīkṣā*, the agent should have passed through the ethical preparation, austerity, truthfulness and chastity. *'hūmi-śayanādi-nyamam kṛtvā tapo-rūpam satya-vacanam brahma-nyam ity ādīdharmavān bhūtvety arthaḥ.*

5 *vasiṣṭhāya svāhā, ity agnāv ājyasya hutvā, manthe sampātam avanayet, pratisṭhāya svāhā ity agnāv ājyasya hutvā manthe sampātam avanayet, sampāde svāhā, ity agnāv ājyasya hutvā manthe sampātam avanayet, āyatanāya svāhā, ity agnāv ājyasya hutvā 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 pratisrpyāñjalau mantham ādhāya japati amo nāmāsi, amā hi te sarvam idam, sa hi jyesthaḥ śreṣṭho rājādhipatiḥ, sa mā jyaisthyam śraisthyam rājyam ādhipatyam gamayatv aham evedam sarvam asānīti.*

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 overlordship May I be all this '

7 *atha khalv etayā ṛcā paccha ācāmati, tat savitur vṛnīmaha ity ācāmati, vyaṁ devasya bhojanam ity ācāmati, śreṣṭham sarvadhātamam ity ācāmati, turam bhagasya dhīmahi iti sarvam pibati, nirṇjya kamsam camasam vā paścād agneh samviśati carmaṇi vā sṭhandile vā vācam-yamo'prasāhah; sa yadi stryam paśyet samṛddham karmeti vidyāt.*

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 sustaining,' he sips a little (saying) 'we meditate on the strength

of the god,' he drinks up the whole Having cleansed the vessel or the cup, he sits down behind the fire either on a skin or on the bare ground with speech restrained and with self-possession If he now sees a woman let him know that his effort has reached fruition.

Ś says that he lies down behind the fire and if, in the dream, he sees a woman, that is a sign that his effort has succeeded

8 *tad esa ślokaḥ*

*yadā karmasu kāmyeṣu striyam svapnesu paśyati,
samṛddhim tatra jānīyāt tasmīn svapna-ndarśane itī tasmīn
svapna-ndarśane.*

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. *śvetaketuḥ hāruneyah pañcālānām samitīm eyāya, tam ha pravāhanaḥ jarvalī uvāca kumāra anu tvāśīsat pīteṭi, a nuhi, bhagava itī*

1 Śvetaketu Āruneya went to an assembly of the Pañcālas. Then Pravāhana Jarvalī 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 prayantīti? na, bhagava, itī; vettha yathā punar āvartanta itī? na, bhagava itī; vettha pathor deva-yānasya pītryānasya ca vyāvartanam itī? na, bhagava itī*

2 'Do you know to what place men go from here?' 'No, Venerable Sir.' 'Do you know how they return again?' 'No, Venerable Sir' 'Do you know where the paths leading to the gods and leading to the fathers separate?' 'No, Venerable Sir'

3 *vettha yathāsau loko na sampūryata itī? na bhagava itī;*

vettha yathā pañcamyām āhutāv āpaḥ purusa-vacaso bhavantīti, narva, 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. aīha nu kim anuśiṣṭo' vocathāḥ, yo hīmān na vidyāt, katham so' nuśiṣṭo bruvīte. sa hāyastāḥ pitur ardhm eyāya; tam hovāca: ananuśiṣya vāva kīla mā, bhagavān, abravīt anu tvāśiṣam iti.

4. 'Then why did you say that you had been instructed? Indeed how could any one who did not know these things speak of himself as having been instructed?' Distressed, he went to his father's place and said to him, 'Venerable Sir, you said, indeed, that you had instructed me without having instructed me.'

5. pañca mā rājanya-bandhuh praśnān aprāksīt, teṣān narikaṁ canāśakam uvaktum iti; sa hovāca: yathā mā tvam tāta, etān avadaḥ, tathāham eṣān narikaṁ ca na veda yady aham imān aveśiṣyam, katham te nāvakṣyam iti.

5. 'That fellow of the princely class asked me five questions and I could not understand even one of them.' He (the father) said, 'As you stated to me these (questions) I do not know even one of them. If I had known them, how should I not have told them to you?'

6. sa ha gautamo rājño'rdham eyāya, tasmā ha prāptāyārham cakāra; sa ha prātaḥ sabhāga udeyāya; tam hovāca: mānuṣasya, bhagavan gautama, vittasya varam vṛnīthā iti, sa hovāca tavaiva, rājan, mānuṣam vittam, yām eva kumārasyānte vācam abhāsatthāḥ, tām eva me brūhīti; sa ha krcchrī babhūva

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 ājñāpayām cakāra; tam hovāca. yathā mā tvam, gautama, avadaḥ, yatheyam na prāk tvattāḥ purā vidyā

*brāhmaṇān gacchati, tasmād u sarvesu lokesu kṣatrasyaiva
praśāsanam abhūd iti; tasmai hovāca*

7. 'Stay for some time' he commanded him. Then he said to him, 'As to what you have told me, Gautama, this knowledge has never reached the Brāhmaṇas before you; therefore in all the worlds the rule (this teaching) belonged to the Kṣatriya class only.' Then he said to him

Section 4

THE COURSE OF THE SOUL

(continued)

*I. asau vāva lokah, gautama, agnih, tasyāditya eva sanāt,
raśmayo dhūmah, ahar arcih, candramā angārāḥ, naksatrāḥ
viśphaliṅgāḥ*

I '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. Ś

*2 tasmīn clasmīn agnau devāḥ sraddhām juhvati, tasyā
āhuteḥ somo rājā sambhavati.*

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 *parjanya vāva, gautama, agnih, tasya vāyur eva samit, abhram dhūmah, vidyud arcih, āsanir aṅgārāḥ, hrādanayo visphulingāḥ.*

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.

hrādan, generally explained as 'haul', but here it means 'rumblings.'

2 *tasminn etasminn agnau devāḥ somam rājānam juhvati, tasyā āhuter varṣam sambhavati.*

2 In this fire the gods offer (the libation of) Soma the King. From this offering arises rain

Section 6

THE SAME CONTINUED

1. *pṛthivī vāva, gautama, agnih; tasyāḥ samvatsara eva samit, ākāśo dhūmah, rātrir arcih, diśo'ṅgārāḥ, avāntara diśo visphulingāḥ*

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 etasminn agnau devā varsam juhvati. tasyā āhuter annam sambhavati.*

2. In this fire the gods offer (the libation of) rain. From this offering arises food.

Section 7

THE SAME CONTINUED

1 *puruso vāva, gautama, agnih; tasya vāg eva samit, prāṇo dhūmah, jihvā'rcih, caksur aṅgārāḥ, śrotram visphulingāḥ.*

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 *tasmīn etasmīn agnau devā annam juhvati, 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 *yoṣā vāva, gautama, agnih, tasyā upastha eva samit, yad upamantrayate sa dhūmah, yomr arcih, yad antah karoti te angārāh, abhinandā visphulingāh*

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 *tasmīn etasmīn agnau devā reto juhvati, tasyā āhute 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* § So it is that water comes to be called man in the fifth oblation

Section 9

THE SAME CONTINUED

1 *iti tu pañcamyām āhutāv āpah puruṣa-vacaso bhavantīti, sa ulbāvṛto garbhah, daśa vā nava vā māsān antah śayitvā yāvad vā'tha jāyate*

1 For this (reason) indeed, in the fifth oblation water comes to be called man. Thus foetus enclosed in the membrane, having

lam inside for ten or nine months or more or less, then comes to be born

Water, by which the self is enveloped on departing from life, means the subtle parts of the elements which constitute the seed of the body *ap-śabdēna sarvesām eva deha-bījānām bhūta-sūksmānām kathanam siddham* S B III 1 2

2 *sa jāto yāvad āyusam jīvati, tam pretam distam ito'gnaya eva haranti, yata eveto yatah sambhūto bhavati*

2 When born, he lives whatever the length of his life may be. When he has departed, they (his friends) carry him to the appointed place for the fire (of the funeral pile), from which indeed he came, from which he arose

distam karmanā nrdistam Ś.

Section 10

THE PATH OF THE GODS

1 *tad ya uttham viduh, ye ceme'ranye śraddhā tapa ity upāsate, te'rcisam abhisambhavanti, arciso'hah, ahna āpūryamāna-paksam, āpūryamāna-paksād yān sad udann eti māsāms tām*

1. So those who know this, and those who in the forest meditate on faith as austerity (or with faith and austerity) go to light and from light to day, from day to the bright half of the month (of the waxing moon), from the bright half of the month to those six months during which the sun moves northward

The question as to the place to which men go from here is taken up See C.U IV 15 5
those who know this The doctrine of the five fires Ś makes out that this refers to the householders, as the next clause refers to the recluses in the forest

2 *māsebhyah sanvatsaram, sanvatsarād ādityam, ādityāc candramasam, candramaso vidyutam, tat puruso'mānavaḥ, sa enān brahma gamayati, esa deva-yānaḥ panthā iti*

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 Brāhmana*, 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 istāpūrte dattam ity upāsate, te dhūmam abhysambhavanti, dhūmād rātrīm, rātrēr apara-paksam, apara-paksād yān sad daksinanti māsāms tān, nante samvatsaram abhyprāpnuvanti*

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 *māsebhyah pitr-lokam, pitr-lokād ākāsam, ākāśac candra-masam, esa somo 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: *upakara-na-mātram devānām bhavanti te strī-paśu-bhṛtyādrvat* 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 *tasmīn yāvat sampātām usitvā'thartam evādhvānam punar*

nivartante yathetam ākāśam, ākāśād vāyum, vāyur bhūtvā dhūmo bhavati, dhūmo bhūtvā'bhram bhavati.

5. Having dwelt there as long as there is residue (of good works) they return again by that course by which they came to space, from space into air, and after having become the air they become the smoke; after having become smoke, they become mist.

It is not possible, Ś remarks, for all actions to have their effects in one life: *na-caikasmīn janmani sarva-karmanām ksaya upapadyate Ś*

6 *abhram bhūtvā megho bhavati, megho bhūtvā pravaraṣati, ta iha vrīhi-yavā osadhī vanaspatayas tīla-māsā itī jāyante, ato vai khalu durnisprapataram, yo yo hy annam atti yo retah svīcati, 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 ramanīya-caranāh, abhyāśo ha yat te ramanīyām yonim āpadyeran, brāhmana-yonim vā kṣatriya-yonim vā, vaiśya-yonim vā, aīha ya iha kapūya-caranāh abhyāśo ha yat te kapūyām yonim āpadyeran śva-yonim vā sūkara-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 Caṇḍāla.

8 *athartayoh pathor na katareṇa cana tānīmān ksudrāny asakrā-āvarīm bhūtān bhavanti, jāyasva, mryasveti, etat trīyam sthānam, tenāsau loko na sampūryate, tasmāj jugupseta, tad esa ślokaḥ.*

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 *steno hiranyasya surām pibams ca
guros talpam āvasan brahma hā
ca-ete patanti catvārah
pañcamaś cācarams tash*

9 He who steals gold, he who drinks wine, he who dishonours the teacher's bed, he who kills a Brāhmana, these four do fall as also the fifth who consorts with them

10 *atha ha ya etān evam pañcāgnīn veda, na saha taur apy
ācaran pāpmanā lpyate, śuddhah pūtah pūnya-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 *prācīna-śāla aupamanyavaḥ, satya-yajñāḥ pauluṣiḥ, indra-
dyumno bhāllaveyaḥ, janāḥ śārkarākṣyaḥ, budīla āśvatarāśviś
te hy ete mahāśālā mahāśrotṛiḥ sametya mīmāṃsām cakruḥ,
ko na ātmā, kim brahmeti.*

1 Prācīnaśāla Aupamanyava, Satyayajña Paulusi, Indradyumna Bhāllaveya, Jana Śārkarākṣya and Budīla Aśvatarāśvi, these great householders, greatly learned in sacred lore, having come together, undertook an investigation as to what is our self and what is *Brahman*

See *Śatapatha Brāhmana*, X 6 I I

2 *te ha sampādayāmcakruḥ, uddālako vaḥ bhagavanto'yam
āruniḥ sampratīman ātmānam vaiśvānaram adhyeti, tam
hantābhyāgacchāmeti, tam hābhyājagmuḥ*

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 sampādayāṁcakāra, prakṣyanti mām ime mahāśālā mahāśrotṛyāḥ, tebhyo na sarvam va pratipatsye, hantāham anyam abhyanusāsānīti.*

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 hovāca aśvapātir va, bhagavanto, yaṁ kaikeyaḥ, sampratīmam ātmānam vaiśvānaram adhyeti, taṁ hantābhyā-gacchāmeti; taṁ hābhyājagmuḥ.*

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. *tebhyo ha prāptebhyah prthag arhāṇi kārayāṁcakāra, sa ha prātaḥ samjīhāna uvāca;*

*na me steno janapade na kadāryo na madyapaḥ,
nānāhitāgnir nāvīdvān, na svairī svairinī kutah:*

yakṣyamāno vai bhagavantah, aham asmi. yāvād ekarīkasmā ṛtvije dhanam dāsyāmi, tāvad bhagavadbhyo dāsyāmi, vasantu bhagavanta itī.

5. Then, when they answered, he (the king) had proper attentions shown to them severally. After rising the next morning, he said. 'In my kingdom there is no thief, no miser, no drunkard, no man without a sacrificial fire, no ignorant person, no adulterer, much less an adulteress.' I am going to perform a sacrifice, Venerable Sirs, and as much wealth as I give to each Ṛtvig priest, I shall give to you, please stay, Venerable Sirs.'

Aśvapati is an expert in Brahma-knowledge and also a wise administrator. 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 hocuḥ, yena harvārthena puruṣaś caret, taṁ harva vadet; ātmānam evamam vaiśvānaram sampraty adhyesi, taṁ eva no brūhīti.*

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 hovāca prātar vaḥ prativaktāsmīti, te ha samit-pānayaḥ pūrvāhne pratīcakramire, tān hānupanīyavartad 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, kam tvam ātmānam upāssa iti dvam eva bhagavo rājan, iti hovāca eṣa var sutejā ātmā vaiśvānarah yam tvam ātmānam upāsse, tasmāt tava sutam prasutam āsutam kule drśyate*

1 Aupamanyava, on what do you meditate as the self? (He replied) 'Heaven only, Venerable King ' He said, 'The self you meditate on is the Universal Self (called) the good light Therefore in your family is seen the *suta* libation as also the *prasuta* and the *āsuta* '

The Soma libation is given these names of *suta*, *prasuta* and *āsuta* in the different sacrifices

The good light *sobhanam tejo yasya so'yam sutejā Ś.*

Those born in the family will be devoted to work *atīva karminas toat-kulīnā iti Ś*

2 *atsy annam, paśyasi priyam, atty annam, paśyati priyam, bhavaty asya brahma-varcasam kule, ya etam evam ātmānam vaiśvānaram upāste, mūrdhā tv esa ātmanah, iti hovāca, mūrdhā te vyapatsyati, yan mām nāgamisya 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 *Vaiśvānara* self is the whole, the all-comprehend-

ing 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 *atha hovāca satya-yajñam pauluṣim: prācīna-yogya, kaṁ tvam ātmānam upāssa iti: ādityam eva, bhagavo rajan, iti hōvaca: esa vai viśva-rūpa ātmā vaiśvānarah, yaṁ tvam ātmānam upāsse, tasmāt tava bahu viśvarūpaṁ kule dṛśyate.*

1 Then he said to Satyayajña Pauluṣi. 'Prācīnayogya, on what do you meditate as the self?' (He replied) 'The sun only, Venerable King' He said, 'The self you meditate on is the Universal Self called the Universal Form. Therefore is seen in your family much and manifold (wealth).'

2 *pravṛtto' śvatarī-ratho dāsī niṣkah, atsy annam paśyasi priyam, aty annam, paśyati priyam, bhavaty asya brahma-varcasam kule, ya etam evam ātmānāṁ vaiśvānaram upāste, cakṣus tv etad ātmanah, iti hovāca andho bhavisyah, yan māṁ nāgamisya 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'

pravṛtti: literally, a course of action, tendency.

Section 14

AIR AS THE BREATH OF THE UNIVERSAL SELF

1 *atha hovācendra-dyumnāṁ bhāllaveyam: vaiyāghrapadya, kaṁ tvam ātmānam upāssa iti: vāyum eva, bhagavo rājan, iti*

hovāca eṣa var prīhag-vartmātmā varīśvānarah yam tvam ātmānam upāsse tasmāt tvam prīhag balaya āyanti, prīhag rathaśrenayo' nuyanti

1 Then he said to Indra-dyumna Bhāllaveya, 'Vaiyāghra-padya, 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 (*prīhag-varman*) Therefore offerings come to you in various ways and rows of chariots follow you in various ways'

2 atsy annam, paśyasi prīyam, aty annam, paśyati prīyam, bhavaty asya brahma varcasam kule, ya etam evam ātmānam varīśvānaram upāste prānas tv eṣa ātmanah, iti hovāca, prānas ta udakramisyat, yan mām nā'gamīsyā 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 atha hovāca janam śārkarāksya kam tvam ātmānam upāsāsa iti' ākāśam eva bhagavo rājan, iti hovāca eṣa var bahula ātmā varīśvānarah, yam tvam ātmānam upāsse, tasmāt tvam bahulo'si prajayā ca dhanena ca.

1 Then he said to Janam Śārkarāksya, 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 atsy annam, paśyasi prīyam, aty annam, paśyati prīyam, bhavaty asya brahma-varcasam kule ya etam evam ātmānam varīśvānaram upāste samdehas tv eṣa ātmanah, iti hovāca samdehas te vyaśīryat, yan mām nāgamīsyā 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, budīlam aśvatarāśvīm, vaiyāghrapadya, kaṁ tvam ātmānam upāssa iti, apa eva bhagavo rājan, iti hovāca. esa vai rayīr ātmā vaiśvānarah, yaṁ tvam ātmānam upāsse, tasmāt tvam rayimān puṣṭimān asi.*

1. Then he said to Buḍīla 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. *atsy annam, paśyasi priyam, atty annam, paśyati priyam, bhavaty asya brahmavarcasam kule ya etam evam ātmānam vaiśvānaram upāste, bastis tv esa ātmanah, iti hovāca bastis te vyabhetsyata, yan mām nā'gamīsyā 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 āruṇim: gautama, kaṁ tvam ātmānam upāssa iti: pṛthivīm eva, bhagavo rājan, iti hovāca. eṣa vai pratiṣṭhātmā vaiśvānarah yaṁ tvam ātmānam upāsse, tasmāt tvam pratiṣṭhito'si prajayā ca paśubhiś ca.*

1. Then he said to Uddālaka Āruṇi: '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. *atsy annam, paśyasi priyam, atty annam paśyati priyam, bhavaty asya brahma-varcasam kule ya etam evam ātmānam vaiśvānaram upāste, pādau tv etāv ātmanah, iti hovāca, pādau te vyamlāsyetām, yan mām nā'gamīsyā 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 vai khalu yūyam prīhag vevam ātmānam vaiśvānaram vidvāmsō'nam attha, yas tv etam evam prādeśa-mātram abhuvimānam ātmānam vaiśvānaram upāste, sa sarvesu lokesu sarvesu bhūtesu sarvesu ātmāsu annam atti*

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 (1) that which is recognised bodily through heaven as the head and the earth as the feet, (11) 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 Vaiśvānara as *prādeśa-mātra* since the Supreme Being is specially manifested in the heart which is conceived as of the measure of a span

abhyakter āśmarathyaḥ B S I 2 29

pratyag-ātmatayābhuvimīyate' ham itī jñāyata ity abhuvimānah 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

anusmṛter bādarīḥ B S I 2 30

Jaṁini holds that *prādeśa-mātra* is intended to teach *sampatti* or *sampad-upāsana*, i e the realization of the non-separation of God from the objects of sense Ś explains *dhyānena dṛśya-vastuni parameśvarasya abheda-nispattiḥ*

abhuvimāna the inner self behind the parts

pratyag-ātmatayā abhivṛṇṇyate aham iti vijñāyate. It is the Universal Self in each living being. The seeker should realise the divine in himself and in all beings.

2 *tasya ha vā etasyātmano vaiśvānarasya mūrdharva sutejāh, caksur viśva-rūpak, prānah prīhagvartmātmā, sandeho bahulah, bastir eva rayih, prīhvy eva pādāv ura eva vedih, lomān barhih, hṛdayam gārhapatyah, mano'nvāhārya-ḥacanah, 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 *gārhapatya* fire, the mind is the *anvāhārya-ḥacana* fire and the mouth is the *āhavanīya* fire

v *prīhag-vartmā*

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 va jātyāndhāh*

This passage indicates the essential correspondence between the microcosm and the macrocosm

Section 19

THE SACRIFICE TO THE UNIVERSAL SELF IN ONE'S OWN SELF PRĀṆA

1. *tad yad bhaktam prathamam āgacchet, tad homīyam, sa yām prathamām āhutim juhuyāt tāṁ juhuyāt, prānāya svāheti, prānas 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 *prāna* breath.' The *prāna* breath is satisfied.

2 *prāne trpyati caksur trpyati, caksur trpyaty ādityas trpyati, āditye trpyati dyaus trpyati, divi trpyantyaṁ yat kim ca dyaus cādityas cādhitisthatah, tat trpyati tasyānūtriptim trpyati prajāyā paśubhir annādyena tejasā brahma-varcasena.*

2 The *prāna* breath being satisfied, the eye is satisfied. The eye being satisfied, the sun is satisfied. The sun being satisfied,

the heaven is satisfied. The heaven being satisfied, whatever is under the heaven and under the sun is satisfied. Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food (health born of food), brightness and with eminence in sacred knowledge

Section 20

VYĀNA

1 *atha yām dvitīyām juhuyāt tām 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 śrotram trpyati, śrotre trpyati candramās trpyati, candramasī trpyati dīśas trpyanti, dīksu trpyantiṣu yat kim ca dīśas ca candramās cādhitīsthanti, tat trpyati, tasyānu-trptim trpyati prajayā paśubhir 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 yām tritīyām juhuyāt tām 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 vāk trpyati, vāci trpyantīyām agnis trpyati, agnau trpyati pṛthivī trpyati, pṛthivyām trpyantīyām yat kim ca pṛthivī cāgnis cādhitīsthataḥ tat trpyati, tasyānu-trptim trpyati prajayā paśubhir 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 yām caturthīm juhuyāt tām juhuyāt samānāya svāheti samānas tr̥pyati.*

1 Then the fourth offering he should offer, saying, 'Hail to the *samāna* breath' The *samāna* breath is satisfied

2. *samāne tr̥pyati manas tr̥pyati, manasi tr̥pyati parjanya tr̥pyati, parjanye tr̥pyati vidyut tr̥pyati, vidyuti tr̥pyantīyām yat kim ca vidyuc ca parjanya cādhitisthatah, tat tr̥pyati tasyānu-tr̥ptim tr̥pyati prajayā paśubhir annādyena tejasā brahma-varcasena*

2. *Samāna* being satisfied, the mind is satisfied The mind being satisfied, the rain god is satisfied The rain god being satisfied, lightning is satisfied. Lightning being satisfied, whatever is under the lightning and the rain god is satisfied Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food, with brightness and with eminence in sacred knowledge.

Section 23

UDĀNA

1 *atha yām pañcamīm juhuyāt tām juhuyāt udānāya svāheti, udānas tr̥pyati.*

1. Then the fifth offering he should offer, saying, 'Hail to the *udāna* breath' The *udāna* breath is satisfied.

2 *udāne tr̥pyati tvak tr̥pyati, tvaci tr̥pyantīyām vāyus tr̥pyati,*

vāyau trpyaty ākaśaś trpyati, ākāṣe trpyati yat kim ca vāyus cākaśaś cādhitisthatah, tat trpyati, tasyānu-trptim trpyati prajayā paśubhir annādyena tejasā brahma-varcasena

2 *Udāna* being satisfied, the skin is satisfied The skin being satisfied, the air is satisfied The air being satisfied, space is satisfied Space being satisfied, whatever is under the air and space is satisfied Along with the satisfaction thereof, he himself is satisfied with offspring, with cattle, with food, with brightness and with eminence in sacred knowledge

Section 24

THE NEED FOR KNOWLEDGE IS STRESSED

1 *sa ya idam avidvān agni-hotram juhoti, yathāngārān apohya bhasmani juhuyāt, 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 vidvān agni-hotram juhoti, tasya sarvesu lokesu sarvesu bhūteṣu sarvesu 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 yathesīkā-tūlam agnau protam pradūyeta, evam hāsya sarve pāpmānah pradūyante, ya etad evam vidvān agni-hotram juhoti*

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 harvamvid yady api candālāyocchīstam prayacchet, ātman harvāsya tad vaiśvānare 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 *yathārha ksudhntā bālāḥ mātaram paryupāsate evaṁ sarvāṁ bhūtāny agni-hotram upāsate ity agni-hotram upāsata 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 śvetaketuḥ hāruneya āsa, tam ha pitovāca śvetaketo, vasa brahmacaryam, na var, saumya, asmat-kulīno'nanūcyā brahma-bandhūr va bhavatīti*

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 Brāhmana only by birth'

aruneya arunasya pautrah grandson of Aruna Ṣ
brahma-bandhuh he who calls Brāhmanas his relatives but does not himself behave like a Brāhmana *brāhmanān bandhūn vyapaśīṣati na svayam brāhmana-vṛtta iti* Ṣ

2 *sa ha dvādaśa-varṣa upetya caturvīṃśati varṣah sarvān vedān adhītya mahāmanā anūcāna-mānī stabdha evāya, tam ha pitovāca, śvetaketo, yan nu saumya idam mahāmanā anūcāna-mānī stabdho'si uta tam ādeśam aprāksyah*

2 He then, having become a pupil at the age of twelve, returned when he was twenty-four years of age, having studied all the Vedas, greatly conceited, thinking himself well read, arrogant His father then said to him, 'Śvetaketu, since you are now so greatly conceited, think yourself well read and arrogant, did you ask for that instruction

3 *yenāśrutam śrutam bhavati, amatam matam, avijñātam vijñātam iti katham nu, bhagavaḥ, sa ādeśo bhavatīti*

3 By which the unhearable becomes heard, the unperceivable 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 adhītya sarvam cānyad vedyam adhigamyāpy akriārtha eva bhavati yāvād ātmatattvam na jānāti* Ṣ

4 *yathā, saumya, ekena mṛt-pindena sarvaṃ mṛtmayam vijñātam syāt, vācārambhanam vikāro 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.

vikāra modification, manifestation, development, change Ś suggests that the change is only nominal. *vāg-ālambana-mātram nāmarva kevalam na vikāro nāma vastu asti, paramārthato nṛttikety eva nṛttikarva tu satyam 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 lohamayaṁ vijñātam syāt, vācārambhanam vikāro nāma-dheyam 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-piṇḍena*. Ś *loha* originally meant iron or copper but later is used for gold or any metal

6. *yathā, saumya, ekena nakha-nikṣṇtanena sarvaṁ kārṣṇāyasaṁ vijñātaṁ syāt, vācārambhanam vikāro nāma-dheyam kṛṣṇāyasaṁ 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 var nūnam bhagavantas ta etad avedīsuḥ, yadd hy etad avedīsyān, katham me nāvaksyān iti bhagavams tv eva me tad bravītv iti, tathā, saumya, iti hovāca*

7. 'Verily, those venerable men did not know this; for if they had known it, why would they not have told it to me? Venerable Sir, please tell me that,' 'So be it, my dear,' said he.

Section 2

THE PRIMACY OF BEING

1 *sad eva, saumya, idam agra āsīd ekam evādītīyam, tadd haika āhuh, asad evadam agra āsīd ekam evādvitīyam, tasmād asataḥ saḥ jāyata*

1. In the beginning, my dear, this was Being alone, one

only without a second Some people say 'in the beginning this was non-being alone, one only, without a second From that non-being, being was produced'
sad being

eva without any limitation or *upādhi*

īdam this, the universe of name and form, the world of manifestation Prior to manifestation this world was pure being

One only without a second There is no second to it There is no other object than being *nāsya dvitīyam vastu antaram vidyata ity advitīyam*
 Ś See T U II 7, C U III 19 1

The logical priority of *Brahman* to the world is brought out by the statement that Being alone was this in the beginning

See *Maitrī*, VI 17

Cp. *Pañcadaśī*, I 19

īdam sarvaṃ purā syṣṣer ekam evādvitīyakam

sad evāsin nāma-rūpe nāstām iti āruner vacah

'Previous to creation all this was being, one only without a second Name and form were not this is the statement of the son of Aruna'

He does not have 'being' as other things have being He is his own being Being is, is God Being is above all conceptions and conceptual differentiations It is prior to all things All other things are from being, live in it and end in it What is other than being is nothing

According to Indian logic, there are four kinds of non-existence or *abhāva* There is absolute non-existence or *atyantābhāva* anything self-contradictory like the barren woman's son, *vandhyāputra*, is inconceivable and impossible Barrenness and motherhood contradict each other The real excludes self-contradictory non-existence When non-being or *asat* is said to be the root of existence, *asat* does not mean absolute non-existence but only prior or antecedent non-existence or *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 *prādhvamsābhāva* 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 *anyonyābhāva* A is not B A jar is not a cloth See Annambhatta's *Tarka-samgraha* 3

2 *kutas tu khalu, saumya, evam syāt, iti hovāca, katham, asatah sa jāyete, sat tv eva, saumya, idam agra āsīd ekam evādvitīyam*

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 bheda* and *advitīyam* excludes *vijātiya bheda*

Cp *Pañcadaśī*

*vṛksasya svagata-bhedah patra-puṣpa-phalādibhih
vṛksāntarāt sajātiyo vijātiyah śilādītaḥ II. 20.*

Svagata-bheda 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 aīksata, bahu syām prajāyeyeti, tat tejo'srjata- tat teja aīksata, bahu syām prajāyeyeti, tad apo'srjata, tasmād yatra kva ca śocati svedate vā purusaḥ, 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).

aīksata 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

abhimānīyah cetanāḥ devatāḥ S B II 1 5 Ś also says that the Highest Lord abiding as the selves of the various elements, produces by his power of thought, the different effects:

paramēśvara eva tena tena ātmanā avatīsthamānaḥ abhidhyāyan tam tam vikāram srjate S B II 3 13.

In other Upanisads, space, air and fire are mentioned as successive products

The text, Ś suggests, has no eye to the order of creation for it is only interested in making out that all effects are derived from Being

4 *tā āpa aīksanta, bahvyaḥ syāma, prajāyemahīti, tā annam asrjanta, tasmād yatra kva 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

Section 3

THREEFOLD DEVELOPMENT

1 *teṣāṃ khalv eṣāṃ bhūtānāṃ trīṇy eva bījāni bhavanti, āndaḥ, jīvajaḥ, udbhiḥ*

1 Now of these (living) beings there are only three origins, those born from an egg, born from a living being, born from a sprout.

In A U a fourth *svedaja* 'born from heat' is mentioned in addition to the three mentioned here Cp *Atharva Veda*, I 12 1

2 *seyam devataikṣata, hantāham imās tisro devatā anena jīvenā 'lmanā'nupraviśya nāma-rūpe vyākaraṇānī*

2 That divinity thought, 'Well, let me enter into these three divinities by means of this living self and let me then develop names and forms

devatā—literally divinity It means being By the union of *sat* or Being with the three elements of fire, water and earth, all the varied manifestations of the world are produced In relation to the three elements which are called *devatās*, *sat* is called *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*, *vācārambhanam* So long as *vāc* does not differentiate, the three colours form a unity M Senart thinks that the three *rūpas* are derived from the three cosmic spheres. 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-rūpādī sadātmanarva satyam vikāra-jātam svatastv anṛtam eva Ś* Again, *sadātmanā sarva-vyavahārānām sarva-vikārānām ca satyatvam sato'nyatve cānṛtatvam Ś*

3 *tāsām trivrtam trivrtam ekaikāṃ karavānīti, seyam devatemūs tisro devatā anenarva jīvenā'lmanā'nupraviśya nāma-rūpe vyākaroḥ*

3 'Let me make each one of the three threefold' The divinity entered into those three divinities by means of the living self and developed names and forms

4 *tāsām trivrtam trivrtam ekaikāṃ akarot, yathā tu khalu*

saumya, imās tisro devatās triṣṭ triṣṭ ekaikā bhavati, tan me vijānīhīti.

4 It made each of these threefold and how these three divinities become each of them threefold, that learn from me now, my dear.

Section 4

THREEFOLD DEVELOPMENT—continued

1. *yad agne rohitam rūpam tejasas tad rūpam, yac chuklam tad apām, yat kṛṣnam tad annasya apāgād agner agnitvam, vācārambhanam vikāro nāma-dheyam, trīṇi rūpāṇīty eva satyam.*

1 Whatever red form fire has it is the form of heat, whatever (is) white (is the form) of water. Whatever (is) dark (it is the form of) earth Thus vanishes the quality of fire from fire, the modification being only a name arising from speech while the truth is that it is only the three forms

2. *yad ādityasya rohitam rūpam tejasas tad rūpam, yac chuklam tad apām, yat kṛṣnam tad annasya. apāgād ādityād ādityatvam, vācārambhanam vikāro nāma-dheyam, trīṇi rūpāṇīty eva satyam*

2 Whatever red form the sun has it is the form of heat, whatever (is) white (it is the form) of water Whatever (is) dark (it is the form) of earth. Thus vanishes the quality of the sun from the sun, the modification being only a name arising from speech while the truth is that it is only the three forms.

3 *yac candramaso rohitam rūpam tejasas tad rūpam, yac chuklam tad apām, yat kṛṣnam tad annasya apāgād candrāc candratvam, vācārambhanam vikāro nāma-dheyam, trīṇi rūpāṇīty eva satyam*

3 Whatever red form the moon has it is the form of heat, whatever (is) white (it is the form) of water. Whatever (is)dark (it is the form) of earth. Thus vanishes the quality of the moon from the moon, the modification being only a name arising from speech while the truth is that it is only the three forms

4 *yad vidyuto rohitam rūpam tejasas tad rūpam, yac chuklam tad apām, yat kṛṣnam tad annasya. apāgād vidyuto vidyutvam, vācārambhanam vikāro nāma-dheyam, trīṇi rūpāṇīty eva satyam.*

4. Whatever red form the lightning has it is the form of heat, whatever (is) white, (it is the form) of water Whatever (is) dark (it is the form) of earth Thus vanishes the quality of lightning from the lightning, the modification being only a name arising from speech, while the truth is that it is only the three forms

All things are ultimately modifications of pure being *sarvasya sad vikāratvāt* Ś The primordial being becomes three deities, fire, water and earth The doctrine of *trivṛt-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 *pañcīkaraṇa* of the later Vedānta Anaxagoras affirms that there is a portion of everything in everything

The three colours are taken over by the *Sāṃkhya* system to correspond to the three *gunas*, *sattva*, *rajas* and *tamas*

5 *etadd ha sma var tad vidvāmsa āhuh pūrve mahāśālā mahā-śrotṛiṅyāḥ na no'dya kaścana aśrutam, amatam, avijñātam, udāharīṣyatīti hy ebhya 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 rohitam vābhūd iti tejasas tad rūpam iti tad vidāmcakruh, yad u śuklam vābhūd ity apām rūpam iti tad vidāmcakruh, yad u kṛṣṇam vābhūd ity annasya rūpam iti tad vidāmcakruh*

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 avijñātam vābhūd ity etāsām eva devatānām samāśah, iti tad vidāmcakruh, yathā nu khalu, saumya, imās tisro devatāḥ puruṣam prāpya trivṛt trivṛd ekairkā bhavati, tan me vijñāhīti*

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.

Section 5

ILLUSTRATIONS OF THREEFOLD NATURE

1 *annam aśitam tredhā vidhīyate, tasya yah sthavistho dhātus tal purīsam bhavati, yo madhyamas tan māṁsam, yo'nsthas tan 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
annopacitatvān manaso bhautikatvam eva, na vaiśesika-tantrokta-lakṣanam nityam niravayavam ceti grhyate.

2. *āpah pītās tredhā vidhīyante, tāsām yah sthavistho dhātus tan mūtram bhavati, yo madhyamas tal lohitaṁ, yo'nsthaḥ sa prānaḥ.*

2. Water when drunk becomes threefold, its coarsest portion becomes the urine; its middle (portion) the blood, its subtlest (portion) the breath

3. *tejo'sitam tredhā vidhīyate, tasya yah sthavistho dhātus tad aśhi bhavati, yo madhyamaḥ sa majjā, yo'nsthaḥ sā 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-ghṛtādi-bhaksitam*

4 *annamayaṁ hi, saumya, manah, āpomayaḥ prānaḥ, tejomayī vāg iti, bhūya eva mā bhagavān vijñāpayatu iti; tathā saumya, iti 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 trivṛt-kṛta-tvāt sarvatra sarvopapattēh Ś*

Section 6

ILLUSTRATIONS—continued

1 *dadhnah, saumya, mathyamānasya yo'nimā, sa ūrdhvah samudīsati, tat sarṣir bhavati*

1. Of the curd, my dear, when churned, that which is subtle moves upwards, it becomes butter

2 *evam eva khalu, saumya, annasyāśyamānasya yo'nimā, sa ūrdhvah samudīsati, tan 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'nimā, sa ūrdhvah samudīsati, sa prāno bhavati*

3 Of the water, my dear, that is drunk, that which is subtle moves upwards, it becomes breath

4 *tejasah saumya aśyamānasya yo'nimā, sa ūrdhvah samudīsati, 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, vijñāpayatu 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 *ṣoḍaśa-kalah, saumya, purusah, pañcadaśāhām mā'śih, kāmam apah piba, āpomayah prāno na pibato vicchetsyata 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 pañcadaśāhām nā'sa atha haṁam upasasāda, kim*

bravîmi bho iti, rcah, saumya, yajûmsi sãmânîti, sa hovāca, na vai mā pratibhânti bho iti.

2. Then for fifteen days he did not eat (any food), and then he approached him saying, 'What, sir, shall I say?' 'The *Rg.* verses, my dear, the *Yajus* formulas and the *Sāman* chants' He replied, 'They do not occur to me, Sir'

3. *tam hovāca, yathā, saumya, mahato'bhyāhtasyaiko'ngārah khadyota-mātrah parīśistah syāt, tena tato'pi na bahu dahet, evam, saumya, te sodaśānām kalānām ekā kalā'tīśistā syāt, tayantarhi vedān nānubhavasi, aśāna, atha me vjñāsyasīti*

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 hā'sa, atha hainam upasasāda, tam ha yat kim ca papraccha sarvam ha pratipede*

4 Then he ate and approached him (his father) Then whatsoever he asked him, he answered it all

5 *tām hovāca, yathā, saumya, mahato'bhyāhtasyarkam angāram khadyota-mātram parīśistam tam trṇav upasamādhāya prajvalayet, tena tato'pi bahu dahet.*

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 sodaśānām kalānām ekā kalā'tīśistā'bhūt, sā'mnenopasamāhitā prājavālīt, tayā etarhi vedān anubhavasi anna mayam hi, saumya, manah, āpomayaḥ prāṇah, tejomayī vāg iti tadd hāsya vjajñāv 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.

pañcendriyasya purusasya yad eva syād anāvṛtam

tad asya prajñā sravati dricḥ pādād ivodakam

'When the (mind of the) person consisting of the five senses is not

supported by food, then his intelligence goes away, even as the water flows away from the mouth of a leathern bag',
anāvṛtam unprotected, uncovered by food

Section 8

CONCERNING SLEEP, HUNGER AND THIRST AND DYING

1. *uddālako hāruniḥ śvetaketuṁ putram uvāca, svapnāntam me, saumya, vijānīhīti, yatrātat purusaḥ svapiti nāma, satā, saumya, tadā sampanno bhavati, svam apīto bhavati, tasmād enam svapitīty ācaksate, svam hy apīto bhavati*

1. Then Uddālaka Āruni 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-madhyam susuptam*. 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, *buddhi* or understanding remains in a potential condition and becomes active in the dream and waking states. S B II 3 31.

2. *sa yathā śakuntī sūtreṇa prabaddho dīśam dīśam pativānyatrāyatanam alabdhvā bandhanam evopāśrayate, evam eva khalu, saumya, tan mano dīśam dīśam pativānyatrāyatanam alabdhvā prānam evopāśrayate, prāna-bandhanam hi, saumya, mana iti.*

2. Just as a bird tied by a string, after flying in various directions without finding a resting-place elsewhere settles down (at last) at the place where it is bound, so also the mind, my dear, after flying in various directions without finding a resting-place elsewhere settles down in breath, for the mind, my dear, is bound to breath.

The organic nature of the relationship between mind and life is

brought out here. The mental, while it transcends the vital, arises out of the vital and is rooted in it

3 *āsanā-ṛpāse me, saumya, vijānīhi, yatrātat puruso aśīśisati nāma, āpa eva tad aśitam nayante tad yathā gonāyo'svanāyah purusanāya iti, evam tad āpa ācaksate'sanāyeti, tatrātacchungam utpatitam, saumya, vijānīhi, nedam amūlam bhavisyatīti.*

3. Learn from me, my dear, what hunger and thirst are. When a person here is hungry, as it is called, water only is leading (carrying away) what has been eaten (by him). So as they speak of a leader of cows, a leader of horses, a leader of men, so they speak of water as the leader (or carrier of food). On this, my dear, understand that this (body) is an offshoot which has sprung up, for it could not be without a root

The person is hungry because whatever he eats is quickly digested.

4. *tasya kva mūlam syād anyatrānnāt, evam eva khalu, saumya, annena śungenāpo mūlam anviccha, adbhīh, saumya, śungena tejo mūlam anviccha, tejasā, saumya, śungena san mūlam anviccha, san mūlāh, saumya, imāh sarvāh prajāh sad-āyatanāh, sat-pratiṣṭhāh*

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 yatrātat puruṣaḥ ṛpāsati nāma, teja eva tat pītam nayate, tad yathā gonāyo'svanāyah purusanāya iti, evam tat teja ācaṣṭa udanyeti, tatrātat eva śuṅgam utpatitam, saumya, vijānīhi nedam amūlam bhavisyatīti.*

5 Now when a person here is thirsty, as it is called, heat only is leading (or carrying off) what has been drunk (by him). So as they speak of a leader of cows, a leader of horses, a leader of men so one speaks of heat as the leader of water. On this my dear, understand that this (body) is an offshoot which has sprung up, for it could not be without a root.

6 *tasya kva mūlam syād anyatra adbhīyah, adbhīh, saumya, śungena tejo mūlam anviccha, tejasā, saumya, śungena san mūlam anviccha; san mūlāh, saumya, imāh sarvāh prajāh sad-āyatanāh,*

*satpratisthāh, yathā ni khalu, saumya, imās tisro devatāh purusam
prāpya trivrt trivṛdekāikā bhavati, tad uktam, purastād eva
bhavati, asya, saumya, purusasya prayato vān manasi sampadyate,
manah prānc, prānas tejasi, tejah parasyām devatāyām*

6 And what else could its root be than water? With water, my dear, as an offshoot, seek for heat as the root, with heat, my dear, as an offshoot, seek for Being as the root. All these creatures, my dear, have their root in Being. They have Being as their abode, Being as their support. But how, verily, my dear, each of these three divinities, on reaching the human, becomes threefold has already been said.¹ 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 | *7. sa ya eso'nmā antad ātmnyam idam sarvam, tat satyam, sa
ātmā tat tvam asi, śvetaketu, iti, bhūya eva mā, bhagavān,
vijñāpayatu iti, tathā, saumya, 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.

7 | 'What I am, that is he, what he is, that am I'

See *Antareya Āranyaka*, II 2 4 6

¹ VI 5 1-4

Jābāla Uṣ has the following: *tvam vā aham asmi bhagavo devate aham 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 *Jaiminīya 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.'

Rūmi speaks to us of the man who knocked at his friend's door and was asked, 'Who art thou?' He answered 'I.' 'Begone,' said his friend. After a year's suffering and separation he came and knocked again, and when asked the same question, replied, 'It is Thou art at the door,' and received the reply, 'Since thou art I, come in, O myself.' *Mathnavi*, I. 3056-3065

Section 9

THE INDWELLING SPIRIT

1 *yathā, saumya, madhu madhukṛto nististhanti, nānātyayānām vṛkṣānām rasān samavahāram ekatām rasam 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, amusyāham vṛkṣasya raso' smi, amusyāham vṛkṣasya rasosmīti, evam eva khalu, saumya, vrāh sarvāh prajāh sati sampadya na viduḥ, sati sampadyāmaha*
|||

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

3 *ta iha vyāghro vā simho vā vrko vā varāho vā kīto vā patango vā dāṁśo 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 atadātmyam idam sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti, bhūya eva mā, bhagavān, vjñāpayatu iti, tathā, saumya, iti hovāca*

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 purastāt prācyah syandante, paścāt pratīcyah tāh samudrāt samudram evāpīyanti, sa samudra eva bhavati, tā yathā tatra na viduḥ, vyaṁ aham asmi, vyaṁ aham asmīti*

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 sarvāh prajāh sata āgamyā na viduḥ, sata āgacchāmaha iti, ta iha vyāghro vā simho vā, vrko vā, varāho vā, kīto vā, patango vā, dāṁśo 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 ātmyam idam sarvam, tat satyam, sa ātmā,*

tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatu 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 jīvenā'tmanānuprabhūtaḥ pēṭiyamāno modamānas tṣṭhati.*

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 ekāṃ śākhāṃ jīvo jahāti, atha sā śusyati, dvitīyāṃ jahāti, atha sā śusyati, tritīyāṃ jahāti, atha sā śusyati, sarvaṃ jahāti sarvaḥ śusyati, evam eva khalu, saumya, viddhi iti hovāca.*

2. If the life leaves one branch of it, then it dries up; if it leaves a second, then that dries up; if it leaves a third, then that dries up If it leaves the whole, the whole dries up Even so, indeed, my dear, understand,' said he

According to this view trees are not insentient *cetanāvantaḥ śhāvarāḥ* §

3 *jīvāpetam vāva kiledam mriyate, na jīvo mriyata iti, sa ya eṣo' nīmā atad ātmyam idaṃ sarvaṃ, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti, bhūya eva mā, bhagavān, vijñāpayatu iti, tathā, saumya, iti hovāca* X
F.

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

Section 12

ILLUSTRATIONS OF THE NYAGRODHA TREE

1 *nyagrodha-phalam ata āharet, idam, bhagavah, iti, bhinddhīti, bhinnam, bhagavah, iti, kim atra paśyasīti, anrya vemā dhānāh, bhagavah, iti, āsām angakām bhinddhīti; bhinnā, bhagavah, iti; kim atra paśyasīti, 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 hovāca yam var, saumya, etam anmānam na nibhālayase, etasya var, saumya, eso'nimna evam mahān nyagrodhas tisthati śrddhatsva, saumya*

2 Then he said to him, 'My dear, that subtle essence which you do not perceive, verily, my dear, from that very essence this great *nyagrodha* tree exists. Believe me, my dear

The lesson of the illustration is that the cosmic process with its names and forms arises from the subtle essence of Pure Being *sata evānimmah sthūlam nāma-ṅpādīmat kāryam jagad utpannam Ś*

3 *sa ya eso'nimā, atad ātmnyam idam sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketu, iti, bhūya eva mā, bhagavān, vijñāpayatv 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 13

ILLUSTRATION OF SALT AND WATER

1 *lavanam etad udake'vadhāya, atha mā prātar upasīdathā iti, sa ha tathā cakāra, tam hovāca' yad dosā lavanam udake'*

vādihā, aṅga tad āhareti, tadd hāvamṛśya na viveda; yathā vilīnam, 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 angāsyāntād ācāmeti: katham iti; lavanam iti, madhyād ācāmeti, katham iti; lavaṇam iti; antād ācāmeti, katham iti; lavanam iti, abhiprāśyantaṭha mopāsīdathā iti; tadd ha tathā cakāra, tac-chaśvat samvartate; tam 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, *upāyāntareṇa*, though it is not obvious to our senses

3 sa ya eso'ṇmā antad ātmīyam idam sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketu, iti; bhūya eva mā, bhagavān, vijñāpayatu 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 14

THE NEED FOR A TEACHER

1. yathā, saumya, purusam gandhārebhyo'bhīnaddhāksam ānīya tam tato'tijane visrjet, sa yathā tatra prān vadan vātharān vā pratyān vā pradhīmāyītābhīnaddhāksa ānīto'bhīnaddhāksa visrstah.

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 yathābhīmanam pramucya pīabrūyāt, etām dīsam gandhārāh, etām dīsam vrajati, sa grāmād grāmam pṛcchan paṇḍito medhāvī gandhārān evopasampadyeta evam evēhācāryavān puruso veda, tasya tāvad eva ciram yāvan na vimoksyē, atha sampatsya 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

Bhīma says (to Yudhīsthira) that the preceptor is superior even to the father or the mother

gurur garīyān pīrto mātṛtaś' ceti me matih M B *Sānti Parva*, 108 17¹

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. *Aśvapati* 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 perishable 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 than for his own father, from the one he derived the blessing of life, from the other the blessing of a good life.'

deeds falls off. While the deeds performed after the attainment of saving knowledge do not bind us, those acts which have resulted in this embodiment have to exhaust their consequences.

3. *sa ya eṣo'ṇimā aitat ātmyam idam sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatu 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 15

THE ORDER OF MERGENCE

1. *purusam, saumya, utopatāpinam jñātayah paryupāsate, jānāsi mām, jānāsi mām iti; tasya yāvan na vān manasi sampadyate, manah prāne, prānah tejasi, tejah parasyām devatāyām, tāvaj jānāti.*

1. Also, my dear, around a sick (dying) person his relatives gather and ask, 'Do you know me?' 'Do you know me?' So long as his voice is not merged in mind, mind in breath, breath in heat and heat in the highest deity, so long he knows (them).

2. *atha yadā'sya vān manasi sampadyate, manah prāne, prānas tejasi, tejah parasyām devatāyām, atha na jānāti.*

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 eṣo'ṇimā aitat ātmyam idam sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatu 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. *purusam, saumya, uta hasta-grhītam ānayanī, apāhārsīt, steyam akārsīt, paraśum asmai tapata iti; sa yadi tasya kartā bhavati, tata evānṛtam ātmānam kurute, so'nyābhīsandho'nṛte-nā'tmānam antardhāya paraśum taptam pratigrhṇāti, sa dahyate'tha 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 yadi tasyākartā bhavati, tata eva satyam ātmānam kurute, sa satyābhīsandhaḥ satyenātmānam antardhāya paraśum taptam pratigrhṇāti, sa na dahyate, atha mucyate*

2 But if he is not the doer thereof, thereupon he makes himself true Being given to truth, covering himself by truth, he takes hold of the heated axe he is not burnt Then he is released

It is a universal principle that the truth will make us free *John VIII 32* Truth is not merely theoretical but practical *yathā vādī tathā kāri*. Devas and Asuras are distinguished by their respective adherence to truth and untruth

3 *sa yathā tatra nā dahyeta astad ātmyam idam sarvam, tat*

*satyam, sa ātmā, tat tvam asi, śvetaketo, iti; tadd hāsya vijayñāv
iti vijayñāv 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 *adhīhi, bhagavah, iti hopasasāda sanatkumāram nāradaḥ, tam hovāca yad vettha tena mopasāda, tatas ta ūrdhvam vaksyāmīti, 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 *niratisāya-prāpti-sādhanatvam ātma-vidyāyā Ś*

Nārada is he who gives the knowledge of the Supreme Self, according to *Sabda-kalpa-druma nāram dadāti iti nāradaḥ, nāram param-ātma-ṛsayakam jñānam*

Sanatkumāra is represented in Indian tradition as the eternal child *Brahma-varvarta Purāna* 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, vayasā pañca-hāyanah, acūdo anupavītaś ca veda-sandhyā-vihīnakah yasya nārāyano guruh*

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'

*yathoṭpannas tathavāham kumāra iti viddhi mām,
tasmāt sanatkumāreti mām aitan me pratisthitam*

The learned Nārada goes to the unlearned Sanatkumāra for instruction For self-realisation, practice of virtue and love to all creation are necessary more than scriptural lore *Vāmana Purāna* makes out that Sanatkumāra is the son of virtue by the wife of non-violence

dharmasya bhāryāhimsākhya, tasyām putra-catustayam jyeshṭhah sanatkumāro' bhūt

2 *rgvedam, bhagavah, adhyemi, yajurvedam sāmavedam, atharvanam catuṣṭham, itihāsa-purānam pañcamam, vedānām vedam, pṛthyam, rāśim, darvām, nidhum, vākovākyaṃ, ekāyanam, deva-vidyām, brahma-vidyām, bhūta-vidyām, ksatra-vidyām, nakṣatra-vidyām, sarpa-devajana-vidyām, etat, bhagavah, adhyemi*

2 Venerable Sir, I know the Rg 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.

deva-vidyā: nirukta or exegetics. Ś; science of the worship of gods. R.

3. *so'ham, bhagavaṅ, mantra-vid evāsmi n. v. itma-vit; śrutāni, iyeva me bhagavad-dṛśēbhyaḥ, tarati śōkani ātma-vid itī; s'ham, bhagavaḥ, śocāmi, tam mā bhagavān, śhasya pūram tārayat itī; tam kotāca yad vai kiñ caitā ādya s'gīh. āh, nāmaitaitā.*

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 iā ṛg-veda yajur-veda, sām-vedā atī arayanā c'vurīha utihāsa-purāṇaḥ pāncamo vedānām i eadā, pītryo rāśir ānivo, nidhīr i āhorākyam, ebāyanam, āeva-vidyā, brahma-vidyā. bhīkta-vidyā, bṣaira-vidyā, nakṣatra-vidyā, sarpa-āevajana-vidyā, nāmaitaitā, nāmopāssvetī.*

4. Verily, a name is *Rg Veda* (so also) *Yajur Veda*, *Sāma Veda*, *Atharvāya* 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 brahmet, upāste yān nāmno gam. tatrasya jaihi kāmā-cāro bhavati yo nāmā brahmet, upāste 'sti, bhagavaḥ, nāno bhūya itī; nāmno vā bhūyo'stī; tam me bhagavān brahmi itī.*

5. He who meditates on name as *Brahmin* becomes independent so far as name goes, he who meditates on name as *Brahman*. '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 *vāg vā va nāmno bhūyasī, vāg vā rg-vedam vijñāpayati, yaḥur-vedam sāma-vedam atharvanam caturtham itihāsa-purānam pañcamam vedānām vedam, pītryam rāsim darvām nādhim vākovākyam, ekāyanam, deva-vidyām, brahma-vidyām, bhūta-vidyām, ksatra-vidyām, nakṣatra-vidyām, sarpa-devajana-vidyām divam ca pṛithvīm ca vāyum cākāśam cāpaś ca tejaś ca devāmś ca manusyāmś ca paśūmś ca vayāmsi ca trna vanaspatīñ svāpadāny ākīta-patanga-pīpīlakam dharmam cādharma ca satyam cānṛtam ca sādhu cāsādhu ca hṛdayajñam cāhṛdayajñam ca, yad var vāñ nā bhaviṣyat na dharmo nādharma vyajñāpayiṣyat, na satyam nānṛtam na sādhu nāsādhu na hṛdayajño nāhṛdayajño vāg evartat sarvam vijñāpayati, vācam upāssveti*

I Speech assuredly is greater than name Speech, verily, makes known the *Rg Veda*, the *Yaḥur Veda*, the *Sāma Veda*, the *Atharva Veda* as the fourth, legend and ancient lore as the fifth, the Veda of the Vedas (i e grammar), the rites of the Fathers, mathematics, the science of portents, the science of time (chronology), logic, ethics and politics, the science of the gods, the science of sacred knowledge (i e the Vedas), the science of the elementals, the science of rulership, the science of the stars (astronomy), the science of snake charming, of the fine arts as well as heaven and earth, air and space, water and heat, gods and men, beasts and birds, grass and trees, animals together with worms, flies and ants, the right and the wrong, the true and the false, the good and the bad, the pleasing and the unpleasing Verily, if there were no speech neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasing nor the unpleasing Speech, indeed, makes all this known Meditate upon speech

2 *sa yo vācam brahmety upāste, yāvad vāco gatam, tatṛāsya yathā kāma-cāro bhavati, yo vācam brahmety upāste, asti, bhagavañ, vāco bhūya iti, vāco vāva bhūyo'sīti, tan me, bhagavān, bravītv iti.*

2 He who meditates on speech as *Brahman* becomes independent so far as speech reaches, he who meditates on speech as *Brahman* 'Is there anything, Venerable Sir, greater than speech?' 'Yes, there is something greater than speech' 'Do, Venerable Sir, tell me that'

Section 3

MIND

1 *mano vā va vāco bhūyah, yathā vai dve vāmalake dve vā kole dvau vāksau mustir anubhavati, evam vācam ca nāma ca mano 'mubhavati, sa yadā manasā manasyati, mantrān adhīyati, athādhīte, karmān kurvīyati, atha kurute, putrāms ca paśūms ceccheyati, atheccchate, imān ca lokam, anum ceccheyati, atheccchate; mano hy ātmā, mano hi lokah, mano hi brahma, mana upāssveti.*

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. *ātmanaḥ kartṛtvam bhoktṛtvam ca sati manasi nānyalheti, mano hy ātmety ucyate Ś.*

2 *sa yo mano brahmety upāste, yāvan manaso gatam, tatrāsya yathā kāma-cāro bhavati yo mano brahmety upāste, asti bhagavaḥ, manaso bhūya iti, manaso vā va bhūyo'stīti, tan me, bhagavān, bravītu 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'

Section 4

WILL

1 *samkalpo vā va manaso bhūyān, yadā vai samkalpayate atha manasyati, atha vācam ūyati tām u nāmnīrayati, nāmnī mantrā ekam bhavanti, mantresu karmāni*

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-vrtti* Ś 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 karmāni* See M U I 2 1

2 *tām ha vā etān samkalpakāyanān samkalpātmakān samkalpe pratisthitān, samakalpetām dyavā-prthivī, samakalpetām vāyus cākāsam ca, samakalpantāpas ca tejas ca, tesām samklptiyai varsam samkalpate, varsasya samklptiyā annam samkalpate, annasya samklptiyai prānān samkalpante, prānānān samklptiyai mantrān samkalpante, mantrānām samklptiyai karmān samkalpante, karmanān samklptiyai lokān samkalpate, lokasya samklptiyai sarvān samkalpate, sa esa samkalpah samkalpam upāssveti*

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 klptān vai sa lokān dhruvān dhruvān pratisthitān pratisthito'vyathamānān avyatha māno'bhīsidhyati, yāvat samkalpasya gatam tatrāsya yathā kāmācāro bhavati, yah samkalpam brahmety upāste, asti, bhagavah,*

samkalpād bhūya iti; samkalpād vāva bhūyo'stīti, tan me, bhagavān, bravītu iti

2 He who meditates on will as *Brahman*, he verily obtains the worlds he has willed, himself being permanent the permanent worlds, himself unwavering the unwavering worlds As far as will goes, so far is he independent, he who meditates on will as *Brahman* 'Is there anything, Venerable Sir, greater than will?' 'Yes, there is something greater than will.' 'Do, Venerable Sir, tell me that '

Section 5

THOUGHT

1 *cittam vā va samkalpād bhūyah, yadā vai cetayate'tha samkalpayate atha manasyati, atha vācam īrayati, tām u nāmnī-rayati, nāmnī mantrā ekam bhavanti, mantresu karmān*

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 *Maṭṭī* VI 30
See *Dīgha Nikāya* I 21

2 *tāni ha vā cāni citta-kāyanāni citta-tmāni citta-pratisthitāni, tasmād yady api bahu-vid acitto bhavati, nāyam astīty evānam āhuḥ, yad ayam veda, yad vā ayam vidvān nettham acittah syād iti, atha yady alpa-vid citta-vān bhavati, tasmā evota śuśrūsante, cittaṃ hy evaīsam ekāyanam, cittaṃ ātmā, cittaṃ pratisthā, cittaṃ upāssveti*

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 cittaṃ brahmety upāste, cittaṃ vai sa lokān dhruvān*

*dhruvaḥ pratiṣṭhītān pratiṣṭhīto'vyathamānān avyathamāno
'bhṛsīdhyati, yāvac cittasya gaṭam, tatrāsya yathā kāma-cāro
bhavati, yaś cittam brahmety upāste, aśi, bhagavaḥ, cittād bhūya
iti, cittād vā va bhūyo'stīti, tan me, bhagavān, bravītu iti*

3 He who meditates on thought as *Brahman*, he verily obtains the worlds he has thought, himself being permanent the permanent worlds, himself established, the established worlds, himself unwavering the unwavering worlds As far as thought goes, so far is he independent, he who meditates on thought as *Brahman* 'Is there anything, Venerable Sir, greater than thought?' 'Yes, there is something greater than thought' 'Do, Venerable Sir, tell me that' -

Section 6

CONTEMPLATION

*1 dhyānam vā va cittād bhūyaḥ, dhyāyatīva pṛthivī, dhyāya-
tīvāntarikṣam, dhyāyatīva dyauh, dhyāyantīvāpoh, dhyāyantīva
parvatāḥ, dhyāyantīva deva-manuṣyāḥ, tasmād ya iha manu-
ṣyānām mahattvam prāpnuvanti dhyānāpādāmsā vāva te
bhavanti, atha ye'lpāḥ kalahinah pīsunā upavādmas te atha ye
prabhavaḥ dhyānāpādāmsā vāva te bhavanti, dhyānam
upāssveti*

1 Contemplation, assuredly, is greater than thought The earth contemplates as it were The atmosphere contemplates as it were The heaven contemplates as it were The waters contemplate as it were, the mountains contemplate as it were. Gods and men contemplate as it were Therefore he among men here attains greatness, he seems to have obtained a share of (the reward of) contemplation Now the small people are quarrelsome, abusive and 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, *ekāgratā* Ś

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-manuṣyāḥ gods and men or godlike men for men endowed with

inward peace are not devoid of divine qualities *deva-samā devamanusyāh śamādiguna-sampannā manusyū deva-svarūpam na jahātīty arīhaḥ Ś*

2 *sa yo dhyānam brahmety upāste, yāvad dhyānasya gatam, tatrāsya yathā kāma-cāro bhavati yo dhyānam brahmety upāste, asti, bhagavah, dhyānād bhūya iti; dhyānād vā va bhūyo'stīti; tan me, bhagavān, bravītu iti.*

2. He who meditates on contemplation as *Brahman*, so far as contemplation goes so far is he independent, he who meditates on contemplation as *Brahman* 'Is there anything, Venerable Sir, greater than contemplation?' 'Yes, there is something greater than contemplation.' 'Do, Venerable Sir, tell me that'

Section 7

UNDERSTANDING

I. *vijñānam vā va dhyānād bhūyah, vijñānena va rg-vedam vijñāti, yajur-vedam sāma-vedam ātharvaṇam caburtham, itihāsa-purānam pañcamam, vedānām vedam, pitryam, rāśim, darvam, nidhm, vākovākyaṃ, ekāyanam, deva-vidyām, brahma-vidyām, bhūta-vidyām, ksatra-vidyām, nakshatra-vidyām, sarpa-devajana, vidyām, āvram ca pṛthivīm ca vāyum cākāśam, cāpas ca tejaś ca, devānīs ca manusyāmīs ca paśūmīs ca vayānīs ca trna-vanaspatīn-śvāpadāny ākīta-patāṅga-pīpīlakam dharmam cādharmaṃ ca satyam cāṃṣṭam ca sādhu cāsādhu ca hṛdayajñam cāhṛdayajñam cānnam ca rasam cemas ca lokam annam ca vijñānenarva vijñāti, vijñānam upāssveti.*

I Understanding, assuredly, is greater than contemplation. Verily, by understanding one understands the *Rg. Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharva Veda* as the fourth, legend and ancient lore as the fifth, the Veda of the Vedas (i.e. grammar), the rites of the fathers, mathematics, the science of portents, the science of time (chronology), logic, ethics and politics, the science of the gods, the science of sacred knowledge (i.e. the Vedas), the science of the 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 vijñānam brahmany upāste, vijñānavato vai sa loṣāñ-jñānavato'bhāsīdhyati, yāvād vijñānasya gatan, tatrāsya yathā kāma-cāro bhavati, yo vijñānam brahmany upāste; asti, bhagavat, vijñānād bhūya iti; vijñānād vā va bhūyo'sīti; taṁ n.c, bhagavān, bravīto iti*

2 He who meditates on understanding as *Brahman*, he verily, attains the worlds of understanding, of knowledge. As far as understanding goes, so far he is independent, he who meditates on understanding as *Brahman*. 'Is there anything, Venerable Sir, greater than understanding?' 'Yes, there is something greater than understanding' 'Do, Venerable Sir, tell me that.'

Section 8

STRENGTH

1. *balam vā va vijñānād bhūyaḥ, aḥi ha satani vijñānavatām cko balavān ākaṁḥayate, sa yadā bālī bhavati, atihātā bhavati uttisthan. paricaritā bhavati, paricaran upasatā bhavati, upasādan draṣṭā bhavati, śrotā bhavati, mantā bhavati, bodhī bhavati, kartā bhavati, vijñātā bhavati, balena vai pṛthivī tiṣṭhati, balenāntariksam, balena dyaui, balena parvatā, balena drva-manusyāh, balena paśavaś ca vayāmsi ca triṇa-vanaspatayah śvāpādāny ākūta-ḥatanga-pipīlakam, balena lohas tiṣṭhati; balam upāssveti.*

1. Strength, assuredly, is greater than understanding. One strong man, indeed, causes a hundred men of understanding to tremble. When one becomes strong, he becomes a rising man. If he rises he serves (wise people). If he serves, he draws near (by becoming attached as a pupil). By drawing near, he becomes a seer, becomes a hearer, becomes a thinker, becomes a perceiver, becomes a doer, becomes an understander. By strength, verily, the earth stands, by strength the atmosphere, by

strength the heaven; by strength the mountains, by strength the gods and men (or god-men), by strength beasts and birds, grass and trees, animals together with worms, flies and ants By strength the world stands Meditate on strength
strength spiritual power

2. *sa yo balam brahmety upâste, yâvad balasya gatam, tatrâsya yathâ kâma-câro bhavati, yo balam brahmety upâste, asti, bhagavah, balâd bhûya iti, balâd vâ va bhûyostîti, tan me, bhagavân, bravîtv 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 bhûyah, tasmâd yady api daśa râtrîr na'snîyât, yady u ha jîvet, atha vâ adrastâ'srotâ'mantâ'boddhâ 'kartâ'vijñâtâ bhavati, atha 'nmasyâ'y'e drastâ bhavati, śrotâ bhavati, mantâ bhavati, boddhâ bhavati, kartâ bhavati, vijñâtâ bhavati; annam upâssveti*

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'nnam brahmety upâste, annavato vai sa lokân pânavato-bhâsidhyati. yâvad annasya gatam, tatrâsya yathâ kâma-câro bhavati yo'nnam brahmety upâste, asti, bhagavah, annâd bhûya iti, annâd vâva bhûyo'stîti, tan me, bhagavân, bravîtv 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 svrstir na bhavati, vyādhiyante prānāḥ, annam kaṇīyo bhaviṣyatīti, atha yadā svrstir bhavati, ānandīmah prānā bhavanti, annam bahu bhaviṣyatīti, āpa evemā mūrtāḥ yeyam pṛthivī, yad antarīksam, yad dyauh, yat parvatāḥ, yad āeva-manusyāḥ, yat paśavaś ca vayāmsi ca trna-vanaspatayah, śvapadāny ākīta-patanga-pṛpīlakam, āpa evemā mūrtāḥ āpa upāssveti*

1 Water, verily, is greater than food Therefore when there is not good (sufficient) rain, living creatures sicken with the thought that food will become scarce But when there is good rain, living creatures rejoice in the thought that food will become abundant It is just water that assumes (different) forms of this earth, this atmosphere, this sky, the mountains, gods and men, beasts and birds, grass and trees, animals together with worms, flies and ants Water indeed is all these forms Meditate on water

2 *sa yo'po brahmety upāste, āpnoti sarvān kāmān, trptimān bhavati yāvad apām gatam, tatrasya yathā kāma-cāro bhavati yo'po brahmety upāste, asti, bhagavah, adbhyo bhūya iti, adbhyo vā va bhūyo'stīti, tan me, bhagavān, bravītu iti*

2 He who meditates on water as *Brahman*, obtains all his desires and becomes satisfied As far as water reaches so he who meditates on water as *Brahman* has unlimited freedom 'Venerable Sir, is there anything greater than water?' 'Yes, there is something greater than water' 'Do, Venerable Sir, tell me that'

Section 11

HEAT

1 *tejo vā va adbhyo bhūyah, tasmād vā etad vāyur agrhyākāsam abhītapati, tad āhuh, nśocati, nītapati, varsisyati vā iti, teja*

eva tat pūrvam darśayitvā' thā' pah sṛjate tad etad ūrdhvābhiś ca tīraścībhiś ca vidyudbhīh āhrādāś caranti; tasmād āhuḥ vidyotate, stanayati, varsisyati vā iti, teja eva tat pūrvam darśayitvā' thā' pah sṛjate teja upāssveti.

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
prasiddham hi loke kāranam abhyudyatam dr̥stavatah kāryam bhavisyatīti vjñānam Ś.

2 *sa yas tejo brahmety upāste, tejasvī vai sa tejasvato lokān bhāsvato' pahata-tamaskān abhīsidhyati, yāvat tejaso gatam, tatrā'sya yathā kāma-cāro bhavati, yas tejo brahmety upāste, asti, bhagavah, tejaso bhūya iti; tejaso vā va bhūyo'stīti; tan me, bhagavān, bravītu iti*

2. He who meditates on heat as *Brahman*, he, verily, radiant himself, attains radiant, shining worlds, freed from darkness' As far as heat reaches, he who meditates on heat as *Brahman*, has unlimited freedom 'Venerable Sir, is there anything greater than heat?' 'Yes, there is something greater than heat.' 'Do, Venerable Sir, tell me that.'

Section 12

ETHER

1. *ākāśo vā va tejaso bhūyān ākāśe vai sūryā-candramasāv ubhau vidyunt nakṣatrāṇy agniḥ, ākāśenāhvayati, ākāśena śrnoti, ākāśena pratīśnoti, ākāśe ramate, ākāśe na ramate, ākāśe jāyate, ākāśam abhijāyate ākāśam upāssveti*

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 abhiḥyāyate 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 Brāhmana* III 4 2 1, *Śatapatha Brāhmana* 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 brahmety upāste, ākāśavato vai sa lokān prakāśavato' sambādhan urugāyavato' bhisidhyati, yāvad ākāśasya gatam, tatrāsya yathā kāma-cāro bhavati, ya ākāśam brahmety upāste, asti, bhagavaḥ, ākāśād bhūya iti, ākāśād vā va bhūyo' stīti, tan me, bhagavān bravītu 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'

aśambādhan unconfined, also free from pressure and pain
sambādho'nyo'nyapīdā tad-rahitān aśambādhan Ś

Section 13

MEMORY

1 *smaro vā va ākāśād bhūyah, tasmād yady api bahava āsīran asmarantaḥ, naitva te kamcana śrūyuh, na manvīran, na vijānīran yadā vā va te smareyuh, atha śrūyuh, atha manvīran, atha vijānīran, smareṇa vai putrān vijānāti, smarena paśūn smaram v'pāssveti*

1. Memory, verily, is more than ether, therefore if many assemble and if they have no memory, indeed they would not hear any one at all, they would not think, they would not understand. But surely, if they remember then they would hear, then they would think, then they would understand Through

memory one discerns one's sons; through memory, one's cattle
Meditate on memory

Memory is a quality of the inner organ, *antah-karana-dharmah*

2 *sa yah smaram brahmety upāste, yāvat smarasya gatam, tatrāsya yathā kāma-cāro bhavati, yah smaram brahmety upāste; asti, bhagavah, smarād bhūya iti, smarād vā va bhūyo'stīti; tan me, bhagavān, bravītu iti*

2 He who meditates on memory as *Brahman*—as far as memory reaches, so far he has unlimited freedom, he who meditates on memory as *Brahman* 'Venerable Sir, is there anything greater than memory?' 'Yes, there is something greater than memory' 'Do, Venerable Sir, tell me that'

Section 14

HOPE

1 *āśā vā va smarād bhūyasī, āśeddho vai smaro mantrān adhīte karmāni kurute, putrānś ca paśūmś cecchate, imam ca lokam amum cecchate' āśām upāssveti*

1 Hope, assuredly, is greater than memory When kindled by hope, memory learns the sacred hymns, performs sacrifices, desires sons and cattle, desires this world and the other
Meditate on hope.

āśā, craving, desire, *īṣṇā*, *kāma* Ś
āśeddha *āśā-iddha* *āśayābhivardhatā*, roused by hope Ś

2 *sa ya āśām brahmety upāste, āśayāsya sarve kāmāḥ samyadhyanī, amoghā hāsyāśīso bhavanti, yāvad āśāyā gatam, tatrāsya yathā kāma-cāro bhavati, ya āśām brahmety upāste, asti, bhagavah, āśāyā bhūya iti, āśāyā vā va bhūyo'stīti, tan me, bhagavān, bravītu iti*

2 He who meditates on hope as *Brahman*, through hope all his desires are fulfilled, his prayers do not go in vain As far as hope reaches, so far he has unlimited freedom, he who meditates on hope as *Brahman* 'Venerable Sir, is there anything greater than hope?' 'Yes, there is something greater than hope' 'Do, Venerable Sir, tell me that'

āśīṣah prayers, *prārthanāḥ* Ś

Section 15

LIFE

1 *ṣrāno vā va āśāyā bhūyān, yathā vā arā nābhau samarṣitāh, evam asmun ṣrāne sarvām samarṣitam, ṣrānah ṣrānena yāti, ṣrānah ṣrānam dadāti, ṣrānāya dadāti, ṣrāno ha ṣitā, ṣrāno mātā, ṣrāno bhātā, ṣrānah svasā, ṣrāna ācāryah, ṣrāno brāhmanah*

1 Life-breath, verily, is greater than hope. Even as the spokes are fastened in the hub, so on this life-breath all this is fastened. Life moves by the life-breath. Life-breath gives life, it gives (life) to a living creature. Life-breath is one's father, life-breath is one's mother, life-breath is one's brother, life-breath is one's sister, life-breath is one's teacher, life-breath is the Brāhmaṇa.

According to Ś *ṣrāna* is the conscious self, *prañātman*, which enters the body to reveal the whole variety of names and forms.

2 *sa yadī ṣitarām vā mātaram vā bhrātaram vā svasāramvā ācāryam vā brāhmanam vā kimcid bhr̥ṣam va pratyāha, dhuk tvāstvīty evainam āhuh, ṣitrhā vai tvam asi, mātṛhā vai tvam asi, bhrātrhā vai tvam asi, svasṛhā vai tvam asi, ācāryahā vai tvam asi, brāhmanahā vai tvam asīti*

2. If one answers unworthily to a father or a mother, or a brother or a sister, or a teacher or a Brāhmaṇa, people say to him, 'shame on you, verily, you are a slayer of your father, verily, you are a slayer of your mother, verily, you are a slayer of your brother, verily, you are a slayer of your sister, verily, you are a slayer of your teacher, verily, you are a slayer of a Brāhmaṇa.'

bhr̥ṣam ananurūṣam Ś

3 *atha yady apy enān utkrānta-ṣrānān śūlena samāsam vyatīsandahet navainam brūyuh, ṣitrhāsīti, na mātṛhāsīti, na bhrātrhāsīti, na svasṛhāsīti, na ācāryahāsīti, na brāhmanahāsīti.*

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.'

utkrānta-ṣrānān tyakta-dehān Ś

The importance of *prāna* is brought out by positive and negative proofs, *anvaya-vyatirekābhyām* Ś.

4 *prāno hy evaitān sarvān bhavati, sa vā eṣa evam paśyan, evaṁ manvānaḥ, evaṁ vijānann atvādī bhavati, tam ced brūyuh atvādy asīti, atvādy asmīti brūyāt, nāpahnvūta*

4. Life-breath is all this Verily, he who sees this, thinks this, understands this, becomes an excellent speaker Even if people should say to him, you are an excellent speaker, he should say, 'I am an excellent speaker.' He should not deny it *atvādīn* He goes beyond all declarations made previously beginning with name and ending with hope, and realises that *prāna* or the conscious self is *Brahman* In M U III 1 4 an *atvādīn* is contrasted with one who really knows the highest truth

In all this discussion Sanatkumāra leads Nārada step by step, *tato bhūyah*, 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 *atvādīn* who passes beyond the empirical variety and grasps the metaphysical reality. *yastu bhūmākhyaṁ sarvātikrāntam tattvam paramārtha-satyam veda so'tvādīti* Ś.

Section 16

TRUTH

1 *eṣa tu vā atvadati yah satyenātvadati, so'ham, bhagavaḥ, satyenātvadānīti, satyam tv eva vijñāsitavyam iti, satyam, bhagavaḥ, vijñāsa iti.*

1 But he, verily, speaks excellently, who speaks excellently of truth 'But I, Venerable Sir, would speak excellently of truth' 'But one must desire to understand the truth' 'Venerable Sir, I desire to understand the truth.'

vijñāso' viśesena jñātum iccheyam tvatto'ham iti Ś

Section 17

TRUTH AND UNDERSTANDING

1 *yadā vai vijānāti, atha satyam vadati, nāvijānan satyaṁ vadati, vijānann eva satyam vadati, vijñānam tv eva vijñāsitavyam iti; vijñānam, bhagavaḥ, vijñāsa iti.*

q*

1 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 paramārthatah*), between factual truth and ultimate significance

Section 18

THOUGHT AND UNDERSTANDING

1. *yadā vai manute, atha vijānāti, nāmatvā vijānāti, matvava vijānāti, matir tv eva vijijñāsītavyeti, matim, bhagavaḥ, vijijñāsa iti*

1 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'

matir mananam, tarho mantavya-visaya ādaraḥ Ś

Section 19

FAITH

1 *yadā vai śraddhadhāti, atha manute nāśraddhadhan manute, śraddhadhad eva manute, śraddhā tv eva vijijñāsītavyeti, śraddhām, bhagavaḥ, vijijñāsa iti*

1 Verily, when one has faith, then he thinks One who has not faith does not think Only he who has faith thinks But one must desire to understand faith 'Venerable Sir, I desire to understand faith'

āstikya-buddhik śraddhā Ś sense of religious reality

Section 20

STEADFASTNESS

1 *yadā vai nistīṣṭhati, atha śraddadhātī, na'nistīṣṭhan śraddadhātī nistīṣṭhann eva śraddadhātī, nisthā tv eva vijyñāsītavyeti; nisthām, bhagavaḥ, vijyñāsa 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.'

nisthā: earnest attention to and service of the spiritual guide
guru-śusrūsādis tatparatvam brahma-vijñānāya §

See B G III 3

Section 21

ACTIVITY

1 *yadā vai karoty atha nistīṣṭhati, nākrtvā nistīṣṭhati, krtvāiva nistīṣṭhati, krtis tv eva vijyñāsītavyeti, krtim bhagavo vijyñāsa 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: § refers to the duties of a student such as restraint of the senses, concentration of the mind *indriya-samyamaś cittakāgratā-karaṇam ca*

Section 22

HAPPINESS

1 *yadā vai sukhaṁ labhate'tha karoti, nāsukhaṁ labdhvā karoti, sukhaṁ eva labdhvā karoti, sukhaṁ tv eva vijyñāsītavyam iti; sukhaṁ, bhagavaḥ, vijyñāsa 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, bhūmarva sukham; bhūmā tv eva vijyñāsītavya iti, bhūmānam, bhagavah, vijyñāsa 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 nratīśayam bahvīti* It is the highest that can be reached, the infinite In the small there is no happiness It produces craving, *tṛsnā*, which is the seed of sorrow, *dukkha-bīja*

'Thou hopest perhaps to subdue desire by the power of enjoyment, but thou wilt find it impossible for the eye to be satisfied with seeing or the ear to be filled with hearing If all visible nature could pass in review before thee, what would it be but a vain vision?'
Imitation of Christ

Section 24

THE INFINITE AND THE FINITE

I. *yatra nānyat paśyati nānyac chrnoti nānyad vijñānāti sa bhūmā, atha yatrānyat paśyati anyac chrnoti anyad vijñānāti tad alpam; yo vai bhūmā tad amṛtam, atha yad alpam tan marṭyam, sa, bhagavah, kasmin pratīṣṭhita iti, sva mahimnī, yadī vā na mahimnīti*

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 bhūmni nāsti Ś
martyam perishable, *vināsti Ś* All empirical objects are subject to
 the law of change
sve mahimni on its own greatness, *ātmīye mahimni mahātmye*
vibhūtau 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
yadi vā If the question is taken in an ultimate sense, we cannot
 even say this, for the infinite cannot be established in anything else,
 not even on its own greatness, for it is *apratistha, anāśrita*

The last line reminds us of the *Nāsādīya* hymn of the R V where
 the expression of the highest certainty is followed by a misgiving
 that after all it may not be so

2. *go-aśvam iha mahimety ācakṣate, hasti-hiranyam dāsa-*
bhāryam, ksetrāny āyatanānīti, nāham evam bravīmi, bravīmīti
hovācānyo hy anyasman pratisthita 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 anyasman pratisthitaḥ*
 The doctrines of *para-tantra* and *pratītya-samutpāda* are suggested by
 this passage.

Section 25

SELF-SENSE AND THE SELF

1. *sa evādhastāt, sa upariśtāt, sa paścāt, sa purastāt, sa*
dakṣinataḥ, sa uttaraḥ, sa evedam sarvam iti, athāto'hamkā ādeśa
eva, aham evādhastāt, aham upariśtāt, aham paścāt, aham purastāt,
aham dakṣinataḥ, aham uttaraḥ, aham evedam 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. *āhāta ātmādeśa eva ātmarvādhastāt, ātmoparistāt, ātmā paścāt, ātmā purastāt, ātmā dakṣinatah, ātmottaratah, ātmarvedam sarvaṃ itī sa vā esa evaṃ paśyanti evaṃ manvāna evaṃ vijānanti ātma-ratīr ātma-kṛīḍa ātma-mithuna ātmānandah sa svarād bhavati, tasya sarvesu lokesu kāma-cāro bhavati, atha ye'nyathāto viduh, anya-rājānas te ksayya-lokā bhavanti tesāṃ 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 this, who thinks this, who understands this, he has pleasure in the self, he has delight in the self, he has union in the self, he 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

purastāt in front or to the east

The knowers are self-governing, autonomous (*sva-rāj*), the non-knowers are heteronomous, subject to others (*anya-rāj*)

Section 26

THE PRIMACY OF SELF

1 *tasya ha vā etasyarvaṃ paśyatah, evaṃ manvānasya, evaṃ vijānata ātmatah prānah, ātmata āśā, ātmatah smarah, ātmata ākāśah, ātmataś tejah, ātmata āpah, ātmata āvirbhāva-tirobhāvau ātmato'nnam ātmato balam, ātmato vijñānam, ātmato dhyānam, ātmataś cittam, ātmatah samkalpah, ātmato manah, ātmato vāk, ātmato nāma, ātmato mantrah, ātmatah karmāni, ātmata evedam sarvaṃ itī*

1 For him who sees this, who thinks this and who understands this, life-breath springs from the self, hope from the self, memory from the self, ether from the self, heat from the

self, water from the self, appearance and disappearance from the self, food from the self, strength from the self, understanding from the self, meditation from the self, thought from the self, determination from the self, mind from the self, speech from the self, name from the self, sacred hymns from the self, (sacred) works from the self, indeed all this (world) from the self.

All these, life-breath, hope, memory, etc., which were traced to the real, *sat*, are now traced to the self, as the real and the self, *sat* and *ātman* are one.

2. *īdā eṣa ślokaḥ*

*na paśyo mrtyum paśyati,
na rogān nota duḥkhatām;
sarvaṁ ha paśyaḥ paśyati,
sarvaṁ āpnoti sarvaśaḥ*

iti.

*sa ekadhā bhavati, tridhā bhavati, pañcadhā
saptadhā navadhā caiva punaś caikādaśaḥ smṛtaḥ,
śatān ca daśa caikaś ca sahasrān ca vimśatīḥ
āhāra-śuddhausattva-śuddhiḥ, sattva-śuddhau dhruvā smṛtiḥ, smṛti-
lambhe sarva-granthīnān vipramoksaḥ; tasmai mṛdita-kaśāyāya
tamasāḥ pāraṁ darśayati bhagavān sanatkumārah taṁ skanda
ity ācaksate, taṁ skanda ity ācaksate.*

2 On this there is the following verse.

He who sees this does not see death nor illness nor any sorrow.
He who sees this sees everything and obtains everything
everywhere.

He is one, becomes threefold, fivefold, sevenfold and also
ninefold. Then again he is called the elevenfold, also a hundred
and elevenfold and also twenty-thousand fold.

When nourishment is pure, nature is pure. When nature is
pure, memory becomes firm. When memory remains firm,
there is release from all knots of the heart. To such a one who
has his stains wiped away, the venerable Sanatkumāra shows
the further shore of darkness. Him they call Skanda, yea, him
they call Skanda.

He who sees this, *paśyo yatloka-darśi vidvān. Ś.*

One—He is one before creation. *prāk sṛṣṭi-prabhedād ekādānān.*
The various numbers, three, five, seven, nine, etc, are intended to
show the endless variety of manifestations after creation:

samsṛidhādi-bhedair ananta-bheda-prabāro bhavati sṛṣṭi-pāle. Ś.

See *Maṅgla* V. 2

sattva-śuddhi nature is pure. The reference, according to Ś, is to the inner organ *antahkaranasya sattvasya śuddhir nairmalyam bhavati*

Sanatkumāra is said to be 'bhagavān,' as he conforms to the definition quoted by Ś

*utpattim pralayam carva bhūtānām āgatim gatim
veti vidyām avidyām ca sa vācya 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 1

THE UNIVERSAL SELF WITHIN THE HEART
AND IN THE WORLD

1 *harīh, aum. atha yad idam asmin brahma-pure daharam purdarīkaṁ veśma, daharo'smin antarākāśaḥ, tasmīn yad antah, tad arvestavyam, tad vā va vijijñāsītavyam.*

1 *Harīh, aum.* Now, here in this city of *Brahman* 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: alpam, small. Ś.

purdarīkaṁ: purdarīka-sadrśam, like a lotus. Ś.

brahma-pure: śarīre, in the body. Ś. The body is *deva-sadana* or the temple of God.

vijijñāsītavyam: sāḥṣāt-paraṇīyam, 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: *dig-āśa-guṇa-gati-phala-bheda śūryam hi paramārīhasad aī ayam brahma marāa-brādhīrām: asaī iva pratībhātī* Pure being; devoid of all determinations, is often in Western thought mistaken for non-being (*asaī*). 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 bhūyuh, yad idam asmin brahma-pure daharam purdarīkaṁ veśma, daharo'smin antarākāśaḥ, kim tad atra vidyate yad arvestavyam, yad vā va vijijñāsītavyam 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

search out or understand: *kim tad atra vidyate na kin cana vidyate ity abhiprāyaḥ. Ś.*

3 *sa brūyāt yāvān vā ayam ākāśaḥ, tāvān eso'ntarhrdaya ākāśaḥ. ubhe asmin dyāvā-ṛthivī antar eva samāhite, ubhāv agniś'ca vāyuś ca sūryā-candramasāv ubhau, vidyunt naksatrāṇi yac cāsyekāsti yac ca nāsti sarvaṁ tad asmin samāhitam iti*

3 He should say, as far, 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 *ālaya-vijñāna* is the receptacle of all the latent possibilities of existence. *hrd-ākāśa* answers to the *ālaya-vijñāna*. When the concrete manifestations are overcome by decay and death, their types are not destroyed along with them. The desires out of which they arise are preserved in the *hrd-ākāśa*.

what is not: What is no longer or not yet, the past and the future.

4. *tām ced brūyuh, asmiṁś'ced idam brahma-pure sarvaṁ samāhitam sarvāṇi ca bhūtāni sarve ca kāmāḥ yadaitaj jarā vāpnoḥi pradhvānsate vā, kim tato'tiśisyata iti.*

4. If they should say to him, if, within this city of Brahmā, is contained all (that exists), all beings and all desires, then what is left of it when old age overtakes it or when it perishes?

5. *sa brūyāt; nāsya jarayataj jīryati, na vadhenāsya hanyate. etat satyam brahma-puram asmin kāmāḥ samāhitāḥ. eṣa ātmā-ṣakata-ṣāpmā vijaro vimrtyur viśoko vijighatso'ṣipāsah, satya-kāmāḥ satya-saṁkalpaḥ. yathā hy evaha prajā anvāviśanti yathān. uśāsanam, yam yam antam abhikāmā bhavanti yam janapadam, yam kṣetra-bhāgam, tām tam evopaśivanti.*

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.

6 *tad yattheha karma-jito lokah ksīyate, evam evāmutra puṇya-jito lokah ksīyate tad ya ihātmānam ananuvīdyā vrajanty etāms ca satyān kamān, tesāṃ sarvesu lokesu akāma-cāro bhavati atha ya ihātmānam anuvīdyā vrajanty etāms ca satyān kamān, tesāṃ 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'svatantratā. Ś
kāma-cāro bhavati rājā va sārvaabhaumasyehaloke He has like a King complete sovereignty in the world. Ś 'Seeing the self impartially in all beings and all beings in the self, the *ātma-yāgi* obtains autonomy,' *Manu XII 91*, see also *B G VI. 29*

Section 2

DIFFERENT FUTURE WORLDS

World 11 Cor.
1/3 7 7

1 *sa yadi pitṛ-loka-kāmo bhavati samkalpād evāsya pitarah samutsthanṭi, tena pitṛ-lokena sampanno mahīyate*

1 If he becomes desirous of the world of the fathers, by his mere thought, fathers arise. Possessed of the world of fathers he is happy.

Out of these *kāmas* or desires, out of *samkalpas* or formative tendencies, the desired spheres are fashioned
mahīyate pūjyate vardhate vā mahimānam anubhavati. Ś.

2 *atha yadi mātṛ-loka-kāmo bhavati, samkalpād evāsya mātarah samutsthanṭi, tena mātṛ-lokena sampanno mahīyate*

2 And so if he becomes desirous of the world of mothers, by his mere thought, mothers arise. Possessed of that world of mothers he is happy.

3 *atha yadi bhrātṛ-loka-kāmo bhavati, samkalpād evāsya bhrātarah samutsthanṭi, tena bhrātṛ-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 yadī svasy-loka-kāmo bhavati, samkalpād evāsya svasārah samuttiṣṭhanti, 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 yadī sakhi-loka-kāmo bhavati, samkalpād evāsya sakhāyah samuttiṣṭhanti 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 yadī gandha-mālya-loka-kāmo bhavati samkalpād evāsya gandhamālye samuttiṣṭhatah, 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 yadī anna-pāna-loka-kāmo bhavati, samkalpād evāsyaṅna-pāne samuttiṣṭhatah, 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 yadī gīta-vādita-loka-kāmo bhavati, samkalpād evāsya gīta-vādite samuttiṣṭhatah, 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 yadī strī-loka-kāmo bhavati, samkalpād evāsya strīyah samuttiṣṭhanti, 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 bhavati, yam kāmam kāmāyate, so'sya samkalpād eva samuttiṣṭhanti, 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, *pradeśam* Ś

Section 3

THE SPACE WITHIN THE HEART

1 *ta ime satyāḥ kāmāḥ anṛtāpṛdhānāḥ, tesām śatyānām satām anṛtam apṛdhānam. yo yo hy asyetāḥ prarṛti, na tam iha darśanāya labhate*

1. These same are true desires, with a covering of what is false. Although the desires are true there is a covering that is false. For whosoever of one's (fellows) departs hence, one does not get him (back) to see here.

2 *atha ye cāsyeha jīva ye ca pretā yac cānyad icchan na labhate, sarvam tad atra gatvā vṛndate, atra hi asyante satyāḥ kāmāḥ anṛtāpṛdhānāḥ, tad yathāpi hiranya-nidhīm nihitam aksetrajñā upary upari sañcaranto na vṛndeyuḥ, evam evamāḥ sarvāḥ prajā ahar ahar gacchantya etam brahma-lokam na vṛndanti, anṛtena hi pratyūdhāḥ*

2. But those of one's (fellows) whether they are alive or whether they have departed and whatever else one desires but does not get, all this one finds by going in there (into one's own self), for here, indeed, are those true desires of his with a covering of what is false. Just as those who do not know the field walk again and again over the hidden treasure of gold and do not find it, even so all creatures here go day after day into the Brahma-world and yet do not find it, for they are carried away by untruth.

All desires find their fulfilment in the self. The city of Brahmā is within one's heart where we can possess all our desires.

We daily get into the Brahmā-world while we are asleep: *hṛdayā-kāśākhyaṃ brahma-lokam ahar ahar pratyaḥam gacchantyo'pi susupta-kāle na vṛndanti na labhante* Ś.

anṛtena by falsehood. Rāmānuja interprets *ṛta* to mean disinterested action, *phala-kāmanā-rahita-karma* and *anṛta* as its opposite, selfish work.

satya and *anṛta* are not two coexistent factors but two alternative manifestations of a common factor of the *hr̥d-ākāśa* or *vijñāna*, its two orientations upward and downward

3. *sa vā esa ātmā hr̥di, tasyantad eva niruktam hr̥dy ayam iti, tasmādd hr̥dayam, ahar ahar vā evam-vit svargam lokam eti*

3 Verily, that self is (abides) in the heart Of it the etymological explanation is this This one is in the heart, thereof it is the heart. He who knows this goes day by day into the heavenly world.

In deep sleep one gets into the *Brahman* of the heart. One has to realise the self in one's heart *hr̥daya-nāma nirvacana prasiddhyāpi sa-hr̥daya ātmety aragantavyam Ś.*

4. *atha ya esa samprasādo'smāc-charīrāt samutthāya param̐ jyotir upasampadya svena rūpenābhiniśpadyate, esa ātmety hovāca, etad amṛtam abhayam, etad brahmeti; tasya ha vā etasya brahmano nāma satyam iti*

4 Now that serene being, rising out of this body, and reaching the highest light appears in his own form He is the self, said he (when asked by the pupils). That is the immortal, the fearless That is *Brahman* Verily, the name of that *Brahman* is the True

śarīrāt samutthāya· rising out of the body giving up the notion of the identity of the self with the body. *śarīrātma-bhāvanām parit-yajyety arthah Ś*

5 *tāni ha vā etāni trīny akṣarāni sat-ti-yam iti; tad yat sat tad amṛtam, atha yat ti tan martyam, atha yad yan tenobhe yacchati yad anenobhe yacchati tasmād yam, ahar ahar vā evam vit svargam lokam eti.*

5 Verily, these are the three syllables *sat*, *ti*, *yam* The *sat*, that is the immortal. The *ti*, that is the mortal The *yam*, with it one holds the two together. Because with it one holds the two together therefore it is *yam*. He who knows this goes day by day into the heavenly world.

For another explanation of the word *satyam*, see B U. V 5 1 *yacchati*· holds together, *yamayati*, *nyamayati*, *vaśīkaroti Ś* The eternal and the temporal are bound together. There is no suggestion that the mortal is illusory.

Section 4

LIFE BEYOND

1 *atha ya ātmā, sa setur vidhṛtīr eṣāṁ lokānām asambhedāya naitam setum ahorātre tarataḥ, na jarā na mṛtyur na śoko na sukṛtam, na duṣkṛtam, sarve pāpmāno 'to nivartante, aḥhata-pāpmā hy esa brahma-lokaḥ.*

1 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 etam setum tīrvāndhaḥ sann anandho bhavati, vidhḥ sann avidhḥ bhavati, upatāpī sann anupatāpī bhavati. tasmād vā etam setum tīrvāpī nakṣam akar evābhiniṣpadyate, sadā vibhāto hy evaisa brahma-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-illuminated.

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.'

sadā vibhātaḥ ever-illuminated, *sadā vibhātaḥ, sadākarūpaḥ. Ś.*

3. *tad ya evaitam brahma-lokam brahmacaryeṣu nirvindanti, teṣāṁ evaisa brahma-lokaḥ, teṣāṁ sarveṣu lobheṣu kāmā-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.

Section 5

IMPORTANCE OF BRAHMACARYA

1 *atha yad yajña ity ācakṣate brahmacaryam eva tat, brahmacaryena hy eva yo jñātā tam vīndate atha yad iṣṭam ity ācakṣate, brahmacaryam eva tat, brahmacaryena hy eveṣṭvātmānam anuvīndate*

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 satrāyanam ity ācakṣate brahmacaryam eva tat, brahmacaryena hy eva sata ātmanas trānam vīndate atha yan maunam ity ācakṣate brahmacaryam eva tat, brahmacaryena hy evātmānam anuvīdyā manute*

2 Now what people call the protracted sacrifice (*satrāyanam*) 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.

*protection of the self sataḥ paraśmād ātmana ātmanas trānam rakṣanam Ś
manute dhyāyati Ś*

3 *atha yad anāśakāyanam ity ācakṣate brahmacaryam eva tat, esa hy ātmā na naśyati yam brahmacaryenānuvīndate; atha yad aranyāyanam ity ācakṣate brahmacaryam eva tat tad aras' ca ha vai nyaś cārṇavau brahma-loke tṛtīyasyām ito divi, tad aram madīyam sarah, tad aśvatthah soma-savanah, tad aparājitā pūr brahmaṇah, prabhuvīmtam hiranmayam*

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 *Airamādīya* and there the tree showering *Soma*, there is the city of *Brahman Aparājitā* 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, *aparājita* 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'

sattrāyana with *sat*, the true and *trāyana* or protection, *mauna* silence with *manana*, meditation, *anāśakāyana* with the unperishing from *naś* to perish, *aranyāyana* with *ara* and *nya*, the two seas which are said to exist in the world of Brahmā

4 *tad ya evartāv aram ca nyam cānavaṇu brahma-loke brahmacaryeṇāmvindanti, tesām evaṣa brahma-lokaḥ tesām sarvesu lokeṣu kāma-cāro bhavati.*

4 Only they who find the two seas *Ara* and *Nya* in the Brahma-world through the disciplined life of a student of sacred knowledge, only they possess the Brahma-world. In all the worlds they possess unlimited freedom.

All these fulfilled desires mentioned in sections 2-5 are real at their own level. They are not to be dismissed as false or unreal. Even dreams are unreal only in relation to what we see when we are awake. What we see in waking experience is not altogether unreal for it is based on the real.

Section 6

COURSE AFTER DEATH

1 *atha yā etā hṛdayasya nādyas, tāḥ pingalasyaṇṇmas isthanti, śuklasya nīlasya pītasya lohitasyeti asau vā ādītyaḥ pingalaḥ, eṣa śuklah, eṣa nīlah, eṣa pītah, eṣa lohitaḥ.*

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 *tad yathā mahāpatha ātata ubhau grāmau gacchatīmam cāmum ca, evam evarta ādityasya raśmaya ubhau lokau gacchantīmam cāmum ca, amusmād ādityāt pratāyante ta āsu nādīsu srptāh, ābhyo nādībhyah pratāyante te'musmimn āditye srptāh*

2 Even as a great extending highway runs between two villages, this one and that yonder, even so these rays of the sun go to both these worlds, this one and that yonder. They start from the yonder sun and enter into these arteries. They start from these arteries and enter into the yonder sun.

3 *tad yatratat suptah samastah samprasannah svapnam na vijānāti āsu tadā nādīsu srpto bhavati, tam na kaścana pāpmā sprśati, tejasā hi tadā sampanno bhavati*

3 And when one is thus sound asleep, composed, serene (so that) he knows no dream, then he has entered into these channels, so no evil touches him for then he has obtained the light (of the sun).

samastah composed, *upasamhṛta-sarva-karana-vṛttiḥ* Ś
samprasannah serene, *bāhya-visaya-samparka-janita-kālusyābhāvāt*
samyak prasannah samprasannah Ś
svapnam dream, *visayākārahāsam mānasam* Ś
tejas light *saura-tejah* The light of the sun Ś

No evil touches him because he gets into his own nature. *sva-rūpā-vasthutatvāt dehendriya-viśistam hi sukha-duḥkha-kārya-pradānena pāpmā sprśatīti na tu satsampannam svā-rūpāvastham* Ś

4 *atha yatratad abalmanāni nīto bhavati, tam abhūta āsīnā āhuh jānāsi mām, jānāsi mām, iti, sa yāvad asmāccharīrād anukrānto bhavati, tāvaj 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 *atha yatratad asmāccharīrād utkrāmati, athartau eva raśmibhir ūrdhvam ākramate, sa aum iti vā ha ut vā mīyate sa yāvat ksīpyen manah, tāvad ādityam gacchati etad vai khalu loka-dvāram vidusām prapadanam, nirodho'vidusām*

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.

kṣīpyen manaḥ. As his mind is failing: sometimes rendered 'as quickly as one could direct his mind to it': *yāvatā kālena manasaḥ kṣepaḥ syāt tāvatā kālenādityam gacchati, kṣīpnam gacchatīty artho na tu tāvatava kāleneti uvakṣitam Ś*

6. *tad esa ślokaḥ:*

*śataṁ caikā ca hṛdayasya nāḍyaḥ
tāsāṁ mūrdhānam abhīkṣṛtārkā
tayordhvam āyann amṛtatvam eti
viśvaṁṁ anyā utkramāṇe bhavanti, utkramāṇe bhavanti.*

6. On this there is this verse

A hundred and one are the arteries of the heart, one of them leads up to the crown of the head. Going upward through that, one becomes immortal: the others serve for going in various other directions, for going in various other directions.

See Katha II. 3. 6.

Section 7

PRAJĀ-PATI'S INSTRUCTION TO INDRA CONCERNING THE REAL SELF

1. *ya ātmā apahata-pāpmā vijaro vimṛtyur viśoko vijighatso' pīpāsah satya-kāmaḥ satya-saṁkalpaḥ, so'nvestavyaḥ, so vijyñāsī-tavyaḥ sa sarvāṁś ca lokān āpnoti sarvāṁś ca kāmān. yas tam ātmānam anuvīdya vijānāti: iti ha prajā-patir 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 hobhaye devāsurā anububudhire. te hocuḥ; hanta tam ātmānam anvicchāma, yam ātmānam anviśya sarvāṁś ca lokān āpnoti sarvāṁś ca kāmān iti, indro harva devānām abhipravavrāja, virocāno'surānām. tau hā samvidanāv eva samit-pāṇi prajā-pati-sakāśam ājagmatuḥ.*

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 dvātrimsatam varsāni brahmacariyam ūsatuh tau ha prajā-patir uvāca, kim icchantāv avāstam iti tau hocatuh, ya ātmāpahatapāpmā vijayo vimṛtyur viśoko vijighatso'pīpāsah satya-kāmah satya-samkalpah so'nvestavyah-sa vijyñāsitavyah, sa sarvāms ca lokān āpnoti sarvāms ca kāmān, yas tam ātmānam anuvīdya vijñānāti iti bhagavato vaco vedayante. tam icchantāv 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 prajāpatir uvāca, ya eso'kṣmī puruso drśyata esa ātmeti hovāca, etad amṛtam abhayam etad brahmeti; atha yo'yam, bhagavaḥ, apsu parikhyāyate yaścāyam ādāśc katama esa iti esa u cvaisu sarvesu antesu parikhyāyate 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 Sūtra* II 6 The person seen in the eye is the figure imaged in the eye, and they ask whether the image that is seen in the water and in the mirror is the self At this stage the pupils confuse the true self with the body

Section 8

THE BODILY SELF

1 *uda-śārāva ātmānam aveksya yad ātmano na vijānīthah, tan me prabrūtam iti tau hoda-śārāve 'veksāmcakrāte tau ha prajā-
patir uvāca kim paśyatha iti; tau hocatuh, sarvam evedam āvām,
bhagavah, ātmānam paśyāva, ā lomabhya ā nakhebhyah pratirūpam
iti*

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-nakhādīvāc charirasyāpy āgamāpāyitvam siddham Ś*

2 *tau ha prajā-patir uvāca, sādhu alankṛtau suvasanau pariskṛtau bhūtvoda-śārāve'veksethām iti tau ha sādhu alankṛtau suvasanau pariskṛtāu bhūtvoda-śārāve'vekṣām cakrāte tau ha prajā-patir uvāca kim paśyatha iti*

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 hocatuh, yathavedam āvām, bhagavah, sādhu alankṛtau suvasanau pariskṛtau svah, evam evema, bhagavah, sādhu alankṛtau suvasanau pariskṛtāu iti; esātmeti hovāca, etad amṛtam, abhayam etad brahmeti tau ha śānta-hṛdayau pravavrajatuh.*

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 hānvīksya prajā-patir uvāca, anupalabhyātmānam*

*ananuvīdyā vrajatah yatara etad upaniṣado bhaviṣyanti devā
vā asurā vā, te parābhaviṣyanti sa ha śānta-hṛdaya eva virocanao'
surāñ jagāma tebhyo hartām upaniṣadam pravāca, ātmarvcha
mahayyah ātmā paricaryah, ātmānam evaiha mahayann ātmānam
paricaranu ubhau lokāu āpnotīmām cāmum ccti*

4 Then *Prajā-pati* 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. *tasmiād apy adyavhādādānam āsraddadhānam ayajamānam
āhuh, āsuro bateti, asurānām hy esopaniṣat prctasya śarīram
bhikṣayā vasanenālankāreneti samskuruanti, etena hy amum lokam
iesyanto manyante*

5 Therefore even here they say of one who is not a giver, who has no faith, who does not offer sacrifices, that he is a demon, for this is the doctrine of the demons. They adorn the body of the deceased with what they have begged, with clothes and with ornaments, and think that thereby they will win the yonder world.

bhikṣayā with perfumes, flowers, etc., which they have begged.
gandha-mālyānnādi-laksanayā

Section 9

INDRA FEELS THE INADEQUACY OF THE PHYSICAL THEORY

1. *atha hendro'prāpyarva devān etad bhayam dadarśa, yathaiiva
khalv ayam asmin śarīre sādhuvalankṛte sādhu alankṛto bhavati,
suvasane suvasanah, pariṣkrte pariṣkrtaḥ, evam evāyam asmin
andhe'ndho bhavati, srāme srāmah, parivṛkne parivṛknaḥ, asyaiva
śarīrasya nāsam anv esa naśyati, nāham atra bhogyam paśyāmīti*

1 But *Indra*, even before reaching the gods saw this danger. Even as this self (the bodily self) is well adorned when this body is well adorned, well dressed when the body is well

dressed, tidy when the body is tidy, that self will also be blind when the body is blind, lame when the body is lame, crippled when the body is crippled. It perishes immediately when the body perishes. I see no good in this

srāmah one-eyed, *eka-netra* Ṣ
bhogyam. good, literally what is enjoyable

2. *sa samit, pānīḥ punar eyāya, taṁ ha prajā-patir uvāca, maghavan, yac chānta-hṛdayaḥ prāvṛjīḥ sārđham virocanaena, kim icchan punar āgama iti sa hovāca yatharva khalv ayam, bhagavaḥ: asmīn śarīre sādhu alaṅkṛte sādhu alaṅkṛto bhavati, suvasane suvasanaḥ, pariśkrte pariśkrtaḥ evam evāyam asmīn andhe'ndho bhavati, srāme srāmah, parivṛkno parivṛknaḥ, asyava śarīrasya nāsam anv esa naśyati, nāham atra bhogyam paśyāmīti*

2. He came back again with fuel in hand. To him *Prajā-pati* 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

prāvṛjīḥ pragatavān asi Ṣ

3 *evam evaṁsa, maghavan, ity hovāca, etam tv eva, te bhūyo 'nuvyākhyāsyāmi; vasāparāni dvātriṁśatāni varsānīti sa hāparāni dvātriṁśatāni varsāny uvāsa, tasmai hovāca*

3 'So is he indeed, O Maghavan' Said he (*Prajā-pati*). 'However, I will explain this further to you Live with me another thirty-two years' Then he lived with him another thirty-two years To him he then said:

Section 10

THE DREAM SELF

1 *ya esa svapne mahīyamānaś carati esa ātmā, iti hovāca, etad amṛtam abhayaṁ, etad brahmeṭi. sa ha śānta-hṛdayaḥ pra-*

vavrāja, sa hāprāpyarva devān etad bhayaṁ dadarśa, tad yady, apīdam śarīram andham bhavati, anandhah sa bhavati, yadi srāmam asrāmah, narvarso 'sya dosena dusyati

1 He who moves about happy in a dream, he is the self, said he, he is the immortal, the fearless He is *Brahman* Then he went forth with a tranquil heart But even before reaching the gods he saw this danger Even though this self is not blind (when the body) is blind, is not lame (when the body) is lame, though he does not suffer defects from the defects (of the body)

mahīyamānah (moves) happy

aneka-vidhān svapna-bhogān amubhavati Ś He experiences different kinds of satisfaction in a dream

• The dreaming self does not suffer from the defects of the body
narvarsa svapnātmāsya dehasya dosena dusyati Ś

2 *na vadhenāsya hanyate, nāsya srāmyena srāmah, ghnanti tv evainam, vicchādayanti vāpripriyavetteva bhavati, api roditīva, nāham atra bhogyam paśyāmīti*

2 He is not slain (when the body) is slain He is not one-eyed (when the body) is one-eyed, yet it is as if they kill him, as if they unclot him He comes to experience as it were what is unpleasant, he even weeps as it were I see no good in this

vicchādayanti unclot, from the root *chad*

v vicchāyayanti tear to pieces See B U IV 3 20

Even the dreaming self is subject to pleasure and pain

3 *sa samit-pānīh punar eyāya tam ha prajā-patiḥ uvāca maghavan, yac chānta-hṛdayah prāvṛjīh, kim icchan punar āgama iti sa hovāca, tad yady apīdam, bhagavah, śarīram andham bhavati, anandhah sa bhavati, yadi srāmam asrāmah, narvarso 'sya dosena dusyati*

3 He came back again with fuel in hand to him *Prajā-pati* 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 vadhenāsya hanyate, nāsya srāmyena srāmah, ghnanti tv evainam vicchādayanti vā apripriyavettarva bhavati, api roditīva, nāham atra bhogyam paśyāmīti, evam evaisa, maghavan, iti hovāca etam tv eva te bhūyo' muryākhyāsyāmi vasāparāni*

dvâtrîmśatam varsânîti. sa hâparâṇi dvâtrîmśatam varṣāṇy uvâsa, tasmai hovâca.

4 'He is not slain (when the body) is slain He is not lame (when the body) is lame, 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' 'So is he indeed, O Maghavan,' said he (*Prajâ-pati*) '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

In these two stages the self experiences either external or internal objects, but in the next stage the self exists without the experience of objects, external or internal.

Section II

THE SELF IN SLEEP

1 *id yatrâtat suptah samastah samprasannah suapnam na vijânâti, esa âtmeti hovâca, etad anytam abhayam etad brahmeti sa ha śânta-hrdayah pravavrâja, sa hâprâpyava devân etad bhayam dadarsa, nâha khalv ayam evam sampraty âtmânâni jânâti, ayam aham asmîti, no evemâni bhûtâni, vinnâsam evâpîto bhavati, nâham atra bhogyam paśyâmîti.*

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 samit-pânih punar eyâya. tañ ha prajâ-patir uvâca, maghavan, yacchânta-hrdayah prâvrâjîh, kim icchan punar âgama ti sa hovâca nâha khalv ayam, bhagavah, evam sampraty âtmânâni jânâti, ayam aham asmîti, no evemâni bhûtâni vinnâsam evâpîto bhavati, nâham atra bhogyam paśyâmîti.*

2 He came back again with fuel in hand To him *Prajâ-pati*

said, 'Desiring what, O Maghavan, have you come back, since you went away with a tranquil heart?' Then he said, 'Venerable Sir, in truth this one does not know himself that I am he, nor indeed the things here. He has become one who has gone to annihilation. I see no good in this.'

The self is not the undifferentenced consciousness of deep sleep. It is the false infinite. Quietistic trance is not final freedom.

3 *evam evaṣa, maghavan, itī hovāca, etam tv eva te bhūyo' nvyākhyāsyāmi, no evānyatrartasīnāt, vasāparāni pañca var-sānīti sa hāparāni pañca varsāny uvāsa tāny eka-śatam sam-peduh etat tad yad, āhuh eka-śatam, ha var varsāni maghavān prajāpatau brahmacaryam uvāsa tasmai 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

there is nothing else besides this: it is the highest self

Section 12

THE SELF AS SPIRIT

1 *maghavan, martyam vā idam śarīram āttam mṛtyunā, tad asyāmṛtasyāśarīrasyātmano'dhīsthānam, ātto var saśarīrah, priyāpriyābhyām, na var saśarīrasya satah priyāpriyayor apahatīr astī, aśarīram vā va santam na priyāpriye spṛsatah*

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. *aśarīro vāyuh, abhram, vidyut, stanayitnur aśarīrāny etāni tad yathartāny amuṣmād ākāśāt samutthāya paraṁ jyotīr upa-sampadya svena svena rūpenābhīṣpadyante*

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 charīrāt samutthāya param jyotir upasampadya svena rūpenābhimsadyate, sa uttamaḥ purusah, sa tatra paryeti, jaksat krīdan ramamānah strībhīr vā yānair vā jñātībhīr vā nopajanam smaram idam śarīram: sa yathā prayogyā ācarane yuktah, evam evāyam asmin śarīre prāno 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, *dehādṛvīlaksanam ātmano rūpam* Ś. See S B IV 4 1.

4 *atha yatrataḍ ākāśam anu. viśaṃnam caksuh, sa cāksusah purusah darśanāya caksuh; atha yo veda idam jighrānīti, sa ātmā gandhāya ghrānam, atha yo veda idam abhivyāharānīti sa ātmā, abhivyāharāya vāk, atha yo veda, idam śrnavānīti, sa ātmā, śravanāya, śrotam*

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 darvaṃ caksuh, sa va esa etena darvena caksusā manasātān 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 ete brahma-loke tam vā etam devā ātmānam upāsate, tasmāt*

*teṣām sarve ca lokā āttāh sarve ca kāmāh, sa sarvāms ca lokān
āpnoti sarvāms ca kāmān, yas tam ātmānam anuvīdya vijānāti,
iti ha prajāpatiḥ uvāca, prajāpatiḥ uvāca*

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*

āttāh held, obtained, *prāptāh* 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 inturning 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 PÆAN OF THE PERFECTED SOUL

1 *śyāmāc chabalam prapadye, śabalāc chyāmam prapadye
aśva va romāni vidhūya pāpam, candra va rāhor mukhāt
pramucya dhūtvā śarīram, akṛtam kṛtātmā brahmalokam abhi-
sambhavāmi, abhisambhavāmi*

1 From the dark I pass to the vari-coloured, from the vari-coloured I pass to the dark Shaking off evil as a horse his hairs, shaking off the body as the moon frees itself from the mouth of Rāhu, I a perfected soul obtain the uncreated Brahma-world, yea, I obtain it

The sun and the moon are treated as the dogs of Yama, Śyāma the moon dog and Śabala the sun dog We must run past these two heavenly bodies coursing across the sky to get to the blessed abode of light See also K U I 2 2 In the R V it is said that Yama sends forth two dogs, his messengers who search out among men those

who have to join the Fathers. X 14. 10-12, Pluto's house has a janitor

In Indian mythology a lunar eclipse is caused by the demon Rāhu's attempt to swallow the moon

Section 14

THE PRAYER OF A SEEKER FOR ETERNAL LIFE

1. *ākāśo vai nāma nāma-rūpayor nirvahitā, te yad antarā, tad brahma, tad amṛtam, sa ātmā, prajā-pateh sabhām veśma prapadye, yaśo 'ham bhavāmi brāhmanānām, yaśo rājñām, yaśo viśām yaśo'ham anuprāpatsi' sa hāham yaśasām yaśah: syetam adatkam adatkam syetam lindu mābhṅām, lindu mābhṅām*

1 Verily, what is called space is the determined of name and form That within which they are is the *Brahman*, that is the immortal, that is the self I pass to *Prajā-pati's* assembly-hall and abode I am the glory of the *Brāhmanas*, the glory of the princes, the glory of the people. I have obtained glory. I am the glory of the glories. May I never go to the white, toothless, to the toothless, white, devouring, may I never go to it

ākāśa space It is used as a name of the Supreme, because like space, *Brahman* has no body and is subtle. *aśarīratvāt sūkmatvācca* §

Brahman is untouched by concrete existences though they are all sustained by it.

The three castes of *Brāhmana*, *rājan* and *viś*, are mentioned here. *mābhṅām mābhṅaccheyam* §

Section 15

PARTING ADVICE TO THE PUPIL

1 *tadā hastad brahmā prajāpataya uvāca, prajā-patir manave, manuh prajābhyah ācārya-kulād vedam adhītya yathā-vidhānam, guroh karma (krtvā) atīśesena abhisamāvṛtya, kutumbe sītīvā, śucav deśe svādhyāyam adhīyānah, dhārmikān vidadhat, ātmani*

sarvendriyāni sampratisthāpya, ahimsan sarva-bhūtāny anyatra tirthebhyah, sa khalv evam vartayan yāvad āyusam brahma-lokam abhisampadyate, na ca punar āvartate, na ca punar āvartate.

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

dhārmikā: virtuous sons and pupils.

putrān śisyāms ca dharma-yuktān Ś

anyatra tirthebhyah except at holy places Ś makes out that even travelling as a mendicant causes pain, but a mendicant is allowed to beg for alms at sacred places *bhikṣā-nimittam atanādinaṅpi paraṅpiḍā syāt*

AITAREYA UPANISAD

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

¹ See Ś on *Aitareya Āraṇyaka* III 1 1

INVOCATION

ॠ *vāñ me manasi pratisthitā, mano me vāci pratisthitam, āvir
āvīr ma edhi vedasya ma ānisthah śrutam me mā prahāsīh
anenādhītenāhorātrān sandadhāmy, rtam vadīsyāmi satyam
vadīsyāmi tan mām avatu, tad vaktāram avatu, avatu mām,
avatu vaktāram, avatu vaktāram Aum, śāntih, śāntih, śāntih*

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

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

CHAPTER I

Section I

THE CREATION OF THE COSMIC PERSON

1 *ātmā vā idam eka evāgra āsīt, nānyat kiñ cana miśat sa
aksata lokān nu sṛjā iti*

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

See B U I 4 1

idam (all) this, the manifested universe

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

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

2 *sa imāml lokān asṛjata, ambho marīcīr maram apo'do'mbhah
parena divam; dyauh pratiṣṭhā, antarīksam marīcayah, pṛthivī
maro ya adhastāt tā āpah*

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

Earth is called *mara* or death, because all beings on earth die *mṛyante asmin bhūtān*

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

3 *sa īksata ime nu lokā, loka-pālān nu sṛjā iti; so'dbhya eva
purusam samuddhṛtyāmūrchayat*

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

4 *tam abhyatapat tasyābhītaṣṭasya mukham nirabhidyaata
yathāndam mukhād vāg, vāco'gnir nāsike nirabhidyetām, nāsikā-
bhyām pṛānah, pṛānād vāyuh, aksir niranabhidyetām, akṣibhyām
caksuh, caksusa ādityah, karnau nirabhidyetām, karnābhyām
śrotam, śrotād diśah, tvan nirabhidyaata, tvaco lomān, lomabhya
ośadhu-vanaspatayah, hṛdayam nirabhidyaata hṛdayān manah,*

manasas candramāh, nābhv nrabhadvata. nābhyā apānah, apānān mṛtyuh, śīśnam nrabhadyata, śīśnad retah, retasa āpah

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

like an egg as is the case with an egg when it is hatched yathā pakṣmah andam nrbhadyate evam Ś

Section 2

THE COSMIC POWERS IN THE HUMAN PERSON

1 tā etā devatāh srstā asmin mahaty arnave prāpatan tam aśanāyā-pipāsābhyām anvavārjat, tā enam abruvann, āyatanam nah prajānīhi yasmin pravṛtītā annam adām eti

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

arnave in the ocean samsāra is generally compared to an ocean samsārārnave, samsāra-samudre Ś prāpatan fell, patitavatyah Ś

2 tābhyo gām ānayat tā abruvan, na va no'yam alam iti. tābhyo '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 gavākṛtvīśīṣtam pīdam Ś

3 tābhyah puruṣam ānayat tā abruvan, sukṛtam bateti puruṣo vā va sukṛtam, tā abravīd, yathāyatanam pravṛteti.

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 prāvīśad, vāyur prāno bhūtvā nāsike prāvīśad, ādityas cakṣur bhūtvāksini prāvīśad, diśah śrotam bhūtvā karnau prāvīśann, osadhi-vanaspatayo lomān bhūtvā tvacam prāvīśānś candramā mano bhūtvā hṛdayam prāvīśan, mrtyur apāno bhūtvā nābhim prāvīśad, āpo reto bhūtvā śiśnam prāvīśan*

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

5 *tam aśanāyā-ṣṭpāse abrūtām āvābhyām abhuprajānīhūti. te abravīt, etāsu eva vām devatāsvābhajāmy, etāsu bhāgīnyau karomīti' tasmād yasyai kasyai ca devatāyai havir grhyate bhāgīnyā vevāsyām aśanāyā-ṣṭpāse 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 iksatāime nu lokāś ca loka-pālāś cānnam ebhyaḥ sṛjā iti*
1 He thought, 'Here are the worlds and the guardians of the worlds Let me create food for them'

2 *so'ṣo'bhyatapat' tābhyo'bhūtaptābhyo mūrtin ajāyata, yā vai sā mūrtir ajāyatānnam 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.

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 chisnenāṅghrkṣat, tan nāśaknoc chisnena grahītum; sa yad harnac chisnenāgrahasyad visṛjya harvānnam atrapṣyat.*

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

10 *taḍ apānenāṅghrkṣat, taḍ āvayat, sarṣo'nnasya graho yad vāyur annāyur vā esa yad vāyuh.*

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

annāyuh anna-bandhano anna-jīvano vai prasiddhah Ś

THE ENTRANCE OF THE SELF INTO THE BODY

11. *sa īksata katham nvidam mad rte syād iti sa īksata, katarena prapadyā iti sa īksata, yadi vācābhvyāhrtam; yadi prānenābhi-prāntam, yadi caksusā drstam, yadi śrotrena śrutam, yadi tvacā sprstam, yadi manasā dhyātam, yady apānenābhyapāntam, yadi śisnena visrstam, atha ko'ham iti*

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

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

12 *sa ctam eva sīmānam vidāryantayā dvārā prāpadyata, saisā vidyīr nāma dvāh, taḍ ctan nāndanam, tasya traya āva-*

*sathās trayah svapnāh, ayam āvasatho'yam āvasatho'yam āvasatha
iti*

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

sīman 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 srasteśvara etam eva mūrdhasīmānam keśa-vibhāgāvasānam vidārya cchūdrām kṛtvā etayā dvārā mārgena imam lokam kārya-kāraṇa-samghātam prāpadyata praviveśa. Ś

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

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

13 *sa jāto bhūtāny abhuvyaskhyat kim ihānyam vāvadiśad iti, sa etam eva puruṣam brahma tatamam apaśyat, idam ādarśam iti*

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

tatamam all-pervading, *takārenaikena luptena tatatamam, vyāptatamam paripūrṇam ākāśavat Ś*

14 *tasmād idandro nāmedandro ha var nāma tam idandram santam indra ity ācaksate parokṣena, parokṣa-priyā va hi devāh*

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

idandra the perceiver of this

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

CHAPTER II

THREE BIRTHS OF THE SELF

1. *puruse ha vā ayam ādīto garbho bhavati, yad etad retas tad etat sarvebhyo'ṅgebhyas tejah sambhūtam, ātmany eātmānam vibharti, tad yathā striyām siñcaty aihainaj janayati, tad asya prathamam janma.*

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

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

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

bhāvayati nourishes, *vardhayati*, *pariṣālayati* Ṣ.

3 *sā bhāvayatṛī bhāvayitavyā bhavati, taṁ strī garbham vibharti, so'gra eva kumāram janmano'gre'dhi bhāvayati, sa yat kun.āram janmano'gre'dhibhāvayaty ātmānam eva tad bhāvayaty eṣām lobānām sañtatya evaṁ sañtatā hīme lokāḥ, tad asya dvitīyam janma.*

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

agre before (birth), *prāg janmanah* Ṣ

adhī after (birth), *ūrdhvam janmanah*. Ṣ

ātmānam: his own self. The father is said to be born as the son. *pitur ātman a hi putra-rūpeṇa jāyate*. Ṣ

4 *so'syāyam ātmā punyebhyaḥ karmabhyah pratidhīyate, atihāsyāyam itara ātmā kṛta-kṛtyo rayo-gataḥ praiti, sa itah prayann eva punar jāyate, tad asya tṛtīyam janma tad uktam rsinā*

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

ṣṛayann eva departing, śarīram parityajann eva Ś

5 *garbhe nu sann anveṣām avedam aham devānām janmān
viśvā,
śatam mā pura āyasīr araksann aghah śyeno jvasā nra-
dīyam*

iti, garbha evatāc 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 asmiāc charīra-bhedād ūrdhva utkramy-
āmusmīn svaige loke sarvān kāmān āptvāmṛtaḥ samabhavat,
samabhavat*

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

CHAPTER III

1 *ko'yam ātmeti vayam upāsmāhe, katarah sa ātmā, yena vā
baśyati, yena vā śrnoti, yena vā gandhān āṅghrati, yena vā vācam
yākaroti, yena vā svādu cāśvādu ca vijānāti*

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

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

2 *yad etad hrdayam manaś caritat, samjñānam ājñānam
vijñānam prajñānam medhā dṛṣṭir dhrir matir manīsā jūtiḥ
smṛtiḥ samkalpāḥ kratuḥ asuḥ kāmo vaśa iti sarvāṅy evatāni
prajñānasya nāma-dheyāni bhavanti*

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

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

3 *esa brahmaisa indra, esa prajā-patiḥ ete sarve devā imāni
ca pañca mahābhūtāni, pṛthivī vāyur ākāśa āpo jyotīmsitī etāni-
māni ca kṣudra-mūśrāṅīva, bijānūtārāni cetarāni cāndaṅgāni ca
jāruṅgāni ca svedaṅgāni codbhujjāni cāśvā gāvah purusā hastino yat
kiñ cedam prāni jaṅgamam ca patatī ca yac ca sihāvaram,
sarvam tat prajñā-netram prajñāne pratisthitam, prajñā-netro
lokaḥ prajñā pratisthā, prajñānam brahma*

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

*brahma hiranya-garbhah prānah prañātma Ś
 prajā-patih yah prathamajah śarīrī*

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

4 *sa etena praññenātmanāsmāl lokād utkramyāmusmin sarge
 loke sarvān kāmān āptvāmṛtaḥ samabhavat, samabhavat*

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

he the sage Vāma-deva

TAITTIRĪYA UPANIṢAD

The *Taittirīya Upaniṣad* belongs to the Taittirīya school of the *Yajur Veda*. It is divided into three sections called *Vallīs*. The first is the *Śikṣā Vallī*. *Śikṣā* 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 Vallī* and the third is the *Bhṛgu Vallī*. These two deal with the knowledge of the Supreme Self, *paramātma-jñāna*.

SIKṢĀ VALLI

CHAPTER I

Section I

INVOCATION

1 *harīh aum, śam no mitras śam varunah, śam no bhavaty aryamā, sam na indro brhaspatih, śam no visnur uru-kramah; namo brahmaṇe, namas te vāyo, tvam eva pratyaksam brahmāsi, tvām eva pratyaksam brahma vadisyāmi, ṛtam vadisyāmi, satyaṁ vadisyāmi;*

tan mām avatu, tad vaktāram avatu, avatu mām, avatu vaktāram, aum śāntih śāntih śāntih

1 *Aum*, May Mitra (the sun) be propitious to us; may Varuna (be) propitious (to us) May Aryamān (a form of the sun) be propitious to us, May Indra and Brhaspati be propitious to us, May Visnu, of wide strides, be propitious to us

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

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

See R.V I 90. 9

uru-kramah of wide strides *visṭirna-kramah* Ś. It is a reference to Visnu's incarnation as *Trivikrama* or *Vāmana* whose strides were wide. *Śānti* or peace is repeated thrice, with reference to *ādhyātmiķa*, *ādhibhautiķa* and *ādhidivīķa* aspects Ś

Section 2

LESSON ON PRONUNCIATION

2 *śiķsām vyākhyāsyāmah varnas svarah, mātrā balam, sāma santānah, ity uktas śiķsādhyāyah.*

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

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

One must learn to recite the text of the Upaniṣads carefully and so a lesson in pronunciation is given. We must learn the text before we can ascertain its meaning *vastūpāsanam htvā prathamatah śabdopāśana-vidhāne* Ā

Section 3

THE SIGNIFICANCE OF COMBINATIONS

1 *saha nau yaśah, saha nau brahma-varcasam, athā tat samhitāyā upaniṣadam vyākhyāsyāmah;*

pañcasu adhikarānesu, adhilokam, adhyyotisam, adhvīdyam, adhīprajam, adhyātmam etā mahāsamhitā ity ācaksate, athādhilokam, pṛthivī-pūrva-rūpam, dyaur uttara-rūpam, ākāśasandhīh, vāyus samdhānam ity adhilokam

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

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

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

brahma-varcasam the splendour of brahma-knowledge. In *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, *jñānalokālakāram nāma raśmih* Cp BG XIV 11

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 *athādhvyautisam agnih pūrva-rūpam, āditya uttara-rūpam, āpas sandhīh, vadyutas samdhānam ity adhvīdyam*

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 *athādhvīdyam ācaryah pūrva-rūpam, antevāsy uttara-rūpam, vidyā sandhīh, pravacanas samdhānam ity adhvīdyam.*

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: *caturbhiś ca prakārair vidyopayuktā bhavaty āgama-kālena svādhyāya-kālena pravacana-kālena vyavahāra-kāleneti.*

4 *athādhiprajam mātā pūrva-rūpam, pitottara-rūpam prajā sandhīh, prajānanas samdhānam. ity adhiprajam*

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

5 *athādhyātmam: adharā-hanīh pūrva-rūpam, uttarā-hanīh uttara-rūpam, vāk sandhīh, jīhvā samdhānam ity adhyātmam.*

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

6 *itīmā mahāsamhitāh, ya evam etā mahāsamhitā vyākhyātā veda samdhīyate prajāyā paśubhih, brahma-varcasenānmādyena suvargena lokena*

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

He will prosper here and hereafter

Section 4

A TEACHER'S PRAYER

1 *yaś chandasām ṛṣabho viśva-rūpah chandobhyo'dhyamrītāt san.babhūva*

sa mendro medhayā sprīnotu amṛtasya deva dhāraṇo bhūyāsam.

*śarīram me vicarṣanam, jihvā me madhumattamā, karnābhyām
bhūri vīśruvam, brahmanah kośo'si medhayāpīhitaḥ, śrutam me
gopāya*

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

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

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

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

2 *āvahantī vitanvānā, kurvānācīram ātmanah vāsāmsi mama
gāvaś ca annapāne ca sarvadā tato me śrīyam āvaha lomaśām
paśubhis saha svāhā ā māyantū brahmacāriṇah svāhā, vi māyantū
brahmacāriṇas svāhā, pra māyantū brahmacāriṇas svāhā, da
māyantū brahmacāriṇas svāhā, sa māyantū brahmacāriṇas svāhā*

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

acīram soon, presently, *acīram*, *ksīpram eva* Ś

To the undisciplined, wealth is a source of evil *amedhaso 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 ārjaya kākutsiḥa dhanamūlam idam jagat
antaram nābhijānāmi nirdhanasya mṛtasya ca*

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

3 *yaśo jāne'sāni svāhā, śreyān vasyaso'sāni svāhā, tam tvā bhaga praviśāni svāhā, sa mā, bhaga, praviśa svāhā, tasmīn sahasra-śākhē n bhagāham tvayī mrje svāhā, yathāpah pravatā yanti, yathā māsā ahārjaram, evam mām brahmacāriṇah, dhātarāyantū sarvatas svāhā, pratveśo'si pra mā bhāhi pra mā padyasva.*

3. May I become famous among men Hail.

May I be more renowned than the very rich Hail

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

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

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

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

O Disposer of all, come from every side Hail

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

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

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

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

Section 5

THE FOURFOLD MYSTIC UTTERANCES

1 *bhūr bhūvas suvah iti vā etās tisro vyāhrtayah, tāsām u ha smatām caturhīm, mähācamasyah, pravedayate, maha iti, tad brahma, sa ātmā, angāny anyā devatāh, bhūr iti vā ayam lokah, bhūva ity antariksam, suvar ity asau lokah, maha ity ādityah, ādityena vā va sarve lokā mahīyante*

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

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

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

2 *bhūr iti vā agnih, bhūva iti vāyuh, suvar ity ādityah, maha iti candramāh, candramasā vā va sarvāni jyotīmsi mahīyante*

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

3 *bhūr iti vā rcah, bhūva iti sāmān, suvar iti yajūmsi, maha iti brahma, brahmanā vā va sarve vedā mahīyante*

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

4 *bhūr iti vai prānah, bhūva ity apānah, suvar iti vyānah, maha ity annam, annena vāva sarve prānā mahīyante*

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

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

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

Section 6

CONTEMPLATION OF BRAHMA

1 *sa ya eṣo'ntarhṛdaya ākāśah, tasmīn. ayan pitruso manomayah, amṛto hiraṇmayah, antareṇa tāluke, ya esa stana ivāvalambate, sendrayomh, yatrāsau keśānto vartate, vyapohya śīrsakapāle, bhūr ity agnau pratīṣṭhati, bhūva itī 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 birth-place of Indra; where is the edge of the hair splitting up the skull of the head. In fire, as *Bhūh*, he rests, in air as *Bhuvah*.

See M U II. 2 6; Maitrī VI. 30; VII 11

hiraṇmayah resplendent, *ḥyotirmayah*. Ś

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

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

¹ 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 *susumnā nāḍī* of the Yoga system which is said to pass upward from the heart, through the mid region of the throat up to the skull where the roots of the hair lie apart. When it reaches this spot, the *nāḍī* passes up, breaking up the two regions of the head. That is the birthplace of Indra. *indrasyonih indrasya brahmanah yonih mārghah Ś indrasya paramātmano yonih sthānam* R. It is the path by which we attain our true nature. See Maitrī VI 21; B U IV 4 2

2 *suvar ity āditye, maha iti brahman, āpnoti svārājyam āpnoti manasas-patim, vāk-patiś cakṣuṣ-patiḥ śrotra-patiḥ vyñāna-patiḥ, etat tato bhavati, ākāśa śarīram brahma, satyātma prānūrāmam mana ānandam śānti samrddham amṛtam iti prācīna-yogyopāśva*

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

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

Section 7

THE FIVEFOLD NATURE OF THE WORLD AND THE INDIVIDUAL

1 *prthivy antarīkṣam dyaur diśo vā avāntaradīśāḥ, agnir vāyur ādityaś candramā nakṣatrāni, āpa osadhayo vanaspataya ākāśa ātmā ity adbhūtam*

athādhyātmam, prānogyānopāna udānas samānah cakṣuṣ śrotram mano vāk tvak, carma māṁsam snāvāsthi majjā etad adhvīdhāya rsir avocat pāṅktam vā idam sarvam pāṅktenava pāṅktam sprnoti

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

Fire, air, sun, moon and stars
 Water, plants, trees, ether and the body
 Thus with regard to material existence
 Now with regard to the self.
prāna, vyāna, apāna, udāna and *samāna*
 sight, hearing, mind, speech, touch
 skin, flesh, muscle, bone, marrow

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

See B.U I 4 17

Section 8

CONTEMPLATION OF AUM

1 *aum itī brahma, aum itīdam sarvām, aum ity etad anukṛtir
 ha sma vā apyo śrāvayetyāśrāvayanti, aum itī sāmāni gāyanti,
 aum śomiti śastrāni śamśanti, aum ity adhvaryuh, pratigaram
 pratigrnāti, aum itī brahma prasauti, aum ity agnihotram
 anujānāti, aum itī brāhmanah pravaksyann āha, brahmopāpna-
 vānīti, brahmarvopāpnoti.*

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

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

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

Section 9

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

1 *rtam ca svādhyāya pravacane ca, satyam ca svādhyāya pravacane ca, tapas ca svādhyāya pravacane ca, damaś ca svādhyāya pravacane ca, śamas ca svādhyāya pravacane ca, agnayaś ca svādhyāya pravacane ca, agnihotram ca svādhyāya pravacane ca, atithayaś ca svādhyāya pravacane ca, mānusaṃ ca svādhyāya pravacane ca, prajā ca svādhyāya pravacane ca prajānaś ca svādhyāya pravacane ca, prajātiś ca svādhyāya pravacane ca*

satyam iti satyavacā rāthītaraḥ, tapa iti tapontīyaḥ pauruśīstiḥ, svādhyāya pravacane eveti nāko maudgalyaḥ, tadāhi tapas tadāhi tapaḥ

1 The right and also study and teaching, the true and also study and teaching, austerily and also study and teaching, self-control and also study and teaching, tranquillity and also study and teaching, the (sacrificial) fireś and also study and teaching, the agni-hotra (sacrifice) and also study and teaching, guests and also study and teaching, humanity and also study and teaching, offspring and also study and teaching, begetting and also study and teaching, propagation of the race and also study and teaching

The true, says Satyavacas (the Truthful) the son of Rathītara austerily says Taponīya (ever devoted to austerity), the son of Pauruśīsti, study and teaching alone, says Nāka (painless), the son of Mudgala That, verily, is austerity, aye, that is austerity

svādhyāya adhyayanam, study

pravacana adhyāpanam, teaching

dama bāhyakaranopāśamah, self-control

śama antahkaranopāśamah, (inner) tranquillity

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

Section 10

A MEDITATION ON VEDA KNOWLEDGE

1 *ahaṁ vrksasya rerivā, kīrtih prstham girer va, ūdhva pavitro vājmnīva, svamrtam asmi, drauṇaṁ savarcasam, sumedhā amrtokṣitah, iti trīsankor vedānuvacanam*

1 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 Trīsanku'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 Trīsanku, 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, *brahmaavrksas sanātanaḥ*. M B XIV 47. 14.

Section 11

EXHORTATION TO THE DEPARTING STUDENTS

1 *vedam anūcyācāryo'ntevāsinam anuśāsti, satyam vada, dharmam cara, svādhyāyān mā pramadaḥ, ācāryāya priyam dhanam āhriya projātantiṁ mā vyavacchetsiḥ, satyān na pramaditavyam, dharmān na pramaditavyam, kuśalān na pramaditavyam, bhūtyai na pramaditavyam, svādhyāya-pravacanābhyām na pramaditavyam, deva-pitr-kāryābhyām na pramaditavyam*

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

antevāsin the pupil, he who dwells near

I II 1 Cp *speak the truth*

satyaṇṇitam vaded vācam 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
dharmam cara —practise virtue *dharmā* means essential nature or intrinsic law of being, it also means the law of righteousness The suggestion here is that one ought to live according to the law of one's being

2 *mātr devo bhava, pitr devo bhava, ācārya devo bhava, atithi devo bhava, yāny anavadyāni karmāni tāni sevityāni, no itarāni, yāny asmākam sucaritāni tāni tvayopāśyāni, no itarāni*

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

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

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

3 *ye ke cāsmacchreyāmsu brāhmanāḥ tesāni tvayāsanena praśvasitavyam, śraddhayā deyam, aśraddhayā deyam śrīyā deyam, hrīyā deyam, bhīyā deyam, samvidā deyam*

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

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

4 *atha yadi te karma-avicikitsā vā vṛtta-avicikitsā vā syāt ye tatra brāhmanās sammarsīmah yuktā āyuktāḥ alūksā dharmā kāmās syuh yathā te tatra varteran tathā tatra varteihāḥ*

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 *athābhyākhyātesu ye tatra brāhmanās sammarśmah yuktā āyuktāh alīksā dharmā-kāmās syuh yathā te tesu varteran tathā tesu vartethāh*

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 ādeśah, esa upadeśah, esa vedopanisat, etad amuśāsanam, evam upāsītavyam, evam u caritad upāsyam*

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

Cp with this the Buddha's exhortation where the Pāli word *upanisā* for the Sanskrit *upanisad* is used

etad atthā kathā, etad atthā mantanā, etad atthā upanisā, etad atthā sotāvadhānam Vinaya V

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

Section 12

CONCLUSIONS

I śam no mitraś śam varunah, śam no bhavatu aryamā, śam no indro brhaspatih, śam no visnur uru-kramah, namo brahmane, ramas te vāyo tvam eva pratyakṣam brahmāsi, tvām eva pratyakṣam brahmāvādisam, ṛtam avādisam, satyam avādisam, tan

mām āvīt, tad vaktānam āvīt, āvīm mām, āvīd vaktāram, aum śāntih, śāntih, śāntih

1 *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 avatu, saha nau bhūaktu, saha vīryam karavāvahat,
tejasvināv adhitam astu, mā vidvīsāvahat, 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

may our study make us illumined

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

BRAHMAN AND THE COURSE OF EVOLUTION

I aum, brahma-vid āpnoti param, tad esābhyuktā; satyam
jñānam anantam brahma, yo veda mūrtam guhāyām parama
vyoman so'snute sarvān kāmān saha brahmanā vipaścitā, iti

tasmād vā etasmād ātmana ākāśas sambhūtah, ākāśād vāyuh,
vāyor agnih, agner āpah, adbhayah pṛthivī, pṛthivyā ośadhayah
osadhībhyo annam, annāt puruṣah,

sa vā eṣa pṛuṣo anna-ṛasa-mayah, tasyedam eva śirah, ayam
dakṣinah pakṣah, ayam uttarah pakṣah, ayam ātmā, idam
puccham pṛatisthā;

tad apy eṣa śloko bhavati

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

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

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

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

As to that, there is also this verse

the real, knowledge and infinite the opposite of unreal, *mithyātva*, of the unconscious, *jadaiva* and of the limited, *paricchinmatva*
ākāśa ether is the ether or the common substratum from which other forces proceed

sambhūtaḥ arose, emanated, not created

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

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

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

param the supreme that beyond which there is nothing else, 1 e
Brahman

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

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

B U. I 1 2 mentions five sheaths under the names, *anna* or matter, *prāna* or life, *manas* or consciousness, *vāc* or speech (corresponding to *vijñāna* or intelligence) and *avyākṛta*, the undifferentiated The last is the *kāraṇa* or the ultimate cause of all

Ātman becomes the knower or the subject when associated with *antahkarana vṛttimāḍ-antahkaranopakṛitatvenātmano jñātṛtvam, na svataḥ* Ā

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

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

Section 2

MATTER AND LIFE

1. *annād vai prajāḥ prajāyante, yāḥ kāś ca pṛthivīm śritāḥ, atho'nnaiva jīvanti, athanadapī yanti antataḥ, annam hi bhūtānām jyeṣṭham, tasmāt sarvausadham ucyate, sarvam vai te'nnam āpnuvanti ye'nnam brahmopāsate, annam hi bhūtānām jyeṣṭham, tasmāt sarvausadham ucyate, annād bhūtāni jāyante, jātāny annena vardhante, adyate'ti ca bhūtāni, tasmād annam tad ucyata iti;*

tasmād vā etasmād anna-rasa-mayāt anyo'ntara ātmā prāna-mayah tenaisa pūrṇaḥ, sa vā esa purusa-vidha eva, tasya purusa vidhatām, anvayam purusavidhah, tasya prāṇa eva śiraḥ, vyāno daksinaḥ pakṣaḥ, apāna uttaraḥ pakṣaḥ, ākāśa ātmā, pṛthivī pucchaḥ pratiṣṭhā,

tad apy eṣa 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 Maitrī VI 12

The physical body is sustained by life

Section 3

LIFE AND MIND

1 *prāṇam devā anu prāṇanti, manuṣyāḥ paśavaś ca ye, prāno hi bhūtānām āyuh, tasmāt sarvāyusaṃ ucyate, sarvām eva ta āyur yanti, ye prāṇam brahmopāsate, prāno hi bhūtānām āyuh, tasmātsarvāyusaṃ ucyataiti, tasyaisa eva śārīra ātmā, yah pūrvasya; tasmād vā etasmāt prāṇamayāt, anyo'ntara ātmā manomayah, tenaiśa pūrṇah, sa vā esa purusa-vidha eva, tasya purusa-vidhatām, anvayam purusa-vidhah, tasya yaṅur eva śraḥ, rg daksinaḥ pakṣah, sāmottarah pakṣah, ādeśa ātmā, atharvāṅgirasah puccham pratisthā*

tad apy esa śloko bhavati

1 The gods breathe along with life breath, as also men and beasts, the breath is the life of beings. Therefore, it is called the life of all. They who worship *Brahman* as life attain to a full life, for the breath is the life of beings. Therefore is it called the life of all. 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 Angrasas, 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-vikalpātmakam antah-karanam tan-mayo mano-mayah* Ś

Section 4

MIND AND UNDERSTANDING

I yato vāco nrvartante, aprāpya manasā saha, ānandam
 brahmano vidvān, na bibheti kadācana tasyaisa eva śārīra
 ātmā, yah pūrvasya, tasmād vā etasmān mano-mayāt, anyo'ntara
 ātmā vijñāna-mayah, tenaisa pūrnah, sa vā esa purusa-vidha eva,
 tasya purusa vidhatām, anvayam purusa-vidhah, tasya śraddharva
 śrah, rtaṁ dakṣiṇah pakṣah, satyam uttarah pakṣah, yoga ātmā,
 mahah puccham pratsthā,
 tad apy esa śloko bhavati

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

As to that there is also this verse.

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

sāṃkhyayogah pañcarātram vedāḥ pāśuṣatam tathā
 ātma-pramānāny etān na hantavyān hetubhiḥ

Quoted by R. on Katha II 19

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

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

Section 5

UNDERSTANDING AND BLISS

I. *viññānam yajñam tanute, karmāni tanute'pi ca, viññānam devās sarve, brahma jyestham upāsate,*

viññānam brahma ced veda, tasmāc cen na pramādyati śarīre pāpmano hitvā, sarvān kāmān samaśnute

tasyaisa eva śārīra ātmā, yah pūrvasya, tasmād vā etasmād viññāna-mayāt, anyo'ntara ātmā ānanda-mayah, tenaisa pūrṇah, sa vā esa purusa vidha eva, tasya purusa-vidhatām, anvayam purusa-vidhah, tasya priyam eva śirah, modo daksinah pakṣah, pramoda uttarah pakṣah, ānanda ātmā, brahma puccham pratisthā, tad apy esa śloko bhavati

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

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

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

As to that, there is also this verse

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

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

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

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

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

evam tapasā viśuddhātmā (anna) prāṇādiṣu sābalyena brahma-lakṣanam apaśyan śanaiḥ śanair antar anupraviśya antaratamam ānandaṁ brahma vijñātavān tapasava sādhanena bhṛguḥ Ś.

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

prācuryāt S B I 1 13-14

ānanda-brahmanor abhedāt brahmābhīdhānan. eva ānandābhīdhānam itī manvānaḥ Saṁparānanda.

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 brahmeti veda cet, asti brahmeti ced veda, santam enaṁ tato viduḥ.*

tasyaisa eva śārīra ātmā, yaḥ pūrvasya, atīto anupraśnāḥ, uta avidvān amuṁ lokam prētya kaścana gacchātī u, āho vidvān amuṁ lokam prētya, kaścīl samaśnutā u;

so'kāmayata, bahu syām prajāyeyeti, sa tapo'tapayata, so tapas laptrā, idam sarvam asrjata, yad idam kiṁ ca, tat sṛstā tad cīārūprāviśat, tad anupraviśya sac ca tyac ca abhavat, niruktam: cāniruktam ca, nilayanam cānilayanam ca, vijñānam cāvijñānam ca, satyam cāvrtam ca, satyam abhavat, yad idam kiṁ ca, tat satyam ity ācaksate

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

He desired See C U VI 2 1 It is *kāma* or desire that brings forth objects from primal being
the actual and the beyond Brahman has two aspects, the actual and the transcendental, the *sat* and the *tyat*

Section 7

BRAHMAN IS BLISS

1 *asad vā idam agra āsīt, tato var sad ajāyata, tad ātmānam svayam akuruta, tasmāt tat sukrtam ucyate*

yad var tat sukrtam, raso var sah, rasam hy evāyam labdh-vānandī bhavati, ko hy evānyāt kah prānyāt, yad esa ākāśa ānando na syāt, esa hy evānandayāti, yathā hy evaiśa etasmīn nadrśye'nātmye'nirukte'nīlayane'bhayam pratīśhām vindate, atha so'bhayam gato bhavati, yadā hy evaiśa etasmīn udaram antaram kurute, atha tasya bhayam bhavati, tattveva bhayam viduṣo'manvānasya

tad apy eṣa śloko bhavati

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

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

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

As to that, there is also this verse.

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 *avibhāram tad brahma sarva-vibhāra-hetuvāt. Ś.*

subhram: 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. *stayam eva ātmānam evākurita kṛtat. Ś.*

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

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

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

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

Section 8

INQUIRY INTO FORMS OF BLISS

I. *bhīśāsmād vātaḥ pavate, bhīśodeti sūryah, bhīśāsmād agniś candraś ca, mṛtyur dhāvati pancama iti*

saisānandasya nīmāṁsā bhavati,

yuvā syāt sādhu yuvādhyāyakah āśiṣṭho drdhiṣṭho balīṣṭhah, tasyeyam pṛthivī sarvā vīttasya pūrṇā syāt, sa eko mānusa ānandāḥ te ye śatam mānusa ānandāḥ, sa eko manusya-gandharvānām ānandāḥ, śrotṛiyasya cākāmahatasya,

te ye śataṁ manusya-gandharvānām ānandāḥ sa eko deva-gandharvānām ānandāḥ, śrotṛiyasya cākāmahatasya,

te ye śatam deva-gandharvānām ānandāḥ, sa ekah pitṛyām cira-loka-lokānām ānandāḥ, śrotṛiyasya cākāmahatasya,

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

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

te ye śatam karma-devānām devānām ānandāḥ, sa eko devānām ānandāḥ, śrotṛiyasya cākāmahatasya,

te ye śatam devānām ānandāḥ, sa eka indrasyānandāḥ, śrotṛiyasya cākāmahatasya,

te ye śatam indrasyānandāḥ sa eko bṛhaspater ānandāḥ, śrotṛiyasya cākāmahatasya,

te ye śatam bṛhaspater ānandāḥ, sa ekah, prajāpater ānandāḥ śrotṛiyasya cākāmahatasya,

te ye śatam prajāpater ānandāḥ, sa eko brahmana ānandāḥ, śrotṛiyasya cākāmahatasya,

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

taḍ api esa śtoko bhavati

I. 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. 115

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. 116

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. 117

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. 118

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

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

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

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

What is a hundred times the bliss of *Prajā-pati*, that is one bliss of 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, fairies, gods by merit and gods by birth, *Prajā-pati* and *Brahmā* or *Hiranya-garbhā*.

Section 9

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

१ *yato vāco nvarante, aprāpya manasā saha ānandam
brahmano vidvān na bibhcti kutaścana*

*ctam ha vā va na tapati, kim aham sādhu nākaravam, kim aham
pāpam akāravam iti, sa ya evam vidvān ete ātmānam sprnute,
ubhe hy evaisa ete ātmānam sprnute ya evam veda, ity upanisat*

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

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

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

upanisat the great mystery, *parama-rahasyam* §

CHAPTER III

BHRGU VALLI

Section I

BHRGU UNDERTAKES INVESTIGATION OF
BRAHMAN

1 *bhrgur vai vārunih, varunam pitaram upasasāra, adhīh
bhagavo brahmeti, tasmā etat provāca, annam prānam caksuś
śrotam mano vācam iti*

*tam hovāca, yato vā imāni bhūtāni jāyante, yena jātāni
jīvanti, yat prayanti abhisanvīśanti, tad vijyñāśasva, tad
brahmeti*

sa tapo' tapyata, sa tapas taptvā

1 Bhrgu, the son of Varuna, approached his father Varuna and said, 'Venerable Sir, teach me *Brahman*'

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

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

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

The father Varuna teaches his son Bhrgu, the sacred wisdom

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

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

Brahman is the cause of the world as the substratum (*adhīsthāna*) (Ś), as the material cause (*upādāna*) of the world, as gold is the material cause of gold ornaments, as the instrumental cause (*numitta*) of the world Madhva

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

Section 2

MATTER IS BRAHMAN

1. *annam brahmeti vyajānāt, annādhyeva khalv imāni bhūtāni
jāyante, annena jātāni jīvanti, annam prayanty abhisaṁviśanti
tad viṣṇāya, punar eva varuṇam pitaram upasasāra, adhīhi
bhagavo brahmeti*

*tam hovāca, tapasā brahma viṣṇāśasva, tapo brahmeti,
sa tapo' tapyaata, sa tapas taptvā*

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

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

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

He performed austerity, having performed austerity,

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

Section 3

LIFE IS BRAHMAN

1. *prāno brahmeti vyajānāt, prānādd hy eva khalv imāni
bhūtāni jāyante, prānena jātāni jīvanti, prānam prayanty
abhisaṁviśanti*

*tad viṣṇāya, punar eva varuṇam pitaram upasasāra, adhīhi
bhagavo brahmeti*

*tam hovāca, tapasā brahma viṣṇāśasva, tapo brahmeti,
sa tapo' tapyaata, sa tapas taptvā*

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

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

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

He performed austerity, having performed austerity.

See C U. I 11 5; VII. 15 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

Section 4

MIND IS BRAHMAN

1 *mano brahmeti vyajānāt, manaso hy eva khalv imāni bhūtāni jāyante, manasā jātāni jīvanti, manah prayanti abhisamvīśanti.*

tad vijñāya, punar eva varunam pitaram upasāsāra, adhīhi bhagavo brahmeti,

tam hovāca, tapasā brahma vijjñāsasva, tapo brahmeti,

sa tapo' tapyata, sa tapas taptvā.

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 *Aitareya Āranyaka* II. 3 2 1-5. Cp *Milindapañha* where *manasikāra*, rudimentary mind is distinguished from *pañña* or reason. Animals possess the former and not the latter. Even mind cannot account for all aspects of the universe. In the world of man, we have the play of intelligence. Intelligence frames concepts and ideals, 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

1 *viññānam brahmeti vyajānāt, viññānādd hy eva khalv imāni bhūtāni jāyante, viññānena jātāni jīvanti, viññānam prayanty abhīsamvīśanti*

tad viññāya, pīnar eva varuṇam pītaram upasasāra, adhīhi bhagavo brahmeti,

īam hovāca, tapasā brahma viññāsasva, tapo brahmeti, sa tapo' tapyata, sa tapas taṭṭvā

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 Varuṇa, and said, 'Venerable Sir, teach me *Brahman*'

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

He performed austerity, having performed austerity,

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

Section 6

BLISS IS BRAHMAN

1 *ānando brahmeti vyañāt, ānandād hy eva khalv imān bhūtān jāyante, ānandena jātān jīvanti, ānandam prayanti abhisanvīśanti,*

saisā bhārgavī vārunī vidyā, paramē vyoman pratīṣṭhā, ya evam veda pratīṣṭhati, annavān annādo bhavati, mahān bhavati, prajayā paśubhir brahma-varcasena mahān kīrtiyā

1 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 Bhrigu 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 *nibbutim bhūñjamānā Ratana Sutta* Cp Augustine 'Step by step was I led upwards, from bodies (*anna*) to the soul which perceives by means of the bodily senses (*prāna*), 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'¹

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

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

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

Section 7

THE IMPORTANCE OF FOOD

1. *annam na mndyāt, tad vratam, prāno vā annam, śarīram annādam, prāne śarīram pratīṣṭitam, śarīre prānah pratīṣṭitah, tad etad annam anne pratīṣṭitam, sa ya etad annam anne pratīṣṭitam veda pratīṣṭhati, annavān annādo bhavati, mahān bhavati, prajāyā paśubhir brahma-varcasena mahān kīrtiyā*

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

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

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

Section 8

FOOD AND LIGHT AND WATER

1 *annam na paricaksīta, tad vratam, āpo vā annam, jyotir annādam, apsu jyotih pratisthitam, jyotisy āpah pratisthitāh, tad etad annam anne pratisthitam, sa ya etad annam anne pratisthitam veda pratisthati, annavān annādo bhavati, mahān bhavati prajayā paśubhir brahma-varcasena, mahān kīrtiyā*

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

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

Section 9

FOOD AND EARTH AND ETHER

1 *annam bahv kurvīta, tad vratam, pṛthivī vā annam, ākāśo' nnādah, pṛthivyām ākāśah pratisthitah, ākāśe pṛthivī pratisthitā, tad etad annam anne pratisthitam, sa ya etad annam anne pratisthitam veda pratisthati, annavān annādo bhavati, mahān bhavati prajayā paśubhir brahma-varcasena, mahān kīrtiyā.*

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

Section 10

MEDITATION IN DIFFERENT FORMS

1 *na kañcana vasatau pratyācaksīta, tad vratam, tasmād yayā kayā ca vidhayā bahv annam prāpnuvāt, arādhyasmā annam*

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

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

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

2 ya evam veda ksema iti vāci, yoga-ksema iti prānāpānayoḥ, karmeti hastayoḥ, gatiḥ iti pādayoḥ, vimuktir iti pāyau, iti mānusīḥ samājñāḥ, atha darvīḥ, trptir iti vrstau, balam iti vāyuti.

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-ksema see B G II 45, IX. 22

3 yaśa iti paśuṣu, jyotir iti nakṣatreṣu, praṇātur anṛtam ānanda ity upāsīte, sarvaṃ ity ākāśe, tat pratīśihety upāsīta, pratīśihāvān bhavati, tan maha ity upāsīta, mahān bhavati, tan mana ity upāsīta mānavān bhavati

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

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

4. tan nama ity upāsīta, namyam te'smai kāmāḥ, tad brahmety upāsīta, brahmanān bhavati, tad brahmanāḥ parimara ity upāsīta, paryenam mriyante deśantas sapatnāḥ pari ye'priyā-bhrātṛvyāḥ

sa yaś cāyam puruse yaś cā sāvāditye 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

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

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

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

Brahma the Supreme *Sāyana* interprets *Brahma* as *Veda* and *brahmanvān* as one who has a perfect command over the *Veda* *bhrātrvyāh* rivals literally it means cousins (father's brother's sons), who are generally supposed to be unfriendly.

5 sa ya evam-vit asmāl lokāt pretya, etam anna-mayam ātmānam upasamkrāmya, etam prāna-mayam ātmānam upasamkrāmya, etam mano-mayam ātmānam upasamkrāmya, etam vijñāna-mayam ātmānam upasamkrāmya, etam ānanda-mayam ātmānam upa samkrāmya, imān lokān kāmānñi kāmārūpy anusañcaran, etāt sāma gāyannāste

hā vu hā vu hā vu.

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

Oh Wonderful, Oh Wonderful, Oh Wonderful.

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

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

A MYSTICAL CHANT

aham annam, aham annam, aham annam, aham annādaḥ,
aham annādaḥ, aham annādaḥ, aham ślokakṛt, aham ślokakṛt,
aham ślokakṛt; aham asmi prathanajā ṛtasya, pūrvam devabhya
amṛtasya nābhā 1, yo mā dadāti, sa id eva mā, vāh, aham
annam annam adantam ādmi, aham viśvam bhuvanam abhya-
bhavām suvarna jyotiḥ

ya evam veda ity upanisat.

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

I have overcome the whole world I am brilliant like the sun
 He who knows this Such is the secret doctrine

prathamajā hiraṇya-garbhopy aham Ā

*the eater of food anna-sābditam a-cetanam, tad-bhoktāram cetanam ca
 admi vyāpnomi R*

*overcome the world abhūbhavāmi pareneśvarena svarūpena Ś upasam-
 harāmi Ā*

*like the sun suvar ādityaḥ (nakāra upamārthah) āditya va Ś
 kamanīyo dedīpyamāna śarīro bhavati R*

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

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

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

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

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

I have overcome the whole world

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

'Subdued have I all, all-knowing am I now
Unattached to all things, and abandoning all,
Finally freed on the destruction of all craving,
Knowing it myself, whom else should I credit?
There is no teacher of mine, nor is one like me,
There is none to rival me in the world of men and gods;
Truly entitled to honour am I, a teacher unexcelled
Alone am I a Supreme Buddha, placid and tranquil,
To found the kingdom of righteousness, I proceed to Kāśī's
capital,
Beating the drum of immortality in the world enveloped
by darkness.'

Ariyaparyesana Sutta Majjhima Nikāya

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

INVOCATION

*pūrnām adah, pū nam idam, pūrnāt pūrnām udacyate
pūrnasya pūrnām ādāya pūrnām evāvaśisyate*

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

Brahman is both transcendent and immanent

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

GOD AND THE WORLD

I *īśāvāsyam idam sarvam yat kim ca jagatyām jagat
tena tyaktena bhujjīthā, mā grdhah kasyasvid dhanam.*

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

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

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

īśā īśitā paramēśvaraḥ vāsyam, nivāsantīyam, vyāpyam Kūranārayana The world is steeped in God. It is the 'household of God'. God dwells in the heart of all things. *īśvarātmakam eva sarvam, bhṛāntīyā yad anīśvara-rūpena gṛhītam* Ā

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

tyaktena bhujjīthāḥ 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 grdhah 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

kasyasid 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

*paramasūhṛdī bāṅdhave kalatre sula-tanayā-piṭṛ-nātr-bhṛtṣyaḥ arge
śathamātir upayāti yorthatṣnām purusa-paśuḥ na tāsudra-
bhaktah.*

purusa-paśu is the animal man who is governed by hunger and thirst and not the true human being with foresight and understanding See *Aitareya Āraṇyaka* II 3 2

By contemplating the fact that the giver of all is the Supreme Lord, we cultivate the quality of detachment, *tairāgya* 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, *Harivar.*, 1937

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

WORK AND WISDOM

2 *kurvaṇṇ eveha karmāṇi jīviṣet śatam samāḥ
evam tvayi nānyatheto'sti na karma lpyate 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.

kurvaṇṇ eva performing works and without desiring their fruits.

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

na karma lpyate 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 *śamnyāsins* 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 pṛetyābhṅacchanti ye ke cātmahano janāh

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

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

v asūryā sunless

Siddhānta-kaumudī gives two derivations for the word *sūrya*
saraty ākāṣe sūryah kartari kyap nīpatanād u-tvam yadvā su pṛerane
tudādāh suvati, karmāni lokam pṛerayati kyapo rut

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

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

For Śamkarānanda those who desire riches are *asuras* as, by so doing they slay (forget) the all-pervading Self
andhena tamasā ignorance which consists in the inability to see one's self

ātmahano janāh Those who neglect the spirit *prākṛtā avidvāmsō*
janā ātmahana ucyante, tena hy ātma-hanana-dosena samsaranti te
Such souls are destined for the joyless, demoniac regions, enveloped in darkness. See BU IV 4 11 Ā says that the reference is to those who do not know the Self and thus attribute to it agency, etc

THE SUPREME IS IMMANENT AND TRANSCENDENT

4. *anejad c kam manaso javīyo nainad devā āpnuvan pūrva-*
marsat
taḍ dhāvato'nyān-atyeti tisthat tasmim apo mātarīṣvā
dadhāt

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

devāh senses dyotanād devāh caksurādīnīndriyāṇi Ś

apah activities—karmāni Ś

mātarīśvan air, because it moves, śvasati, in the sky, antarikṣe.

mātarīśvā vāyuh, sarva-prāna-bhṛt kriyātmakah, yad-āśrayāni kārya-kārana-jātāni yasminn otāni protāni ca, yat sūtrasamjñakam, sarvasya jagato vidhārayaty sa mātarīśvā 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 Śamkarānanda, *mātarīśvan* is *sūtrātman*.

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

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

5. *tad ejati tan nayati tad dūre tad vad antike*

tad antarasya sarvasya tad u sarvasyāsya bāhyatah.

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

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

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

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

parānmukhānām govinde, viśayāsaktacetāsām

tesām tat paramam brahma dūrād dūratare śhṛtam.

tan-mayaiva govinde ye narānyasta-cetasah

viśaya-tyāginas tesām viññeyam 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 bhūtāni ātmany evānupaśyati
sarvabhūtesu cātmānam tato na vijugupsate*

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

See B G VI 30

vijugupsate—v vicikitsate He has no doubts

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

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

7. *yasmin sarvāni bhūtāni ātmavābhūd vijānatah
tatra ko mohah kah śokah ekatvam anupaśyatah*

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

moha delusion or the veiling of the self, *āvarana*

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

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

8. *sa paryagāc chukram, akāyam, avranam, asnāvīram, śuddham, apāpavidham kavir manīsī, paribhūh, svayambhūh, yāthātathyato'rthān. vyadadhāc chāśvatībhyas samābhyah*

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.

kavir the seer He who knows the past, the present and the future
kavir krānta-darśī sarva-ākṣ Ś. He has intuitive wisdom, while *manīsī* is the thinker. *manīsī manasa īśitā sarvajña īśvarah*
paribhūh all-pervading As the cosmic soul He pervades the universe.
Ś says that the omniscient Lord allotted different functions to the various and eternal *prajā-patis* known popularly as years
samvatsarākhyebhyah prajā-patibhyah Ś. See also B.U I. 5 14, Prāsna I 9

IGNORANCE AND KNOWLEDGE

9. *andhanī tamah pravīśanti yo'vidyām upāsate tato bhūya iva te tamo ya u vidyāyām ratāh*

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

See B.U IV 4-10

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

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

The 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. Ś

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

10. *anyad evāhur vidyayā anyad āhur avidyayā
iti śuśrūma dhīrānām ye nas tad vicacakṣre*

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

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

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

11 *vidyām cāvidyām ca yas tad vedobhayam saha
avidyayā mṛtyum tīrtvā vidyayāmṛtam aśnute*

11 Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge. *दृश्यं च अज्ञं च* *ज्ञेयं च अमृतं*

See Maitrī VII 9

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

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

*tapo vidyā ca vīprasya mīśreyasa karaṇ ubhau
tapasā kalmāsam hanti vidyayāmṛtam aśnute*

Kūranārāyana says, 'avidyayā vidyāṅga-rūpatayā coditena Ārmaṇā mṛtyuṃ vidyotpatti-pratibandhaka-bhūtam: purya-pāpa-rūpaṃ: prakṛtanāṃ Ārma tirtvā niravaśeṣam: ullaṅghya vidyayā paramātmopāsana-rūpayā amṛtam: aśrute mokṣam prāprōti.

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

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

THE MANIFEST AND THE UNMANIFEST

12 andham tamah pravṛṣanti ye'sambhūtim upāsate
tato bhūya iva te tamo ya u sambhūtyām 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.

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

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

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

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

sambhūti: the manifest, the lord of the phenomenal world, *kārya-brahma Hiraṇya-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 undifferentiated abstraction Within the depths of the spirit there is unfolded before us the drama of God's dealings with man and man's with God. Unity and multiplicity are both aspects of the Supreme and therefore the nature of the Supreme is said to be inconceivable

ekatve sati nānātvam nānātve sati caikatā

acintyam brahmano rūpam kaś tad vedītum arhati

quoted by R on M U I 3

13. *anyad evahūh sambhavād anyad āhur asambhavāt
iti śūsruma dhīrānām ye naś tad vicacaksire*

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 *Hiraṇya-garbha* obtain supernatural powers those who worship the Unmanifest principle of *prakṛti* get absorbed into it *sambhūteḥ kārya-brahmopāsanāt asambhūteḥ avyākṛtāt* Ś quoting from the *Purānas*

14. *sambhūtim ca vinnāsam ca yas tad vedobhayam saha
vinnāśena mṛtyum tīrtvā sambhūtyā amṛtam aśnute*

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

Ś tells us that *sambhūti* here means *asambhūti* *vinnāśa* is taken as effect and so *sambhūti*. *sambhūtim ca vinnāsam cetyatrāvarṇalopena nirdeśo draśṭavyaḥ prakṛti-laya-phala-śrutyamurodhāt*

Vedānta Deśika and *Kūranārāyana* dispute Ś' interpretation *atra sambhūti-vinnāśa-śabdābhyām sṛṣṭi-pralaya-uvaksayā kārya-hiraṇya-garbhasya avyākṛta-pradhānasya cōpāsanam vadhīyata iti, śāṅkara-vyākhyānam anuṣaṅgamam tāhā sati mṛtyu-taranāmṛtatva-prāpti-rūpa-phala-vacanānaucityāt.*

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

PRAYER FOR THE VISION OF GOD

15. *hiranmayena pātrena satyasyāpṛiṭtam mukham
tat tvam pūṣan apāvṛṇu satyadharmāya dr̥staye.*

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

See B U V. 15 1-3

16. *pūṣann ekarṣe yama sūrya prājāpatya vyūha raśmīn
sāmūha tejah.
yat te rūpam kalyāṇatamaṁ tat te paśyāmi yo sāv asau
puruṣaḥ, so'ham asmi.*

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

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

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

18. *agnē naya suṣathā rāye asmān viśvāni deva vayunāni
vidvān
yuyodhyasmaṁ juhārānam eno bhūyisthām te nama-uktim
vidhema.*

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

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

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

The 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 UPANIṢAD

The Upanisad derives its name from the first word *Kena*, by whom, and belongs to the *Sāma Veda*. It is also known as the *Talavakāra*, the name of the *Brāhmana* of the *Sāma Veda* to which the Upanisad belongs. It has four sections, the first two in verse and the other two in prose. The metrical portion deals with the Supreme Unqualified *Brahman*, the absolute principle underlying the world of phenomena and the prose part of the Upanisad deals with the Supreme as God, *Īśvara*. The knowledge of the Absolute, *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 mamāngāni vāk prānaś caksuh śrotram atho
balaṃ indriyāni ca sarvāni*

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

2 *sarvaṃ brahmopaniṣadam mā'ham brahma nīrākuryām
mā mā brahma nīrākarot anīrākaranam astu anīrākaranam
me'stu*

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

3. *tad ātmani nīrate ya upaniṣatsu dharmās te mayi santu.
Aum śāntih, śāntih, śāntih*

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

Section I

WHO IS THE REAL AGENT IN THE INDIVIDUAL?

1 *kenesitam patati presitam manaḥ kena prāṇaḥ prathamah
prati yuktaḥ
kenesitām vācam imām vadanti. caksuh śrotram ka u devo
yunakti.*

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

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

THE ALL-CONDITIONING YET INSCRUTABLE
BRAHMAN IS THE AGENT

2. *śrotasya śrotram manaso mano yad vāco ha vācam sa u
prānasya prāṇah
caksusaś caksur atimucya dhīrāḥ, prety āsmāl lokāt amṛtā
bhavanti.*

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

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

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

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

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

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

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, *jāti-guṇa-kriyā-viśesanaiḥ*. *Brahman* does not possess any of these differentiating characters. Hence the difficulty in explaining its nature to disciples. Ś

4 *anyad eva tad viditād aiho aviditād adhi
iti śuśrūma pūrveṣām ye nas tad vyācacaḥṣire.*

See Iśa 10, 13

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

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

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

5 *yad vācā nabhyudītam yena vāg abhyudīyate
tad eva brahma tvam viddhi neḍam yad idam upāsate.*

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

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

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

spirits The simple, unreflective child-mind seeks God who is above and not within The prayer of Solomon, 'Hear thou in Heaven thy dwelling-place'¹

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.'²

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.'³

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

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

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

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

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

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

¹ I Kings, VIII 30.

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

³ *Ibid*, p 134

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

9 *yat prānena prāniti yena prānah pranīyate
tad eva brahma tvam viddhi nedam yad idam upāsate*

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

Section 2

THE PARADOX OF THE INSCRUTABILITY OF BRAHMAN

I. *yadi manyase suvedeti dabhram evāpi nūnam tvam vettha
brahmano rūpam
yadasya tvam yadasya devesu atha nu mīmāṃsyaṃ eva te,
manye viditam.*

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

dabhram, another reading is *daharam*. Both mean *alpaṃ* or small. Whatever is human or divine is limited by adjuncts and is thus not different from smallness or finitude. The *Brahman* which is free from adjuncts is not an object of knowledge. The disciple is asked to ponder over this truth and he, through reasoning and intuitive experience, comes to a decision and approaches the teacher and says, 'I think that *Brahman* is now understood by me'

*evam ācāryoktāḥ śisya ekānte upaviṣṭāḥ samāhṛtāḥ, yathoktam
ācāryena āgamam arthato vicārya tarkataś ca nīdhārya, svānubhāvam
kṛtvā, ācārya-sakāśam upagāmya, uvāca manye'ham athedānīm
viditam brahmeti Ś*

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

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

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

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

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

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

3. *yasyāmatam tasya matam matam yasya na vedā sah
avijñātām vijñātām vijñātām avijñātām.*

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

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

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

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

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

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

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

THE VALUE OF THE KNOWLEDGE OF BRAHMAN

4 *pratibodha-viditam matam amrtatvam hi vndate
ātmanā vndate vīryam vidyayā vndate amrtam*

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

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

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

'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. *iha ced avedīd atha satyam asti na ced ihāvedin mahatī
vīnastīh
bhūtesu bhūtesu vicintya dhīrāh pretyāsmāl lokād amṛtā
bhavanti.*

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

vicintya vijñāya, sāksātkṛtya Ś v vicitya.

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

Section 3

THE ALLEGORY OF THE VEDIC GODS' IGNORANCE OF BRAHMAN

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

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

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

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

See B.Ū. I 3. 1-7.

2. *tadd harsām vijajñau, tebhyo ha prādūr babhūva, tan na
vyajānata kim idam yakṣam iti.*

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

yakṣam spirit *pūṣyam mahad bhūtam iti. Ś.*

The Supreme by His power appeared before the devas
*śayoga-māhātmya-nirmutenātyādbhutena vismāpanīyena rūpena
devānām indriya-gocare prādurbabhūva. Ś.*

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

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

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

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

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

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

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

6 *tasmat trnam mādadhau etad daha iti, tad upapreyāya sarva-javena, tan na śasāka dagdhum, sa tata eva mvavrite, naitad aśakam vijñātum yad etad yakṣam iti*

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

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

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

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

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

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

9 *tasmims tvayi kim vīryam iti apīdam sarvam ādadīyam yad idam prithvyām iti*

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

10. *tasmat trnam mādadhau etad ādatsveti, tad upapreyāya*

sarva-javena, tan na śasākādātum, sa tata eva nivaurte, naitad aśakam vijñātum 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.'

II. athendram abruvan, maghavan, etad vijñānīh kim etad yaksam iti, tatheti, tad abhyadravat; tasmāt trodadhe.

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

12 sa tasminn evākāṣe striyam ājagāma bahu-śobhamānām umām haimavatīm tān hovāca kim 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 Pārvatī 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

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

Wisdom is the most beautiful of all beautiful things.

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

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

ittham yadā yadā bādhā dānavotthā bhavisyati,

tadā tadāvatīryāham karisyamy ari-samkṣayam

Mārkaṇḍeya Purāna, Devī Saptāśatī II. 55

6. *tadd ha tad-vanam nāma, tad-vanam ity upāsītavyam, sa ya etad evam vedābhiḥ haimam sarvāni bhūtāni samvāñchanti*

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 prāṇi-jātasya pratyag-ātmā-bhūtāvād vananīyam sambhājanīyam atas tadvanam nāma prakhyātam brahma tadvanam Ś.*

vāñchanti seek, yearn, *prārthayanti*. Ś.

7. *upāṣādam bho brūhi—iti, uktā upāṣat, brāhmīm vā va ta upāṣādam abrūma, iti*

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

8. *tasya tapo-dama-karmeti pratiṣṭhā, vedāḥ sarvāṅgām, satyam āyatānam.*

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

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

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

9. *yo vā etām evam vedāpahatya pāpmānam ante svarge loke jyeṣṭhe pratiṣṭhati, pratiṣṭhati*

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

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

KATHA UPANISAD

Katha Upanisad, also called *Kāthakopanisad* which belongs to the Taittirīya school of the *Yajur Veda*, uses the setting of a story found in ancient Sanskrit literature.¹ A poor and pious *Brāhmana*, Vājasravasa, performs a sacrifice and gives as presents to the priests a few old and feeble cows. His son, Naciketas, feeling disturbed by the unreality of his father's observance of the sacrifice, proposes that he himself may be offered as offering (*dakṣiṇā*) to a priest. When he persisted in his request, his father in rage said, 'Unto Yama, I give thee.' Naciketas goes to the abode of Yama and finding him absent, waits there for three days and nights unfed. Yama, on his return, offers three gifts in recompense for the delay and discomfort caused to Naciketas. For the first, Naciketas asked, 'Let me return alive to my father.' For the second, 'Tell me how my good works (*iṣṭā-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 Vallis or sections.

There are some passages common to the *Gītā* and the *Katha U*

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

INVOCATION

*sa ha nāv avatu, saha nau bhunaktu, saha vīryam karavāvaha;
tejasvi nāv adhītam astu. mā vidvīsāvaha; aum śāntih, śāntih,
śāntih*

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

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

CHAPTER I

Section I

NACIKETAS AND HIS FATHER

1. *uśan ha vai vājaśravasah sarva-vedasam dadau·
tasya ha naciketā nāma putra āsa*

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

uśan desirous. Evidently, at the time of the Upanisad, the sacrificial religion of the *Brāhmanas* 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.

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

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

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

2. *tam ha kumāraṁ 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. *pīlodakā jagdha-trnā dugdha-dohā nīrindriyāḥ
anandā nāma te lokās tān sa gacchata tā dadat*

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

¹ *uśan nāma vājaśravaso'patyam* Bhattabhāskara Miśra.

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

nirindriyāḥ: without the strength to breed, *a-prajanana-samarthāḥ*. *anandāḥ*· *anānandāḥ*, *asukhāḥ*, joyless. Īśa 3, B U IV. 4 11. The cows which are presented are no longer able to drink, eat, give milk or calve.

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

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

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

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

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

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

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

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

5 *bahūnām emi prathamah, bahūnām emi madhyamah,*
kim svīd yamasya kartavyam yan mayādya karisyati

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

emi. gacchāmi, I go
madhyamah. muddling, mṛtānām madhye Among many who are

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

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

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

yathāvasaram jñātvā śuśrūsane pravṛtti-rūpā; ājñādīvaśena śuśrūsane pravṛtti-rūpā, gurvādibhiḥ kopitassan śuśrūṣākarane pravṛtti-rūpā
Samkarānanda and Ā

6. *anupaśya yathā pūrve pratīpaśya tathāpare,
sasyam va martyaḥ pacyate sasyam ivajāyate punaḥ.*

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

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

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

The doctrine of rebirth is assumed here.

NACIKETAS IN THE HOUSE OF DEATH

7 *vaiśvānarah praviśaty atithir brāhmano grhān
tasyaitām śāntim kurvanti, hara varvasvatodakam.*

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

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

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

8 *āśā-pratīkṣe samgatam sūnriām cestāpūrte putra-paśūmś ca sarvān
etaḍ vrnkte puruṣasyālpamedhaso yasyānaśnan vasati brāh-
mano grhe*

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

BU VI 4 12

sūnrya joy in Vedic Sanskrit, 'kindly speech' in *Jaina* and later Brāhmanical works

istāpūrte sacrifices and good works

īṣṭam fruit produced by sacrifice, *pūrtam* fruit resulting from such works as planting gardens, etc. *īṣṭam yāgaṣam phalam pūrtam, āramādi-kriyāṣam phalam* Ś Cp RV X 14

saṁ gacchasya pūrtbhūh, saṁ yamena istāpūrtena parama vyoman
'Unite thou with the fathers and with Yama with the reward of thy sacrifices and good works in highest heaven'

*vāpi-kūpa-taṭākādi-devatāyatanāni ca
annapradānam āramah pūrtam ity abhīdhīyate*

YAMA'S ADDRESS TO NACIKETAS

9 *tasro rātrīr yād avatsīr grhe me'naśnan brahman atitihir
namasyah
namaste'stu, brahman, svasti me'stu, tasmāt prati trīn varān
vrnsva'*

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

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

NACIKETAS'S FIRST WISH

10 *sānta-saṅkalpaḥ sumanā yathā syād vīta-manyur gautamo
mābhi mṛtyo,
tvat-prasṛtam mābhivadet pratīta, etat trayāṇām prathamam
varam vṛṇe.*

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

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

11 *yathā purastād bhavitā pratīta auddālakir ārunir mat-
prasṛtaḥ
sukham rātrīs sayitā vītamanyus tvām dadṛśvān mṛtyu-
mukhāt pramuktam.*

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

auddālakir ārunir. Uddālaka, the son of Aruna The father of Śvetaketu is also called Aruṇi C U VI 1 1
mat-prasṛtaḥ through my favour. *mayā amuṣṇātaḥ* Ś *amuṣṇātaḥ, anugraha-sampannaḥ* Gopālayatīndra It may apply to the first or the second part

In the previous verse *tvat-prasṛtam* is taken to mean 'set free by you', so in this verse *mat-prasṛtaḥ* should mean 'set free by me' It is in the nominative case in apposition to *Auddālāki Āruni*, 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-prasṛtam*, the rendering will be, 'As of old will he (thy father) Auddālaki Āruni, recognising thee, set free by me.'

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

Charpentier identifies Naciketas with Auddālaki Āruni He renders the verse thus

'As of old he will be full of joy, since the son of Uddālaka Āruni

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

NACIKETAS'S SECOND WISH

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

ubhe tīrtvā aśanāyā pīpāse śokātigo modate svarga-loke

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

See R V IX 113, R says that *svarga* is *moksa svarga-śabdo moksa-sthāna-parah*
leaving sorrow behind śokam atītya gacchati

13 *sa tvam agnim svargyam adhyesi mṛtyo, prabrūhi taṁ
śraddadānāya mahyam*

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

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

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

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

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

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

15 *lokādīm agnim tam uvāca tasmai, yā istakā, yāvatiṛ vā, yathā vā.*

sa cāpi tat pratyavadat yathoktam, athāsya mṛtyuḥ punar evāha 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.

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

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

16 *tam abravīt prīyamāno mahātmā varam tavehādya dadāmi bhūyah.*

tavaiva nāmnā bhavitāyam agniḥ, sṛṅkām cemām ane-ka-rūpām grhāna.

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.

sṛṅkā chain. The word occurs again in I. 2. 3, where it means 'a road' *sṛṅkā vitta-mayī*, the road that leads to wealth. Ś gives two meanings: *ratna-mayīm mālām*, a necklace of precious stones, (1) *akutsitām gatim karma-mayīm*, the straight way of works which is productive of many fruits *karma-vijñānam aneka-phala-helutvāt*.

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

17 *trīnācīketas tribhūr etya sandhīm trikarma-kṛt tarati
janma-mṛtyū
brahmaprajñam devam idyam viditvā mcāyye'mām śāntim
atyantam eti*

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

tri-nācīketah one who has lit the Nācīketa fire thrice Ś suggests an alternative. One who knows about him, studies about him and practises what he has learnt *tad-vijñānas tad-adhyayanāś tad-anus-
thānavān*

tribhūr etya sandhīm associating with the three Ś mentions 'father, mother and teacher,' or alternatively 'Veda, *smṛti* and good men' *tri-karma* three acts Ś suggests 'sacrifice, study and alms-giving,' *vyā-
adhyayana dāna*

brahmaprajñā, the knower of the universe born of Brahmā, Agni, who is known as *jāta-vedas* or all-knower Ś, however, takes it as referring to *Hiranya-garbha*. For Rāmānuja, the individual jīva is Brahma-born. He who knows him and rules his behaviour is *Īsvara*. Madhva says *brahmano hiranya-garbhāḥ jātaḥ brahmapraj-
ñā*

mcāyya, realising in one's own personal experience *tam viditvā
śāstrataḥ, mcāyya dṛṣtvā cātmabhāvena* Ś
mām śāntim this peace. It is the peace which is felt in one's own
experience *sva-buddhi-pratyaksām śāntim* Ś

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

18 *trīnācīketas trayam etad viditvā ya evam vidvāns cinute
nācīketam,*

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

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

19 *esa te'gnir nacīketas svargyo yam avṛnūhāḥ dvitīyena*
varena
etam agnim tavaiva pravaksyanti janāsas, tṛtīyam varam
*nacīketo vṛnūsva.*¹

19 This is thy fire (sacrifice) O Nacīketas, which leading to heaven, which thou hast chosen for thy second boon. This fire (sacrifice) people will call by thy name only. Choose now, O Nacīketas, the third boon

Whoever sacrifices to Nacīketas fire, knowing its nature as the fire born of Brahmā, becomes verily of that nature and is not born again

NACIKETAS'S THIRD WISH

20 *yeyam prete vicikitsā manuṣye 'stīty eke nāyam astīti caike;*
etat vidyām anuśiṣtas tvayāham, varānām esa varas
tṛtīyah

20. There is this doubt in regard to a man who has departed, some (holding) that he is and some that he is not I would be instructed by thee in this knowledge Of the boons, this is the third boon

prete departed Nacīketas has no doubt about survival He has already said 'A mortal ripens like corn and like corn is born again' I 6 His problem is about the condition of the liberated soul, *muktātma-svarūpa*, Madhva says that *prete* means *mukte*. *nāsti*. he is not Doubts about the future of the liberated being are not peculiar to our age In the B.U. Yājñavalkya says, the liberated soul, having passed beyond (*pretya*) has no more separate consciousness (*saṃjñā*) 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 vāpyetāṃ brahma-jajñātma-bhūtām citim viditvā cimule nācīketam.
sa eva bhūtā brahma-jajñātma-bhūtaḥ karoti tad-yena punar na
jāyate

Whoever conceives the sacrificial structure of bricks as the body of the Fire born of Brahmā and kindles on it the sacrificial fire called Nacīketa, he becomes one with the Fire born of Brahmā and performs the sacrifice by which he is not born again.

see, hear or think?' He who is liberated from the limitations of name and form, who has become one with the all, cannot be said to exist in the ordinary sense. He is not limited to a particular consciousness, nor can he be said to be non-existent, for he has attained to real being (II 4 12-14). The question repeatedly put to the Buddha is, 'Does the *Tathāgata* survive after death or does he not survive?' The Buddha refused to answer this question, holding that to say that he continues to exist would give rise to one kind of misunderstanding while to deny it would lead to others.

21 *devair atrāpi vicikitsitam purā, na hi suvijñeyam, anur eṣa dharmah,
anyam varam naciketo vrnīṣva, mā mōparotsīr ati mā
srjanam*

21 (Yama said) Even the gods of old had doubt on this point. It is not, indeed, easy to understand; (so) subtle is this truth. Choose another boon, O Naciketas. Do not press me. Release me from this.

22. *devair atrāpi vicikitsitam kīla, tvam ca mṛtyo jan na
suvijñeyam āttha,
vaktā cāsya tvādr̥g-anya na 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 *śatāyusah putra-pautrān vrnīṣva, bahūn paśūn hasti-hran-
yam aśvān
bhūmer mahad-āyatanam vrnīṣva svayam ca jīva śarado
yāvad icchasi*

23. (Yama said) Choose sons and grandsons that shall live a hundred years, cattle in plenty, elephants, gold and horses. Choose vast expanses of land and life for thyself as many years as thou wilt.

mahad-āyatanam vast expanses. Ś suggests sovereignty over vast domains of earth. *bhūmer pṛthivyā mahad vistirnam āyatanam aśrayam mandalam rājyam.*

24. *etat tulyam yadi manyase, varam vrn̄sya, vittam cira-jīvi-
kām ca,
mahā-bhūmau naciketas tvam edhi, kāmānāni tvā kāmā-
bhājam karomi*

24. If thou deemest (any) boon like unto this, choose (that) as also wealth and long life. O Naciketas, prosper then on this vast earth I will make thee the enjoyer of thy desires.

edhi prosper. Be thou king *rājā bhava. Ś.*

25. *ye ye kāmā durlabhā martya-loke sarvān kāmāniś chandataḥ
prārthayasva.
imā rāmāḥ, sarathāḥ satūryāḥ, na hīdṛśā lambhanīyā
manusyaḥ.
ābhir mat-prattābhīḥ paricārayasva, naciketo, maraṇam
mānuprāksīḥ.*

25. Whatever desires are hard to attain in this world of mortals, ask for all those desires at thy will Here are noble maidens with chariots and musical instruments: the like of them cannot be won by men Be served by these whom I give to thee. O Naciketas, (pray) ask not about death.

The story of the temptation by Mrtyu occurs for the first time in the Upanisad and not in the account in the *Taittirīya Brāhmaṇa*. The temptation of Naciketas has points of similarity with that related of Gautama the Buddha

Cp also the temptation of Jesus

Naciketas is unmoved by the promises of transient pleasures and obtains from the god of death the secret of the knowledge of *Brahman* which carries with it the blessing of life eternal Gautama the Buddha also rejects the offers of Māra in order to obtain true wisdom There is this difference, however, that while Yama, when once his reluctance is overcome, himself reveals the liberating truth to Naciketas, Māra is the evil one, the tempter.

26 *śvo-bhāvā martyasya yad antakāntat sarvendriyānām jara-
yanti tejah*

apī sarvaṃ jīvitam alpam eva tavaiva vāhās tava nṛtya-gīte

26 (Naciketas said:) Transient (are these) and they wear out, O Yama, the vigour of all the senses of men All life (a full life), moreover, is brief Thine be the chariots, thine the dance and song.

śobhāvāḥ transient, existing till tomorrow, so things of a day, ephemeral What profit has a man of these things which are evanescent?

antaka. Yama who ends all Even the Creator is not eternal Ś says, *sarvam yad brahmano'pi jīvitam āyuh alpam eva kim utāsmādādi dīrgha-jīvkā.*

Naciketas portrays the human aspiration to reach the eternal as the goal of the truest safety from the ills and anxieties of finite experience

The Buddhist view that everything that exists is fleeting and evanescent is suggested in this verse

27. *na vittena tarpaṇīyo manuśyah, lapśyāmahe vittam adrāks-
ma cet tvā*

jīvisyāmo yāvad īśisyasi tvam varastu me varanīyah sa eva

27. Man is not to be contented with wealth Shall we enjoy wealth when we have seen thee? Shall we live as long as thou art in power? That alone is (still) the boon chosen by me

Man is not to be contented with wealth The material guarantees of human security are fragile It is an earth-bound philosophy that makes man the end and aim of life, that recognises no value of a transcendental character What is the value of wealth or life, as they are impermanent? So long as death is in power we cannot enjoy wealth or life for the fear of death destroys the zest for living So Naciketas asks for self-knowledge, *ātma-vijñānam*, which is beyond the power of death

Naciketas says that 'We shall live, so long as Yama endures' In other words, he is certain of our continuance in this cosmic cycle presided over by Yama

permanence till the dissolution of the primal elements is called immortality *ābhūtasamplavam sthānam amṛtatvam hi bhāsyate*, quoted in Vācaspati's *Bhāmati* I 1 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 upetya jīryan marīyah kvadhasthah
prajānan*

abhidhyāyan varṇarati-pramodān, atidīrghhe jīvite ko rameta

28 Having approached the undecaying immortality, what decaying mortal on this earth below who (now) knows (and meditates on) the pleasures of beauty and love, will delight in an over-long life?

Anyone who knows here below the joys of immortal life cannot be attracted by an earthly life of passion and speed No one who has a foretaste of that which perishes not or changes would find pleasure in earthly delights

29 *yasminn idam vicikitsanti mṛtyo yat sām̐parāye mahatī
brūhi nas tat,
yo'yaṁ varo gūḍham anuṣpravisto nānyam̐ tasmān naciketā
vr̥ṇīte*

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.

sām̐parāya. 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 sām̐parāya*, from which there is no return, which is *nirupādhiśeṣa* nirvāna according to *Itivuttaka* 44 *Majjhima Nikāya* II opposes *sam̐parāyika attha* to the *dittha-dhammika attha*

Knowledge of life after death is regarded as of the utmost importance See C U. V 3, 1-4 where Śvetaketu is told that he is not well instructed as he does not know about where the creatures go to from this world

Section 2

THE TWO WAYS

1. *anyac chreyo anyad utarva preyaste ubhe nānārthe purusam
s̐nītah:
tayoh śreya ādadānasya sādhu bhavati, h̐ryate 'rthād ya u
preyo vr̥ṇīte.*

1 (Yama said): Different is the good, and different, indeed, is the pleasant. These two, with different purposes, bind a man. Of these two, it is well for him who takes hold of the good; but he who chooses the pleasant, fails of his aim.

After testing Naciketas and knowing his fitness for receiving Brahma-knowledge, Yama explains the great secret to him *śrayah* the good, *nihśreyasam* Ś The highest good of man is not pleasure but moral goodness

Cp *Samyutta Nikāya* I 4 2 6 *tasmā salaṅ ca asalaṅ ca nānā hoti
ito gati, asanto nirayam yanti santo saggaparāyaṇā*

Therefore do the paths of the good and the evil of this world divide, the evil go to hell but the final destination of the good is heaven

In *Samyutta Nikāya* V. 4 5 2 instead of *sagga-parāyanā*, we read *nibbāna-parāyanam*

In N. P. Chakravarti's edition of *L'Udāna* (Sanskrit), Paris, 1930, p 63, we read *asantaś caiva santaś ca nānā yānti tv itaś cyulāh, asanto narakam yānti, santah svarga-parāyanāh*

Cp Plato 'In every one of us there are two ruling and directing principles, whose guidance we follow wherever they may lead, the one being an innate device of pleasure, the other an acquired judgment which aspires after excellence. Now these two principles at one time maintain harmony, while at another they are at feud within us, and now one and now the other obtains mastery'—*Phaedrus*.

2. *śreyaś ca preyaś ca manusyam etas tau samparītya vivinakti dhīrah.*

śreyo hi dhīro'bhīpreyaso vṛṇāte, preyo mando yoga-kṣemād vṛṇāte

2 Both the good and the pleasant approach a man. The wise man, pondering over them, discriminates. The wise chooses the good in preference to the pleasant. The simple-minded, for the sake of worldly well-being, prefers the pleasant

mandah the simple-minded Cf Heracitus 'Oxen are happy when they have peas to eat' Fr 4 'For the best men choose one thing above all else, immortal glory above transient things' Fr 29

yoga-kṣema 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 purgation or the process of self-discipline.

3 *sa tvam priyān priyarūpāś ca kāmān abhūdyāyan naciketo, tyasrāksih, nartām srñkām vittamayim avāpto yasyām majjanti bahavo manusyāh*

¹ *śarīrādy-upacaya-raksana-nimittam* for the sake of bodily welfare, Ś Cf BG IX 22 Dr. A. Coomaraswamy makes out that the simple-minded prefers *kṣema* or well-being to *yoga* or contemplation, *yogāc ca kṣemāc ca*, taking his stand on *Sūtra Nīpāta* 2 20 'Unlike and widely divergent are the habits of the wedded householder and the holy man without a sense of ego' *asamā ubho dūra-vihāravuttino, gihī dāraṇosī, 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 1, pp 85-86

3. (But) thou, O Naciketas, hast rejected (after) examining, the desires that are pleasant and seem to be pleasing. Thou hast not taken to the way of wealth, where many mortals sink (to ruin).

synkā see I. 16 If *synkā* means chain, then *majjanti* should read *sajjanti*. The meaning then is 'Thou hast not taken to the chain of wealth in which many mortals are entangled.' The Buddha refused the wheel-jewel, *cakka-ratanam*, the recognised symbol of temporal power Naciketas, by refusing all these temptations, makes out that his kingdom is not of this world. He hungers and thirsts for the eternal, in which alone he can find real satisfaction.

4 *dūram ete viparīte visūcī, avidyā yā ca vidyeti jñātā.*
vidyābhīpsnam naciketasam manye, na tvā kāmā bahavo
lolupantāh.

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-visayā, vidyā śreyo-visayā.*

avidyā kāma-karmātmikā vidyā vairūgya-tatto-jñāna-mayī R

5 *avidyāyām antare vartamānāh, svayam dhīrāh paṇḍitam*
manyamānāh
dandramyamānāh pariyaṅti mūdhāh, andhenaiiva nīyamānā
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; Maītrī VII 9

Cp Matthew. 'If the blind lead the blind, both shall fall into the ditch' XV 14

dandramyamānāh v dandramyamānāh, viśaya-kāmāgninā dya-cittāh
R rise in their own esteem Their ignorance is serenely ignorant of itself and so assumes the appearance of wisdom

6. *na sāmparāyah pratibhāti bālam pramādyantam vitta-*
mohena mūdham:
ayam loko nāsti para itī mānī, punaḥ punar vaśam āpadyate
me

6 What lies beyond shines not to the simple-minded, careless, (who is) deluded by the glamour of wealth Thinking 'this world exists, there is no other,' he falls again and again into my power

mānī thinking, *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 bahubhir yo na labhyah, śrīvanto'pi bahavo yam na vidyuh*
āścaryo vaktā kuśalo'sya labdhā, āścaryo jñātā kuśalānu-śistah

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 nṛpunena ācāryena anuśistah sah

Naciketas is complimented by Yama as the seeker of final bliss is rare among men The task is very difficult for subtle is the nature of the Self The hidden depths of being are conceived as a great mystery Not many have the earnest purpose not many are able to find a proper teacher

8 *na narenāvarena proktā esa suvijñeyo bahudhā cintyamānah. ananya-prokte gatir atra nāsty anīyān hy atarkyam anupramānāt*

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 cintyamānah thought of in many ways, or it may mean 'much meditated upon' or 'conceived of as a plurality' while the *ātman* is an absolute oneness

ananya-prokte taught by one who knows Him as himself This is Ś's rendering. He must be taught by one who is non-different, *ananya*, i e who has realised his oneness with *Brahman* † 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

† 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, *avagatīh*, which a person gets about the self when taught by one who has realised Brahman is impossible of attainment when taught by a person of inferior capacity Madhva means by it that it is inferior teaching when taught by a learned but unintelligent person for it has been variously understood and so is not easy of understanding. But when taught by one who sees no difference at all, there is no knowledge, not even of an inferior kind. It is subtler than an atom and so cannot be perceived It is not to be understood by reasoning *gatir atra nāsti* without access to a teacher there is no way to it 'There is no going thither' may mean either there is nothing beyond the knowledge of *Brahman* or there is no way back from *samsāra* or worldly becoming, *samsāra-gatīh atarkyam* inconceivable, unreachable by argument The Supreme Self is unknowable by argument, as It is subtle, beyond the reach of the senses and the understanding based on sense data. It can be immediately apprehended by intuition

9. *naisā tarkena matir āpaneyā, proktānyenaiva sujñānāya
preṣṭha
yām tvam āpas satyadhritir batāsi; tvādrī no bhūyān
naciketaḥ 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 adhruvaiḥ
prāpyate hi dhruvam tat
tato mayā naciketaś cito'gnir anityair dravyaiḥ prāptavān
asmi nityam.*

10 I know that wealth is impermanent Not through the transient things is that abiding (one) reached; yet by me is laid the Nāciketa fire and by impermanent means have I reached the everlasting

By burning in the sacrifice all transient things is the eternal attained

Some translators (e.g. Max Muller and Hume) attribute this verse to Naciketas. But surely Naciketas has not yet performed the sacrifice called by his name. Ś attributes these words to Yama, who makes out that through the sacrificial fire, he has obtained the enduring sovereignty of heaven. But this sovereignty is only relatively permanent. Through the ephemeral means of Karma including sacrifices, nothing truly permanent can be achieved. The performer of the 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-yatīndra: *adhikārāpanno, dharmādharmaphalayoḥ, pradānena jantūnām nīyantṛtvam āpannah*. If by the symbolic worship of so unstable a thing as fire we can attain an enduring state, then the view reminds us of a verse in Blake's *Auguries of Innocence*¹:

We have to use the means of the empirical world to cross it and attain to the trans-empirical . . . *brāhma-prāpti-sādhana-jñānoddēśēna anityair īstakādi-āravyair nāciketo'gras cūṭah, tasmādā hetor mīya-phala-sāadhanam jñānam prāptavān asmī. R*

II *kāmasyāptim jagataḥ pratīsthām krator ānantiyam abhaya-sya pāram
stoma-mahād urugāyam pratīsthām ārṣtvā dhṛtyā dhīro
naciketo'tyasrākṣiḥ*

II. (Having seen) the fulfilment of (all) desire, the support of the world, the endless fruit of rites, the other shore where there is no fear, the greatness of fame, the far-stretching, the foundation, O wise Naciketas, thou hast steadfastly let (them) go

Before his eyes were spread out all the allurements of the world, including the position of *Hiranya-garbhā* the highest state in the phenomenal world, obtained by those who worship the Supreme by sacrifice and meditation, according to Ś, and he has rejected them all. Here perhaps is suggested the contrast between the Vedic ideal of heaven and the Upaniṣad ideal of life eternal. The world to which the righteous go is the *Brahmā* world. In *svarga-loka* or heaven there

¹ To see a world in a grain of sand,
And a heaven in a wild flower,
Hold infinity in the palm of your hand,
And eternity in an hour

is no fear See 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.

atyasrāksīh· this refers not to the rejection of eternal life but to the rejection of a false view of the objects described in this verse

kralu rīte or worship

upāsanāyāh phalam ānantyam Ś

APPREHENSION OF THE SUPREME THROUGH ADHYĀTMA-YOGA

12. *taṁ durdarśaṁ gūḍham anupraviṣṭaṁ guhāhitaṁ gahva-
restham purānam
adhyātma-yogādhiḡamena devaṁ matvā dhīro harsa-śokau
jahāti*

12 Realising through self-contemplation that primal God, difficult to be seen, deeply hidden, set in the cave (of the heart), dwelling in the deep, the wise man leaves behind both joy and sorrow

gūḍham· deeply hidden It is hidden because we have to get behind the senses, mind and understanding. It is the very ground of the soul The Buddhists look upon every creature as an embryo of the *tathāgata*, *tathāgata-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 *viśayebhyaḥ pratisamhṛtya ceta-
sātmanī samādhānam Ś. adhyātma* means pertaining to the self as distinct from *adhibhūta*, pertaining to the material elements and *adhidaiiva*, pertaining to the deities *Adhyātma-yoga* is yoking with one's essential self. It is the practice of meditation, a quiet, solitary sustained effort to apprehend truth which is different from the ordinary process of cerebration

Yama answers Naciketas's question raised in I 29, about the mysterious divine being hidden behind the phenomenal world, in the depths of one's own being, which is difficult of access by ordinary

means and yet is open to spiritual contemplation Yama, in different ways and phrases, brings out the impenetrable mystery of the inmost reality which is the object of search If the Brahmā world is the fulfilment of all desires, this eternal bliss is obtained by the renunciation of all desires, while *brahma-loka* is the highest place of the manifested cosmos, its farthest limit, there is the eternal beyond it

devam God See Ś U. I 3, Maitrī VI 23

13 *etac chrutvā samparigrhya martyaḥ pravṛhya dharmyam anum etam āpya sa modate modanīyam hi labdhvā vṛrtam 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 *sūkṣmam* Ś

modanīyam the source of joy The deepest being is the highest value To attain Him is to gain supreme, abiding bliss It is not merging in a characterless absolute, where all feeling fades out
vṛrtam 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 boulder 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* Ś

It is suggested that the three steps of *śravaṇa* (*śrutva*), *manana* (*samparigrhya*) and *nidīhyāsana* (*pravṛhya*) are mentioned in this verse and these lead to *ātma-darśana* or *ātma-sāksāt-kāra* (*āpya*)

14. *anyatra dharmād anyatrādharmād anyatrāsmāt kṛtākṛtā anyatra bhūtāc ca bhavyāc ca yat tat paśyasi tad vada.*

14 (Naciketas asks) Tell me that which thou seest beyond right and wrong, beyond what is done or not done, beyond past and future

what is done or not done

Ś says effect and cause *kṛtam kāryam, akṛtam 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?'

(II 9)

beyond past and future the eternal is a 'now' without duration

Naciketas asks for an account of that deepest reality rid of all extraneous externalities, the real which is deeper than all the happenings of time *yad idṛṣam vastu sarva-vyavahāra-gocarātītam śaśyasi jñāsi tad vada mahyam Ś*

THE MYSTIC WORD AUM

15 *sarve vedā yat padam āmananti, tapāmsi sarvāni ca yad vadanti,
yad icchanto brahmacaryam caranti, tat te padam samgrahena bravīmi. aum ity etat*

15 (Yama says) That word which all the Vedas declare, which all the austerities proclaim, desiring which (people) live the life of a religious student, that word, to thee, I shall tell in brief That is *Aum*

See S U. IV 9; B G. VIII 11

pada word Ś means by it goal *padanīyam, gamanīyam* The Supreme is the goal of all revelation, of all religious practices and austerities. *āmananti avibhāgena pratīpādayanti*

brahmacarya the life of a religious student It is referred to in R V X 109 and described in *Atharva Veda* XI 5 It lasts for twelve years but may be longer Śvetaketu was a *brahmacārīn* from 12 to 24 The student is expected to live in the house of his teacher, wait on him, tend his house and cattle, beg for his own and his master's food, look after the sacrificial fires and study the Veda Detailed rules for *brahmacarya* are given in the *Grhya Sūtra*

Āśvalāyana says that a *brahmacārīn* is required to be chaste, obedient, to drink only water and not sleep in the daytime I 22, 1 2. *Brahmacarya* has come to mean continence and self-restraint

Aum is the *pranava*, which, by the time of the 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 *Taittirīya Samhitā* of the *Black Yajur Veda*, III 2 9 6, where it is called the *pranava* and indicates, according to Keith, the prolongation of the last syllable of the offering verse uttered by the *hotr*. In the *Brāhmanas*, it occurs more frequently as a response by the *adhvaryu* to each *Rc* Vedic verse uttered by the *hotr*, meaning, 'yes,' so be it, answering to the Christian 'Amen'

In the *Ārṇya Brāhmaṇa* V. 32, *aum* is treated as a mystic syllable representing the essence of the Vedas and the universe.

It is the symbol of the manifested *Brahman* (waking, dream and dreamless sleep) as well as the unmanifested beyond See Mā U. IV 32

16. *etadd hy evāksaram brahma, etadd hy evākṣaram param.
etadd hy evākṣaram jñātvā, yo yad icchatī tasya tat*

16 This syllable is, verily, the everlasting spirit This syllable, indeed, is the highest end, knowing this very syllable, whatever anyone desires will, indeed, be his

Ś makes out that *Brahmā* is the lower *Brahman* and *param*, the higher. Whatever one may desire, the lower or the higher *Brahman*, his desire will be fulfilled

17 *etad ālambanam śreṣṭham etad ālambanam param
etad ālambanam jñātvā brahma-loke mahīyate*

17 This support is the best (of all). This support is the highest; knowing this support, one becomes great in the world of *Brahmā*

He attains *Brahman*, the higher, *brahma eva lokah*, or the world of *Brahman*, the lower, *brahmanah lokah*

THE ETERNAL SELF

18 *na jāyate mriyate vā vipāścīn nāyam kutaścīn na babbhūva
kaścīn
ajo nityah śaśvato'yam purāno na hanyate hanyamāne
śarīre.*

18 The knowing self is never born; nor does he die at any time He sprang from nothing and nothing sprang from him He is unborn, eternal, abiding and primeval He is not slain when the body is slain

See B G II 20

The *Kaṭha vipāścīn* becomes in the *Gītā*, *kadācit medhāvīn* Śayana R V IX 86 44

The self constitutes the inner reality of each individual It is without a cause and is changeless When it knows itself as the spirit and ceases to know of itself as bound up with any name or form (*nāma-rūpa*) it realises its true nature *purānah* primeval, new even in old times, *purā aṅi navah*, or devoid of growth, *vrddhi-vivarjitah*

19. *hantā cen manyate hantum hataś cen manyate hatam,
ubhau tau na vijānīto nāyam hanti na hanyate*

19 If the slayer thinks that he slays or if the slain think that he is slain, both of them do not understand. He neither slays nor is he slain.

See B G II 19

Here is the answer to the question of Naciketas about the mystery of death. The self is eternal and death does not refer to it.

20 *anor anīyān mahato mahīyān, ātmāsya jantor nihito
guhāyām.
tam akratuḥ paśyati vīta-śoko dhātu-prasādān mahimānam
ātmanah*

20 Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow. Through tranquillity of the mind and the senses (he sees) the greatness of the self.

anor anīyān, smaller than the small, smaller than the minute atom. When the self is thought of as a psychical principle, its smallness is emphasised. See also II 2 3 where it is said to be 'the dwarf' and II 1. 12 where it is described as 'thumb-sized'. In these cases, the old animistic language is used. When it is thought of as cosmic, its vastness is emphasised.¹

a-kratuḥ unstriving man. He who is free from desire for external objects, earthly or heavenly, which distract the soul and distort its vision. Ś adopts this view. He will, however, have the desire for salvation, *mumukṣutva*. The Upanisad insists on the absence of strife or anxiety and refers to the man whose will is at peace.²

dhātu-prasādāt through the tranquillity of the mind and the senses.

¹ Cp. C U (III 14 3) where it is said to be greater than the earth, greater than the sky, greater than all these worlds. Cp Dionysius, *De Div. nom* IX 2 3. Now God is called great in his peculiar Greatness which giveth of itself to all things that are great and is poured upon all magnitude from outside and stretches far beyond it. This Greatness is infinite, without quantity and without number.³

And Smallness or Rarity is attributed to God's nature because He is outside all solidity and distance and penetrates all things without let or hindrance. This smallness is without quantity or quality, it is irrepressible, infinite, unlimited, and while comprehending all things, is itself incomprehensible.⁴ Quoted by Ananda Coomaraswamy in *New Indian Artistry*, Vol I, p 97.

² Cp Rawson 'Christian *ataraxia*, the untroubled peace of true faith, of trust which leads to vision is taught very emphatically by Jesus in the passage in John XIV beginning "Let not your hearts be troubled" and in the sermon on the Mount with its repeated warning against anxious striving as a hindrance in the way of entrance into the Kingdom of Heaven.' *Katha Upanisad* (1934), p 107.

V dhātuh prasādāt, 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 Ś U III 20 There the reading is

*'tam akratum paśyati vītaśoko dhātuh prasādān mahimānam
īśam
(dhātuh prasādāt. jagato vīdhātā parameśvarah tasya prasādo
'mugrahah Vidyāranya)*

It does not, however, seem to be the intention of the writer here *vīta-śokah* He who is freed from sorrow *vigata-śokah* . . *anyathā durvṛjñeyo'yam ātmā kāmabluh prākṛtaih purusaih Ś akratum samkalpa-rahitam.*

See also *Mahānārāyana U VIII 3*

THE OPPOSITE CHARACTERISTICS OF THE SUPREME

21. *āsīno dūram vrajati, śayāno yāti sarvatah
kastam madāmadam devam mad anyo jñātum arhati.*

21. Sitting, he moves far, lying he goes everywhere Who, save myself, is fit to know that god who rejoices and rejoices not?

See *Īśa 4 and 5*

By these contradictory predicates, the impossibility of conceiving *Brahman* through empirical determinations is brought out. *viruddha-dharmavān.* Ś *Brahman* has both the sides of peaceful stability and active energising In the former aspect He is *Brahman*; in the latter *Īśvara* The latter is an active manifestation of the absolute *Brahman*, and not an illusory one as some later Advaita Vedāntins suggest

22. *aśarīram śarīresu, anavastheṣu avasthitam,
mahāntam vibhum ātmānam matvā dhīro na śocati*

22 Knowing the self who is the bodiless among bodies, the stable among the unstable, the great, the all-pervading, the wise man does not grieve

The wise man who knows that his self, though now embodied and subject to change, is one with the imperishable omnipresent Self, has no cause for grief He goes beyond all fear and sorrow.

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, must rather than clarity, not light but fire all aflame and bearing on to God by devotion and glowing affection' St Bonaventura, *Itinerary of the Mind*, quoted from H O Taylor's *Mediaeval Mind*, 3rd ed, Vol II, pp 448

Ś, however, gives a different interpretation by an ingenious exegesis 'Him alone whom he chooses by that same self is his own self obtainable' The self reveals its true character to one that seeks it exclusively.

*yam eva svātmānam eva sādhaḥ vṛṇute prārthayate tenaivātmanā
varitṛā svayam ātmā labhyaḥ jñāyata evam ity etat niskāmaś cātmanam
eva prārthayate, ātmanarva ātmā labyate ity arthah*

24. *nāvīrato duṣcaritān nāsānto nāsamāhitah*

nāsānta-mānaso vāpi prajñānenainam āpnyāt

24 Not he who has not desisted from evil ways, not he who is not tranquil, not he who has not a concentrated mind, not even he whose mind is not composed can reach this (self) through right knowledge.

Saving wisdom cannot be obtained without the moral qualifications here mentioned. No one can realise the truth without illumination, and no one can have illumination without a thorough cleansing of one's moral being. See also M U. III. 1 5, III 1 8; Cp B U IV. 4 23. So long as we are indulgent to our vices, so long as we pine away with hatred and ill-will to others, we cannot get at true knowledge. The classical division of spiritual life into purgation, illumination and union gives the first place to ethical preparation, which is essential for the higher degrees of spiritual life. Moral disorder prevents us from fixing our gaze on the Supreme. Until our mind and heart are effectively purged, we can have no clear vision of God. It follows that man's effort is essential to grasp grace and profit by it. Grace is not irresistible. It is open to us to accept or reject it. Election by God referred to in the previous verse is not to be interpreted as fostering fatalism or predestination, though the religious seer feels that even in the first movement of the soul towards wisdom, the effort at purgation, the prime mover is God.

This verse gives the lie direct to the suggestion sometimes made that the spiritual and the ethical are not organically connected. If we wish to attain the spiritual, we cannot bypass the ethical.

25. *yasya brahma ca ksatram ca ubhe bhavata odanah
mrtyur yasyopasecanam ka rithā 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 Brāhmanas and the Ksatriyas hold the highest place

odanah food for the body.

Even Death is absorbed in the Eternal. B U. I 2 1

opasecanam 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

I. *rtam pibantau sukrtasya loke guhām pravistau parama
parārdhe,
chāyā-tapan brahma-vido vadanti, pañcāgnayo ye ca tri-nāci-
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 meditation on the inner self leads to the knowledge of the Supreme because the latter dwells in close fellowship with the individual self in the cave of the human intelligence. R. 'There are two drinking,' etc. shows that, 'as the object of devout meditation and the devotee abide together, meditation is easily performed.' R.B. I 4 6.

ṛtam: Karma. *Ṛta* signifies the divinely established order of the universe, both natural and moral. It here refers to the divine order connecting deeds with their results. Ś means by it 'the truth because it is the inescapable fruit of action' *ṛtam satyam avāśyam bhāvitoāt karma phalam* Ś.

sukṛtasya, of good deeds: of their own deeds. *sva-kṛtasya*

The two referred to here are the individual soul and the Supreme self. Cp. M.U. III. 1. 10, Ś.U. IV. 6 and 7, which go back to R.V. I. 164. 20. Śaṅkara, commenting on this verse, says that the reference is to the two forms of the ātman, the individual soul (*jīvātman*) and the universal (*paramātman*). But how can the self which is represented as looking on without eating, be treated as experiencing the rewards of deeds? Ś R, and Śrīnivāsa in his commentary on Nimbārka argue that it is loose usage of *chattri-nyāya*. When two men walk under an umbrella, we say there go the umbrella-bearers. Madhva is more to the point when he quotes *Brhat Saṁhitā* and says, 'The Lord Hari dwells in the heart of beings and accepts the pure pleasure arising from their good works' The Supreme in its cosmic aspect is subject to the chances and changes of 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 parārthe* 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-lāpau: shade and light, shadow and glowing or light

pañcāgnayah: those who maintain the five sacrificial fires

All this indicates that while meditation is the way to saving knowledge, due performance of the ordained sacrifices gives us a measure of spiritual understanding.

2. *yas setuḥ ijānānām akṣaram brahma yat param,
abhayam titīrsatām pāram nāciketaṁ śakemaḥ*

2. That bridge for those who sacrifice, and which is the highest imperishable *Brahman* for those who wish to cross over to the farther fearless shore, that Nāciketa fire, may we master

setuḥ: bridge Cp. C.U. VIII. 4. 4. B.U. IV. 4. 22. *aja ātmā 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 (*ūrdhvam*), if we think of a bridge, the way is across. That which takes us across to the other shore is the immanent spiritual self which is at once the way and the goal. The bridge holds

the worlds apart and also unites them See B.U IV. 4 22, VIII. 4 1.

In Buddhist texts, the way from the vortex of existence, saṁsāra to the extinction of life's fires, nirvāna is the eightfold path 'I am the way,' John XIV 6. He who calls himself the way appeared to St Catherine of Siena 'in the form of a bridge extending from Heaven to Earth over which all mankind had to pass' See Dona Luisa Coomaraswamy *The Perilous Bridge Harvard Journal of Asiatic Studies*, August 1944

Two ways of crossing the river of saṁsāra are indicated, the performance of the Vedic sacrifices, which leads to the heaven of the gods and the knowledge of *Brahman* The first prepares the way for the second, on the path of gradual liberation of *krāma-mukti*. B.U IV 4 22

THE PARABLE OF THE CHARIOT

3 *ātmanam rathnam viddhi, śarīram ratham eva tu*

buddhim tu sārādhim viddhi, manasḥ pragraham eva ca

3 Know the Self as the lord of the chariot and the body as, verily, the chariot, know the intellect as the charioteer and the mind as, verily, the reins

The idea of the self riding in the chariot which is the psycho-physical vehicle is a familiar one See also *Jātaka* VI. 242. The chariot with its sensitive steeds represents the psycho-physical vehicle in which the self rides In *Mairī* IV. 4, the embodied self is spoken of as *rathita* or 'carted' and thus subjected to the conditions of mortality Mind holds the reins It may either control or be dragged by the team of the senses Rūmī in his *Mathnawī* says: 'The heart has pulled the reins of the five senses' (I. 3275) The conception of Yoga derived from the root *yuj* to yoke, to harness, to join is connected with the symbolism of the chariot and the team. Yoga is the complete control of the different elements of our nature, psychical and physical and harnessing them to the highest end. See Plato *Phaedo* 24-28, *Phaedrus* 246f In spite of difference in details, the *Katha Up.* and Plato agree in looking upon intelligence as the ruling power of the soul (called *buddhi* or *vijñāna* by the Upanisad and *nous* by Plato) and aiming at the integration of the different elements of human nature. Cp. *Republic* (IV. 433): 'The just man sets in order his own inner life, and is his own master and at peace with himself, and when he has bound together the three principles within him (i.e. reason, emotion and the sensual appetites) and is no longer many but has become one entirely temperate and perfectly adjusted nature, then he will proceed to act, if he has to act, whether in state affairs or in private business of his own'

4 *indriyāni hayān āhur visayāms tesu gocarān,
ātmendriya-mano-yuktam bhoktety āhur manīśinah*

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 (*sārathi*), the horses are said to be the senses (*indriyāni*), *manas* is the rein (*pragraha*) by which the intellect controls the senses

5 *yas tu avijñānavān bhavaty ayuktena manasā sadā,
tasyendriyāny avasyāni dustāśvā va sārathēh*

5 He who has no understanding, whose mind is always unrestrained, his senses are out of control, as wicked horses are for a charioteer

6 *yas tu vijñānavān bhavati, yuktena manasā sadā,
tasyendriyāni vaśyāni sadaśvā va sārathēh*

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 avijñānavān bhavaty amanaskas sadā śucih
na sa tat padam āpnoti samsāram cādhiḡacchati.*

7. He, however, who has no understanding, who has no control over his mind (and is) ever impure, reaches not that goal but comes back into mundane life

samsāram mundane life, the world of becoming characterised by life and death *janma-marana-laksanam Ś*

8 *yas tu vijñānavān bhavati samanaskas sadā śucih
sa tu tat padam āpnoti yasmāt bhūyo na jāyate*

8. He, however, who has understanding, who has control over his mind and (is) ever pure, reaches that goal from which he is not born again

9 *vijñānasārathir yastu manah pragrahavān narah,
so'dhvanah param āpnoti tad viśnoh paramam padam*

9 He who has the understanding for the driver of the chariot and controls the rein of his mind, he reaches the end of the journey, that supreme abode of the all-pervading.

visnu· all-pervading. *tad viṣṇoh vyāpana-śīlasya brahmaṇah paramātmano vāsudevākhyasya* Ś The name is used for the Supreme Self. The development of this idea is taken up in the B.G. and the later Bhāgavata religion. See R V I 154, 5; I 22 20, where Visnu, a deity of the solar group, is conceived as the giver of light and life

THE ORDER OF PROGRESSION TO THE SUPREME

10 *indriyebhyah parā hy arthā, arthebhyas ca param manah, manasaś ca parā buddhir buddher ātmā mahān parah.*

10. Beyond the senses are the objects (of the senses) and beyond the objects is the mind; beyond the mind is the understanding and beyond the understanding is the great self.

ātmā mahān the great self

Ś means by it the great soul of the universe said to be the first-born of *avyakta*, the unmanifest. According to the R V (X 121) in the beginning was the chaos of waters, floating on which appeared *Hiranya-garbha*, the golden germ, the first born of creation and the creator of all other human beings *Hiranya-garbha* is the soul of the universe R V. X. 129 2.

When the golden light of *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 *kartr*, which is indwelt by the highest self. R B. I. 4. 1.

11 *mahatah param avyaktam, avyaktāt puruṣaḥ parah puruṣān na param kiñcit: sā kāsṭhā, sā parā gatih.*

11 Beyond the great self is the unmanifest; beyond the unmanifest is the spirit. Beyond the spirit there is nothing. That is the end (of the journey), that is the final goal.

avyakta· unmanifest It is beyond *mahat*, it is *prakṛti*, the universal mother from out of which by the influence of the light of *purusa*, all form and all content emerge into manifestation.

Ś calls *avyakta*, *māyā*, *avidyā*. While *puruṣa*, subject, and *prakṛti*, object, are co-ordinate principles at the stage of cosmic creation,

¹ Cp Deussen 'We know that the entire objective universe is possible only insofar as it is sustained by a knowing subject This subject as the sustainer of the objective universe is manifested in all individual subjects but is by no means identical with them. For the individual subjects pass away, but the objective universe continues to exist without them; there exists therefore the eternal knowing subject (*Hiranya-garbha*) also by whom it is sustained' *The Philosophy of the Upanisads*, 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, *avyakta* is the body or the chariot. It is called *avyakta* because the subtle body and not the gross body is referred to. While there is agreement between Ś and Rāmānuja, on the point, Ś proceeds to say that the subtle body has *avidyā* or ignorance for its cause and therefore belongs to the world of *māyā*. 'Māyā is properly called undeveloped or non-manifested since it cannot be defined as that which is or that which is not.' S B I 4 3. By *avyakta*, Ś means not the *prakṛti* of the *Sāṃkhya* but the *māyā-śakti* which is responsible for the whole world including the personal God. For Rāmānuja, *avyakta* denotes *Brahman* in its causal phase, when names and forms are not yet distinguished. It is a real mode, *prakāra* or development, *parināma* of *Brahman* through which the universe is evolved. R B I 4 23-27

Madhva observes that 'the word *avyakta* which primarily denotes the Supreme Lord alone also denotes the other (matter), for it is dependent on Him and like unto a body of the Lord' *Sūtra Bhāṣya* I 4 1

purusān na param kiñcit beyond the Spirit there is nothing

The term *purusa* goes back to the *Purusa Sūkta* (R V 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, *avyakta*, 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 *Sāṃkhya* philosophy. *Avyakta* is the *prakṛti* or *pradhāna*. When its equilibrium is disturbed by the influence of *puruṣa*, the evolution or *srṣṭi* or the manifest world starts, and this evolution consists of twenty-three principles: *Mahat*, the great principle, *buddhi* or intelligence, *ahamkāra* self-sense, principle of individuation from which issue *manas*, the central, co-ordinatory sense-organ, 5-9, five *buddhīndriyas* 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 Uṣ.* is different from the classical *Sāṃkhya* 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 *Sāṃkhya* identifies *buddhi* and *mahat*, the Upaniṣad distinguishes them.

The *purusa* of the dualistic *Sāṃkhya* is not beyond the *avyakta* or *prakṛti* but is a co-ordinate principle.

It is doubtful whether *avyakta* refers to the *prakṛti* of the *Sāṃkhya*. See S.B I 4. 1 The Upaniṣad account gives certain *Sāṃkhya* ideas in a theistic setting.

THE METHOD OF YOGA

12 *esa sarveṣu bhūtesu gūḍho'tmā na prakāśate,*

drśyate tvagryayā buddhyā sūkṣmayā sūkṣma-darśibhiḥ.

12 The Self, though hidden in all beings, does not shine forth but can be seen by those subtle seers, through their sharp and subtle intelligence.

We must direct a serene and straight look at the Divine object. It is *samyag-darśana* which is quite different from occult visions or physical ecstasies.

13 *yacched vān manasī prājñas tad yaccheḥ jñāna-ātmani*

jñānam ātmani mahati niyacchet, tad yacchecchānta-ātmani.

13 The wise man should restrain speech in mind; the latter

CHAPTER II

Section I

THE SELF IS NOT TO BE SOUGHT THROUGH THE SENSES

1 *parāñci khām vyatnat svayambhūṣ tasmāt parān paśyati
nāntarātman
kaś cid dhīrah pratyag-ātmānam aḥśad āvṛta-caḥṣur amṛta-
vam icchan*

1 The Self is not to be sought through the senses The Self-caused pierced the openings (of the senses) outward, therefore one looks outward and not within oneself Some wise man, however, seeking life eternal, with his eyes turned inward, saw the self

vyatnat pierced The Self-caused has so set the openings of the soul that they open outwards and men look outward into the appearances of things but the rare soul ripe for spiritual wisdom withdraws his attention from the world, turns his eye inward, sees the Self and attains immortality Ś makes out that he cursed or injured them by turning them outward, *himsitavān hananam kṛtavān* Such observations which are disparaging to the legitimate use of the senses give the impression of the unworldly character of much of our best effort Ś's opinion is opposed to the view set forth in the previous section that senses are like horses, which will take us to our goal, if properly guided The Upanisad calls for the control and not the suppression of the senses Spiritual search has an inward movement leading to the revelation of the Divine in the inmost soul It is this aspect which is stressed in this verse : We generally lead outward lives, to have a vision of truth we must turn our gaze inward See S U III 18, we must bring about an inversion of the natural orientation of our consciousness

svayambhūḥ self-caused Cp *causa sui* of Neoplatonism That which causes itself or produces itself is different from the unproduced, the uncaused It is the Creator God and not the uncaused *Brahman* See *Śatapatha Brāhmana* I 9 3 10, *Taittirīya Brāhmana* III 12 3 1 B U II 6. 3, IV 6 3, VI 5 4
āvṛta-caḥṣuḥ eyes turned inward We close our eyes to the phenomenal variety and turn them inward to the noumenal reality

1 It were a vain endeavour
Though I should gaze for ever
On that green light which lingers in the west,
I may not hope from outward forms to win
The passion and the life whose fountains are within
Coleridge

The soul is like an eye. When the eye rests on the perishing things of the world, it does not know the truth of things. When it turns inward and rests on truth and being, it perceives truth.

Plato speaks of the object of education as a 'turning around of the soul'. In the famous simile of the cave Plato compares those who are destitute of philosophic wisdom to prisoners in a cave who are able only to look in one direction. They are bound and have a fire behind them and a wall in front. They see shadows of themselves and of objects behind them cast on the wall by the light of the fire. They regard these shadows as real and have no notion of the objects to which they are due. At last some wise man succeeds in escaping from the cave to the light of the sun. He sees real things and becomes aware that he had hitherto been deceived by shadows.

Cp. *Phaedo* 'The soul, when using the body as an instrument of perception, that is to say, when using the sense of sight or hearing or some other sense . . . is then dragged by the body into the region of the changeable and wanders and is confused. But when returning into herself she reflects, then she passes into the other world, the region of purity and eternity and immortality, and unchangeableness which are her kindred and with them she ever lives, when she is by herself and is not let or hindered, then she ceases from her erring ways and being in communion with the unchanging is unchanging. And this state of the soul is called wisdom.'

Descartes points to the necessity of turning away from external appearances and rising to the spiritual realities which self-knowledge reveals. Only while the author of the Upanisad requires us to rise above intellection into insight when we will be imbued with the truth already present in the soul, Descartes asks us to strive to know the truth through reason.

The Upanisad points out that God is more manifest in the soul of man than in the world outside. It, therefore, demands a conversion of the spirit on itself.

2 *parācah kāmān anuyanti bālās te mṛtyor yanti vitatasya pāśam,
atha dhīrā amṛtatvaṁ viditvā dhruvam adhruveṣu iha na prārthayante.*

2. The small-minded go after outward pleasures. They walk into the snare of widespread death. The wise, however, recognising life eternal do not seek the stable among things which are unstable here.¹

¹ Cp. the Christian hymn.

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away,
Change and decay in all around I see,
O Thou Who changest not, abide with me.

3 *yena rūpam rasam gandham śabdān sparśāms ca manthunān, etenarva vijānāti, kim atra pariśisyate etad vai tat*

3 That by which (one perceives) form, taste, smell, sounds and touches of love, by that alone one perceives. What is there that remains (unknown to it)? This, verily, is that

Everything is known by the Self and there is nothing which is unknowable to it *sarvam evatvātmanā vijñeyam, yasyātmano' vijñeyam na kiñcit pariśisyate, sa ātmā sarvajñah* Ś Though the Self is not manifest as an object, it is ever present in all experience as the subject. It is the ground of every possibility of thought, of every act of knowledge. As Ś says, it is self-proven, *svasiddha*, for even he who denies it presupposes it

4 *svapnāntam jāgaritāntam cobhau yenānupaśyati, mahāntam vibhum ātmānam matvā dhīro na śocati*

4. That by which one perceives both dream states and waking states, having known (that as) the great, omnipresent Self, the wise man does not grieve

svapnāntam dream states. Literally dream-end. It is sometimes suggested that at the end of a dream, before it is waking or sleeping we catch the self which is the pure subject. It is the state when we dream that we dream

THE INDIVIDUAL SOUL, ETC, ARE ONE WITH THE UNIVERSAL

5 *ya imam madhvadam veda ātmānam jīvam antikāt, īśānam bhūta-bhavyasya, na tato vijugupsate etad vai tat*

5. He who knows this Self, the experiencer as the living spirit close at hand as the lord of the past and the future—one does not shrink away from Him. This, verily, is that

madhu-ada experiencer. Literally, honey-eater, 'the enjoyer of the fruit of action' *karma-phala-bhujam* Ś

6. *yah pūrvam tapaso jātam adbhyaḥ pūrvam ajāyata, guhām praviśya tsthantam yo bhūtebhir vyapaśyata etad vai tat*

6 He who was born of old from austerity, was born of old from the waters, who stands, having entered the secret place (of the heart) and looked forth through beings. This, verily, is that

The text refers to *Hiranya-garbha*, who is mentioned in several

Upanisads There is no suggestion here of the unreality of the cosmic evolution

adbhyaḥ: the waters which refer to the *mūla-prakṛti*, the aspect of the Supreme Spirit which remains when the light of *puruṣa* is withdrawn into itself Cp CU VII 10. 1, B.U V. 5, A U I. 1-3; KU I 7

7. *yā prānena sambhavaty aditir devatāmāyī,
gūhām praviśya tīsthanī, yā bhūtebhir vyaṅyāta: etad vai tat.*

7 She who arises with life, *Aditi*, the soul of the gods, who stands, having entered the secret place (of the heart), who was born with the beings. This, verily, is that.

Aditi (*a-diti*, not bound, boundless) is said to be the mother of the gods, *sarva-devatā-māyī sarva-devātmikā* Ś. The term is used here in the sense of mother-nature,¹ *prakṛti*, the source of all objectivity. Ś derives it from root *ad* 'to eat' and makes *aditi* the eater or experienter of all objects 'Born from the highest *Brahman* as *prāṇa*, i.e. in the form of *Hiranya-garbha* ' *hiranya-garbhasya eva viśeṣan-āntaram āha. Ā*

8 *aranyor nihito jāta-vedā garbha iva subhrto garbhīṅbhiḥ:
dive diva īdyo jāgrvadbhir haviṣmadbhir manusyebhir agnih:
etad vai tat.*

8 Agni, the all-knower, hidden in the fire-sticks, like the embryo well borne by pregnant women, should be daily adored by the watchful men with oblations. This, verily, is that.

This verse is quoted from *Sāma Veda* I 1. 8. 7, see also R.V. III. 29. 2.

Both *puruṣa* and *prakṛti*, the subject and the object are identified with the Supreme Reality as they are two movements of His being. *aranyoḥ* between the upper and the lower fire-sticks: *uttarādhar-āraṇyoḥ*, Madhva.

nihitah. hidden, *ntarām sthitah*.

9 *yataś codeti śuryo astam yatra ca gacchati,
tam devās sarve'rpitās tadū nātyeti kaś cana: etad vai tat.*

9 Whence the sun rises and where it goes to rest; in it are all gods founded and no one ever goes beyond that This verily, is that.

See *Atharva Veda* X 18 16, B U I 5. 23

The ancient Vedic gods are recognised by the Upanisads but

¹ R V. (I. 89. 10) 'Aditi is the sky, Aditi the air, Aditi is mother, father and son, Aditi is all the gods and the five tribes, Aditi is whatever has been and will be born'

they are all said to derive their being from the One Supreme Reality. In verses 5-7, the living soul, the soul of the universe, infinite nature, are identified with *Brahman*; in verses 8 and 9, Fire and Sun are said to have their reality in *Brahman*: *devās sarve ātmani pratishtā iti. R*

FAILURE TO COMPREHEND THE ESSENTIAL UNITY OF BEING IS THE CAUSE OF RE-BIRTH

10. *yad eveha tad amutra, yad amutra tad anvaha,
mṛtyos sa mṛtyum āpnoti ya iha nāneva paśyati*

10. Whatever is here, that (is) there. Whatever is there, that, too, is here. Whoever perceives anything like manyness here goes from death to death.

11. *manasaivedam āptavyam neha nānāsti kiñ cana:
mṛtyos sa mṛtyum gacchati ya iha nāneva paśyati*

11. By mind alone is this to be obtained. There is nothing of variety here. Whoever perceives anything like variety here, goes from death to death.

In these two verses, the Supreme is declared to be devoid of any difference. The multiplicity of the world does not touch the unity of the Supreme.

THE ETERNAL LORD ABIDES IN ONE'S SELF

12. *aṅguṣṭha-mātraḥ puruṣo madhya ātmani tisthati*

īśāno bhūta-bhavyasya na tato viṅgupsate etad vai tat.

12. The person of the size of a thumb resides in the middle of the body. After knowing him who is the lord of the past and the future, one does not shrink (from Him). Thus, verily, is that.

aṅguṣṭha-mātra-puruṣa: the person of the size of a thumb. *Taittirīya Āraṇyaka* X. 38. 1, Ś U III. 13, V. 8, Maṅgla 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 B.U I. 5 23, Revelation I 8.

*tataḥ satyavataḥ kāyāt pāśabaddham vaśam gatam
aṅguṣṭha-mātram puruṣam niścakārsa yamo balāt*

—M B. Vana Parva

13. *angustha-mātrah puruṣo jyotir wādhūmakah*

īśāno bhūta-bhavyasya sa evādyā sa u śvah: etad vai tat.

13. The person of the size of a thumb resides in the middle of the body, like a flame without smoke. He is the lord of the past and the future. He is the same today and the same tomorrow. This, verily is that.

The lord of the past and the future is not a timeless Absolute but the ruler of the time order.

Ś discusses this passage in his *Sūtra Bhāṣya* (I. 3 24 and 25) and argues that the soul which is said to be of the size of a thumb is in reality *Brahman*. Rāmānuja and Nimbārka agree and hold that the highest self is called 'thumb-sized' since it dwells in the heart of the worshipper. In B U the self is said to be 'as small as a grain of rice or barley and yet it is the ruler of all and lord of all,' V 5 1. In C U, it is said to be of the measure of a span, *pradeśa-mātra*, V 18 1. Maitrī states all the views of the size of the soul. It tells us that a man 'reaches the supreme state by meditating on the soul, which is smaller than an atom or else of the size of the thumb, or of a span, or of the whole body' VI 38.

THE RESULTS OF SEEING VARIETY AND UNITY

14. *yathodakam durge vṛstam parvatesu vidhāvati,*
evam dharmān pṛthak paśyams tām evānvīdhāvati.

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 āśīktam tādr̥g eva bhavati,*
evam muner vijānata ātmā bhavati gautama.

15. As pure water poured forth into pure becomes the very same, so the self, O Gautama, of the seer who has understanding becomes (one with the Supreme).

tādr̥g eva: the very same. Literally just such Ś affirms metaphysical identity between the individual soul and the Supreme Self. Rāmānuja and Nimbārka hold that the individual soul is non-different, i.e. not separate from the Supreme Self. It attains equality with the Supreme. See M U III. 2 8 *manana-śīlasya ātmāpi param-ātma-jñānena vsuddhas san vsuddhena param-ātmānā samāno bhavati*. R.

Cp the observations of the Christian mystics. Bernard of Clair-

vaux says 'As a drop of water poured into wine loses itself and takes the colour and savour of wine, so in the saints all human affections melt away, by some unspeakable transmutation into the will of God. For how could God be all in all if anything merely human remained in man? The substance will endure, but in another beauty, a higher power, a greater glory.' St Theresa says 'Spiritual marriage is like rain falling from the sky into a river, becoming one and the same liquid, so that the river water and the rain cannot be divided; or it resembles a streamlet flowing into the ocean which cannot afterward be dissevered from it.'

Section 2

THE INDIVIDUAL SELF

1. *ṡuram ekādāśa-dvāram ajasyāvakra-cetasah,
anusthāya na śocati vimuktasca vimucyate etad vai tat.*

1. (There is) a city of eleven gates (belonging to) the unborn, uncrooked intelligence. By ruling it one does not grieve and being freed is freed indeed. This, verily is that.

ekādāśa-dvāram eleven-gated. B.G. (V. 13) mentions nine gates¹ which are the two eyes, two ears, two nostrils, mouth, anus and generating organ. Here two others are mentioned to make up eleven and they are the navel and the sagittal suture, the opening at the top of the skull (A. U. III. 12), through which the liberated soul is said to escape at death.

a-vakra-cetasah whose thoughts are not crooked. *avakram akuplam. anusthāya* 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 (*vidēha-mukti*).

2. *hamsaś śuciṡat, vasur antarīkṡasat hotā vedīsat, atithir
duroṡasat,
nṡṡat, varasat, rīasat, vyomasat, abjā, gojā, rīajā, adrijā,
rītam brhat.*

2. He is the swan (sun) in the sky, the pervader in the space (between earth and heaven), the priest at the altar, the guest in the sacrificial jar (house). He dwells in men, in gods, in the right and in the sky. He is (all that is) born of water, sprung

¹ Bunyan in his *Holy War* describes the human soul as living in a city with five gates which are the five senses.

from the earth, born of right, born of mountain. He is the true and the great.

This *hamsavatī* mantra whose seer is Vāma-deva is a prayer to the sun who illumines the world and dispels the darkness of men

See R V IV 40. 5; *Vājasaneyi Samhitā* X 24, XII 14, *Taittirīya Samhitā* III 2 10 1, *Śatapatha Brāhmaṇa* VI 7 3 11

vasu the pervading *vāsayati sarvān* Ś

hotā priest 'Fire' according to Ś *hotāgnih, agnir vai hotā ity śruteh*

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*.
etat sarvam aparicchinna-satya-rūpa-brahmātmakam R

3. *ūrāhvam prānam unnayaty apānam pratyag asyati,*
madhye vāmanam āsīnam viśve devā upāsate.

3. He leads the out-breath upward, he casts inwards the in-breath, the dwarf who is seated in the middle, all the gods adore.

Originally *prāna* 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 *prānāḥ*. 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. *Prāna* and *apāna* stand for breaths in expiration and inspiration respectively.

vāmanam the dwarf (another name for the thumb-sized person, *angusṭha-mātra purusa*)

'Worthy to be served,' *vananīyam sambha janīyam* 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 visramśamānasya śarīrasthasya dehinah,*
dēhād vimucyamānasya 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 prānena nāpānena marītyo jīvati kaś cana*
īlarena tu jīvanti, yasminn etāv upāśritau.

5. Not by any outbreath or inbreath does any mortal what-

ever live But by another do they live on which these (life-breaths) both depend

This verse repudiates the materialist doctrine that the soul is just an assemblage of parts It makes out that as the house and the dweller are separate, the destruction of the house does not mean the destruction of the dweller The loss of the body does not mean the dissolution of the soul, while desertion of the body by the soul would mean the disintegration of the body

REBIRTH

6 *hanta ta idam pravaksyāmi guhyam brahma sanātanam
yathā ca maranam prāpya ātmā bhavati gautama*

6 Look (here) I shall explain to you the mystery of *Brahman*, the eternal, and also how the soul fares, after reaching death, O Gautama

7. *yonim anye prapadyante śarīratvāya dehīnah,
sthānum anye'nusamyanti, yathā karma, yathā śrutam.*

7. Some souls enter into a womb for embodiment; others enter stationary objects according to their deeds and according to their thoughts

While the Upaniṣads insist on the independent reality of the Supreme Self they also affirm the reality of the individual soul

Here the law of Karma that we are born according to our deeds is assumed. *yathā śrutam yādṛśam ca vijñānam upārjitam tad anurūpam eva śarīram pratipadyanta iti Ś*

8 *ya esa suptesu jāgati kāmam kāmam puruso nirmimānah
tad eva śukram tad brahma tad evāmṛtam ucyate
tasmīn lokāh śrītāh sarve, tad u nātyeti kaś cana etad vai tat.*

8 That person who is awake in those that sleep, shaping desire after desire, that, indeed, is the pure That is *Brahman*, that, indeed, is called the immortal In it all the worlds rest and no one ever goes beyond it This, verily, is that.

kāmam kāmam desire after desire, really objects of desire Even dream objects like objects of waking consciousness are due to the Supreme Person Even dream consciousness is a proof of the existence of the self See B U IV 3

No one ever goes beyond it cp Eckhart 'On reaching God all progress ends'¹

¹ Quoted in *New Indian Antiquary*, Vol I, p 205

THE INNER SELF IS BOTH IMMANENT AND
TRANSCENDENT

9 *agnir yathairko bhuvanam pravisto rūpam rūpam prati-rūpo
babhūva,
ekas tathā sarva-bhūtāntar-ātmā rūpam rūpam 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

*rūpam rūpam prati-rūpo babhūva
indro māyābhik pururūpa iyate VI 47 18*

bahis outside While the Self assumes many forms, it is yet outside the manifested world in its own unmodified nature *svena avikṣtena 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, *tripād asyāmṛtam divi R V X 90. 3, S U III 9 and 10*

10. *vāyur yathairko bhuvanam pravisto rūpam rūpam prati-rūpo
babhūva,
ekas tathā sarva-bhūtāntar-ātmā rūpam rūpam 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 cakṣur na liṅyate cakṣuṣair
bāhya-dosaih
ekas tathā sarva-bhūtāntar-ātmā na liṅyate loka-duḥkena
bāhyah.*

11 Just as the sun, the eye of the whole world, is not defiled by the external faults seen by the eye, even so, the One within all beings is not tainted by the sorrow of the world, as He is outside (the world).

The verse admits the reality of the pain of the world but denies that it touches the Supreme Self which is our inner being. The forms

which the Supreme assumes are not its modifications but are the manifestations of its possibilities. The Supreme Self is unaffected by the pain of the individual selves because the pain of the individual self is due to its identifying itself with its psycho-physical vehicle. The individual ego makes a confusion between the self and what is not the self. The Supreme, on the other hand, does not suffer because it is not subject to ignorance (*avidyā*) and it does not identify itself with any of the accidents to which its various psycho-physical vehicles are subject.

12. *eko vaśī sarva-bhūtāntar-ātmā ekam bījaṃ bahudhā yaḥ karoti,*
taṃ ātmastham ye'nupaśyanti dhīrās tesāṃ sukhaṃ śāsva-
taṃ netaresāṃ.

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

sua-śarīra-hṛdayākāṣe buddhaṃ cātanyākārenābhivyaktam Ś Cp I John IV. 13 'Hereby know we that we abide in Him and He in us, because He hath given us of His spirit'

who makes his one form manifold. It is one in the unmanifested condition. It becomes manifold in the manifested condition. *ekī-bhū-tāvībhāgāvasthāntamo-lakṣaṇambījaṃ mahadādi bahu-vidha-prapañca-rūpeṇa yaḥ karoti taṃ* R

13. *nityo'nityānāṃ cetanaś cetanānāṃ eko bahūnāṃ yo vidad-*
hāti kāmān,
taṃ ātmastham yenupaśyanti dhīrāḥ; tesāṃ śāntiś śāśvatī,
netaresāṃ.

13. The one eternal amid the transient, the conscious amid the conscious, the one amid many, who grants their desires, to the wise who perceive Him as abiding in the soul, to them is eternal peace and to no others

See S U. VI 13

nityo'nityānāṃ, sometimes *nityo nityānāṃ* the one eternal among the eternal.

The Supreme grants the desires of many. We may see here the doctrine of Divine providence

14. *tad etad iti manyante' nirdeśyam paramam sukham,*
kathaṃ nu tad vijānīyāṃ kimu bhāti vibhāti vā

14. This is that and thus they recognise, the ineffable Supreme bliss How then may I come to know this? Does it shine (of itself) or does it shine (in reflection)?

Does the Supreme shine in Himself (see III. 1. 3. 12) or does He shine in His expression?

15. *na tatra sūryo bhāti, na candra-tārakam, nemā vidyuto bhānti, kuto'yam agnih:
tam eva bhāntam anubhāti sarvam tasya bhāsā sarvam idaṁ vibhāti.*

15. The sun shines not there, nor the moon and the stars, these lightnings shine not, where then could this fire be? Everything shines only after that shining light. His shining illumines all this world.

The Supreme who is the source of all light, 'the master light of all our seeing'¹ cannot be known by any earthly light Our knowledge cannot find him out

See M U II. 2 10; S U. VI 14; B G. XV. 12 The symbol of light is the most natural and universal Plato in his Seventh letter compares the sudden inspiration of the mystic to a 'leaping spark.' In the myth of the cave, the real world is a realm of light outside the cave The Old Testament and the Zoroastrian religion speak of the antagonism between darkness and light In the First Epistle of John, we read, 'God is light and in him is no darkness at all.'

Section 3

THE WORLD-TREE ROOTED IN BRAHMAN

1. *ūrḍhva-mūlo'vāk-sākha eṣo'svatthas sanātanaḥ,
tad eva śukraṁ tad brahma, tad evāmṛtam ucyate.
tasmin lokāḥ śritāḥ sarve tad u nātyeti kaś cana: etaḍ vai tat.*

1. With the root above and the branches below (stands) this ancient fig tree. That (indeed) is the pure; that is *Brahman*. That, indeed, is called immortal In it all the worlds rest and no one ever goes beyond it This, verily, is that.

tad eva that indeed, i e the root of this tree The description here has its analogue in the description of the tree Igdrasil in Scandinavian mythology

¹ Revelation XX 1 23.

The tree of life has its unseen roots in *Brahman*. The tree, roots and branches represent *Brahman* in its manifested form. While the tree of life is said to be imperishable *Brahman*, B G, which uses this illustration, asks us to cut off the tree of existence by the potent weapon of non-attachment XV 1 3. The tree grows upside down. It has its roots above and branches below. See S U III 9, Maitri VI 4. The branches below are for Madhva the lower gods *avāṁcah adhamāh devāh śākhāh yasya asau*

THE GREAT FEAR

2. *yad idam kñi ca jagat sarvam prāna ejati mhsrtam
mahad bhayam vajram udyatam, ya etad vidur amrtās te
bhavanti*

2. The whole world, whatever here exists, springs from and moves in life (It is) the great fear (like) the upraised thunder-bolt. They that know that become immortal.

The whole world trembles in *Brahman parasmin brahmani saty
ejati kampate Ś*

3. *bhayād asyāgnis tapati, bhayāt tapati sūryah.
bhayād indraś ca vāyus ca, nrtyur dhāvati pañcamah.*

3. Through fear of him, fire burns, through fear (of him) the sun gives heat; through fear both Indra (the lord of the gods) and wind and Death, the fifth, speed on their way.

See T.U II 8 1

The source and sustaining power of the universe is *Brahman*. Evolution is not a mechanical process. It is controlled by *Brahman*, who is here represented as *prāna*, the life-giving power *jagato mūlam prāna-pada-lakṣyam prāna-pravṛtīr api hetuvāt Ā*

PERCEPTION OF THE SELF

4. *īha ced aśakad boddhum prāk śarīrasya visrasah,
tataḥ sargesu lokesu śarīratvāya kalpate*

4. If one is able to perceive (Him) before the body falls away (one would be freed from misery), (if not) he becomes fit for embodiment in the created worlds.

aśakat able. It is sometimes split up into *na śakat*, unable, i.e. if one fails to know it. The simplest meaning would be 'If one is not able to know (the Supreme) before the body falls away, one becomes fit for embodiment in the created worlds'. Ś interprets the verse

thus 'If here, in this life, a man is able to know the awe-inspiring *Brahman* before the falling of the body, he is freed from the bond of *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. *yathādarśe tathātmani, yathā swapne tathā pīty-loke,
yathāpsu parīva dadyśe, tathā gandharva-loke chāyā-tapayor
iva brahma-loke.*

5 As in a mirror, so (is it seen) in the soul, as in a dream, so in the world of the manes, as (an object) is seen in water, so in the world of the *gandharvas*; as shade and light in the world of *Brahmā*.

He can be seen in this life as in a glass, if his mind is pure and clear In the region of the departed, he can be seen only as a reminiscence, a remembrance of dreams In the world of the *gandharvas*, he can be seen as a reflection in trembling waters In the world of *Brahmā* he can be seen clearly as shade and light.

gandharvas angels who live in the fathomless spaces of air. R.V. VIII. 65 5; see also B.U. IV 3 33

6. *indriyāṇām pṛthag-bhāvam udayāstamayau ca yat,
pṛthag ulpadyamānānam matvā dhīro na śocati.*

6. Knowing the separate nature of the senses, which spring separately (from the various subtle elements) and (knowing also) that their rising and setting (are separate), the wise man does not grieve.

The discrimination of the Self from the sense organism is here insisted on. When the wise man knows, that the material senses do not come from the Self, that their rise and fall belong to their own nature, he grieves no more

7. *indriyebhyaḥ param mano manaśas sattvam uttamam,
sattvād adhi mahān ātmā, mahato'vyaktam uttamam*

7. Beyond the senses is the mind; above the mind is its essence (intelligence); beyond the intelligence is the great self; beyond the great (self) is the unmanifest

sattva essence Intelligence constitutes the essence of the mind.

See notes on I. 3 10 and 11

8. *avyaktāt tu parah puruso vyāpako'liṅga eva ca,
yam jñātvā mucyate jantur amṛtatvam ca gacchati.*

8. Beyond the unmanifest is the person, all-pervading and without any mark whatever. By knowing whom, a man is liberated and goes to life eternal

alinga without any mark See M U. III 2 4, Maitrī V 31, 35; VII 2. 'Without any empirical attributes.' *sarva-samsāra-dharma-varjitaḥ* 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 sūkṣma-śarīra*, the entity consisting of *buddhi*, *ahamkāra*, *manas*, *indriyāni*, *tanmātrāni* S U VI 9, Maitrī 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 samdr̥ṣe tiṣṭhati rūpam asya, na caksuṣā paśyati kaścanaivam**

hr̥dā manīṣā manasābhikṣpta ya etad vidur amrtās te bhavanti.

9. Not within the field of vision stands this form No one soever sees Him with the eye By heart, by thought, by mind apprehended, they who know Him become immortal.

The first half points out that we cannot form a visual image of the Supreme Person and the second half urges that we can still apprehend Him by heart, by thought and by mind The Supreme Reality is to be apprehended through the concentrated direction of all mental powers

manīṣā (reflective) thought *vikalpa-varjita buddhi*

manas mind, true insight in the form of meditation *manana-rūpena samyag-darśana* Ś. When the mind becomes clear and the heart pure, God-vision arises Cp RV I 61 2 *hr̥dā manasā manīṣā* We must seek God in our hearts and our souls The process is called introversion, the solitary communing of the soul with God, the thought of the alone to the Alone, as Plotinus described it Cp Cassian. 'The mind will come to that incorruptible prayer which is not engaged in looking on any image, and is not articulate by the utterance of any voice or words, but with the intentness of the mind aglow, it is produced by an ineffable transport of the heart, by some insatiable keenness of spirit, and the mind being placed beyond all senses and visible matter, pours it forth to God with groanings and sighs that cannot be uttered'¹

abhikṣpta: apprehended As the concept of God is formed by our mental nature, it cannot be identical for all This attitude develops charity, open-mindedness, disinclination to force one's views on other people's attention If the Hindu does not feel that he belongs to the

¹ Collation X 11 quoted in Dom Cuthbert Butler. *Benedictine Monachism*, 2nd Ed (1924), p 79

chosen race, if he is relatively free from a provincial self-righteousness, it is to no small extent due to the recognition that the concepts of God are relative to our traditions and training

10 *yadā pañcāvasthante jñānāni manasā saha,
buddhī ca na vicesati, tām ākuḥ paramām gatim.*

10 When the five (senses) knowledges together with the mind cease (from their normal activities) and the intellect itself does not stir, that, they say, is the highest state.

Cp Boehme: 'When thou standest still from the thinking of self and the willing of self; when both thy intellect and will are quiet and passive to the expressions of the eternal world and spirit, and when thy soul is winged up and above that which is temporal, the outward senses and the imagination being locked up by holy abstraction, then the Eternal Hearing, Seeing and Speaking will be revealed in thee, and so God heareth and seeth through thee, being the organ of this spirit and so God appeareth in thee and whispereth to thy spirit Blessed art thou, therefore, if thou canst stand still from thy self-thinking and self-willing and canst stop the wheel of thy imagination and senses'

11. *tām yogam iti manyante sthirām indriya-dhāranām
apramattas tadā bhavati, yogo hi prabhavāpyayau.*

11. This, they consider to be Yoga, the steady control of the senses. Then one becomes undistracted for Yoga comes and goes

apramattah undistracted *pramāda-varjtaḥ samādhānam prati-nityam prayatnavān* Ś See also C U I. 3 12 and II. 22 2, M U. II 2. 4 In Buddhism all virtues are said to be centred in *apramāda* (Pāli *appamādo*). Keeness is the way of eternal life and slackness the way of death *appamādo amatapadam, pamādo maccino padam Dhamma-pada 21.*

prabhavāpyayau comes and goes

Vigilant keeness is necessary in Yoga, as it comes and goes. *jananāpāya-dharmakah Ś. prakṣanāpāyaśālitayā avadhānam apakṣitam* R If we are careful we will acquire it; if we are careless we will lose it Mind is liable to fluctuation and therefore we should be extremely careful

It is sometimes interpreted as 'beginning and end' 'The world sinks down in Yoga and again is created afresh,' says Deussen. This is later Pātāñjala Yoga.

THE SELF AS EXISTENT

12. *navā vācā na manasā prāptum śakyo na cakṣuṣā,
astīti brūvato'nyatra katham tad upalabhyate*

12. Not by speech, not by mind, not by sight can he be apprehended. How can he be comprehended except by him who says, 'He is'?

He can be comprehended only by those who affirm that 'He is'

The self as the knowing subject can never become an object. It can be realised through Yoga. While He transcends the ordinary means of apprehension, He can be immediately experienced through Yoga, and for such apprehension faith in His existence is an indispensable condition. The conviction of the reality of that which is sought is the prerequisite.

Commenting on this verse, Ś argues that the Supreme *Brahman* who is conceived as the source of the universe must be regarded as existent. We cannot conceive of the world as produced from nothing. The world effect must have an existent cause.

We can at least reasonably say of God that He is. Cp Epistle to the Hebrews 'He that cometh to God must believe that He is'. Cp St Bernard 'Who is God?' I can think of no better answer than, He who is. Nothing is more appropriate to the eternity which God is. If you call God good, or great or blessed, or wise or anything else of this sort, it is included in these words, namely, He is'.

13. *astīty evopalabdavyas tattva-bhāvena cobhayoh,
astīty evopalabdhasya tattva-bhāvah prasīdati*

13. He should be apprehended only as existent and then in his real nature—in both ways. When He is apprehended as existent, his real nature becomes clear (later on).

The primary assertion that can be made of the Self is the declaration of existence, pure and simple. *ubhayoh* in both ways. In the conditioned and the unconditioned ways. *sopādhika-nrupādhikayoh* 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 hr̥di śrītāh,
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,
attha martyo' mṛto bhavaty etāvad anuśāsanam.*

15. When all the knots that fetter here the heart are cut asunder, then a mortal becomes immortal. Thus far is the teaching.

etāvad anuśāsanam thus far is the teaching. The original 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 *śatām caikā ca hrdayasya nādyas tāsām mūrdhānam
abhihsrtakā.*

*tayordhvam āyann amṛtatvam eti, visvaṁ anyā utkramane
bhavanti.*

16 A hundred and one are the arteries of the heart; one of them leads up to the crown of the head. Going upward through that, one becomes immortal, the others serve for going in various other directions

See C.U. VIII 6 6, where it is said, that if a man has lived the disciplined life of a student and so 'found the self,' then at the time of death, his soul, dwelling in the heart, will pass upward by an artery known as *susumnā* (Mairī VI 21), to an aperture in the crown of the skull known as the *brahma-randhra* or *vidyā*, by which at the beginning of life it first entered For there the soul rises by the sun's rays to the sun which is a door-way to the Brahmā world to those who know and a stopping-place for those who do not know The other ways lead the unliberated to re-embodiment

17 *angusthamātrah puruso'ntarātmā sadā janānām hrdaye
samvīstah*

*taṁ svāc charīrāt pravṛthen nuñjād ivesikāṁ dhairyena
taṁ vidyāc chukram amṛtam taṁ vidyāc chukram amṛtam
iti.*

17 The person of the size of a thumb, the inner self, abides always in the hearts of men. Him one should draw out with firmness, from the body, as (one may do) the wind from the

reed Him one should know as the pure, the immortal, yea,
Him one should know as the pure, the immortal

dhairyena with firmness, *apramādena* Ś with courage, with intellectual strength. *jñāna-kauśalena*. R

18 *mṛtyu-proktām naciketo'tha labdhvā vidyām etām yoga-
vidhīm ca kṛtsnam,
brahma-prāpto virajo 'bhūd vimṛtyur anyo'py 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 UPANIṢAD

The *Praśna Upanisad* belongs to the *Atharva Veda* and has six sections dealing with six questions put to a sage by his disciples who were intent on knowing the nature of the ultimate cause, the power of *aum*, the relation of the Supreme to the constituents of the world. The Upaniṣad is so called as it deals with *praśna* or question.

INVOCATION

1. *bhadram karnebhiḥ śruṇuyāma devāḥ, bhadram paśyemāk-
sabhīr yajatrāḥ,
sthirair aṅgais tustuvāmsas tanūbhiḥ, vyaśema deva-hitam
yad āyuh*

1 *Aum.* May we, O gods, hear what is auspicious with our ears Oh ye, who are worthy of worship, may we see with our eyes what is auspicious May we enjoy the life allotted to us by the gods, offering praise, with our bodies strong of limb

2 *svasti na indro vrd̄dha-śravāḥ, svasti nah p̄sā viśva-vedāḥ,
svasti nas tārksyo arista-nemih, svasti no bṛhaspatir dadhātu,
Aum śāntih, śāntih, śāntih*

2. May Indra, of increasing glory, bestow prosperity on us, may Pūṣan, the knower of all, bestow prosperity on us, may Tārksya, of unobstructed path, bestow prosperity on us May Bṛhaspati bestow prosperity on us *Aum*, peace, peace, peace

Question I

SIX QUESTIONERS SEEK BRAHMA-KNOWLEDGE
FROM A TEACHER

1 *sukeśā ca bhāradvājaḥ, śaībyaś ca satya-kāmaḥ, sauryāyanī ca gārgyaḥ, kausalyaś cāśvalāyano bhārgavo vaidarbhiḥ, kabandhī kātyāyanaḥ, te hante brahma-paraḥ, brahma-nisthāḥ, param brah-mānvesamānā, esa ha vai tat sarvaṃ vakṣyati, te ha samit-pānayo bhagavantam pippalādam upasannāḥ.*

1. Sukeśa son of Bhāradvāja, Satya-kāma son of Śibi, Gārgya grandson of Sūrya, Kausalya son of Aśvala, Bhārgava of the Vidarbha country, Kabandhī 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 rṣir uvāca, bhūya eva tapasā brahmacaryena śraddhayā samvatsaram samvatsyatha, yathā-kāmaṃ praśnān pṛcchatha, yadi vijñāsyāmah sarvaṃ ha vo vakṣyāma iti*

2. To them that seer said; live with me another year with austerity, chastity and faith. Then ask us questions according to your desire and if we know, we shall, indeed, tell you all that.

tapasā with austerity sense restraint *indriya-samyamena Ś.*
brahmacaryena with chastity *yoṣiṣmarana-kīrtana-keliṣpreksaṇa guhyabhāsana-samkalpādhyavasāyākriyā-niroṣṭi-lakṣaṇāṣṭavidhamait-huna-varjanarūpa-brahmacaryena. R.*

QUESTION CONCERNING THE SOURCE OF CREATURES
ON EARTH

3 *atha kabandhī kātyāyana upetya pṛpṛccha, bhagavan, kuto ha vā imāḥ praajāḥ praajāyante 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. *tasmai sa hovāca praajā-kāmo vai praajā-patīḥ, sa tapo'tapyaṭa, sa tapas taptvā sa mithunam utpādayate, rayim ca prānam ca, ity etau me bahudhā praajāḥ karisyata iti.*

4. To him he said, *Prajā-pati* (the lord of creation), verily, was desirous of offspring. He performed austerity. Having performed austerity, he produced the pair, matter and life, thinking that they would produce creatures for him variously

rayi: matter, feminine

prāna: life, masculine. These two are interpreted also as food and its eater. Here we have a duality of primary existences answering to matter and form of Aristotle. The application of this duality in the following verses is somewhat strange.

THE SUN IDENTIFIED WITH LIFE

5 *ādityo ha vai prāṇah, rayir eva candramāh, rayir vā etat sarvaṃ yan mūrtam cāmūrtam ca, tasmāt mūrtir eva rayiḥ*

5 The sun, indeed, is life. Matter itself is the moon. Matter is, verily, all this, whatever is formed and formless. Therefore, whatever is formed is itself matter.

Matter and life interact and produce the whole creation. Everything, gross and subtle, is matter. In the cosmic process or becoming, there is always the element of matter. Rayi is the material medium in which all forms are expressed.

rayir evānnam Ś.

sarvaṃ api bhūtajātam rayiḥ. R.

6. *athāditya udayan yat prācīm dīśam pravīśati, tena prācīyān prānān raśmisu sannidhatte yad dakṣiṇām yat pratīcīm yad udīcīm yad adho yad ūrdhvam yad antarā dīśo yat sarvaṃ prakāśayati, tena sarvān prānān raśmisu sannidhatte*

6. Now the sun, after rising, enters the eastern side. By that, he bathes in his rays all life that is in the east. When he illumines all the other sides of the south, the west, the north, below, above and in between, by that he bathes in his rays all living beings.

7. *sa eṣa vaiśvānaro viśva-rūpaḥ prāṇo'gnir udayate, tad etad ṛcābhūktam*

This is he, the Vaiśvānara fire, assuming every form, life and fire who rises (every day). This very doctrine is declared in a verse of the *Rg Veda*.

The sun which is life in its infinite variety rises as fire. *Vaiśvānara* is said to be the essence of all living beings, while *Viśva-rūpa* is said to be the essence of the whole cosmos, according to *Ā*.

narāḥ jīvāḥ viśve ca te narās ca viśvānarāḥ, sa eva vaiśvānaraḥ sarva-jivātmakāḥ, viśva-rūpāḥ sarva-prapañcātmakāḥ iti bhedah.

8 *viśva-rūpam hariṇam jāta-vedasam parāyaṇam jyotir ekam
tapantam,
sahasra-raśmih śatasthā vartamānaḥ prānaḥ prajānām
udayaḥ 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 Maitrī VI 8.

The Sun, in many systems of ancient times, is regarded as the infinite life of all beings.

THE YEAR IS IDENTIFIED WITH THE LORD OF CREATION

THE TWO ROUTES

9 *saṁvatsaro vai prajā-patiḥ, tasyāyane dakṣiṇam cottaram ca,
tad ye ha vai tad istā-pūrte kṛtam ity upāsate, te cāndramasam eva
lokam abhijayante, ta eva punar āvartante, tasmād ete ṛṣayah
prajā-kāmā dakṣiṇam pratiṣadyante, esa ha vai rayir yaḥ
pṛityānaḥ.*

9 The year, verily, is the lord of creation; of it (there are) two paths, the southern and the northern. Now those, verily, who worship, thinking 'sacrifice and pious acts are our work,' they win only the human world. They certainly return again. Therefore, the sages, desirous of offspring, take the southern route. This, which is called the path of ancestors, is verily matter (rayi).

The southern route is the material path where we perform acts with selfish desires. These acts are of two kinds *istā* and *pūrta*. The former relates to acts of ceremonial piety, observances of Vedic ritual, the latter to acts of social service and public good.

*agnihotram tapas satyam vedānām upalambhanam,
ātithyaṁ vaiśvadevam ca istam ity abhūdhyate;
vāpī-kūpa-tatākāḍi devatāyatanāni ca
anna-pradānam āramāḥ pūrtam ity abhūdhyate*

10 *athottarena tapasā brahmacaryena śraddhayā vidyayāt-
mānam anvīsyādityam abhijayante, tad vai prānānām āyatanam,*

*etaḥ amṛtam abhayam, etaḥ parāyaṇam, etasmān na punar
āvartante, ity esa nirodhah, taḥ esa ślokaḥ:*

10. But those who seek for the Self by austerity, chastity, faith and knowledge, they, by the northern route, gain the sun That, verily, is the support of life breaths That is eternal, the fearless That is the final goal From that they do not return That is the stopping (of rebirth) About that, there is this verse.

Conventional piety and altruism are distinguished from ethical and spiritual development. The former do not save us from subjection to time, the latter do

tapas is bodily control, bordering on mortification *Brahmacarya* is sexual continence *Śraddhā* is faith in the Divine *Ātma-vidyā* is self-knowledge *kāya-kleśādi-lakṣanena tapasā, strī-sanga-rāhitya-lakṣanena brahmacaryena, āstikya-buddhi-lakṣanayā śraddhayā pratyag-ātma-vidyayā . . R*

Through the Sun they attain to Brahman *brahma-prāpti-dvāra-bhūtam ādityam. Ibid*

II *pañca-pādam pītarām dvādaśākṛtīm diva āhuḥ pare ardhe
purīsinam
atheme anya u pare vicakṣanam sapta-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 *pītarām*· father. Time is the father of all things *sarvasya janayitṛtvāt pītrtvam* Ś

dvādaśākṛtīm· twelve forms, twelve months

Time is ever on the move in the form of seven horses and six seasons

12. *māso vai prajā-pātri, tasya kṛsna-pākṣa eva rayiḥ, śuklah
prānah, tasmād eta ṛsayah śukla istic kurvanti, itara itarasmin*

12. The month, verily, is the lord of creation Of this the dark half is matter, the bright half is life Therefore, the seers perform sacrifices in the bright half, others in the other half

The distinction between matter and form is stressed

13. *aho-rātro vai prajā-patih, tasyāhar eva prāno rātrir eva rayih; prānam vā ete praskandanti ye divā ratyā samyujyam te brahmacaryam eva tad yad rātrau ratyā 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 prajāpatih, tato ha vartad retah, tasmād imāḥ prajāḥ prajāyante*

14 Food, indeed, is the lord of creation; from this, verily, is semen. From this creatures here are born

15. *tad ye ha vai tat prajā-pati vratam caranti te mithunam utpādayante,
tesām evaisa brahma loko yesām tapo brahmacaryam yesu satyam pratisthitam.*

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 *tesām asau virajo brahma-loko na yesu jhnam, anrtam, na māyā ceṣṭi.*

16 To them is that stainless brahmā world, in whom there is no crookedness, falsehood or trickery.

māyā: trickery, the art of saying one thing and doing another. *māyā nāma bahir anyathātmanam prakāśya'nyathariva kāryam karoti sa māyā mithyācāra-rūpā* §

This use of the word *māyā* has led to the view that the world is deceptive in character.

Question 2

CONCERNING THE SUPPORTING AND ILLUMINING POWERS

1. *atha hanam bhārgavo vaidarbhiḥ papraccha, bhagavan, kasy eva devāḥ prajāni vidhārayante, katara etat prakāśayante, kaḥ punar eṣām varīṣṭha iti.*

1. Then Bhārgava of the Vidarbha country asked him (Pippalāda) Venerable sir, how many powers support the created world? How many illumine this? And who, again, among them is the greatest?

2. *tasmai sa hovāca, ākāśo ha vā esa devo vāyur agnir āpah
pṛthivī vān manaś caksuh śrotam ca, te prakāśyābhivadanti,
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 *śarīra*, *kārya-kāraṇa-samghāta* Ś

LIFE THE GREATEST OF THEM

3 *tān varisthaḥ prāna uvāca, mā moham āpadyatha, aham
evantaḥ pañcadhātmanam pravibhajyantaḥ 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'

pañcadhā fivefold, the five forms of breath

4 *te'śraddadhānā babbhūvuh, so'bhimānād ūrdhvam utkra-
mata va, tasminn utkrāmaty yathetare sarva evotkrāmanīte,
tasmimś ca pratisthamāne sarva eva pratisthante, tad yathā
makṣikā madhu-kara-rājānam utkrāmantam sarva evotkrāmanīte
tasmimś ca pratisthamāne sarva eva pratisthante, evam vān manaś
caksuh śrotam ca, te pṛtāḥ prānaṃ stuvanti*

4 They believed him not Through pride, he seemed to go upward (from the body) When he went up, all the others also went up When he settled down, all others too settled down This, as all the bees go up when the king bee goes up and as they settle down when the king bee settles down, even so, speech, mind, sight and hearing They, being satisfied, praise life

5 *eso'gnis tapaty esa sūrya eṣa parjanya maghavān esa vāyuh
esa pṛthivī rayir devaḥ sad-asac cāmṛtam ca yat*

5. As fire, he burns, he is the sun He is the bountiful rain-god; He is the wind. He is the earth, matter, god He is being and non-being and what is immortal

sad-asat the formed and the unformed. *sat mūrtam, asat amūrtam* Ś

6 *arā va ratha-nābhau prāne sarvām pratisthitam,
ro yajūmsi sāmāni yajñah 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 *prajā-patis carasi garbhe tvam eva pratijāyase,
tubhyam prāna prajāsto imā balim haranti yah prānaih
pratitisthasi.*

7 As the lord of creatures, thou movest in the womb, it is then thyself that art born again. O life, creatures—here bring offering to thee who dwellest with the vital breaths.

Prajā-pati moves in the form of the seed in the father and the son in the mother *piur garbhe reto-rūpeṇa mātur garbhe putra-rūpeṇa. Ā.* This verse reveals the state of scientific knowledge in those days

8 *devānām asi vahnitamaḥ pitṛṇām prathamā svadhā,
ṛsinām caritam satyam atharvāṅgirasām asi.*

8 Thou art the chief bearer (of offerings) to the gods; thou art the first offering to the fathers, thou art the true practice of the seers, descendants of Atharvan and Aṅgiras.

9 *indrās tvam prāṇa, tejasā, rudro'si pariraksitā,
tvam antarikse carasi sūryas tvam jyotisām patih.*

9. Indra art thou, O Life, by thy valour; Rudra art thou as a protector. Thou movest in the atmosphere as the sun, the lord of the lights

10 *yadā tvam abhivarsasy athemāḥ prānate prajāḥ,
ānandarūpās tisthanti kāmāyānnam bhavisyatīti*

10 When thou pourest down rain, then these creatures breathe (and) live in a state of bliss (thinking) that there will be food according to their desire

11. *vrātyas tvam prāna, ekarsir attā viśvasya satpatih
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.

vrātya ever pure 'Being the first born and so having no one else to initiate you, you are uninitiated The meaning is that you are by nature, pure' Ś *prathamajātivād anyasya samskartuḥ abhāvād asamskrīto vrātyas tvam, svabhāvata eva śuddha ity abhi-prāyah* Later *vrātya* came to mean one who lost caste by non-observance of prescribed ceremonies or otherwise *samskāra-hinah*. See Ā and R.

ekarsi the one seer, the name given to Agni by the followers of the *Atharva Veda* See *Īśa* 16

12. *yā te tanūr vāci pratisthitā yā śrotre yā ca cakṣuṣi
yā ca manasi santatā śvām tām kuru motkramih*

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

śvām auspicious or restful *śāntam* Ś *śobhanam* R

13 *prānasyedam vaśe sarvam tri-dive yat pratisthitam
māteva putrān raksasva, śrīś ca prañām ca vidhehi nah iti*

13 All this is under the control of life, which is well established in the three worlds Protect us as a mother her sons Grant to us prosperity and wisdom

For a controversy between *prāna* or life principle and the organs of sense, see C U V 1 6-15

as a mother to her sons In the *Devī Bhāgavata*, the devotee prays 'O noble Goddess, may this relationship of mother and son prevail unbroken between thee and me, now and for ever more'

*esa vayoḥ aviratā kila devī bhūyāt
vyāptih sadarva janani sutayor vārye.*

Question 3

THE LIFE OF A PERSON

1 *atha harnam kausalyaś cāśvalāyanah papraccha, bhagavan,
kuta esa prāno jāyate, katham āyāty asmim charīre, ātmānam
vā pravibhājya katham pratisthate, kenotkrāmate, katham bāhyam
abhidhatte, katham adhyātmam iti*

1 Then Kausalya, the son of Aśvala, asked him (Pippalāda). Venerable Sir, whence is this life born? How does it come into this body? And how does it distribute itself and establish itself? In what way does it depart? How does it support what is external? How (does it support) what relates to the self?

2 *tasmai sa hovāca, atipraśnān prcchasi, brahmīṣtho'sīh tasmāt
te'ham bravāmi*

2 To him, he then said You are asking questions which are (highly) transcendental Because (I think) you are most devoted to *Brahman*, I will tell you

atipraśnān questions of a transcendental character such as the origin of the world, *janmāditvam* Ś Subtle questions, *sūkṣma-praśnam* A.

3 *ātmanā esa prāno jāyate, yathaiṣā puruse chāyantasminn etad ātatam, manokṛtenāyāty asmiñ śarīre.*

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 samrādevādhuḥkṛtān vinyuñkte, etān grāmān etān grāmān adhitisthasveti, evam evaisa prānaḥ itarān prānān pṛthak pṛthak eva sannidhatte*

4 As a sovereign commands his officers, saying, 'you superintend such and such villages,' even so does this life allot the other vital breaths to their respective places

5. *pāyūpasthe'pānān, caksuh śrotre mukha-nāsikābhyām prānaḥ svayam pratisthate, madhye tu samānaḥ esa hy etadd hutam annaṁ samaṁ nayati, tasmād etāh saptaṛcso bhavanti*

5 The out-breath is in the organs of excretion and generation, the life breath as such is in the eye and ear as also in the mouth and nose In the middle is the equalising breath It is this that equalises whatever is offered as food From this arise the seven flames

6 *hrdy hy eṣa ātmā, atrantad ekaśatam nādīnām, tāsām śataṁ śatam ekaikasyām dvāsaptaśatīr dvāsaptaśatīh pratīśākhā nādī-sahasrāṁ bhavanti, āsu vyānaś carati*

6 In the heart is this self. Here are these hundred and one arteries To each one of these belong a hundred smaller arteries To each of these belong seventy-two thousand branching arteries Within them moves the diffused breath

See C U VIII 6-6, B U II 1-19

The self which is in the heart is the *jīvātman* or the *lingātman* Ś and Ā

7. *atthakayordhva udānaḥ, puṇyena puṇyalokam nayati, pāpēna pāpam, ubhābhyām eva manusya-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. *ādītyo ha vai bāhyah prāna udayati, esa hy enaṁ cāksusam*

*prānam anuḡrhnānah, pṛthivyām yā devatā saiṣā puruṣasyāpānam
avaṣṭabhyāntarā yad ākāśas sa samāno, vāyur vyānah*

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 upasāntatejāḥ punar-bhavam
indriyair manasī sampadyamānaih*

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 cittaś tenaisa prānam āyāti, prāṇas tejasā yuktaḥ
sahātmanā yathā samkalpitam lokam nayati*

10. Whatever is one's thinking, therewith one enters into life. His life combined with fire along with the self leads to whatever world has been fashioned (in thought).

11. *ya evam vidvān prānam veda na hāsya praḡā hīyate, amṛto
bhavati, tad eṣa ślokaḥ:*

11. The wise one who knows life thus, to him there shall be no lack of offspring. He becomes immortal. As to this, there is this verse:

12. *utpattim āyatim sthānam vibhūtvam caiva pañcadhā,
adhyaत्मam caiva prānasya vijñāyāmṛtam aśnute, vijñā-
yāmṛtam aśnuta itī*

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 hainamī sauryāyanī gārgyah papraccha, bhagavan,
etasmin puruṣe kānī svapanti, kāny asmin jāgrati, katara eṣa*

devah svapnān paśyati, kasyatāt sukham bhavati, kasmin nu sarve sampratisthitā bhavanti iti

1. Then Gārgya, the grandson of Sūrya, asked him (Pippalāda) Venerable Sir, what are they that sleep in this person? What are they that keep awake in him? What is the god that sees the dreams? Whose is this happiness? In whom, pray, are all these established?

2 tasmai sa hovāca yathā, gārgya, maricayor arkasyāstān gacchatah sarvā etasmims tejo-mandala ekī-bhavanti, tāh punah punar udayatah pracaranti, evam ha vai tat sarvam pare deve manasy ekī-bhavati, tena tarhy esa puruso na śnoṭi, na paśyati, na yijrati, na rasayate, na sprśate, nābhavadate, nādatte, nānandayate, na visrjate, neyāyate, svapitīty ācaksate

2. To him, then, he said: O Gārgya, as all the rays of the setting sun become one in this circle of light and as they spread forth when he rises again and again, even so does all this become one in the supreme god, the mind. Therefore, in that state, the person hears not, sees not, smells not, tastes not, touches not, speaks not, takes not, rejoices not, emits not, moves not. (Then) they say, he sleeps.

3 prānāgnaya evantasmin pure jāgrati, gārhapatyo ha vā eṣopānah, vyāno'nvāhārya-pacanaḥ, yad gārhapatyāt pranīyate pranayanād āhavanīyah prānah

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.

anvahārya-pacana: southern sacrificial fire. It is the fire of the south used for offerings to the ancestors.

4 yad ucchvāsa-niśvāsāv etāv āhutiṁ samam nayatīr samānah, mano ha vā va yajamānah, ista-phalam evodānah, sa evam yajamānam ahar ahar brahma gamayati

4. The equalising breath is so called because it equalises the two oblations, the in-breathing and the out-breathing. The mind, indeed, is the sacrificer. The fruit of sacrifice is the up-breath. It leads the sacrificer every day to *Brahman*.

See C U. VI. 8 1. In deep sleep the soul is said to be at one with *Brahman*, only we do not know it See also C U. VIII. 3 2

5. *atrasa devah svapne mahimānam anubhavati, yad ārstan. dṛṣtam anupaśyati, śrūtam śrutam evāritam anuśṛṇōti, deśa-digar-taraiś ca praty anubhūtam pūnaḥ pūnaḥ, praty anubhavadī, ārs'am cādṛṣtam ca śrutam cāśrūtam cānubhūtam, cānanubhūtam ca sac cāsac ca sarvam paśyati sarvaḥ paśyati.*

5 There, in sleep, that god (mind), experiences greatness He sees again whatever object has been seen, he hears again whatever has been heard, he experiences again and again whatever has been experienced in different places and directions What has been seen and not been seen, what has been heard and what has not been heard, what has been experienced and what has not been experienced, what is existent and what is non-existent, he sees all, being all he sees (all).

Usually in dreams, we have reproductions of waking experiences but sometimes we have also new constructions See B U. IV. 3 9-18, where the creative side of dream consciousness is mentioned

DREAMLESS SLEEP

6 *sa yadā tejasābhībhūto bhavati, atraisa devah svapnān na paśyati, atha tad etasmīn śarīre etat suḥam 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, vāyāmsi vāso vyksam sampratīstihante, evam ha vai tat sarvam para ātmani sampratīstihante*

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. *ḥṛīvī ca ḥṛīvī-mātrā ca, āpaś cāpo-mātrā ca, tejas ca tejo-mātrā ca, vāyus ca vāyu-mātrā ca, ākāś ca cākāśa-mātrā ca, caksus ca drastavyam ca, śrotam ca śrotavyam ca, gl.rānam ca ghrātavyam ca, rasas ca rasayitavyam ca, irak ca sparśayitavyam ca, vāk ca vaḥtavyam ca, hastau cādālatyam ca, upasthāś cānandayitavyam ca, pāyvs ca visarjayitavyam ca, pādau ca gantavyam ca, manas ca mantavyam ca, buddhīś ca boldhavyam*

ca, ahaṁ-kāraś cāhaṁ-kartavyaṁ ca, cittaṁ ca cetayitavyaṁ ca, tejaś ca vidyotayitavyaṁ 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 Sāṁkhya 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, boddhā, kartā, vijñānātmā, puruṣaḥ, sa pare'ksara ātman sampratisthate.*

9 He, verily, is the seer, the toucher, the hearer, the smeller, the taster, the perceiver, the knower, the doer, the thinking self, the person He becomes established in the Supreme Undecaying Self

The subject self is established in the Spirit which transcends all duality, even the distinction of subject and object

10 *param evāksaram pratipadyate sa yo ha vai tad acchāyam, aśarīram, alohitam, śubhram, aksaram vedayate; yas tu, saumya, sa sarvajñāḥ sarvo bhavati tad esa ślokaḥ*

10 He who knows the shadowless, bodiless, colourless, pure, undecaying self attains verily, the Supreme, Undecaying (self). He who, O dear, knows thus becomes omniscient, (becomes) all. As to this, there is this verse

11 *vijñānātmā saha devaiś ca sarvaiḥ prāṇā bhūtāni sampratisthanti yatra, tad akṣaram vedayate yas tu, saumya, sa sarvajñāḥ sarvam evāviveśa iti*

11. He who knows that Undecaying (self) in which are established the self of the nature of intelligence, the vital

breaths and the elements along with all the gods (powers) becomes, O dear, omniscient and enters all.

Question 5

1. *atha haimam śaibyas satya-kāmah paṇḍita, sa yo ha vai tad, bhagavan, manusyeṣu prāyanāntam aumkāram abhidhyāyīta, katamam vā va sa tena lokam jayātīti.*

1 Then Satya-kāma, son of Śibi, asked him (Pippalāda) Venerable Sir, what world does he, who among men, meditates on (the syllable) *Aum* until the end of his life, win by that?

Ś explains *abhidhyāna* to be intense contemplative activity free from all distractions *bāhya-viśayebhya upasamhṛta-karanah samāhita-citto bhaktyāveśita-brahmabhāve aumkāre ātma-pratyaya-santāna-vicchedo bhinnajātīya pratyayāntarāklīkṛtonirvātasīha-dīpa-śikha-samo' bhidhyāna-śabdārthah*

2 *tasmai sa hovāca, etad vai, satya-kāma, param cāparam ca brahma yad aumkārah, tasmād vidvān etenavāyatanenankataram anveti.*

2. To him, he said. That which is the sound *Aum*, O Satya-kāma, is verily the higher and the lower *Brahman*. Therefore, with this support alone does the wise man reach the one or the other.

The verse distinguishes between the Unqualified Absolute *Brahman* and the qualified Personal *Īśvara*

3 *sa yady eka-mātram abhidhyāyīta, sa tenava samveditas tūrnam eva jagatyām abhisampadyate, tam rco manusya-lokam upanayante, sa tatra tapasā brahmacaryena śraddhayā sampanno mahimānam anubhavati*

3 If he meditates on one element (*a*), he, enlightened even by that, comes quickly to the earth (after death). The *Rcas* (verses) lead him into the world of men. There, endowed with austerity, chastity and faith, he experiences greatness.

4 *atha yadi dvī-mātreṇa manasi sampadyate, so'ntarīksam yajurbhur unnīyate soma-lokam, sa soma-loke vibhūtim anubhūya punar āvartate.*

4 Then, (if he meditates on this) as of two elements (*au*) he attains the mind. He is led by the *yajus* (formulas) to the intermediate space, the world of the moon, having experienced greatness there, he returns hither again.

5 *yah punar etam tri-mātrena aum ity etenaivāksarena param purusam abhidhyāyīta, sa tejasi sūrye sampannah; yathā pādo-daras tvacā vinirmucyata evam ha vai sa pāpmanā vinirmuktaḥ sa sāmabhir unnīyate brahma-lokam, sa etasmāḥ jīvaghanāt parāt-param puriśayam purusam īksate: tad etau ślokaḥ bhavataḥ.*

5 But if he meditates on the highest person with the three elements of the syllable *Aum* (*a, u, m*), he becomes one with the light, the sun. Even as a snake is freed from its skin, even so is he freed from sins. He is led by *sāma* (chants) to the world of *Brahmā*. He sees the person that dwells in the body, who is higher than the highest life. As to this there are these (two verses)

Ś says The world of *Brahmā* is the world of *Hiranya-garbha* who is the lord of the *satya-loka*. *Hiranya-garbha* is the self of all the *jīvas* travelling in *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-ghana*' *sa hiranya-garbhah sarvesām sam-sārīnām, jīvānām ātma-bhūtaḥ; sa hy antar-ātmā lūga-rūpena sarva-bhūtānām, tasmīn hi lūgātmanī samhatāḥ sarve jīvāḥ, tasmāt sa jīva-ghanah*

The knower of the three elements *a, u, m*, sees the Supreme beyond the *Hiranya-garbha*. He obtains liberation and is not forced to return to mundane life. He sees the Supreme *Īśvara* who is beyond the world-soul and that vision qualifies him for liberation. *jīva-ghanāt param purusam paśyati, tato mukto bhavati. Ā.*

6. *tisro-mātrā mṛtyumatyaḥ prayuktā anyonya-saktā anavi-prayuktāḥ.*

kriyāsu bāhyābhyantara-mādhyamāsu samyak-prayuktāsu na kampaḥ jñāh.

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-suśupta-purusāḥ saha śhānair mātrā-traya-rūpena aumkārātma-rūpena dṛstāḥ sa hy evam vidvān sarvātma-bhūta aumkāra-mayaḥ kuto vā calet kasmin vā Ś.*

The interconnection of the three elements, *a, u, m*, indicates the inter-relatedness of the three worlds of waking, dream and sleep. See M.U

He becomes one with the personal Supreme *Īśvara*, obtains

sarvātmatva, becomes one with the whole universe and is not disturbed as there is nothing independent of him, *sva-vyatirikṭābhāvāi* ॐ

7. *rgbhir etam, yajurbhir antariksam, sāmabhir yat tat kavayo vedayante*

tam aumkārenavāyatanenānveti vidvān yat tac chāntam, ajaram, amrtam, abhayam, param ca

7. With the *rg* (verses) (one attains) this world, with the *yajus* (formulas) (one attains) the interspace and with the *sāman* (chants) (one attains) to that which the seers recognise That, the wise one attains, even by the mere sound *Aum* as support, that which is tranquil, unaging, immortal, fearless and supreme

kavayah sūrayah sages

The Supreme status is beyond the three worlds The *turiya* state, though it underlies the other three states also transcends them.

Question 6

CONCERNING THE PERSON OF SIXTEEN POINTS

१ *atha hainam sukeśā bhāradvājah papraccha, bhagavan, hiranya-nābhah kausalyo rāja-putro mām upetyantam praśnam aprcchata; soḍaśa kalam, bhāradvāja, purusam vettha, tam aham kumāram abruvam, nāham imam veḍa, yady aham imam aveḍisam katham te nāvaksyam iti, sa-mūlo vā eṣa pariśusyati yo'nrtam abhavadati, tasmān nārhamy anrtam vaktum, sa tūṣṇīm ratham āruhya pravavrāja, tam tvā prcchāmi, kvāsan purusah iti*

१ Then, Sukeśa, son of Bharadvāja, asked him Venerable Sir, Hiranya-nābha, a prince of the Kosala kingdom approached me and asked this question, 'Bhāradvāja, do you know the person with sixteen parts?' I replied to that prince, 'I know him not If I had known him, why should I not tell you about it Verily, to his roots, he withers, who speaks untruth Therefore, it is not proper for me to speak untruth' In silence, he mounted his chariot and departed. I ask you about him, where is that person?

He who speaks an untruth withers to his roots

2 *tasmai sa hovāca, ihavāntah-śarīre, saumya, sa puruṣo yasminn etāh soḍaśa kalāh prabhavanti iti*

2 To him he said. Even here, within the body, O dear, is that person in whom these sixteen parts arise.

The self of the sixteen parts becomes in the *Sāṃkhya* system the *lurā-śarīra* or the subtle body (see below verse 4), with some modifications.

3 *sa iḥśāṃcakre, kasminn aham utkrānta utkrānto bhaviṣyāmi, kasmīn vā pratisthite pratiṣṭhāsyāmi iti.*

3. He (the person) thought (in himself): In whose departure shall I be departing? And in whose settling down shall I be settling down?

4. *sa prāṇam asṛjāta, prāṇāc chraādhān kham vāyur jyotir āpaḥ pṛthivīndriyam, manō'nam, anṛād vīryam. taḥ mantrāḥ karma lobhāḥ, lobesu 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 *prāṇa*, *Hiraṇya-garbhā* or the world-soul. *hiraṇya-garbhāḥkhyam sarva-prāṇi-kāraṇādhāram, antar-ātmanam*. Śradhā 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 nadyaḥ syandamānāḥ samuārayanāḥ samuāram prāpyāstaṃ gacchanti bhidyete tāsān nāma-rūpe samuāra ity ean. procyate, evam evāśya pariāraṣṭur in.āḥ ṣoḍaśa kalāḥ puru-sāyanāḥ puruṣam prāpyāstaṃ gacchanti bhidyete cāsān nāma-rūpe puruṣa ity evam procyate, sa eṣo'kalo'mṛto bhavati, tad eṣa śīrbhāḥ.*

5 As these flowing rivers tending towards the ocean, on reaching the ocean, disappear, their name-shape broken up, and are called simply the ocean, even so of this seer, these sixteen parts tending towards the person, on reaching the person, disappear, their name-shape broken up, and are called simply the person. That one is without parts, immortal. As to that there is this verse:

See M U. IV. 2. S; C U. VIII. 10

As the names of the rivers are lost in the sea, so are our names and shapes lost when we reach the Divine. 'To Tao all under heaven will come as streams and torrents flow into a great river or sea.' *Tao Te Ching*, XXXII. Cp Rūmī, 'that your drop may become the sea' (Ode 12), and 'None has knowledge of each who enters that

he is so and so' (Ode 15 Nicholson *Shams-i-Tabriz*) Eckhart says 'When I go back into the ground, into the depths, into the well-spring of the Godhead, no one will ask me whence I came or whither I went.'

Cp Christina Rossetti:

Lord, we are rivers running to Thy sea,
Our waves and ripples all derived from Thee,
A nothing we should have, a nothing be
Except for Thee'

6. *arā iva ratha-nābhan kalā yasmin pratisthitāh
tan vedyam puruṣaṁ veda yathā mā vo mrtyuḥ parivyathāh*

6. In whom the parts are well established as spokes in the centre of the wheel, know him as the person to be known, so that death may not afflict you

CONCLUSION OF THE INSTRUCTION

7. *tān hovāca, etāvad evāham etat param brahma veda, nātaḥ
param 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 arcayantaḥ, tvam hi naḥ pitā yo'smākam
avidyāyāḥ param pāram tārayasi, iti; namaḥ parama-ṛṣibhyo
namaḥ parama-ṛṣibhyah*

8. They praised him (and said). Thou, indeed, art our father who does take us across to the other shore of ignorance

Salutation to the supreme seers.

Salutation to the supreme seers.

naḥ pitā our father The teacher who helps us to know the truth is the spiritual father as distinct from the physical father, *śarīra-mātram janayati* Ś

MUNDAKA UPANISAD

The *Mundaka Upanisad* belongs to the *Atharva Veda* and has three chapters, each of which has two sections. The name is derived from the root *mund*, 'to shave,' as he that comprehends the teaching of the Upanisad is shaved or liberated from error and ignorance. The *Upanisad* states clearly the distinction between the higher knowledge of the Supreme *Brahman* and the lower knowledge of the empirical world. It is by this higher wisdom and not by sacrifices or worship that one can reach *Brahman*. Only the *sannyasin* who has given up everything can obtain the highest knowledge.

MUNDAKA I

Section I

THE TRADITION OF BRAHMA-KNOWLEDGE

1 *brahmā devānām prathamah sambabhūva viśvasya kartā
bhuvanasya goptā
sa brahma-vidyām sarva-vidyā-pratiṣṭhām atharvāya jyestha-
putrāya prāha.*

1 Brahmā arose as the first among the gods, the maker of the universe, the protector of the world. He taught the knowledge of *Brahman*, the foundation of all knowledges, to Atharvan, his eldest son.

Brahmā, the creator of the world and its governor arose, by the exercise of his own choice. His rise is unlike the birth of individuals which is determined by their past deeds. Ś. *svātantryeṇa na dharmā-dharma-vaśāt* Brahmā here is *Hiranya-garbha*, the world-soul *brahma-knowledge*. A life without philosophy is not livable for man, in the view of Socrates. See Plato's *Apology*. Aristotle observes: 'All the other sciences which are not philosophy are more necessary, but none is more important than philosophy.'

2. *atharvane yām pravadata brahmātharvā tām purovācāngire
brahma-vidyām
sa bhāradvājāya satyavāhāya prāha bhāradvājo'ngirase
parāvarām*

2 That knowledge of *Brahman*, which Brahmā taught to Atharvan, and Atharvan in olden times told Angiras. He (in his turn) taught it to Satyavāha, son of Bhāradvāja and the son of Bhāradvāja to Angiras—both the higher and the lower (knowledge)

parāvarām both the higher and the lower (knowledge) or 'knowledge descended from the greater to the lesser. What permeates the objects of all knowledge, great and small.' Ś. *parasmāt parasmād avarena prāpteti parāvarā, parāvara sarva-vidyā-viśaya-vyāptiḥ vā tām parāvarām*

Avidyā is *aparā-vidyā* concerned with things perishable and *vidyā* is *parā vidyā* dealing with Imperishable Being. Higher knowledge is concerned with the understanding of the nature of the supreme good, *nīśreyasa*, and the lower knowledge deals with the disciplines relating to instrumental values.

3 *śaunako ha vai mahāśālo'ngirasaṁ vidhivad upasannaḥ*

pāpraccha, kasmīn nu bhagavo vijñāte sarvam idam vijñātam bhavati iti

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-bhedasyaika-kāranam yad ekasmīn vijñāte sarvam vijñātam bhavati?* Ś

TWO KINDS OF KNOWLEDGE

4 *tasmat sa hovāca dve vidye vedīavye iti ha sma yad brahmanīdo vadanti, parā carvāparā ca.*

4 To him he said, two kinds of knowledge are to be known, as, indeed, the knowers of *Brahman* declare—the higher as well as the lower

aparā lower knowledge It is also a kind of knowledge, not *bhrama* or *mūthyā jñāna*, error or falsehood It also aims at knowledge of the highest reality even though in a partial or imperfect manner.

5 *tatrāparā rg-vedo yajur-vedaḥ sāma-vedo'tharva-vedaḥ śikṣā kalpo vyākaranam niruktam chando jyotīsam—iti atha parā yayū tad akṣaram adhiḡamyate*

5 Of these, the lower is the *Rg Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharva Veda* Phonetics, Ritual, Grammar, Etymology, Metrics and Astrology And the higher is that by which the Undecaying is apprehended

Cp *Śivasvarodaya* The Veda is not to be called Veda for there is no *veda* in Veda That is truly the Veda by which the Supreme is known

*na vedam veda ity āhur vede vedo na vidyate
parātmā vedyate yena sa vedo veda ucyate*

THE IMPERISHABLE SOURCE OF THINGS UNPERCEIVABLE

6 *yat tad adreśyam, agrāhyam, agotram, avarnam, acakṣuh-śrotram tad apāni-pādām,
nityam vibhūm sarva-gaṭam susūkṣmam tad avyayam yad
bhūta-yonim paripaśyanti dhīrāḥ*

6. That which is ungraspable, without family, without caste, without sight or hearing, without hands or feet, eternal, all-

pervading, omnipresent, exceedingly subtle, that is the Undecaying which the wise perceive as the source of beings

adreśyam unperceivable *adreśyam adreśyam sarvesām buddhīndriyānām agamyam Ś*
vibhūm all-pervading *vividham brāhmādi-sthāvarānta-prāni-bhedairbhavati vibhūm Ś*

The indescribable Absolute *Brahman* is also the source of beings, *bhūta-yoni*. For Śamkara, *bhūta-yoni* is *Īśvara*, for Madhva it is *Viṣṇu*

The use of the word *yoni* suggests that *Brahman* is the material cause of the world, according to R *yoni-śabdasyopādāna-vacanāt*

R mentions another verse here which is not found in some editions
yasmāt param nāparam asti kiñcid yasmān nānīyo na jyāyo'sti kaścit,

vykṣa va stābho divi tisthaty ekas tenedam pūrnām purusena sarvaṃ

7 *yathorna-nābhik sṛjate grhṇate ca, yathā pṛthivyām osadhayas sambhavanti,*
yathā sataḥ purusāt keśalomān tathāksarāt sambhavatiṭha viśvam

7 As a spider sends forth and draws in (its thread), as herbs grow on the earth, as the hair (grows) on the head and the body of a living person, so from the Imperishable arises here the universe

There is no suggestion here that the world is an illusory appearance of *Brahman*. The illustrations are intended to convey that *Brahman* is the sole cause and there is no second to *Brahman* which can be used by *Brahman kāranāntaram anapekṣya svayam eva sṛjate. Ś.*

8 *tapasā cīyate brahma, tato'nnam abhijāyate,*
annāt prāno manah satyam lokāḥ karmasu cāmṛtam

8. By contemplative power *Brahman* expands. From that food is produced. From food, life (thence) mind, (thence) the reals (the five elements); (thence) the worlds, (thence the rituals) in the rituals, immortality

tapas contemplative power is the energy by which the world is produced. *bahusyām iti samkalpa-rūpena jñānena brahma sṛstyaunmukham bhavati*. R Tapas is derived from two roots which make out that it is austerity or meditation *tapā samitāpa iti, tapā ālocana iti*. The Supreme works by means and ends and by gradual steps: *kramena, na yugapat Ś*

Brahman in relation to the cosmos is the Personal God who is self-conscious and contemplative. The first product *anna* is for Ś, the unmanifested principle of objectivity, *avyākṛtam*. The two represent the subject and the object and next arises *prāna*, which Ś equates with the world-soul *hiranya-garbho brahmano jñāna-kriyā-śakty-adhīsthitā-jagat sādātano'vidyā-kāma-kārma-bhūta-samudāya-bījānkuro jagad-ātmā*. All these products are working towards immortality which is the goal of creation.

9 *yah sarvajñāh sarva-vid yasya jñānamayam tapaḥ, tasmād
etat 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-mūhanam brahma śabda-rūpam yad akṣaram,
vivartate 'rtha-bhāvena prakriyā agato yataḥ*

Vākya-padīya I 1

The *Brahman* who is without beginning and end, who is of the form of the indestructible word is apparently transformed into objects, and this is the process through which creation takes place. *Sphota* is the indivisible idea with its dual form of *śabda*, word and *artha*, meaning

MUNDAKA I

Section 2

CEREMONIAL RELIGION

1 *tad etat satyam
mantrisu karmāni kavayo yāny apaśyanti tām tretāyām
bahudhā santatāni,
tāny ācaratha nyatam, satyakāmā, esa vaḥ pañihāh sukṛtasya
loke*

1 This is that truth. The works which the sages saw in the hymns are variously spread forth in the three vedas. Perform them constantly, ye lovers of truth. This is your path to the world of good deeds

tretāyām in the three Vedas or generally performed in the *tretā* age
yuge prāyaśah pravṛttāni Ś.

2 *yathā lelāyate hy arcis samiddhe havya-vāhane,
tad ājya-bhāgāv antarenāhutih prairpādayec chraddhayā-
hutam*

2 When the flame (which) moves after the fire has been kindled, then one should throw with faith his oblations between the two portions of melted butter

havya-vāhana. fire; the bearer of the sacrifice.

3 *yasyāgnihotram adarśam apaurṇamāsam acāturmāsyam
anāgrayanam atithivarjitam ca
ahutam avaiśvadevam avidhūnā hutam ā-saptamāns tasya
lokān hnasti.*

3 He whose agnihotra sacrifice is not followed by the sacrifice of the new moon and of the full moon, by the four months' sacrifice, by the ritual (performed in the harvest season) is without guests, without oblations, without the ceremony to all the gods or gives offerings contrary to rule, (such conduct) destroys his worlds till the seventh

The opposition of the *Upanisads* 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 Brāhmana* (II 2 2 8-20) it is said that the gods and the demons were both the children of *Prajā-pati* both devoid of spiritual wisdom and so were subject to the law of change and death. Only Agni was immortal. Both set up their sacrificial fires. The demons performed their rites externally and the gods then set up that fire in their inward self. *evam antarātman ādadhata* and having done so became immortal and invincible and overcame their mortal and vincible foes. Again, 'by knowledge (*vidyayā*) they ascend to where desires have migrated (*parāgatāh*) it is not by offerings (*dakṣiṇābhuk*) nor by ignorant ardour (*avidvāmsah tapasvīnah*) but only to knowers that that world belongs'. *Śatapatha Brāhmana* 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 Brāhmana* X 4 2 31 and XIII 1 3. 22

4 *kālī karalī ca mano-javā ca sulohitā yā ca sudhūmravarṇā,
sphulinginī viśva-rūpī ca devī lelāyamānā iti sapta-jiḥvāh.*

4 The seven moving tongues of fire are the black, the terrific, the swift as mind, the very red, the very smoky-coloured, the spark blazing, the all-shaped goddess

all-shaped another reading *viśvaruce*, all-tasting

5 *etesu yaś carate bhrājamāneṣu yathā-kālam cā hutayo hy ādadāyan*

tam nayanty etās sūryasya raśmayo yatra devānām patir eko'dhivāsah.

5. Whosoever performs works, makes offerings when these (tongues) are shining and at the proper time, these (offerings) in the form of the rays of the sun lead him to that (world) where the one lord of the gods abides

devānām patih the one lord of the gods Indra according to Ś and *Hiranya-garbha* according to R

6 *ehy ehiti tam āhutayas suvarcasah sūryasya raśmibhir yajamānaṁ vahanti*

prīyām vācam abhivadantyo'rcayantya, esa vah puṇyas sukṛto brahma-lokah

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 adṛdhā yajña-rūpā aṣṭādaśoktam avaram yesu karmā*

etac chreyo ye'bhinandanti mūdhāh jarā-mṛtyuṁ te puṇar evāpīyanti.

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 *ritiks*, the sacrificer and his wife
avaram. inferior because it is devoid of knowledge *kevalam jñāna-varjitaṁ karma* Ś

Ritual is by itself not enough Vasistha tells Rāma—

kālam yajña-tapo-dāna-tīrtha-devārcana-bhramasah cīram ādhi, śatopetāh ksapayanti mṛgā va.

Deluded by sacrifice, austerity, almsgiving, pilgrimage and worship of gods men pass many years in misery, like unto beasts
Again, *Garuda, Purāna* —

*sva-sva-varnāśramācāra-niratāḥ sarva-mānavāḥ
na jānanti param dharmam vṛthā naśyanti dāmbhikāḥ*

All those who are intent on the performance of the duties of their own caste and stage of life do not know the supreme virtue and go to ruin with their pride

Agam in *Garuda Purāna*, it is said Deluded by my māyā, the ignorant desire (to see me) who am hidden, by adopting the vows of single meal, fasting and the like which tend to weaken the body

*ekabhuktopavāsādyair nyamair kāya-śosanaish
mūdhāḥ paroksam icchanti mama māyā-vmohitāḥ*

See B G. XVII 5 and 6

8 *avidyāyām antare vartamānāḥ svayam dhīrāḥ paṇḍitam
manyamānāḥ
jaghanyamānāḥ pariyanti mūdhāḥ, andhenarva nīyamānā
yathāndhāḥ*

8 Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools, afflicted with troubles, go about like blind men led by one who is himself blind.

See Katha I 2 5 , Maitrī VII 9

9 *avidyāyām bahudhā vartamānā vayam kṛtārthā .ity abhi-
manyanti bālāḥ
yat karmīno na pravedayanti rāgāt tenāturāḥ ksīnalokāś
cyavante.*

9 The immature, living manifoldly in ignorance, think 'we have accomplished our aim ' Since those who perform rituals do not understand (the truth) because of attachment, therefore they sink down, wretched, when their worlds (i e the fruits of their merits) are exhausted

bālāḥ immature, ignorant *ajñānnaḥ* Ś

10 *istāpūrtam manyamānā varistham nānyac chreyo vedayante
pramūdhāḥ
nākasya prsthe te sukṛte' nubhūtvemaṁ lokam hīnataram vā
viśanti.*

10 These deluded men, regarding sacrifices and works of merits as most important, do not know any other good Having enjoyed in the high place of heaven won by good deeds, they enter again this world or a still lower one

istā-pūrtam see Praśna I 9 n
nākasya of heaven or the place where sorrow is unknown. *kaṁ
sukham na bhavatyī akam duḥkham tan navidyate yasmīn asau
nākaḥ* Ā.

II. *tapah śraddhe ye hy upavasanti aranye śāntā vidvāmsō
bhikṣācaryām carantah,
sūrya-dvārena te virajāḥ prayānti yatrāmṛtah sa puruṣo hy
avyayātmā*

II But those who practise austerity and faith in the forest, the tranquil knowers who live the life of a mendicant, depart freed from sin, through the door of the sun to where dwells the immortal, imperishable person

aranye in the forest, spiritual life in India has solitary meditation as one of its essential stages. It has been the cherished ambition and pursuit of the lonely ascetic. It is assumed that those who are distracted by the cares and encumbered by the possessions of the world find it hard to secure their spiritual ends. Those emancipated from these are free to devote themselves to the highest aim. When once the end is reached, the Indian *sannyāsin* travels at pleasure and has no fixed residence or occupation. The first Christians were homeless wanderers. The mendicant rather than the resident community of monks has been the Indian ideal. Monasteries are more temporary rest-houses or centres of learning than permanent habitations.

The Hindu system of *āśramas* according to which every one of the twice-born towards the close of his life must renounce the world and adopt the homeless life and the ascetic's garb has had great influence on the Indian mind. Though in intention, certain classes were not eligible to become monks, in practice monks were recruited from all castes.

The Jain and the Buddhist orders though based on the ancient Hindu custom have become more centralised and co-ordinated. Mutts or monasteries have become more popular among the Hindus also. To erect a monastery for the service of the wandering ascetics has become recognised as an act of religious piety.

In these verses the Upanisad points out the superiority of the way of knowledge to the empty and formal ritualism of the *Brāhmanas*. The latter lead to the world of *Brahmā* which lasts as long as this world lasts while the former takes us to the world of *Īśvara*, i.e. oneness with the Supreme, where we obtain *sarvātmabhāva*.

BRAHMA-KNOWLEDGE TO BE SOUGHT FROM A TEACHER

12 *parīksya lokān karmacitān brāhmano nirvedam āyān nāsty
akṛtaḥ kṛtena
tad vijñānārtham sa gurum evābhigacchet samut-pānīḥ
śrotṛiyam brahma-niṣṭham.*

12 Having scrutinised the worlds won by works, let a *Brāhmana* arrive at non-attachment. The (world) that is not made is not (won) by what is done. For the sake of this knowledge, let him only approach, with sacrificial fuel in hand, a teacher who is learned in the scriptures and established in *Brahman*.

Karma is a means to what is transitory and not eternal *karma anityasyarva sādhanam* Ś
śrotriyam: a teacher who is learned in the scriptures *śruta vedāntam*
 He should also be a man of realisation
brahma-niṣṭham established in *Brahman* *brahma-sāksātkāravantam*
 R.

13 *tasmai sa vidvān upasannāya samyak praśānta-cittāya śamānvitāya*
yenāksaram purusam veda satyam provāca tām tattvato brahma-vidyām

13 Unto him who has approached in due form, whose mind is tranquil and who has attained peace, let the knowing (teacher) teach in its very truth that knowledge about *Brahman* by which one knows the Imperishable person, the true.

Cp the Buddha. 'The *Brāhmana* 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 brāhmano bāhita-pāpa-dhammo nihuhunko nikkasāvā ya-tatto vedāntagū vusīta-brahmacariyo dhammena so brāhmano brahma-vādam vadeyya

yass'ussadā n'atthi kuluñci loka'ti

Udāna I 4 Pali Text Society edition (1885) p 3.

MUNDAKA 2

Section 1

THE DOCTRINE OF BRAHMAN—ĀTMAN

I. *tad etat satyam*

yathā sudīptāt pāvakād visphuliṅgāḥ sahasraśah prabhavante sarūpāḥ

tathāksarād vividhāḥ, saumya, bhāvāḥ prajāyante tatra caivāpi yanti.

1. This is the truth As from a blazing fire, sparks of like form issue forth by the thousands, even so, O beloved, many kinds of beings issue forth from the immutable and they return thither too

See B U. II 1 20

2. *divyo hy amūrtah puruṣah sa bāhyābhyantaro hy ajah
aprāno hy amanāh subhro aksarāt paratah parah*

2 Divine and formless is the person He is without and within, unborn, without breath and without mind, pure and higher than the highest immutable.,

akṣara, the immutable: the unmanifested, *prakṛti* the self is beyond this

3. *etasmā jāyate prāno manah sarvendriyāni ca,
kham vāyur jyotir āpah pṛthivī visvasya dhārini*

3 From him are born life, mind, all the sense-organs (also ether, air, light, water and earth, the supporter of all

jāyate are born It is not creation but emanation that is suggested Ś points out that the world which issues out of him is not real *avidyā-visaya-vikāra-bhūtaḥ, nāmadheyah anṛtātmakah*. It is as real as the person from whom it issues So even the author is said to be unreal, being the manifestation of the Supreme *Brahman* through *māyā*

*caitanyam nirupādṛkham śuddham avikalpam brahma tattvajñānād
jīvanām kavalyam tad eva māyā-pratibimbā-rūpeṇa kāraṇam
bhavati Ā.*

The whole creation is traced to the personal Lord *Īsvara* who along with the principle of objectivity is a manifestation of the Absolute *Brahman*

4 *agnir mūrdhā, cakṣuṣī candra-sūryau, diśah śrotre, vāg vivṛtās
ca vedāh,
vāyuh prāno hṛdayam viśvam, asya padbhyām pṛthivī hy eṣa
sarva-bhūtāntarātmā*

4 Fire is His head, His eyes are the sun and the moon, the regions of space are His ears, His speech the revealed Vedas, air is His life and His heart the world Out of His feet the earth (is born); indeed He is the self of all beings

We have here a description of the *viśva-rūpa* which in B G XI receives enlargement It is reported of St Benedict that he beheld a transfiguration in which he saw the whole world before him as in a

sphere all collected together Rudolf Otto *Mysticism: East and West* (1932), p 60.

The *sūtrātman*, world-soul, is pictured as the world form or *virāt*.
pañca-mahā-bhūtānām antar-atmā sthūla-pañca-bhūta-śarīro hi virāt
iti Ā.

5 *tasmād agnis samidho yasya sūryah somāt parjanya*
osadhayah pṛthivyām,
pumān retas siñcati yoṣitāyām bahvīh prajāh 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 ṛcah sāma yajūnṣi dīkṣā yajñas ca sarve kratavo*
daksinās ca,
samvatsaras ca yajamānas ca lokāh somo yatra pavate yatra
sūryah.

6. From him are born the *ṛc* (verses) the *sāman* (chants), the *yajus* (formulas), the rites of initiation, all the sacrifices, ceremonies and sacrificial gifts, the year too, and the sacrificer, and the worlds where the moon purifies and where the sun (shines).

Here is a reference to the world of the fathers and the world of the gods. See C U. V. 10.

7. *tasmāc ca devā bahudhā samprasūtāh sādhyā manuṣyāḥ*
paśavo vayāmsi
prānāpānau vrīhi-yavau tapaś ca śraddhā satyam brahma-
caryam vidhiś ca.

7 From him also the gods are born in manifold ways, the celestials, men, cattle, birds, the in-breath and the out-breath, rice and barley, austerity, faith, truth, chastity and the law.

8. *sapta-prānāḥ prabhavanti tasmāt saptārcisas samidhas*
sapta-homāh
sapta ime lokā yesu caranti prāṇā guhāśayā nihitās 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 prānas as the seven organs of sense in the

head, i.e. two eyes, two ears, two nostrils and the mouth. These are compared to the seven different sacrificial oblations. The perceptions produced by their activities are the flames of the sacrifice. The activities of the different senses are co-ordinated by the mind which is located in the heart.

9 *atas samudrā girayaś ca sarve asmāt syandante sindhavas
sarva-rūpāḥ,
ataś ca sarvā ośadhayo rasaś ca yenaisa bhūtais tisthate hy
antar-ātmā.*

9 From him, all the seas and the mountains, from him flow rivers of every kind, from him are all herbs and their juice too; by which, together with the elements, the inner soul is upheld.

While the inward way of contemplation takes us to the self, there is the other side of union with the world. The knower penetrates the whole world and becomes the All.

10. *purusa evedam viśvam karma tapo brahma parāmṛtam,
etat yo veda nihitam guhāyāni so'vidyā-granthim vikīrtiḥa,
saumya*

10 The person himself is all this, work, austerity and Brahmā beyond death. He who knows that which is set in the secret place (of the heart), he, here on earth, O beloved, cuts asunder the knot of ignorance.

He gets rid of ignorance. 'The universe has no separate existence apart from the person' *na viśvam nāma puruṣād anyad kiñcid
asti* §

MUNDAKA 2

Section 2

THE SUPREME BRAHMAN

I. *āvih sammuhitam guhācaram nāma mahat padam atrastat
samarpitam,
ejat prānan nmiśac ca yad etat jānatha sad asad varenyam
param*

I. 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.

sammūhitam. well-fixed *samyak-sthitam hr̥di*, Ś. *sarva-prāmnām hṛdaye sthitam Ā*

2. *yad arcimad yad anvubhyo'nu ca, yasmin lokā nīhitā lokinas ca*

tad etad aksaram brahma sa prānas tad u vān manah, tad etad satyam, tad amrtam, tad veddhavyam, saumya, viddhi.

2. What is luminous, what is subtler than the subtle, in which are centred all the worlds and those that dwell in them, that is the imperishable *Brahman* That is life, that is speech and mind That is true, that is immortal, O beloved, that is to be known, know (that).

veddhavyam that is to be known or penetrated, from the root *vyadh*, to penetrate.

3 *dhanur grh̥tvā aupanisadam mahāstram śaraṇi hy upāsā-
mśitam sandadh̥ta
āyamyā tad-bhāvagatena cetasā lakṣyam tad evāksaraṇi,
saumya, viddhi.*

3 Taking as the bow the great weapon of the Upanisads, one should place in it the arrow sharpened by meditation Drawing it with a mind engaged in the contemplation of that (*Brahman*), O beloved, know that Imperishable *Brahman* as the target

sandadh̥ta, v. sandh̥yata sandh̥ānam kuryāt Ś

4 *pranavo dhanuh, śaro hy ātmā, brahma tal lakṣyam ucyate,
apramattena veddhavyam, śaravat tanmayo bhavet*

4 The syllable *aum* is the bow. one's self, indeed, is the arrow *Brahman* is spoken of as the target of that It is to be hit without making a mistake Thus one becomes united with it as the arrow (becomes one with the target)

apramattena without making a mistake, or becoming indifferent to other objects and developing a one-pointed mind, *viśayāntara-
vimmukhena ekāgra-cittena R.*

tanmaya united with it, becomes one with it, *ekātmatva. Ś*

5 *yasmin dyauh pṛthivī cāntarikṣam otam manah saha
prānaś ca sarvaś,
tam evaśkaṇi jānatha ātmānam, anyā vāco vimuñcatha,
amṛtasyaiśa setuḥ.*

5 He in whom the sky, the earth and the interspace are woven as also the mind along with all the vital breaths, know him alone as the one self. Dismiss other utterances. This is the bridge to immortality.

anyā vācaḥ other utterances, relating to lower knowledge or not-self *apara-vidyā-rūpaḥ* Ṣ *anātma-uisaya-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 *Epimorus* 984 E

6 *arā va ratha-nābhau samhatā yatra nāḍyah sa eṣo'ntaś carate*
bahudhā jāyamānah,
aum ity evam dhyāyathātmanam, svasti vah pārāya tamasah
parastāt

6 Where the arteries of the body are brought together like the spokes in the centre of a wheel, within it (this self, moves about) becoming manifold. Meditate on *aum* as the self. May you be successful in crossing over to the farther shore of darkness.

pārāya V *parāya*
tamasah darkness, the darkness of ignorance *avidyā-tamasah* Ṣ

7. *yah sarvaññāḥ sarva-vid yasyaiṣa mahimā bhuvī*
divye brahma-pure hy esa vyomny ātmā pratiṣṭhitaḥ

7 He who is all-knowing, all-wise, whose is this greatness on the earth, in the divine city of Brahmā, in the ether (of the heart) is that self-established.

8. *mano-mayah prāna-śarīra-netā pratiṣṭhito' nne hrdayam*
sannidhāya
tad vijñānena pariṣāsyanti dhīrāḥ ānanda-rūpam amṛtam
yad vibhāti

8 He consists of mind and is the leader of life and body and is seated in food (i.e. the body) controlling the heart. The wise perceive clearly by the knowledge (of Brahman) the blissful immortal which shines forth.

anne in food, *anna-parināme śarīre* R

9. *bhidyate hrdaya-granthiś chidyante sarva-samśayāḥ,*
kṣīyante cāsya karmāni tasmin drṣṭe parārare

9 The knot of the heart is cut, all doubts are dispelled and his deeds terminate, when He is seen—the higher and the lower

See Katha VI 15

When he sees the Real which comprehends himself, he asserts the non-reality of all that is opposed to it. The evil in him through his past bad acts falls away. With the change in his nature all that is not his ceases to bind him.

THE SELF-LUMINOUS LIGHT OF THE WORLD

10 *hiranmaye pare koṣe virajāṁ brahma naskalam
tac chubhram jyotisām jyotiḥ tad yad ātma-vido viduḥ*

10 In the highest golden sheath is *Brahman* without stain, without parts, Pure is it, the light of lights. That is what the knowers of self know.

11 *na tatra sūryo bhāti, na candra-tārakam, nemā vidyuto
bhānti, kuto'yam agniḥ,
tam eva bhāntam anubhāti sarvam, tasya bhāsā sarvam,
idaṁ vibhāti*

11 The sun shines not there, nor the moon and stars, these lightnings shine not, where then could this fire be? Every thing shines only after that shining light. His shining illumines all this world.

See Katha V 15, S U. VI 14, B G. IX 15, 6.

his shining illumines all this world. The whole objective universe is illumined by Him for it cannot illumine itself. *tasyarva bhāsā sarvam anyad anātma-jātam prakāśayati, na tu tasya svataḥ prakāśana-sāmarthyam* Ś

In the *Udāna* I. 10, the Buddha describes nirvāna in similar terms.

*yattha āpo ca pathavi tejo vāyo na gādhati
na tattha sukkā jotanti, ādicco naḥpakāsati,
na tattha candimā bhāti, tamo tattha na vijjati.*

Pali Text Society edition (1885), p. 9.

12. *brahmarvedam amrtam purastād brahma, paścād brahma,
daksinataś cottareṇa
adhaścordhvaṁ ca prasrtam brahmarvedam viśvam idaṁ
varistham*

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.

MUṆḌAKA 3

Section 1

RECOGNITION OF THE LORD AS COMPASSION

1 *dvā suparnā sayujā sakhāyā samānam vrksam pariśasvajāte
tayor anyah piṣṣalam svādv aty anaśnann anyo' bhicākaṣiṭi*

1 Two birds, companions (who are) always united, cling to the self-same tree Of these two, the one eats the sweet fruit and the other looks on without eating

See R V I 164 20, Ś U IV 6, Katha I 3 1

sayujā always united *sarvadā yuktau* Ś
piṣṣalam the sweet fruit It eats or experiences the pleasant or painful fruits of its past deeds *karma-niṣpannam sukha-duḥkha-lakṣanam phalam* Ś

svādv aty eats *bhaksayati upabhunkte avvekatah* Ś Cp *Agāñña Suttanta* where eating is said to be the cause of degradation to cruder forms of existence

anaśnan without eating *Īśvara* permits the processes of the world as the witness and thus impels their activities *paśyaty eva kevalam, darśana-mātreṇa hi tasya preraṇītyam rājavat* Ś

2 *samāne vrkse puruso nimagno'nīśayā śocati muhyamānah,
justam yadā paśyaty anyam īśam asya mahimānam it,
vīta-śokah*

2 On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his helplessness When he sees the other, the Lord who is worshipped and his greatness, he becomes freed from sorrow.

See S U IV 7.

3 *yadā paśyah paśyate rukma-varnam kartāram īśam puruṣam
brahma-yonim*

*tadā vidvān puṇya-pāpe vidhūya nirañjanah paramam
sāmyam upaiti* ३१ (१) ३३

3 When a seer sees the creator of golden hue, the Lord, the Person, the source of Brahmā, then being a knower, shaking off good and evil and free from stain, he attains supreme equality with the lord

See Maitrī VI 18, K U I 4
brahma-yoni the source of Brahmā *Brahmā*, the world-soul has *Īśvara* for his home and birth-place

Eternal life is said to consist in attaining an absolute likeness to God and enjoying a life of personal immortality

4. *prāno hy esa yah sarva-bhūtair vibhāti vijānan vidvān bhavate nātvādī*

ātma-kṛīda ātma-ratiḥ kṛyāvān 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*.

kṛyāvān. 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, *natavad ranga-mandale*, without being motivated by any selfish passions. He is not infected by what he does on the stage. He remains himself untroubled by the thought 'Thus I did right' or 'thus I did wrong'. See B U IV 4 22. He will do his duty impartially, regardless of gain and loss. B G tells us that our concern is with action only, not with the result. 'Battles are lost in the same spirit in which they are won'. The duty of a soldier is to fight and not to hate. The well-known story of Aḷi points out how we should not act in passion. Aḷi, engaged in single combat, was on the point of victory, but when his opponent spat in his face, he withdrew because he would not fight in anger.

5 *satyena labhyas tapasā hy esa ātmā samyag-jñānena brahmacaryena mtyam*

antah-śarīre jyotir-mayo hi śubhro yam paśyanti yatayah ksīnadosāh

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
manasaścendriyānām ca aikāgryam paramam tapaḥ

6 *satyam eva jayate nānrtam, satyena pañihā vitato deva-yānah
yenākramanty rṣayo hy āpta-kāmā yatra tat satyasya
paramam nidhānam.*

6. Truth alone conquers, not untruth. By truth is laid out the path leading to the gods by which the sages who have their desires fulfilled travel to where is that supreme abode of truth
satyam eva jayate. truth alone conquers. This is the motto inscribed on the seal of the Indian nation

jayate v. jayati

7. *brhac ca tad divyam acintya-rūpam sūkṣmāc ca tat sūkṣ-
ma-taram vibhāti
dūrāt sudūre tad ihāntike ca paśyatsv ihaiiva mhitam
guhāyām.*

7. Vast, divine, of unthinkable form, subtler than the subtle. It shines forth, farther than the far, yet here near at hand, set down in the secret place (of the heart) (as such) even here it is seen by the intelligent

8 *na cakṣusā grhyate nāpi vācā nānyair devair tapasā
karmanā vā
jñāna-prasādena viśuddha-sattvas tatas tu tam paśyate
niskalam dhyāyamānah*

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'nur ātmā cetasā vedītavyo yasmin prānah pañcadhā
samviveśa,
prānairś cittam sarvam otam prajānām, yasmin viśuddhe
vibhavaty esa ātmā*

9. The subtle self is to be known by thought in which the senses in five different forms have centred. The whole of men's thought is pervaded by the senses. When it (thought) is purified, the self shines forth.

10. *yam yam lokam manasā samvibhāti viśuddha-sattvaikāmay-
ate yāms ca kāmān
tam tam lokam jāyate tāms ca kāmāms tasmād ātmajñāni
hy arcayed bhūti-kāmaḥ.*

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 nihitam
bhāti śubhram
upāsate puruṣam ye hy akāmās te śukram etad ativartanti
dhīrāḥ*

1 He knows that supreme abode of *Brahman*, wherein founded, the world shines brightly. The wise men, who, free from desires, worship the Person, pass beyond the seed (of rebirth).

śukram the seed, the material cause of embodied existence, *nybījam śarīropādāna-kāranam. Ś.*

2. *kāmān yah kāmāyate manyamānah sa kāmabhir jāyate
tatra tatra
paryāpta-kāmasya kṛtātmanas tu ihaiva sarve pravṛtīyanti
kāmāḥ.*

2. He who entertains desires, thinking of them, is born (again) here and there on account of his desires. But of him who has his desire fully satisfied, who is a perfected soul, all his desires vanish even here (on earth).

3. *nāyam ātmā pravacanena labhyo na medhayā, na bahunā
śrutena
yam evaisa vṛnute tena labhyas tasyaisa ātmā vivṛnute
tanūm svām*

3. This self cannot be attained by instruction nor by intellectual power nor even through much hearing. He is to be attained by the one whom (the self) chooses. To such a one the self reveals his own nature.

See Katha I 2 23

4 *nāyam ātmā bala-hīnena labhyo na ca pramādāt tapaso vāpy
alingāt
etaṁ upāyair yatate yas tu vidvāms tasyaisa ātmā viśate
brahma-dhāma*

4. This self cannot be attained by one without strength nor through heedlessness nor through austerity without an aim. But he who strives by these means, if he is a knower, this self of his enters the abode of Brahman.

bala-hīnena by one without strength, which is said to be derived from concentration on the self *ātma-nsthā-janta-vīrya-hīnena* Ś. Strength or energy is at the root of all great achievements *alingāt* without an aim Ś equates *linga* with *saṁnyāsa* *lingam saṁnyāsah, etaṁ upāyair balāpramāda-saṁnyāsa-jñānah* Ś. *linga* outward badges of an ascetic, his robes, shaven head, etc

Outward signs are not enough for salvation We require inward realisation *alinga saṁnyāsa* Cp MB XII. 11898-9

*kāsāya-dhāraṇam maunāyam trivṛstabdhām kaṁandaluh
lingāny upaḥabhūtāni na moksāyeyi me mahi
yadi saty api linge'smin jñānam evātra hāraṇam
nirmoksāyeya dukkhasya linga-mātram nirarīhakaṁ*

Cp What harm has your hair done? Perform the tonsure on your sins. What earthly good is a monk's robe to a mind besmirched?
*keśāḥ kim aparādhyanti kleśānām mundanam kuru
sakasāyasya cūltasya kāsāyair kim prayojanam*

THE NATURE OF LIBERATION

5. *saṁprāpyainam ṛsayo jñāna-trīptāḥ kṛtātmāno vīla-rūgāḥ
praśāntāḥ
te sarvagam sarvataḥ prāpya dhīrā yuklātmanas sarvam
evāviśanti*

5. Having attained Him, the seers (who are) satisfied with their knowledge (who are) perfected souls, free from passion, tranquil, having attained the omnipresent (self) on all sides, those wise, with concentrated minds, enter into the All itself

They have found the self in all and therefore enter into everything

6 *vedānta-vijñāna-samścitārthāḥ saṁnyāsa-yogād yatayair śud-
dhasattvāḥ*

6 The ascetics who have ascertained well the meaning of the Vedānta knowledge, who have purified their natures

through the path of renunciation, they (dwelling) in the worlds of Brahmā, at the end of time, being one with the immortal, are all liberated

vedānta-vijñāna· the knowledge of the Vedānta Cp *Taittirīya Āraṇyaka* X 12 3, Ś U VI 22

parāntakāle at the end of time *samsārāvasāne deha-parityāga-kālāḥ* Ś *parāmṛtāḥ*· being one with the highest immortal *param amṛtam amarana-dharmakam brahmātma-bhūtam esām te parāmṛtāḥ* Ś

Companionship with the highest God Brahmā is the end and the soul will be liberated at the time of the great end along with Brahmā. Until then they can assume any form at their will (*svecchā-parikalpita*).

In his commentary on this verse, Ś quotes —

*śakuninām vākāṣe jāle vāricarasya ca
padam yathā na dṛśyeta tathā jñānavatām gatīḥ.*

7 *gatāḥ kalāḥ pañcadaśa pratīsthā devās ca sarve prati-devatāsu karmāni vijñānamayaś ca ātmā pare'vyaye sarva ekī-bhavanti*

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-bhavanti. become one. Their separateness is dissolved *aviśesatām gacchanti* Ś See *Praśna* VI 4

8 *yathā nadyas syandamānās samudre astam gacchanti nāma-rūpe vihāya,
tathā vidvān nāma-rūpād vimuktah parāt-param puruṣam uparī divyam*

8 Just as the flowing rivers disappear in the ocean casting off name and shape, even so the knower, freed from name and shape, attains to the divine person, higher than the high.

See *Praśna* VI 5

parāt-param higher than the high, the unmanifested. The souls attain universality of spirit *a-viśesātma-bhāvam* Ś Eckhart says, 'And here one cannot speak about the soul any more, for she has lost her name yonder in the oneness of divine essence. There she is no more called soul, she is called immeasurable being.' R argues that they attain to equality of nature and not identity of being *parama-sāmya-mātram, sādṛśam evoktam na tu tad-bhāvaḥ*.

9 *sa yo ha vai tat paramam brahma veda brahmaiva bhavati, nāsyābrahma-vit kule bhavati,*

tarati śokaṁ tarati pāpmānam guhā-granthubhyo vimukto'mṛto bhavati

9 He, verily, who knows the Supreme *Brahman* becomes *Brahman* himself. In his family, no one who does not know *Brahman*, will be born. He crosses over sorrow. He crosses over sins. Liberated from the knots of the secret place (of the heart), he becomes immortal.

10. *tad etat ṛcābhyuktam
kṛyāvantas śrotṛiṇā brahmaniṣṭhās svayaṁ juhvata ekasim
śraddhayantah
tesām evatām brahma-vidyāṁ vadeta śirovratāṁ vidhivad
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. *tad etat satyam ṛṣir angirāḥ purovāca, naitad a-cīrna-vratō'-
dhīte.*

11. This is the truth. The seer *Āngiras* declared it before. Let none who has not performed the rite read this. Salutation to the great seers. Salutation to the great seers.

MĀṆḌŪKYA UPANIṢAD

The *Māṅḍūkya Upaniṣad* belongs to the *Ātharva Veda* and contains twelve verses. It is an exposition of the principle of *aum* as consisting of three elements, *a*, *u*, *m*, which refer to the three states of waking, dream and dreamless sleep. The Supreme Self is manifested in the universe in its gross, subtle and causal aspects. Answering to the four states of consciousness, wakefulness, dream, dreamless sleep, transcendental consciousness¹ there are aspects of the Godhead, the last alone being all-inclusive and ultimately real. The Absolute of mystic consciousness is the reality of the God of religion. The Upaniṣad by itself, it is said, is enough to lead one to liberation.²

Gaudapāda, Śaṅkara's teacher's teacher wrote his famous *Kārikā* on the Upaniṣad, which is the first systematic exposition of Advaita Vedānta which has come down to us. Śaṅkara has commented on both the *Upaniṣad* and the *Kārikā*.

¹ See *Nīsimha-pūrvā-tāpanīya U IV 1*

² *māṅḍūkyam ekam evālam munuksūnām vimukhaye* *Muktikā U I 27*

THE SIGNIFICANCE OF AUM

1 *aum ity etad aksaram idam sarvam, tasyopavyākhyānam, bhūtam bhavad bhavisyad iti sarvam aumkāra eva, yac cānyat trikālātītam tad apy aumkāra eva*

1 *Aum*, this syllable is all this An explanation of that (is the following) All that is the past, the present and the future, all this is only the syllable *aum* And whatever else there is beyond the threefold time, that too is only the syllable *aum*

The syllable *aum*, which is the symbol of *Brahman*, stands for the manifested world, the past, the present and the future, as well as the unmanifested Absolute

2 *sarvam hy etad brahma, ayam ātmā brahma, so'yam ātmā catus-pāt*

2 All this is, verily, *Brahman*. This self is *Brahman* This same self has four quarters

four quarters. which are *viśva*, the waking state, *taijasa*, the dream state, *prāṇā*, the state of dreamless sleep and *turiya* which is the state of spiritual consciousness 'The knowledge of the fourth is attained by merging the (previous) three such as *viśva*, etc, in the order of the previous one in the succeeding one' *trayānām viśvā-dīnām pūrva-pūrva-pravilāpanena turīyasya pratipattiḥ Ś*

3 *jāgarita sthāno bahus-praṇāh saptāṅga ekonaviṃśati-mukhaḥ śhūla-bhug vaiśvānarah prathamah pādah*

3 The first quarter is *Vaiśvānara*, whose sphere (of activity) is the waking state, who cognises external objects, who has seven limbs and nineteen mouths and who enjoys (experiences) gross (material) objects

who has seven limbs refers to the list mentioned in C U V 18 2
nineteen mouths are the five organs of sense (hearing, touch, sight, taste and smell), the five organs of action (speech, handling, locomotion, generation and excretion), the five vital breaths, the mind (*manas*), and the intellect (*buddhi*), the self-sense (*aham-kāra*) and thought (*citta*)

Vaiśvānara He is called *Vaiśvānara* because he leads all creatures of the universe in diverse ways to the enjoyment of various objects, or because he comprises all beings Ś *viśvesām narānām anekadhā nayanād vaiśvānarah, yad vā viśvaś cāsan naraś ceti viśvānarah, viśvānara eva vaiśvānarah*

The waking state is the normal condition of the natural man, who without reflection accepts the universe as he finds it The same

physical universe bound by uniform laws presents itself to all such men

4. *svapna-sthāno'ntah-prajñah saptāṅga ekonavmśati-mukhah pravivikta-bhuk tarjasa dvitriyah pādah*

4 The second quarter is *tarjasa*, whose sphere (of activity) is the dream state, who cognises internal objects, who has seven limbs and nineteen mouths, and who enjoys (experiences) the subtle objects.

The *tarjasa* is conscious of the internal, i.e. mental states. While the *viśva*, which is the subject of the waking state, cognises material objects in the waking experience, the *tarjasa* experiences mental states dependent on the predispositions left by the waking experiences. In this state the soul fashions its own world in the imagining of the dreams. 'The spirit serves as light for itself' 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 Upansad makes a clear distinction between waking and dream experiences.

5. *yatra supto na kam cana kāmam kāmayate na kam cana svapnam paśyati tat susuptam, susupta-sthāna ekī-bhūtah prajñāna-ghana evānanda-mayo hy ānanda-bhuk ceto-mukhah prājñas tritriyah 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 *prājñā*, 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 *prājñā*. 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-bhūtah* the manifold object series, external and internal, lapses

even 'as at night, owing to the indiscrimination produced by darkness, all percepts become a mass of darkness, as it were, so also in the state of deep sleep, all (objects) of consciousness, verily become a mass (of consciousness)' Ś In deep sleep no desire, no thought is left, all impressions have become one, only knowledge and bliss remain

The apparent absence of duality has led to the view that it is the final state of union with *Brahman*. See B U. IV 3; C U. VIII.

II I

ceto-mukhah. because it is the doorway to the cognition of the two other states of consciousness known as dream and waking

prājñah. It is called *prājñā* consciousness or knower as it is not aware of any variety as in the two other states

ānanda-mayah. full of bliss.

ānanda-bhuk. who enjoys bliss. It is not bliss but the enjoyer of bliss
ānanda-prāyah nānanda eva Ś.

In the waking state we are bound by the fetters of sense-perception and desire, in the dream state we have a greater freedom as the self makes a world of its own, out of the materials of the waking world. Though, in the dream state, we take the dream images of delight and oppression as real, we produce them out of ourselves. In dreamless sleep the self is liberated from the empirical world, indeed from the person as a self-contained unit

6 *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,' *eka eva tridhā sūrtah*

Ś urges that 'that which is designated as *prājñā* (when it is viewed as the cause of the world) will be described as *turīya* separately when it is not viewed as the cause, and when it is free from all phenomenal relationship, i.e. in its absolute real aspect' *tam abijāvastham tasyarva prājñā-śabda-vācyasya turīyatvena dehādi-sambandha-jāgradādi-rahitām pāramārthikim prthag vakṣyati* Ś on Gaudapāda's *Kārikā* I 2

It is the first time in the history of thought that the distinction between Absolute and God, *Brahman* and *Īśvara*, *turīya* 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 Demiurge, the heavenly architect, not the God but the

image of the God For Philo 'the Sun is itself unaffected and undiminished by its radiance, yet all the earth is dependent on it, so God, although in His being He is completely self-contained and self-sufficient, shoots forth a great stream of radiation, immaterial, yet on that account all the more real This stream is God in extension, God in relation, the Son of God, not God' *By Light, Light*, p 243, Goudenough's E.T.

7. *nāntah-prajñam, na bahiḥ prajñam, nobhayatah-prajñam, na prajñāna-ghanam, na prajñam, nāprajñom, adṛstam, avyavahāryam, agrāhyam, alaksanam, acintyam, avyapadeśyam, ekātma-pratyaya-sāram, prapañcopaśamam, śāntam, śivam, advaitam, caturtham manyante, sa ātmā, sa vijñeyah*

7. (*Turīya* 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 Upanisads make out that *Brahman* is pure being beyond all word and thought He becomes *Īśvara* or personal God with the quality of *prajñā* or pure wisdom He is all-knowing, the lord of the principle of *mūla-prakṛti* or the unmanifested, the inner guide of all souls From him proceeds *Hiraṇya-garbhā* who, as Demiurge, fashions the world. From the last develops *Vivāṅ* 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, anāram, asvapnam, anāmakam, arūpakam

sakṛd vibhātani sarvajñani nopacārah kathani cana III 36

Though objective consciousness is absent in both the *prājñā* and *turīya* 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 *turiya* there is a permanent union with *Brahman*. The metaphysical reality is cognised in *turiya*, if such an expression can be used for the transcendent state.

Plotinus portrays a gradual ascent from the world-soul to the spirit (*nous*) and finally from spirit to the One. The goal of spiritual ascent is a mystical ecstatic union with the Absolute. He writes 'Let us suppose the same rest in the body that surrounds the soul, that its movement is stilled, and that the entire surroundings are also at rest, the earth, the sea, the heaven itself above the other elements.' In words that are echoes of Plotinus, Augustine in his *Confessions* describes the ascent from the changeable apprehensions and objects of sense through the intelligible world of conceptual truth to the Absolute Truth. 'If the tumult of the flesh were hushed, hushed the images of earth, and the waters and air, hushed also the poles of heaven' man turns his spiritual vision godward to receive the light, then he attains the absolute object of mystical union 'the light unchangeable above the mind' with the flash of one trembling glance.

8 *so'yam ātmādhyaksaram aumkāro'dhūmātram 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-kāraṇa-baddhaḥ tāv-īsyete viśva-tarjasaḥ
prājñāḥ kāraṇa-baddhas tu dvau tau turye na sīdhyataḥ*

I II

Viśva and *tarjasa* are conditioned by cause and effect. But *prājñā* is conditioned by cause alone. These two (cause and effect) do not exist in *turiya*. Primal being unfolds itself as a subject-object relation. The unmeasured and undefined becomes the measured and the defined, a universe of logical discourse. *Prājñā* or wisdom and the element 'm' both indicate that the function of measuring is that of 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 *jāgarita-sthāno vaiśvānaro'kārah prathamā mātrā'pter ādī-
mattvād vā'pnoti ha vai sarvān kāmān ādīś ca bhavati ya evam
veda*

9. Vaiśvānara, whose sphere (of activity) is the waking state, is the letter *a*, the first element, either from the root *ap* to obtain or from being the first. He who knows this, obtains, verily, all desires, also, he becomes first.

Vaiśvānara is he who has the universe for his body.

10 *svapna-sthānas taijasa ukāro dvitīyā mātroikarsāt ubha-
yatvādvoikarṣati ha vai jñāna-santatim samānaś ca bhavati,
nāsyābrahma-vit-kule bhavati ya evam veda*

10. Taijasa, whose sphere (of activity) is the dream state, is the letter *u*, the second element, from exaltation or intermediateness. He who knows this exalts, verily, the continuity of knowledge and he becomes equal, in his family is born no one who does not know *Brahman*.

11 *susupta-sthānah prājño makāras tritīyā mātrā miter apīter
vā mnoti ha vā idam sarvām apītiś ca bhavati ya evam veda*

11. Prājña, whose sphere (of activity) is the state of deep sleep is the letter *m*, the third element, either from the root *m*, 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 *prājña* implies, the condition is one of intellection. In it we have a thinker and a thought. If this difference did not exist, it would be a silent oneness.

This verse affirms what Parmenides, Plato and Hegel assumed that the opposition of being and not-being is the original duality from the ontological standpoint. Being is *a priori* to non-being. The negation presupposes what it negates. Though being is *a priori* to non-being, being itself cannot be conceived without an opposite. Being could never be being without being opposed to not-being. But there is something which is *a priori* to the opposition of being and non-being and that is the unity which transcends both. Thought

cannot grasp and determine this spirit beyond the opposition. There is no concept or substance that could be thought of as being the unity without any opposition whatsoever. We cannot even call it unity for it suggests the opposite category of diversity. But we are in the sphere of oppositions, dualities and yet the positive side of the opposition brings out the content of the spirit. We have to seek the ultimate truth, goodness and beauty in its direction.

Plotinus says, 'Before the two there is the one and the unit must precede the Dyad. coming later than the one, the Dyad has the One as the standard of its differentiation, that without which it could not be the separate differentiated thing it is' *Enneads V 1 5*

'As long as we have duality, we must go still higher until we reach what transcends the Dyad' *Ibid III 8. 8*

12 *amātraś caturtho'vyavahāryah prapañcopaśamah śivo' dvaita evam aumkāra ātmarava, samviśaty ātmanā'tmānam 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 *turīya*, 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

līyate hi susupte tan nigrhītam na līyate

tad eva nirbhayam brahma jñānālokaṁ samantataḥ III 35

In both deep sleep and transcendental consciousness there is no consciousness of objects but this objective consciousness is present in an unmanifested 'seed' form in deep sleep while it is completely transcended in the *turīya* consciousness. Gaudapāda says. The non-cognition of duality is common to both *prājñā* and *turīya* but *prājñā* is associated with the seed (consciousness) in sleep while this does not exist in *turīya*.

dvaitasyāgrahanam tulyam ubhayohi pī ājñā-turyayohi

bīja-madrā-yutah prājñāh sā ca turye 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*' *nārāyanaḥ 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-material'. His conception of creation was that out of Tao, the eternal ultimate principle came the one, the great monad or the material cause of the universe. The one produced the two primary essences,

the Yang and the Yin, positive and negative, male and female, light and shade, which gave birth to the three powers of nature, heaven, earth and man, which in their combination produced all creatures

Lao Tze's follower Chuang-tze regarded T'ien or God as the first great cause

Plotinus says 'Standing transcendent above all things that follow It, existing in Itself, not mixing or to be mixed with any emanation from Itself, veritably the one, not merely possessing Oneness as an attribute of Its essence—for that would be a false oneness—a Principle overpassing all reasoning, all knowing—a principle standing over all Essence and Existence . . . only when it is simplex and First, apart from all, can it be perfectly self-sufficing' *Enneads*, V. 4 1

This soundless, partless, supreme Reality is the very self In the state of deep sleep, it becomes the subject confronting the object which is yet unmanifested. We infer the presence of the object, as its developments take place on getting out of sleep In the dream state, the object is manifested in the form of mental states, in the waking state, the object is manifested in material states The subject-object duality is present in different forms in the states of waking, dream and dreamless sleep It is transcended altogether in the state of *turiya*, while we have a pure consciousness of Self or Absolute

No object can be set in opposition to the Spirit and so the question of validity or otherwise does not arise It is self-validating, self-authenticating experience The question of validity arises when the object appears as alien and impenetrable but in spiritual experience there is no alien object There is knowledge of identity, by possession, by the absorption of the object at the deepest levels In the experience of *turiya*, there is neither subject nor object, neither the perception nor the idea of God It does not reflect or explain any other reality than itself It is reality, spirit in its inner life Those who know the truth become the truth It is not a state in which objects are extrinsically opposed to one another It is the immersion of the self in reality, its participation in primary being It is illumined life It is pure consciousness without any trace of duality, it is unflinching light *turiyah sarva-āṅk sadā Kārikā I 12* When the real is known there is no world of duality, *jñāte dvaitam na vidyate Kārikā I 18*

Cp *Asiāvakra Gītā*

*jñātā jñānam tathā jñeyam tṛṭīyam nāsti vāstavam
ajñānād bhūti yatredam so'ham asmi nirañjanah*

When analogically we transfer this idea from the microcosm to the macrocosm, from the individual to the world, since there is a co-relation between intelligibility and being, we have answering to the waking state, *Virāj*, to the dream state, *Hiranya-garbha*, to

the dreamless sleep state, *Īśvara*. All these three are on the plane of duality, *Īśvara* has facing him *mūla-prakṛti*, though in an unmanifested (*avyākṛta*) condition, as the self has the object in an unmanifested condition in the state of dreamless sleep

Plotinus who adopts a similar view puts the case thus: 'If, then, the Divine thought-forms (The Ideas) are many, there must of necessity be something common to all and something peculiar to each to differentiate them this particularity or specific difference is the individual shape, but if there is shape there must be something that has taken the shape . that is to say there is a foundation, substratum, a matter. Further, if there is an Intellectual kosmos of which our kosmos is an image, and if ours is compound and includes matter, there must be a matter in the Intellectual kosmos as well.' *Enneads* II 4. 4.

The interaction of the universal subject and object develops the rest of the universe. *Hiranya-garbha* is the *sūtrātman* and plays with ideas, mental states as *taṛjasa* 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-garbhā sam-avartata agre bhūtasya jātaḥ paṭir eka āsit* This whole world is in him in an embryo form *hirānye brahmānda-rūpe garbha-rūpenā asihataḥ prajā-paṭir hirānya garbhak*. *Vidyāranya* When these are projected into space and time, we have *Virāt* This answers to the waking state, which is *Vaiśvānara*'s sphere of activity

The waking and the dream states answer to the exteriorised existence and interiorised life of the world-spirit. When the world-spirit externalises its attention, we have the manifestation of the cosmos When it turns its attention inward, the cosmos retreats into latency. When the world-spirit withdraws altogether into undisturbed stillness, the object, though present, becomes a mere abstraction When even that ceases, *Īśvara* is *Brahman*:

Aum thus represents both the unmanifested Absolute and the personal *Īśvara*. *Gaudapāda* writes. 'The sacred syllable *aum* is verily the lower *Brahman* and it is also said to be the higher *Brahman*.. *Aum* is without beginning, unique, without anything external to it, unrelated to any effect and imperishable'

*praṇavo hy aparam brahma, praṇavaś ca paraḥ smṛtaḥ
apuro'navaro bākyaś ca paraḥ praṇavaś c'ryayah* (26).

If we worship *Aum* as *Īśvara*, we pass beyond grief 'Know *Aum* to be *Īśvara*, ever present in the hearts of all The wise man, realising *aum* as all-pervading, does not grieve.'

*praṇavanāḥ hīśaram vidyāt sarvaśya | rāḥ samatī tam
sarva-ryāpīnam aumkāraṇ. n. atā dī ro ṛ a śocati.* (28).

While *Īśvara*, the personal God, is the lord of the world of manifestation, of becoming, the Supreme *Brahman* is beyond all becoming in pure being 'One who has known *Aum* which is (at the same time)

devoid of elements and of infinite elements, in which all duality is resolved, the benign, he is the (real) sage and none other'

amātro'nanta-mātraś ca dvaitasyopaśamah śivah

aumkāro vidito yena sa munir nataro janah (29)

In this Upanisad we find the fundamental approach to the attainment of reality by the road of introversion and ascent from the sensible and changing, through the mind which dreams, through the soul which thinks, to the divine within but above the soul. The truth of our intellectual knowledge presupposes a light, the Light of the Real above logical truth, the Light which is not itself but that by which it has been created and by whose illumination it shines.

In the Apocryphal *Wisdom of Solomon*, the immanent reason is described thus

'For she is a breath of the power of God,

And a clear effluence of the glory of the Almighty' VII 25

Wisdom becomes a personality (XVIII 14-16) akin to the word in the Prologue of the Fourth Gospel. Though Wisdom is a potency outside God it is yet wholly in God. Philo makes a sharp distinction between God in Himself and God revealed, between God who is pure being, unknowable, outside the material universe and God who is immanent in man and the universe, who is all-penetrating, all-filling. The gap between the Infinite God and the finite man was bridged in the Old Testament by God's angels who were regarded as emanations of the divine, offshoots of deity, parts of his very being. Philo held that the universe was filled with divine potencies. While in one sense these are attributes and self-revelations of God, in another sense they are personal beings, incorporeal souls who mediate between God and men, who 'report the injunctions of the father to his children and the necessities of the children to the father.' *De 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 logoi. *Prāyña*, wisdom, Logos, Intellectual Principle, have a family likeness.

Plotinus has the transcendent triad of the Absolute One, the Intellectual Principle or God and the World-soul. 'The one is not a Being but the source of Being which is its first offspring. The One is perfect, that is it has nothing, seeks nothing, needs nothing, but, as we may say, it overflows and this overflowing is creative, the engendered entity looks towards the One and becomes the Intellectual Principle, resting within itself, this offspring of the One is Being' *Enneads* V 2 1. This Intellectual Principle *Nous* is the image of the One. It is engendered because the One in its self-quest has vision. This seeing is *Nous*. The third is the soul, the author of

all living things. It made the sun, the moon, the stars and the whole visible world. It is the offspring of the Divine intellect. It is, in Plotinus, of a twofold nature. There is an inner soul intent on *Nous* and another which faces outward. The latter is associated with a downward movement in which the soul generates its image which is nature and the world of sense. For Plotinus it is the lowest sphere, something emanating from the soul when it forgets to look upward towards the *Nous*. We have the One, *Nous*, Soul and the world answering to the fourfold nature of reality in the *Māndūkya U*. The last two, the world-soul and the world, are the subtle and the gross conditions of the same being: *virāt tralokya-śarīrah brahmā samasti-vyaṣṭi-rūpaḥ samsāra-maṇḍala-vyāpī*. Ś on T U II 8

SVETĀŚVATARA UPANIṢAD

The *Svetāśvatara Upaniṣad* belongs to the Taittirīya school of the *Yajur Veda*. Its name is derived from the sage who taught it.¹ It is theistic in character and identifies the Supreme *Brahman* with Rudra who is conceived as the material and the efficient cause of the world, not only the author of the world but its protector and guide. The elements associated with theism, Personal God and devotion to Him, which are to be met with undoubtedly in the other Upaniṣads, become prominent in the *Svetāśvatara Upaniṣad*. The emphasis is not on *Brahman* the Absolute, whose complete perfection does not admit of any change or evolution but on the personal *Īśvara*, omniscient and omnipotent who is the manifested *Brahman*. Terms which were used by the later *Sāṃkhya* philosophy occur in the Upaniṣad, but the dualism of the *Sāṃkhya*, *puruṣa* and *prakṛti*, is overcome. Nature or *pradhāna* is not an independent entity but belongs to the self of the Divine, *devātma-śakti*. God is the *māyin*, the maker of the world which is *māyā* or made by him.² The Upaniṣad teaches the unity of the souls and the world in the one Supreme Reality. The Upaniṣad is an attempt to reconcile the different philosophical and religious views which prevailed at the time of its composition.

¹ *śveta*, pure, *aśva*, *indriyas*, senses. Samkarānanda. See VI 21 literally, he who has a white mule. Cp *jaṣad-gavaḥ*, he who has an old cow.

² *mayi sṛjate sarvaṃ etat*

CHAPTER I

CONJECTURES CONCERNING THE FIRST CAUSE

1. *brahmanvādīno vadanti*

*kim kāranam brahma, kutah sma jātā, jīvāma kena, kva ca
sampratisthāh,
adhisthātāh kena sukhetaresu vartāmahe brahma-vido vyava-
sthām*

1 Those who discourse on *Brahman* say What is the cause? (Is it) *Brahman*? Whence are we born? By what do we live? And on what are we established? O ye who know *Brahman*, (tell us) presided over by whom do we live our different conditions in pleasures and other than pleasures (pains).

*2 kālāh svabhāvo nryatir yadrccchā bhūtāni yonih purusa iti
cintyā
samyoga esam na tvātma-bhāvād ātmāpy anīśah sukha-duh-
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 sapta-raśmih tam ārohanti kavayo vipaścitāh* In the same verse it is said that 'all the worlds are his wheels' *tasya cakrā bhuvanāni viśvā*.

The creative and destructive functions of *Kāla* or time are brought out in the M B

*kālāh pacati bhūtāni, kālāh samharate prajāh
kālāh suptesu jāgati, kālo hi duratikramah*

It also asserts that there is a time-transcending element which overcomes even time—

*kālāh pacati bhūtāni sarvāny evātmanātmani
yasmin tu pacyote kālas tam vedcha na kaś cana*

ātmā the soul, the living self, *jīva* which is not an independent cause, but is subject to the law of karma

yonih the womb *prakṛti* which is the mother of all possibilities in the world.

The different views are mentioned as they were suggested in the previous history of Indian thought The non-conscious cannot be

the cause of the conscious The conscious human being cannot be the ultimate cause for he is not the determiner of his own destiny

3 *te dhyāna-yogānugatā apaśyan devātma-śaktim sua-guṇair ngūdhām*
yah kāranāni nikhilāni tāni kālātma-yuktāny adbhutsthaty 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
tasyābhāṅgyānāt It seems to foreshadow the *pramādhāna* of the *Yoga Sūtra* I 23 Bhakti or devotion is a natural development of *dhyāna* VI 22

devātma-śakti the self-power of the Divine It is not like the *prakṛti* of the Sāṃkhya independent of God The power, *śakti* of the Supreme, is the cause of the world It is of the nature of the Supreme and not independent

devasya dyotanādi-yuktasya māyānāḥ paramēśvarasya paramātmanah ātmabhūtātām asvatāntrām, na sāmkhya-parikalpita-pradhānādivat pṛthag-bhūtām svatantrām śaktim. Ś.

See IV 10, see B G IX 10

Cp *Brahma Pūrana*

esā catur-viṃśati-bheda-bhinnā māyā parā-prakṛtis tat-samutthā
There is no reason, as Plotinus says, why the spirit should remain stationary in itself It is not impotent as it is the source and potentiality of all things *Enneads* V 6 1 Nothing is lost by its creative activity In Plotinus, the power of Spirit penetrates the whole spiritual world and the world of souls

sua-guṇair ngūdhām hidden in its own qualities 1 The self-power of the Divine is hidden by the qualities of the Lord, *devātmanā*, *īśvara-rūpeṇa avasthātām Ś* The power of manifestation (*māyā-śakti*) is in the form of *īśvara*, the Supreme Lord See also III 2, IV 1, 9 and VI 1.

2 The self-power of the Divine is hidden by the three qualities of *sattva*, *rajas* and *tamas* It is the cause of the creation, maintenance and dissolution of the world *devasya paramēśvarasya ātmā-bhūtām, jagad-udaya-sthiti-laya-hetu-bhūtām, brahma-ṛṣṇu-śvātmikām Ś*

Cp *sarga-sthiti-anta-kārinīm brahma-ṛṣṇu-śvātmikām*
sa samjñām yāti bhagavān eka eva janārdanaḥ

3 The qualities may refer to the modifications of *prakṛti*, *purusa* and *īśvara* *brahma-paratantraḥ prakṛtyādi-viśesanah upādhibhūḥ ngūdhām Ś*

devās ca ātmā ca śaktis ca yasya para-brahmanah avasthā-bhedāḥ tām

*prakṛti-puruseśvarānām sva-rūpa-bhūtām brahma-rūpeṇa avasthītām
rāt-paratarām śaktim kāranam apaśyan Ś*

see I 9 and 12

The power of the Lord to create, preserve and dissolve the world is looked upon as the cause—

*'evātmanah dyotanātmanah prakāśa-svarūpasya prajñāna-ghana-svarū-
ḥasya param-ātmanah jagad-udaya-sthiti-laya-niyamana-visayām
śaktim sāmāthyam apaśyan Ś*

Brahman, the unconditioned Absolute, cannot be regarded as the cause of the world. It can only be described negatively. Ś says, *na kāranam nāpy akāranam na cobhayam nāpy anubhayam na ca nimitam na copādānam na cobhayam Ś*

So it is that the causation of the world is traced to *māyā* or *prakṛti* which is the power of *Brahman* conceived as *Īśvara*

THE INDIVIDUAL SOUL IN DISTRESS

4 *tam eka-nemum tvṛtani sodaśāntam satārḍhāram vimśati
pratyarābhuk
astakāḥ sadbhuk viśva-rūpaika-pāśam tri-mārga-bhedam dvi-
ni-mittaka-moham*

4 (We understand) Him (as a wheel) with one felly, with three tires, sixteen ends, fifty spokes, twenty counter-spokes and six sets of eights, whose one rope is manifold, which has three different paths, whose one delusion (arises) from two causes

In this and the following verses, the world is compared to a rotating wheel or a flowing stream. Its chief characteristic is movement and these images bring it out.

eka-nemum with one felly *Īśvara* is the one source of the manifested world. The root cause of the whole world described in different ways has its locus in *Īśvara*.

*ya ekah kāranām nikhilāny adhitisthatī tam eka-nemum, yonī
kāranam avyākrtaṁ ākāśam parama-vyomamāyā-prakṛtiḥ śaktiḥ tam
'vidyā chāyāñānam anṛtam avyaktam ity evam ādi-śabdair abhila-
yamānairkā kāranāvasthā, nemur iva nemih sarvādhāro yasyādhi-
tātur advītyasya param-ātmanas tam eka-nemum Ś*

Īśvara uses *prakṛti* for creation.

It is usual to describe the world as a wheel, *ekam pādān nokṣipī
Sanatsujātīya VI 11*

tvṛtām with three tires, threefold. Reference is to the three *guṇas*, *sattva*, *rajas* and *tamas*.

sodaśāntam sixteen ends. Reference is to the five elements, organs of perception (*jñānendriya*), five organs of action (*karmendriya*).

and the mind (*manas*) *Prakṛti* and its twenty-three evolutes are sometimes divided into two groups of eight and sixteen. The group of eight is called *prakṛti* or *mūla-prakṛti* and consists of *prakṛti*, *buddhi*, *aham-kāra* and the five elements. The group of sixteen called *vikāra* consists of mind, the ten organs and the five objects of the senses. See M B XII. 7670, 11394-6, 11552 ff *Buddha-carita* XII 18-19. This view is accepted by *Tattva-samāsa* 1 and 2, *Garbha U* 4 and *Bhāgavata Purāna* VII 7 22.

Sāṃkhya Kārikā divides the 24 into three groups: 1. *prakṛti*, 2. 7 called *prakṛti-vikṛti*, and 3. 16 called *vikṛti*. The last are called *sodāśaka gana* (22).

This expression may refer to the sixteen *Kalas* mentioned in *Praśna VI 1*.

śatārdhāram fifty spokes. They represent the forces which move the wheel. Ś mentions the five *viparyayas*, *lamas*, *moha*, *mahā-mohas*, *tānusra* and *andhatānusra* (they may also refer to ignorance, self-love, love, hatred and fear. *Yoga Sūtra* I 8, II 2. *Sāṃkhya Sūtra* III 37), twenty-eight *āsaktis* or disabilities. *Sāṃkhya Sūtra* III 28, the nine inversions of the *tustis*, satisfactions, *Ibid* III 39, the eight inversions of the *siddhis* or perfections (III 40). The various subdivisions of *viparyaya*, *āsakti*, *tusti* and *siddhi* given in *Sāṃkhya Kārikā* 46 ff form a set of fifty. See E. H. Johnston *Some Sāṃkhya and Yoga Conceptions of the Svetāśvatara Upanisad* *Journal of the Royal Asiatic Society*, October 1940, pp 855 ff.

pratyarābhik counter-spokes. These are the ten organs of perception and action and their objects. *Praśna IV 8*. It may also refer to the five elements with the five objects of the senses and the ten organs. See M B XII 112 38-41.

astakāḥ sadbhik six sets of eights. The six are 1. *prakṛti* with its eight causes of the five elements, mind (*manas*), intellect (*buddhi*), and self-sense (*aham-kāra*), see B G VII 4, 2. *dhātu* with the eight constituents of the body, 3. *aśvarya* lordship with its eight forms, 4. *bhāva* eight conditions, 5. *deva* gods with their eight classes, and 6. *ātma-guna* virtues which are also eight.

anumā mahimā carva garimā laghimā tathā

prāptih pī ākamyam īśitvam vaśitvam ca' stabhūṭayah

viśva-rūpaika-pāśam whose one rope is manifold. It is desire or Karma. *viśva-rūpa*, *nānā-rūpa ekah kāmākhyaḥ pāśah*. Ś *Viśva-rūpa* is often used for the soul which is subject to rebirth. I 9, V 7, *Maitrī* II 5, *Viśvākhya*, V 2, *Viśva* and VII 7, *Viśvarūpa*. Cp also M B XIII 112 33, *tatharva bahu-rūpatvād viśva-rūpa itī śrutah*.

tri-mārga-bhedam which has three different paths to salvation explained as *dharma*, religiousness, *adharmā*, irreligiousness, and *jñāna* or wisdom.

moha delusion or ignorance of self which is produced by two causes: good or bad works. Both of them commit us to the wheel of rebirth.

5 *pañca-sroto'mbum pañca-yonyugra-vaktām pañca-prānormim
pañca-buddhyādi-mūlām
pañcāvartām pañca-dukkhaugha-vegām pañca-sad-bhedām
pañca-parvām adhīmah.*

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-sroto'mbum having for its water that which has five streams *srotas* is also used for sense organ

indriya the stream of perceptions which each sense organ receives from the outer world These streams flow from the senses to the mind which is said to have five streams Cp *pañca-srotas* in M B XII 7890-1, where Nilakantha identifies it with mind or *manas*

Yoga Sūtra II 2 mentions the five *kleśas* as *avidyā, asmitā, aśakti, rāga, abhinveśa*

Vācaspati Miśra on *Sāṃkhya Kārikā* (47) explains *pañca-viparyaya-bhedāḥ* by a quotation from *Vārsaganya Pañca-parva-vidyā* See also *Tattva-samāsa* 14 *Buddha-carita* XII 33.

6 *sarvājīve sarva-samsthe brhante asmin hamso bhīrāmyate
brahma-cakre
prthag ātmānam preritāram ca matvā justas tatas tenā-
mṛtavoam eti*

6 In this vast brahma-wheel, which enlivens all things, in which all rest, the soul flutters about thinking that the self in him and the Mover (the Lord) are different Then, when blessed by him, he gains life eternal

asmin v tasmin

Cp B U I 4 10.

Katha IV 10, T U II 7 1, B G XVIII 61 *Viṣṇu Dharma* has the following verses

*paśyaty ātmānam anyam tu yāvād vai param-ātmanah
tāvād sāmbrāmyate jantur mohito nṛjakarmanā
samksīnāśesakarmā tu param brahma prapaśyati
abhedanātmanaś śuddham śuddhatvād aksayo bhavet.*

Both *Īśvara* and the individual soul belong to the manifested world. *brahma-cakram* see also VI 1 Gaudapāda gives *Brahman* as a synonym for *prakṛti* See Gaudapāda on *Sāṃkhya Kārikā* 22 The soul of man is a traveller wandering in this cycle of *Brahmā* which is huge, a totality of lives, a totality of states, thinking itself to be

different from the Impeller of the journey The soul reaches its goal of immortality when it is accepted by the Supreme

SAVING KNOWLEDGE OF BRAHMAN

7 *udgītam etat paramam tu brahma tasmims trayam supratsthāksaram ca.*

atrāntaram brahma-vido'viditvā līnā brahman tat-parā yom-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

supratsthā v sapratsthā, svapratsthā
brahma-vido. v. veda-vido, knowers of the Vedas
paramam Supreme *prapañca-dharma-rahitam* Ś.
trayam the triad, the individual soul, the world and the cosmic lord
bhoktā, bhogyam, preritāram Ś

8 *samyuktam etat ksaram aksaram ca vyaktāvvyaktam bhavate viśvam īśah*
anīśas cātmā badhyate bhoktr-bhāvāt jñātvā devam mucyate sarva-pāśaih

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 *Śarva-siddhānta* with its distinctions of *paśu, pati, pāśa*, the creature, the lord and the bond, is here suggested

9 *jñājñau dvāv ajāv īśanīśāv ajā hy ekā bhoktr-bhogyārtha-yutīā anantaś cātmā viśva-rūpo hy akartā trayam yadā vndate brahman etat*

9 There are two unborn ones, the knowing and the unknowing, the one all-powerful, the other powerless Indeed there is (another) one who is unborn, connected with the enjoyer and the objects of enjoyment And there is the infinite self, of universal form, non-active When one finds out this triad, that is *Brahman*

The individual soul, the personal god and *prakṛti* or nature are all contained in *Brahman* *jīveśvara-prakṛti-rūpa-trayam brahma* Ś The

doctrine of the 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-bhogyarūpam Ś*

akartr non-active kartṛtvādi-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

*māyāyā anirvācyatvena vastutvāyogāt lathāha,
esā hi bhagavan-māyā sad-asad-vyakti-varjitā Ś*

10. *ksaram pradhānam amṛtāksaram harah ksarātmānāv īśate
deva ekah*

*tasyābhidhyānād yojanāt tattva-bhāvād bhūyaś cānte viśva-
māyā-nvrttik*

10 What is perishable is the *pradhāna* (primary matter) What is immortal and imperishable is *Hara* (the Lord) Over both the perishable and the soul the one God rules By meditating on Him, by uniting with Him, by reflecting on His being more and more, there is complete cessation from the illusion of the world

hara one of the names of *Śiva*, Ś explains *hara* as one who removes ignorance *avidyāder haranāt*

Cp *Śiva-mahimna Stotra*

*balula-rajase viśvotpattau bhavāya namo namah
prabala-tamase tat-samhāre harāya namo namah
jana-sukha-kṛte sattvodrīktau mṛdāya namo namah
pramahasī pade mstrāgūnye śivāya 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 *Viśnu* in whom *sattva* preponderates for giving happiness to people Salutation to *Śiva* who is effulgent and beyond the three attributes

by meditating on him The way by which the soul is awakened to the divine core of his being is *abhidhyāna*, an intense contemplation of the Saviour God It leads to contemplative union with the object and identification with his essential reality This contemplation is introspection, an intimate worship, intuition of one's own inner being IV 5 *devam svacittastham upāsya* The embodied *jīva* becomes one with God II 14 *tad ātma-tattvam prasamīksya dchī eko bhavate*

viśva-māyā illusion of the world *sukha-duḥkha-mohātmakāśesa-prapañca-rūpa-māyā* Ś Cp Vasubandhu's *Abhidharmakośa*. *abodhim dhyānāntye* VI 24 When we reach *kaivalya*, there is a total cessation of the world The contemplator rises above the cosmic structure and attains *brahma-nirvāna*

11. *jñātvā devam sarvapāśūpahānīh kṣīṇāh kleśair janma-mṛtyu-pralānīh*
tasyābhidhyānāt trītyam deha-bhede viśvaiśvaryam kevala
āpta-kāmah

11. By knowing God there is a falling off of all fetters, when the sufferings are destroyed, there is cessation of birth and death By meditating on Him, there is the third state, on the dissolution of the body, universal lordship, being alone, his desire is fulfilled

This verse describes the different sides and stages of liberation Negatively it is freedom from birth and death, positively it is oneness with *Īśvara*, so long as there is the manifested world and oneness with *Brahman* when the manifested world ceases to exist *tasya paramēśvarasya, abhidhyānād deha-bhede śarīrapātottara-kālam arcirādīnā deva-yāna-pāthā gatvā paramēśvara-sāyujyam gatasya trītyam virād-ritipāpekṣayāvyaḥṛta-parama-vyoma-kāraṇeśvarāvastham viśvaiśvarya-lakṣanam phalam bhavati, sa tad anubhūya tatratva-nirvīṣesam ātmānam matvā kevalo nirasta-samastaiśvarya-tad-upādhisiddhir avyākṛta-paramavyoma-kāraṇeśvarātmaka-trītyāvastham viśvaiśvaryam hitvā, āpta-kāma ātma-kāmah pūrnānandādvitīya-brahma-rūpo 'vatīṣṭhate. Ś* He also quotes from *Śiva-dharmottara*
dhyānād aiśvaryam atulam, aiśvaryaād sukham uttamam,
jñānena tat parityajya vidēho muktim āpnuyāt

A distinction is made here between *dhyāna* or meditation which leads to lordship and *jñāna* or wisdom which leads to liberation The former, which is the contemplation of the heart, the rapture of devotion, is a stage to the latter, which is the contemplation of intelligence, the blaze of discernment So long as the cosmic process continues, the Personal Lord presides over it and the freed individual becomes a co-worker with Him When the cosmic process terminates, the Personal Lord lapses into the Absolute and so does the freed individual He knows as does the Lord that he is the manifestation of the Absolute, even when he is functioning in the world

12. *etad jñeyam nityam evātmasamstham nātaḥ param vedī-*
tavyam hi kiñcit
bhoktā bhogyam preritāram ca matvā sarvam proktaḥ
tri-vidham brahman etat
12 That Eternal which rests in the self should be known

Truly there is nothing beyond this to be known. By knowing the enjoyer, the object of enjoyment and the mover (of all), everything has been said. This is the threefold *Brahman*.

The individual soul, the object of enjoyment, *prakṛti* and the Supreme Lord *Īśvara* are all forms of *Brahman* *ātma-samsthān* which rests in the self.

Cp. Katha V. 12.

Śiva-dharmottara says: *śivam ātmanī paśyanti pratimāsu na yoginah*
The Yogins see the Lord in the self and not in images.

13. *vahner yathā yoni-gatasya mūrtih na drśyate naiva ca
linga-nāśah
sa bhūya evē'ndhana-yoni-grhyaḥ tad vo'bhayanī vai prana-
vena dehe*

13. As the form of fire when latent in its source is not seen and yet its seed is not destroyed, but may be seized again and again in its source by means of the drill, so it is in both cases. The self has to be seized in the body by means of the syllable *aum*.

Fire though not seen at first is there all the time, it becomes visible by friction; even so the Self is there all the time though unperceived by those in a state of ignorance. It is perceived when by meditation on the syllable *aum*, we subdue the lower self. The vision of the Self is achieved by means of the *pranava*, *aum*.

ndhana the stick used for drilling

yoni the underwood in which the stick is drilled

14. *sva-deham arañṇī kṛtvā pranavam co'ttarāraṇīm
dhyāna-nirmathanābhyāsāt devam paśyen nigūdhavat*

14. By making one's body the lower friction stick and the syllable *aum* the upper friction stick, by practising the drill (or friction) of meditation one may see the God, hidden as it were.

In overcoming the obstacles which prevent the realisation of *Brahman* on the part of the individual, suffering is involved.

We are asked to meditate on Godhead and bring Him out of the recesses of our heart.

Cp. *Kaivalya U* I 11

15. *tulesu tailam dadhīnīva sarṣīr āpas srotassu arañṇīsu
cāgnī.*

*evam ātmātmanī grhyate'sau satyenainanī tapasā yo'
ni-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

tapasā by austerity The divine in us becomes manifest only when we subject ourselves to certain disciplines The Divine operates in us but it requires effort to make it shine forth A later Upanisad says that the Divine dwells in us as ghee in milk but even as ghee is obtained after the process of churning, the churning of the mind is necessary to reveal the inner splendour.

*ghṛtam va payasi ngūdhan. bhūte bhūte ca rasatī vijñān. ut,
satatam manthetavyam manasā manthāna-bhūtena*

16 *sarvavyāpīnam ātmānam ksīre sarpiṣi vārpitam
ātma-vidyā-tapo-mūlam tad brahmopanisat param., tad brah-
mopanisat param*

16 The Self which pervades all things as butter is contained in milk, which is the root of self-knowledge and austerity, that is the *Brahman*, the highest mystic doctrine That is the highest mystic doctrine

brahmopanisat the mystic doctrine of *Brahman*

Like butter hidden in milk does the eternal wisdom dwell in each and every object, let there be constant churning by the churning stick of the mind *Brahma-bindu U.*

Cp *Bhāgavata*

'When men realise me as present in all beings, as latent fire in wood, from that moment they discard confusion'

*yadā tu sarva-bhūtesu dāruṣv agnīm uti sthitam
pratīcaksīta man. loko jālyāt tarīyati aśmalam*

III 9 32

As fragrance is in the flower, as butter in milk, as oil in sesamum seeds, as gold in the reef of gold (so God dwells in all objects)

Dhyāra-bindu U 5

*puṣpa-madhye yathā gandhīm payo-nadhye yathā tilam
tila-madhye yathā tatlam pāsāresu uti kīncaram*

CHAPTER II

INVOCATION TO SAVITR

1 *yuñjānah prathamam manas tattvāya savitā dhīyah
agner jyotir nicāyā pṛthivyā adhyābharat*

1 Savitr (the inspirer) first controlling mind and thought for truth discerned the light of Agni (Fire) and brought it out of the earth

The five introductory verses are taken from *Taittirīya Samhitā* IV. 1 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-satyāni*. See *Dhammapada*, Introduction

2 *yuktena manasā vayan devasya savituh save
suvargeyāya śaktyā*

2 With mind controlled we are under the command of the divine Savitr that we may have strength for (obtaining) heaven

suvargeyāya for (obtaining) heaven, *svarga-prāpti-hetu-bhūtāya*

3 *yuktvāya manasā devān suvaryato dhīyā divam
brhaj jyotiḥ karisyatas savitā prasuvāti tām*

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 *yuñjate mana uta yuñjate dhīyo viprā viprasya brhato
vipāścitah
vi hotrā dadhe vayunāvīd eka m mahī devasya savituh
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 *yuje vām brahma pūrvyam namobhir viśloka etu pathy eva
sūreḥ
śrinvantu viśve amṛtasya putrā ā ye dhāmāni divyāni
tasthuh*

5 I join your ancient prayer with adoration. Let my verse

go forth like the path of the sun May all the sons of the Immortal listen, even those who have reached their heavenly abodes

amṛtasya putrāḥ sons of the immortal

Cp 'Ye are all children of light and the children of the day'
I Thessalonians V 5, Hebrews III 6

deho devālayah prokṣah jīvah śivo hi kevalah

6 *agnir yatrābhimathyate vāyur yatrādhirudhyate
somo yatrātricyate 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. *savitṛā prasavena juseṭa brahma pūrvyam
tatra yonim kṛnavase na hi te pūrtam aksipat*

7. With Savitr as the inspirer, one should delight in the ancient prayer Make your source (dwelling) there Your work will not affect you

See C U V 24 3, B G IV 37

THE PRACTICE OF YOGA

8. *trirummatam sthāpya samam śarīram hr̥dīndriyāṃ manasā
samniveśya
brahmodūpeṇa pratāreta vidvān srotāmsi sarvāni bhayāvahāni.*

8 Holding the body steady with the three (upper parts, chest, neck and head) erect, causing the senses and the mind to enter into the heart, the wise man should cross by the boat of *Brahman* all the streams which cause fear

See B G VI. 13

samniveśya v samirudhaya

trīni three, *urogrīvaśrāmsi*, chest, neck and head Ś At the time of meditation we must hold the trunk, the head and the neck in a straight line The theory of *āsanas* or postures is a development of this view The control of the senses by means of mind answers to the later *pratyāhāra*

Body, mind and spirit form one whole and here what is known as bodily prayer is mentioned

Brahma the syllable *aum* *brahma-śabdān prānavam varṇayanti* Ś

- 9 *prānān prapīdyeha samyukta-cestah ksine prāne nāsikayo'
cchvasīta
dustāśva-yuktam iva vāham enam vdvān 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-vahni-vālukā-vivarjite śabda-jalāśrayā-
dībhah
mano'nikūle na tu cakṣu-pīdane guhā-nvātāśrayane prayo-
jayet.*

10. In a level clean place, free from pebbles, fire and gravel, favourable to thought by the sound of water and other features, not offensive to the eye, in a hidden retreat protected from the wind, let him perform his exercises (let him practise Yoga).

See B G VI. 11, Maitrī VI 30.

The importance of physical surroundings is brought out here *Kūrma Purāna* mentions *jantuvyāpta* and *śaśabda* as unfitting a place for meditation II. 11, MB says *narjane vane* XIV. 567; also *nadīpulinaśāyī*, *nadītīraratīś ca* XIII 6473 The place for meditation should be noiseless and not noisy. *śabda* is said to be a mistake for *sadā*, a place green with young grass

- 11 *nīhāra-dhūmārkānilānalānām khadyota-vidyut-sphatika-
śaśīnām
etān rūpān purassarām brahmany abhivyaktīkarām 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-lathatā*) presents itself and the Buddhas will come together from all their countries and with their shining hands will touch the head of the benefactor'

See also *Mandala Brāhmaṇa U II 1.*

*ādau tārakavad drśyate, tato vajradarpanam, tatah pariṣūrnacandra-
mandalam, tato navaratna-prabhānandalam, tato madhyāknārka-*

mandalam tato vahniśikhāmandalam sphatika, dhūmra, bindu, nāda, kalā, nakṣatra, khadyota, dīpa, netra, suvarna nava-ratnādi-prabhā dṛśyante

At first appears a sign like that of a star, then gradually appear a diamond mirror, thereafter a full lunar circle, thereafter a circle of the lustre of the nine germs, thereafter the midday sun, thereafter a circle of flame, then a crystal, a black circle, a dot, sound, digit, star, sun, lamp, eye, the lustre of gold and nine gems are seen

Mystics speak of visions and auditions. Truth is seen through the mirror of human reflection. The mind of man is limited by the nature of its possessor, by the kind of man he is. What thinks is the man, not the mind. Our senses make definite what is in its nature indefinite. We reduce the invisible to our level. As we cannot for long dwell on the heights without suffering from vertigo, we descend to the sense world and use images belonging to it. Though God transcends all forms He may still use them and convey His presence through them. These images are sent to comfort and instruct us.

This verse makes out that the images are not the subjective activities of the human self. Besides, many of these visions have a symbolic character. The words and phrases we use to describe impressions which external things make upon us are employed to describe the events of our spiritual life. It is a process of spiritual materialization. Truths of the spiritual life cannot be adequately represented except through symbols. Saint Hildegard (1098-1180) had visions and she repeatedly assures us 'These visions which I saw I beheld neither in sleep nor in dream, nor in madness nor with my carnal eyes, nor with the ears of the flesh, nor in hidden places, but wakeful, alert, with the eyes of the spirit and with the inward ears I perceived them in open view and according to the will of God. And how this was compassed is hard indeed for human flesh to search out.' Quoted in *Studies in the History and Method of Science*, edited by Charles Singer (1917), p. 53. Suso, Theresa, Muhammad and many others had these visions.

12 *prthvyapyatejo'mlakhe samutthite pañcātmake yoga-guṇe pravṛtte na tasya rogo na jarā na mṛtyuh prāptasya yogāgni-mayam śarīram*

✓ 12 When the fivefold quality of Yoga is produced, as earth, water, fire, air and ether arise, then there is no longer sickness, no old age, no death to him who has obtained a body made of the fire of Yoga.

This verse and the next emphasise the physical aspects of Yoga. Through Yoga we try to build up a healthy and clean body. We attempt to make the very substance of our body incorruptible.

Four stages of yoga, *ārambha*, *ghata*, *paricaya* and *nispatti* are described in verses 13, 14, 15, and 16 respectively. In securing bodily health we have the commencement of the yoga, *yoga-pravṛtti*. In attaining freedom from sorrow he reaches the second stage. In the third stage the traces of duality disappear, *mahā-śūnyam tato bhāvi sarva-siddhi-samāśrayam*. In the fourth stage there is the identity of the individual with the Supreme Self. The Yogin does not become disembodied. The elements composing his body are elevated to the level of their subtleness, *sūkṣmatva*. He leaves his gross body and attains an indefectible one. It is a consciousness-body akin to that of the Supreme with whom the contemplator has identified himself through meditation.

13 *laghutvam ārogyam alolupatvam varna-prasādam svara-sau-
sthavam ca*

gandhaś śubho mūtra-purīsam alpam yoga-pravṛttim pratha-
mām vadanti

13 Lightness, healthiness, steadiness, clearness of complexion, pleasantness of voice, sweetness of odour, and slight excretions, these, they say, are the first results of the progress of yoga.

THE VISION OF GOD

14 *yatharva bimbam mṛdayo'palīptam tejomayam bhrājate tat
sudhāntam*

tad vātmatattvam prasamīksya dehī ekah kṛtārtho bhavate
vīta-śokah

14 Even as a mirror stained by dust shines brightly when it has been cleaned, so the embodied one when he has seen the (real) nature of the Self becomes integrated, of fulfilled purpose and freed from sorrow.

15 *yadātma-tattvena tu brahma-tattvam dīpoṣamene'ha yuktaḥ
prapaśyati*

ajam dhruvam sarva-tattvair viśuddham jñātvā devam
mucyate sarva-pāśaih.

15 When by means of the (real) nature of his self he sees as by a lamp here the (real) nature of Brahman, by knowing God who is unborn, steadfast, free from all natures, he is released from all fetters.

THE IMMANENCE OF GOD

16. *eṣa ha devaḥ pradiśo'nu sarvāḥ pūrvo hi jātaḥ sa u garbhe
antah.*

*sa eva jātaḥ sa jansyamānaḥ pratyājanāms tisthati sarvato-
mukhaḥ*

16 He, indeed, is the God who pervades all regions, He is the first-born and he is within the womb He has been born and he will be born He stands opposite all persons, having his face in all directions

See *Vājasaneyi Samhitā*, 32 4

pūrvō hi jātaḥ is the first born as *Hiranya-garbha*

17. *yo devo'gnau yo'psu yo viśvam bhuvanam āvveśa,
ya osadhīsu yo vanaspatīsu tasmāi devāya namo namaḥ*

17. The God who is in fire, who is in water, who has entered into the whole world (the God), who is in plants, who is in trees, to that God be adoration, yea, be adoration

CHAPTER III

THE HIGHEST REALITY

1. *ya eko jālavān īsata īsanībhiḥ sarvān lokān īsata īsanībhiḥ,
ya evaiḥka udbhave sambhave ca, ya etad vidur amṛtās te
bhavanti.*

1 The one who spreads the net, who rules with his ruling powers, who rules all the worlds with his ruling powers, who remains one (identical), while (things or works) arise and continue to exist, they who know that become immortal

jālavān who spreads the net Ś identifies *jāla* or net with *māyā*.

2. *eko hi rudro na dvitīyāya tasthur ya imān lokān īsata
īsanībhiḥ.*

*pratyañ janān tisthati sañcukocānta-kāle saṁsṛjya viṣvā
bhuvanāni gopāh.*

2. Truly Rudra is one, there is no place for a second, who rules all these worlds with his ruling powers. He stands opposite creatures. He, the protector, after creating all worlds, withdraws them at the end of time

The Highest Reality is identified with Rudra who is assigned the three functions of creation, protection or maintenance and dissolution

In R V. Rudra is the personification of the destructive powers of nature, exemplified in storms and lightning. In the later portions of the Veda he is described as Śiva, the auspicious, as Mahādeva, the great god. Even in the R.V. it is said that he dwells in mountains, that he has braided hair, that he wears a hide

pratyan: opposite. He lives as *pratyaḡ-ātman*
sarvāms ca janān pratya-antarāh prati-purusam avasthatah Ś who also quotes '*rūpam rūpam pratrūpo babhūva*'

3. *viśvataś caksur uta viśvato mukho viśvato bāhur uta viśvatas-
pāt.*

*sam bāhubhyāñ dhamati sampatatrāir dyāvā-bhūmī janayan
deva ekaḥ.*

3 That one God, who has an eye on every side, a face on every side, an arm on every side, a foot on every side, creating heaven and earth forges them together by his arms and his wings.

See R V X 81 3, Atharva Veda XIII 2. 26, Vājasaneyi Saṁhitā

XVII 19, *Taittiriya Samhitā* IV. 6 2 4, *Taittiriya Āraṇyaka* X 1 3
dhamatī forges Ś means by it *samyojayati*, he joins men with
 arms and birds with wings
bāhubhyām with arms As it is in the dual number, Śamkarānanda
 takes it for *dharma* and *adharmā*
patatrāḥ with wings Śamkarānanda means by it the five chief
 elements *patana-śilāḥ pañcīkṛta-mahā-bhūtāḥ*
bāhubhyām, vidyā-karmābhyām, patatrāḥ vāsana-rūpaḥ sandhamatī
dīpayati Nārāyana-dīpikā

4 *yo devānām prabhavaś codbhavaś ca viśvādhipo rudro*
maharsiḥ
hiranya-garbhāṃ janayāmāsa pūrvam sa no buddhyā
śubhayā samyunaktu.

4. He who is the source and origin of the gods, the ruler of
 all, Rudra, the great seer, who of old gave birth to the golden
 germ (*Hiranya-garbhā*), may He endow us with clear under-
 standing

See IV 12

Hiranya-garbhā is the person endowed with clear ideas *hitam*
atī-ramanīyam atī-ujjvalam jñānam garbhāḥ antas-sārah yasya tam Ś
 In verse 3, the stress is on the cosmic form *virāt svarūpa*, here on
 the cosmic spirit, the world-soul, *Hiranya-garbhā*

PRAYERS TO RUDRA

5 *yā te rudra śivā tanūr aghorāpāpakāśinī*
tayā nas tanuvā santamayā girisantiābhicākaśihī.

5. Rudra, your body which is auspicious, unterrifying,
 showing no evil—with that most benign body, O dweller in the
 mountains, look upon (manifest yourself to) us.

For this and the following verse, see *Vājasaneyi Samhitā* XVI 2-3
auspicious body this is not identical with his absolute reality It is
 analogous to the Buddhist *dharmakāya*.

6 *yām iśum girisanta haste vibharsy astave*
śvām giritra tāṃ kuru mā himsiḥ puruṣam jagat

6 O Dweller among the mountains, make auspicious the
 arrow which thou holdest in thy hand to throw O Protector
 of the mountain, injure not man or beast

puruṣam asmadiyam jagad aḥ kṛtsnam Ś. the human and the other
 than human

KNOWLEDGE OF THE SUPREME AS THE WAY TO
ETERNAL LIFE

7 *tataḥ param brahma param brhantam yathā-nikāyam sar-
va-bhūtesu gūḍham*

viśvasy aikam parivestitāram īsam taṁ jñātvāmrtā bhavanti

7 Higher than this is *Brahman*, the supreme, the great hidden in all creatures according to their bodies, the one who envelopes the universe, knowing Him, the Lord, (men) become immortal

tataḥ param higher than this This may refer to the Vedic God Rudra or the manifested world The reference here is to *Īśvara* who is higher than *Hiranya-garbha* and *Virāt-rūpa*, to the indwelling Lord, *antaryāmin*, to the Supreme Personal God, *parameśvara*

8 *vedāham etam puruṣam mahāntam āditya-varnam tamasah
parastāt*

*taṁ eva viditvā atimrityum eti nānyah panthā vidyate'
yanāya*

8 I know the Supreme Person of sunlike colour (lustre) beyond the darkness Only by knowing Him does one pass over death There is no other path for going there

See VI 15, B G VIII 9 *nānyah panthā* no other path *panthā* the way, the path, *panthakṛt*, the road-maker.

ayanāya for going (to salvation)

apavarga-gamanāya samsārābdheḥ pāra-gamanāya vā

The sage Śvetāśvatara 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 kiñcit yasmān nānīyo na
jyāyo'sti kiñcit*

*vrkṣa iva stabdho divi tiṣṭhaty ekas tene'dam pūrnā
puruṣena sarvaṁ*

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

divi in heaven *dyotanātmani sve mahimni*, Ś, established in his own greatness

10 *tato yad uttarataram tad arūpam anāmayam *

*ya etad vidur amrtās te bhavanti, atetare duḥkham
evāpīyanti*

10 That which is beyond this world is without form and without suffering Those who know that become immortal, but others go only to sorrow

THE COSMIC PERSON

11. *sarvānana-śiro-grīvāḥ sarva-bhūta-guhāśayah
sarva-vyāpī sa bhagavān tasmāt sarva-gataś śivāḥ*

11 He who is in the faces, heads and necks of all, who dwells in the cave (of the heart) of all beings, who is all-pervading, He is the Lord and therefore the omnipresent Śiva

See R V X 81 3, X 90 1

Ś explains *Bhagavat* by citing the verse

*aiśvaryasya samagrasya, dharmasya, yaśasah śrīyah
jñāna-varrāgyayoś carva sannām bhaga vīranā*

He who has the six qualities of complete lordship, righteousness, fame, prosperity, wisdom and renunciation is Bhagavān

12 *mahān prabhur vai puruṣaḥ sattvasyaiva pravartakah
sunirmalām imām prāptim īśāno jyotir avyayah.*

12 That person indeed is the great lord, the impeller of the highest being (He has the power of) reaching the purest attainment, the ruler, the imperishable light

sattva highest being For Ś the internal organ, *antah-karana*

13 *angusṭha-mātrah puruṣo'ntarātmā sadā janānām hṛdaye
sannivistah
hṛdā manviśo manasābhuklpto ya etad vidur amṛtās te
bhavanti*

13 A person of the measure of a thumb is the inner self, ever dwelling in the heart of men He is the lord of the knowledge framed by the heart and the mind They who know that become immortal

manviśo the lord of knowledge *jñāneśah* Ś *v manisā*, by thought This reading '*hṛdāmanisā manasābhuklpto*' is adopted by Śamkārānanda, Nārāyana and Viṣṇāna-bhukṣu

14 *sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt
sa bhūmim viśvato vrtvā aty atisthad daśāngulam*

14 The person has a thousand heads, a thousand eyes, a thousand feet He surrounds the earth on all sides and stands ten fingers' breadth beyond.

See R V X 90 1.

daśāṅgulam ten fingers' breadth *anantam, apāram Ś* endless, shoreless Though the Supreme manifests Himself in the cosmos, He also transcends it

15 *purusa evedam sarvām yad bhūtam yac ca bhavyam
utāmṛtatvasyeśāno yad annenātirohati.*

15. The person is truly this whole world, whatever has been and whatever will be. He is also the lord of immortality, and whatever grows up by food

See R V X 90 2

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 *sarvataḥ pāṇi-pādāni tat sarvato'ksi-śiro-mukham
sarvataḥ śrutimal loke sarvām āvṛtya tisthati*

16 On every side it has a hand and a foot, on every side an eye, a head and a face It has an ear everywhere It stands encompassing all in the world

See B G. XIII. 13

17 *sarvendriya-guṇābhāsam sarvendriya-ivarjitam
sarvasya prabhum īśānam 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 pure dehī hamso kilāyate bahih
vaśī sarvasya lokasya sthāvarasya carasya ca.*

18 The embodied soul in the city of nine gates sports (moving to and fro) in the outside (world), the controller of the whole world, of the stationary and the moving

See Kaṭha, V 1, B G. V 13

hamsa. soul It is the Universal Spirit.

hamsaḥ paramātmā hantya avidyātmakam kāryam Ś.

19. *a-pāni-pādojavānogrhitā paśyatyacaksuḥsa śṛnoty akarnaḥ,
so vetti vedyaṇi na ca tasyāsti vettā, 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 anīyān mahato mahīyān ātmā gṛhāyām nihito'sya
jantoh
itam akratum paśyati vīta-śoko dhātuh 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 *Taittirīya Āraṇyaka* X 10-1

akratum being actionless *viśaya-bhoga-samkalpa-rahitam* Ś
dhātuh prasādāt: through the grace of the Creator
dhātu-prasādāt through the clarity born of sense-control Sense
organs are said to be *dhātu*

21. *vedāham etam ajaram purānam sarvātmānam sarva-galam
vibhutoāt
janma-nirodham pravadyanti yasya brahmvādino bhira-
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

janma-nirodham: stoppage of birth

For whom the foolish think there are birth and death

yasya janma-nirodham mūḍhāḥ pravadyanti. Samkarānanda.

Nārāyaṇa Dīpikā suggests a reading, *janma-nirodham na vadanti yasya*. For whom birth and death are not spoken

Sometimes it is used for the creation and destruction of the world
*yasya paramēśvarasya karma jagataḥ janma-samhārau Viṣṇāv-
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.

CHAPTER IV

THE ONE GOD OF THE MANIFOLD WORLD

1 *ya eko'varno bahudhā śakti-yogād varnān anekān nīhītārtho
dadhāti
vicarī cā'nte viśvam ādau sa devah sa no buddhyā śubhayā
samyunaktu*

1 He who is one, without any colour, by the manifold exercise of his power distributes many colours in his hidden purpose and into whom in the beginning and at the end the universe is gathered, may He endow us with a clear understanding

avarnah devoid of determinations *nirviśesah Ś*
nīhītārthah in his hidden purpose Without any motive or personal interest *agrhīta-prayojanah, svārtha-nirapeksah*
ante. in the end *V śānte* 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 prajāpatiḥ*

2. That indeed is Agni (fire), that is Āditya (the sun), that is Vāyu (the wind) and that is the moon That, indeed, is the pure That is Brahmā That is the waters That is *Prajā-pati* (the lord of creation)

See *Vājasaneyi Samhitā*, XXXII 1

This verse occurs in *Mahānārāyana U* in the following way

*yad ekam avyaktam ananta-rūpam viśvam purānam tamasah
parastāt*

*tad eva ṛtam tad u satyam āhus tad etad brahma paramam kavīnām
īstāpūrtam bahudhā jātam jāyamānam viśvam bibharti bhuvanasya
nābhīḥ*

tad evā'gms tad vāyus tat sūryas tad u candramāh

tad eva śukram amṛtam tad brahma tad āpas sa prajā-patiḥ

This verse indicates that the different Vedic gods are not independent but are forms of the One Supreme

tad that, self-nature *ātma-tattvam Ś*

śukram pure, alternatively the starry firmament

śuddham anyad api dīptiman naksatrāḍi

Ś makes Brahmā, *Hiranya-garbhātmā* and *Prajā-pati virād-ātmā* *Vijñānabhukṣu* makes out that the Supreme through the power of *māyā* created the manifestations and entered into them and is called by their names *svamāyayā adhidarvikopādhiḥ samasti-rūpān*

*sr̥ṣṭvā teṣv anupraviśya agr̥yādītyādyaḥ ābhyām labdhvā s̥kto 'ḥīnara
evety āha.*

3 *tvam strī tvam pumān asi, tvam kumāra uta vā pumārī,
tvam jīrṇo dandena vaicasi, tvam jāto bhavasi visvata-
mukhaḥ.*

3 You are woman You are man You are the youth and
the maiden too You, as an old man, totter along with a staff
Being born you become facing in every direction

See *Atharva Veda*, X 8 27

4 *nīlaḥ patango harito lohīkāksas tadīd-garbha r̥tas as samudrāḥ
anādīmat tvam vibhutvena vartase yato jātāni bhūmanīni
viśvā*

4. You are the dark-blue bird, you are the green (parrot)
with red eyes You are (the cloud) with the lightning in its
womb You are the seasons and the seas. Having no beginning
you abide through omnipresence (You) from whom all worlds
are born

patanḡgaḥ: bird *bhramarah*, bee. Ś

THE UNIVERSAL SELF AND THE INDIVIDUAL SOUL

5 *ajām ekām lohita-śukla-kr̥snām bahvīn̄ prajāḥ s̥jamār̄iṇ
sarīṣpāḥ
ajo hy eko jusamāṇo'n̄r̥ṣṭe jalāty enām bhuk̥ta-bhag̥vān̄
ajo'nyah*

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-kr̥snām: red, white and black Reference is either to fire
(*tajas*), water (*ap̄*), and earth (*anna*), or the three gunas, *r̥jas*,
sattva, and *tamas* of *prakṛti*,

The one she-goat, red, white and black in time produces many
young like herself For the red, white and black colours see C U
VI. 2, where everything in the universe is said to be connected with
the three elements, the red of fire, the white of water, the black
of food or of earth It is the order of creation when the Absolute
produced heat, then water, then earth in the shape of food.
V. *rohita* for *lohita*.

The first unborn is he who is ignorant and therefore subject to the influence of *prakṛti*

The second unborn is he who has overcome his ignorance and is therefore free from bondage to *prakṛti*.

6 *dvā suparnā sayujā sakhāyā, samānam vrksam parisasvajāte
tayor anyah pippalam svādv aty anaśnann anyo' bhicākaśīti*

6 Two birds, companions (who are) always united, cling to the self-same tree Of these two the one eats the sweet fruit, and the other looks on without eating

See M U III 1, R V I 164 20, Katha I. 3 1

Our being in time is an encounter of empirical existence and transcendent reality. The eternal in itself and the eternal in the empirical flux are companions The world is the meeting-point of that which is eternal and that which is manifested in time Man as an object of necessity, a content of scientific knowledge, is different from man as freedom

7. *samāne vrkse puruso nimagno'nīśayā śocati muhyamānaḥ
justam yadā paśyaty anyam īsam asya mahimānam it
vīta-śokah.*

7 On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his helplessness When he sees the Other, the Lord who is worshipped and His greatness, he becomes freed from sorrow.

M U. III 1 2. In verse 6, the cause of sorrow is traced to the sense of helplessness induced in us when we are lost in the objective universe in verse 7 freedom from sorrow is traced to our getting beyond object-thinking into contact with real being

8 *rcō'ksare parame vyoman yasmin devā adhi viśve niseduh
yas tam na veda kim ṛcā karisyati ya it tad vidus ta ime
samāsate*

8 For him who does not know that indestructible being of the *Rg Veda*, whereon in the highest heaven all the gods reside, of what avail is the *Rg Veda* to him? They, indeed, who know that rest fulfilled

R V. I. 164. 39; *Taittirīya Āranyaka* II 11 6.
samāsate rest fulfilled *ṛtārthas tisthanti Ś*

The Vedas are intended to lead to the realisation of the Supreme For those who study them without undergoing the inward discipline, they are not of much use

9 *chandāmsi yaṅñāḥ kratavo vratāni, bhūtam bhavyam yac ca
vedā vadanti,
asmān māyī sṛjate viśvam etat tasmims cānyo māyayā
samnruddhah*

9 The Vedas, the sacrifices, the rituals, the observances, the past, the future and what the Vedas declare, all this the maker sends forth out of this, in this the other is confined by māyā

the other the individual soul

The whole world proceeds from the imperishable *Brahman*. The actual creator is *Īśvara*, the Personal God, who is acting through his power of māyā, *devātma-śakti*

10 *māyām tu prakṛtim viddhi, māyīnam tu mahēśvaram,
tasyāvayava-bhūtais tu vyāptam sarvam idam jagat*

10 Know then that *prakṛti* is māyā and the wielder of māyā is the Great Lord. This whole world is pervaded by beings that are parts of Him

The *Sāṃkhya prakṛti* is identified with the māyā of the *Vedānta*. The Upaniṣad attempts to reconcile the views of the *Sāṃkhya* and the *Vedānta*

Īśvara and *Śakti* are regarded as the parents of the universe. Cp. the following verses —

'Only when united with *Śakti* has *Śiva* power to manifest; but without her, the God cannot even stir'

*śivah śaktiyā yukto yadī bhavati śaktah prabhavitum
na ced evam devo na khalu kuśalah spanditum api*

Again, 'O Father-Mother, this world of ours was created by the compassion of your joint protectorship to the end that, by your mutual help, your joint design may fulfil itself'

*ubhābhyām etābhyām ubhaya-vidhīm idrīśya dayayā
sanāthābhyām jayīe janaka-jananī maj-jagad idam*

Ānandalaharī 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 gunas, and withdraws it at the close of every aeon and remains disporting herself in her oneness'

*sṛstvākhilam jagad idam sad-asad svarūpam
śaktiyā svayā trigunayā (or trigunayā) pariṣṭi viśvam.
samhṛtya kalpa-samaye ramate tāthakā
tām sarva-viśva-jananīm manasā smarāmi*

Devī Bhāgavata I 2 5

As the Supreme brings forth the whole universe by His own power of māyā, He is not in any way affected by it as others are

THE SAVING KNOWLEDGE OF GOD

11 *yo yonim yonim adhiṣṭhaty eko yasmīn idam saṁ ca
vicarī sarvam
tam īśānam varadam devam īdyam incāyemāni śāntim
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 devānām prabhavaś co'dbhavaś ca, viśvādhipo rudro
maharsih
hiranya-garbham paśyata jāyamānam, sa no buddhyā
śubhayā samyunakti.*

12. He who is the source and origin of the gods, the ruler of all, Rudra, the great seer, who beheld the golden germ (*Hiranya-garbha*) when he was born, may He endow us with clear understanding.

See III. 4.

13 *yo devānām adhipo yasmīn lokā adhiśritāḥ
ya īśe'sya dvī-padaś catus-padaḥ, kasmai devāya havisā
vidhema*

13 He who is the overlord of the gods, in whom the worlds rest, he who is the lord of two-footed and four-footed beings, to what God shall we offer our oblations?

kasmai, to what *v tasmai* to that God we shall offer our oblations
See R V X 121 3.

14 *sūksmāti-sūksmam khalasya madhye, viśvasya srastāram
aneka-rūpam
viśvasyarkam parivesitāram jñātvā śivam śāntim atyantam
eti*

14 More minute than the minute, in the midst of confusion, the creator of all, of manifold forms, the one embracer of everything, by knowing Him as the auspicious, one attains peace for ever

See III. 7, V 13

15 *sa eva kāle bhuvanasya goptā, viśvādhipaḥ sarva-bhūtesu
gūdhak
yasmīn yuktvā brahmarsayo devatāś ca, tam evam jñātvā
mrtyu-pāśānś chinatti.*

15 He indeed is the protector of the world in time, the lord of all, hidden in all things, in whom the seers of *Brahman*: and the deities are united, by knowing Him thus one cuts the cords of death

The knowers of *Brahman* as well as the deities know that their reality is in *Brahman*

16 *ghṛtāt param mandam vātisūksmam jñātvā śivam sarva-
bhūtesu gūḍham.
viśvāsyākam parvestitāram jñātvā devam mṛtyate sarva-
pāśaḥ*

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 hrdaye
sannivistah
hrdā manīṣā manasābhuklpto, ya etad vidur amṛtās te
bhavanti*

17 That god, the maker of all things, the great self, ever seated in the heart of creatures is framed by the heart, by the thought, by the mind, they who know that become immortal

See III 13

18 *yadā'tamas tan na divā na rātrir na san na cāśac chra
eva kevalah,
tad aksaram tat savitur varenyam, prajñā ca tasmāt prasā
purānī*

18 When there is no darkness, then there is neither day nor night, neither being nor non-being, only the auspicious one alone That is the imperishable, the adorable light of *Savitṛ* and the ancient wisdom proceeded from that.

savitur varenyam the adorable light of *Savitṛ*. Literally the choicest (splendour) of *Savitṛ*

See R V III 62 10

The characterisation of the Supreme which transcends the duality of subject and object can only be negative and cannot be a field of clear definition and demonstration

19 *nainam ūrdhvāni na tiryāṅcaṇi na madhye na pariṣagraḥ. 1'
na tasya pratimā asī yasya nāma mahad yasaḥ*

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 samdr̥ṣe tiṣṭhati rūpam asya, na caksusā paśyati kaś
canainam
hrdā hrdāstham manasā ya enam, evam vidur amrtās 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 ity evam kaścid bhīruḥ praṇadyate
rudra yat te daksinam mukham tena mām pāhu nityam*

21 'You are unborn' with this thought someone in fear approaches you O Rudra, may your face which is gracious protect me for ever

The attitude of *bhakti* is brought out here

22 *mā nas toke tanaye mā na āyusī, mā no gosu mā no aśvesu
rīrisah
vīrān mā no rudra bhāmuto'vadhīr havismantah sadam it
tvā havāmahe.*

22 Rudra, hurt us not in my child or grandchild, hurt us not in my life, hurt us not in my cattle, hurt us not in my horses Slay not our heroes in your wrath for we call on you always with oblations

See R.V. I 114. 8.

CHAPTER V

THE ONE IMMANENT GOD

1 *dvē aksare brahma-pare tv anante, vidyā'vidye nihite yatr
gūdhe
ksaram tv avidyā hy amrtam tu vidyā, vidyāvidye īsate ya:
tu so'nyah*

1 In the imperishable, infinite highest *Brahman* are the two, knowledge and ignorance, placed hidden Ignorance is perishable while knowledge is immortal And he who controls knowledge and ignorance is another (distinct from either)

By way of preface to this chapter Śamkarānanda observes that this chapter is devoted to the discussion of the nature of *That* in the text *That art Thou*, though both of them were treated in Chapter III, more specially the nature of *Thou* *tat-tvam-pādārthan tīīye 'dhyāye nirūpitan yady api tathāpi tvam-pādārtho nālyantam nirūpitan, tad-artham ayam pañcamo'dhyāya ārabhyate brahma-pare hiranyagarbhāt pare or parasmīn brahman Ś gūdhe hidden lokar jñātum asakye Śamkarānanda ksaram perishable It is the cause of bondage, samsrī-kāranam while vidyā is the cause of moksa, moksa-hetuḥ Ś anyah another, tat sākṣivāt, being only the witness Ś*

The one and the many are both contained in the Supreme The knowledge of the One is *vidyā*, the knowledge of the many detached from the One is *avidyā*

2 *yo yonim yonim adhitisthaty eko viśvām rūpām yonīś ca sarvāh*

rsim prasūtam kapilam yas tam agre jñānar bibharti jāyamānam ca paśyati

2 He, who being one, rules over every single source, over all forms and over all sources, He who bears in His thoughts and beholds when born the fiery (red) seer who was engendered in the beginning

Wisdom is prior to the world-soul

kapilam hiranya-garbhām 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 *Hiranya-garbhā* while he was being born He was the first to be created by God and endowed by Him with all powers III 4 *Hiranya-garbhā* or *Brahmā* the creator is the intermediary between the Supreme God and the created world. He is the world-soul See IV 12, VI 18 *jñānāh* by thoughts See note IV 18

3 *ekakam jālam balmūdhā vikurvan, asmin ksetre sanīharaty
esa devah
bhūyah srstvā patayas tatheśas sarvādhipatyam kurute
mahātmā*

3 That God, who, after spreading out one net after another in various ways draws it together in that field, the Lord, having again created the lords, the great self, exercises his lordship over all

ekakam pratyekam, for every creature, such as gods, men, beasts, etc

jālam net, *samsāra*

asmin ksetre in that field, in the world

yasmin, another reading for *asmin* *patayah*, another reading for *patayah*

4 *sarvā dīśah ūrdhvam adhaś ca tiryak, prakāśayan bhrājate
yadv anadvān
evam sa devo bhagavān varenyo yoni-svabhāvān adhitisthaty
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

yoni-svabhāvān whatever creatures are born from a womb Ś means by it the sources of world-existence like the elements of earth, *ekah* *kāranam kṛtsnasya jagatah svabhāvān svātmabhūtām pṛthivyā bhāvān* or *kāraṇa-svabhāvān kāraṇa-bhūtān pṛthivyādīn* Ś

The so-called causes of the world are not in themselves causes. They operate only because God works through them.

5 *yac ca svabhāvam pacati viśvayonih, pācyāms ca sa
parināmayed yah
sarvam tad viśvam adhitisthaty eko gunān ca s
viniyojayed yah*

5 The source of all, who develops his own nature, who to maturity whatever can be ripened, who distributes qualities, He the one, rules over this whole world

6 *tad veda-guhyopaniṣatsu gūḍham, tad brahmā
brahma-yonim
ye pūrvam devā ṛsayaś ca tad viduh, te tanmayā
babhūvuh*

6 That which is hidden in the Upaniṣads which are in the Vedas, Brahmā knows that as the source of it

The gods and seers of old who knew that, they came to be of its nature and have, verily, become immortal.

veda-guhyo'paniṣat: *Veda* is interpreted as referring to the sacrificial part which teaches sacrifices and their rewards, *harma-kāṇḍa*, *guhya*, the *āranya* part which teaches the worship of *Brahman* under various aspects, *yoga-kāṇḍa*, and the *Upaniṣad*, the part which teaches the knowledge of *Brahman*, the undifferentiated *jñāna-bāṇḍa*. This is the view of *Vijñāna-bhīṣu brahma-yoni:* the source of the Vedas or the source of *Hiran, a-garbha pūrve devāḥ* is another reading for *pūrvam devāḥ*, ancient gods *tanmatā*, of its nature. *īd ātma-bhūtaḥ* S.

THE INDIVIDUAL SOUL

7. *guṇāntayo yaḥ phala-karma-kartā kṛtasya tasyai va sa coṣabhoḥitā*
sa viśva-rūpas tri-guṇas tri-varimā prāṇādliḥpas samicarati
sva-barmabhiḥ.

7. But he who has qualities and is the doer of deeds that are to bear fruit (i.e. bring recompense), he is the enjoyer, surely, of the consequence of whatever he has done. Assuming all forms, characterised by the three qualities, treading the three paths he, the ruler of the vital breaths (the individual soul), wanders about according to his deeds.

tri-guṇaḥ: *sattva*, *rajas* and *tamas*.

tri-varimā: see I. 4 the paths of *dharma*, *adharma* and *jñāna* or *deva-yāna*, *pitṛ-yāna* and *manuṣya-yāna*. S.

While the first six verses speak of *That (tat)* or the Supreme the account of *Thou (tvam)*, the individual soul begins here.

8. *aiguṣṭha-mātro ravi-tulya-rūpas samkalpāhnikāra-samanvito*
yaḥ
būdāher guṇenātma-guṇena caiva arāgra-mātro hy aḥaro'pi
ārsṭaḥ.

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.

aḥara, another reading *acara*.

ātma-guṇena: of the qualities of the body like old age, etc. S

9. *tūlāgra-śaia-bhāgasya śatadhā kalpītasya ca*
bhāgo'rcas sa vijñeyas sa cānarīyāya kalpate.

9. This living self is to be known as a part of the hundredth part of the point of a hair divided a hundredfold, yet it is capable of infinity.

The individual soul is potentially infinite.

10 *naiva strī na pumān esa na caivāyaṃ napuṃsakaḥ
yad yac charīram ādatte tena tena sa rakṣyate.*

10. It is not female, nor is it male, nor yet is this neuter. Whatever body it takes to itself, by that it is held.

rakṣyate samrakṣyate, tat tad dharmān ātmany adhyasyābhikṣyate. Ś.
Another reading is *yujyate* or joined *sambādhyate*.

The living self, *jīva* is *vijñānātman*. Ś

11. *saṃkalpana-sparśana-dṛṣṭi-mohair grāsāmbu-vṛṣṭy-ātma
vivṛddhi-jaṇma
karmānugāny anukrameṇa dehī 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 homair, by the sacrifices.

12 *sthūlāni sūksmāṇi bahūni caiva, rūpāni dehī sva-guṇair
vṛnoti
kriyā-guṇair ātma-guṇaiś ca tesām samyoga-hetur aparo'pi
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 anantaṃ kalilasya n.adhye viśvasya sraṣṭāram
aneka-rūpaṃ
viśvasyaikam parivestitāram jīātī devam mucyate
sarva-pāśaih*

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

kalasya gahana-gabhīra-samsārasya Ś The wonder and mystery of the cosmic process are emphasised

devam jyoti-rūpam paramātmānam Ś of the nature of light, the Supreme Self

sarva-pāśaih avidyā-kāma-karmabhih Ś The bonds of ignorance and its resultants of desire and deed

14 *bhāva-grāhyam anīdākhyam, bhāvābhāva-karam śivam
kalā-sarga-karam devam, ye vidus te jahus tanum*

14 Him who is to be grasped by the mind, who is called incorporeal, who makes existence and non-existence, the kindly (the auspicious), the maker of creation and its parts, the Divine, they who know Him have left the body behind.

anīdākhyam Śamkarānanda reads *anīlākhyam*, who is called air as being the breath of the breath, *prānasya prānam nīda* body, *anīda* bodiless

kalā Ś explains it to mean the sixteen *kalās* beginning with *prāna* or life and ending with *nāma*, name Praśna VI 4

Vijñāna-bhiksu means by it 'inherent power,' he who creates by his inherent power

The Vedas and the other sciences are called *kalās*

CHAPTER VI

THE ONE GOD IMMANENT IN AND TRANSCENDENT
TO THE COSMIC PROCESS

1 *svabhāvam eke kavayo vadanti, kālam tathānye parimuhya-
mānāh,
devasyaśa mahimā tu loke yenedam bhrāmyate brahma-ca-
kram.*

1 Some wise men speak of inherent nature, others likewise, of time (as the first cause), being deluded. But it is the greatness of God in the world, by which this Brahma-wheel is made to turn.

See I. 2

The cosmic process is generally represented by a rotating wheel. It is ever moving, thanks to the greatness of God. It is the 'moving image of eternity'. In the national flag of India, the wheel is placed against the background of white. The wheel is represented in blue *gagana-saḍṛśam, megha-varnam*, and is placed against the background of white which is above all colours, the pure radiance of eternity.

2 *yenāvrtam ityam idam hi sarvam, jñāh kālakāro guṇī
sarvaivid yaḥ
teneśitam karma vivartate ha, pṛthvyāpya-tejo'nīla-khāni
cintyam.*

2 He by whom this whole world is always enveloped, the knower, the author of time, the possessor of qualities and all knowledge. Controlled by Him (this) work (of creation) unfolds itself, that which is regarded as earth, water, fire, air and ether.

kālakāro author of time, *kālasyaḥpi kartā v* is *kāla-kālo*, the destroyer of time *kālasya nyantā, upahartā kālāh sarvavināśakārī, tasyāḥpi vināśakarah*

See also VI 16

(knower of) all knowledge *sarvaivid yaḥ* or *sarva-vidyaḥ*

3 *tat karma kṛtvā vinvartya bhūtyah, tattvasya tattvena sametya
yogam
ekena dvābhyām tribhir astabhir vā, kālena carvātma-guṇaiś
ca sūkṣmaiḥ*

3 Having created this work and rested again, having entered into union with the essence of the self, by one, two, three or eight, or by time too and the subtle qualities of the self.

one *purusa* of the Sāmkhya

two *purusa* and *prakṛti*

three the three *gunas*, *sattva*, *rajas* and *tamas*

eight the five cosmic elements and *manas* (mind), *buddhi* (understanding), and *aham-kāra* or self-sense See B G VII 4

ātma-guṇaḥ the affections of the mind, love, anger, etc *antah-karana-guṇaḥ kāmādibhiḥ* Ś

4 *ārabhya karmāṃ gunānvṛtān, bhāvān ca sarvān vimyojayed
yah*

*tesām abhāve kṛta-karma-nāśaḥ karma-kṣaye yāti sa tattvato'
nyah*

4 Who, having begun with works associated with the (three) qualities, distributes all existents. In the absence of these (qualities), there is the destruction of the work that has been done and in the destruction of the work he continues, in truth, other (different from what he has produced)

According to Ś, this verse tells us that if we dedicate all our works to *Īśvara*, we will not be subject to the law of karma, 'That person, his works being destroyed and his nature purified, moves on, different from all things, from all the results of ignorance, knowing himself to be *Brahman*'

vimyojayed īśvare samarpayet tesām īśvare samarpativād ātma-sambandhābhāvas tad-abhāve pūrva-kṛta-karmanām nāśaḥ karma-kṣaye viśuddha-sattvo yāti Ś

anyah v. anyat He goes to that *Brahman* which is different from all things, *tattvebhyo yad anyad brahma tad yāti* Ś

This verse is capable of different interpretations (1) The Lord passes through different states, yet knows Himself to be above them all, (2) If we do works not out of selfish interest, but to please the Lord, our work ceases to bind us and we become free Śamkarānanda and Viṣṇāna-bhikṣu adopt the latter view

5 *ādās sa samyoga-nimitta-hetuḥ paras trīkālād akalo'pi drśtaḥ
tam viśva-rūpam bhava-bhūtam idyam devam sva-citta-siham
upāsya pūrvam*

5 He is the beginning, the source of the causes which unite (the soul with the body) He is to be seen as beyond the three kinds of time (past, present and future), and as without parts after having worshipped first that adorable God who has many forms, the origin of all being, who abides in one's own thoughts

source of the causes which unite cp. *samyoga-hṃgoḍbhavam trailokyam*
M B XII 819

akalāḥ without parts, trans-empirical, *nis-prapañcaḥ* Ś

upāsya pūrvam. worshipped first Worship is the preliminary to knowledge

viśva-rūpam who has many forms God assumes the form which the worshippers attribute to Him

upāsakāḥ yad yat rūpam upāsyaṭe tat-tad-rūpa-dhārmam

6 *sa vṛkṣa-kālākṛtibhīḥ paro'nyo yasmāt prapañcaḥ परिवर्तते'यम्
dharmāvaham pāpanudam bhageśam jñātvātmastham
amṛtam viśva-dhāma.*

6 Higher and other than the forms of the world-tree and time is he from whom this world revolves who brings good and removes evil, the lord of prosperity, having known Him as in one's own self, the immortal, the support of all (he attains Brahman)

vṛkṣa tree See Katha VI 1

dharmāvaham dharma is the enlightening power of the Saviour God manifested in the human soul See R V I 164

Śiva is the bringer of *dharma*, *dharmāvaha*

7 *tam īśvarānām paramam maheśvaram, tam devatānām
paramam ca devatam
patim patīnām 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
adhikaś ca drśyate
parāsyā śaktir vividharva śrūyate svābhāvīkī jñāna-bala-kriyā
ca*

8 There is no action and no organ of his to be found There is not seen his equal or his better. His high power is revealed to be various, indeed. The working of his intelligence and strength is inherent (in him).

9 *na tasya kaścīt patir asti loke, na ceśitā navā ca tasya lūgam,
na kāranam karanādhipādhipo na cāsya kaścij janitā na
cādhipah*

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

lingam mark, any sign from which we could infer the existence of God, as fire from smoke *dhūma-sthānīyam yenānumīyeta Ś janitā* progenitor, *janayitā Ś*

10 *yas tantunābha va tantubhik pradhānajarik svabhāvatah deva ekah svam āvrnot, sa no dadhād brahmāpyayam*

10 The one God who, according to his own nature, covers himself like a spider with threads produced from *pradhāna* (unmanifested matter), may He grant us entrance into *Brahman*

brahmāpyayam entrance into *Brahman*, *ekī-bhāvam Ś yathornanābhur ātma-prabhavais tantubhur ātmānam eva samāvroti, tathā pradhānajarik avyakta-prabhavais nāma-rūpa-karmabhis tantusthānīyarih svam ātmānam āvrnot Ś*

As the spider covers itself with threads produced from itself, so does the one God cover Himself with the products of *prakṛti*

11. *eko devas sarva-bhūtesu gūḍhas sarva-vyāpī sarva-bhūtāntar-ātmā karmādhyaksas sarva-bhūtādhrvāsas sāksī cetā kevalo nurgunaś ca.*

11. The one God hidden in all beings, all-pervading, the inner self of all beings, the ordainer of all deeds, who dwells in all beings, the witness, the knower, the only one, devoid of qualities

12 *eko vaśī nskriyānām bahūnām ekam bījam bahudhā yah karoti tam ātmastham ye'nupaśyanti 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

nskriyānām inactive Ś makes out that the acts of living beings are due to their organs and the Higher Self remains untouched by them. *sarvā hi kriyā nātmani samavetāh kim tu dehendriyesu, ātmā tu nis-kriyo nurgunah Ś*

See B G III. 20

13 *ntyo ntyānām cetanas cetanānām eko bahūnām yo vidadhāti kāmān tat kāranam sāmkhya-yogādhyagamyam jñātvā devam mucyate sarva-pāśaiḥ*

13 He is the eternal among the eternal, the intelligent among the intelligences, the one among many, who grants desires That cause which is to be apprehended by discrimination (of *sāṃkhya*) and discipline (*yoga*)—by knowing God, one is freed from all fetters

See Katha II 2 13

nityo nityānām the eternal among the eternal The living souls are eternal and He is the eternal among them or the eternal may be meant for the elements of earth, water, etc *jīvanām madhye* .
adhavā pṛthivyādīnām madhye Ś

14 *na tatra sūryo bhāti na candra-tāarakam, nemā vidyuto bhānti kuto'yam agnih tam eva bhāntam anubhāti sarvam, tasya bhāsā sarvam idam vibhāti*

14 The sun does not shine there nor the moon and the stars, nor these lightnings, much less this fire After Him, when He shines, everything shines, by His light all this is illumined.

See Katha II 2 15, M U II 2 10, B G XV 6

15 *eko hamso bhuvanasyāsya madhye, sa evāgnis śalile san-nvīstah tam eva viditvātimrtyum eti, nānyaḥ pañthā 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 avidyādi-bandha-kāranam iti hamsah*

16 *sa viśva-kr̥d viśva-vid ātma-yonir jñāh kāla-kāro gunī sarvavidyāh pradhāna-ksetrajña-patīh guṇeśah samsāra-moksa-sihiti-bandha-hetuh*

16 He is the maker of all, the knower of all, the self-caused, the knower, the author of time, the possessor of qualities, the knower of everything, the ruler of nature and of the spirit, the lord of qualities, the cause of worldly existence, and of liberation, of continuance and of bondage

ātma-yonih self-caused *ātmā cāsau yonīś cet ātma-yonih Ś*.
ātmānam yonih, ātma-yonih the source of all selves
kāla-kāro the author of time See VI. 2, 21.

pradhāna avyakta, nature.

ksetrajña vijñānātmā, spirit.

The Supreme binds, sustains and dissolves worldly existence.

17. *sa tanmayo hy amṛtā īśa-saṁsthō jñas sarvago bhuravā-
syāsya goptā*

ya īśe asya jagato nityam eva-nānyo hetur vidyate īśanā;

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-saṁsthaḥ, existing as the lord. *īśe svāmīni samyakh sthitiḥ yasy āsau īśa-saṁsthaḥ*.

No other is able to rule the world. *nānyo hetuḥ samartha viśyate* §

18. *yo brahmāṇam vidadhāti pūrvam, yo vai edāmiś ca prakṛvati
tasmai*

*taṁ ha devam ātma-buddhi-prakāśam munukṣur vai
śaranam aham prapadye.*

18. To Him who, of old, creates Brahmā and who, verily, delivers to him the Vedas, to that God who is lighted by His own intelligence, do I, eager for liberation, resort for refuge.

ātma-buddhi-prakāśam Śaṅkarānanda explains as *sva-buddhi-sākṣīnam*, who is the light or witness of self-knowledge.

It can be derived in two ways: (1) *ātmanā buddhir ātma-buddhiḥ saiva prakāśo'syety ātma-buddhi-prakāśam*; (2) *ātma-buddhiḥ prakāśayati ātma-buddhi-prakāśam* §

V. ātma-buddhi-prasādam ātmani yā buddhiḥ tasyāḥ prasādhakarā §, he who through his own grace manifests himself.

19. *niskalanī niṣkṛyānī śāntānī niravadyānī nirañjanānī,
amṛtasya paramī setunī dagdhendhanam iśānalan.*

19 To him who is without parts, without activity, tranquil, irreproachable, without blemish, the highest bridge to immortality like a fire with its fuel burnt.
nirañjanam; nirlepam, without blemish.

20. *yadā carmavad ākāśam vestayisyanti mānavāḥ
tadā devam avijñāya duḥkhasyānto bhariṣyati*

20. When men shall roll up space as if it were a piece of leather, then will there be an end of sorrow, apart from knowing God

To roll up space like a piece of leather is an impossibility but when

that impossible becomes possible, only then will sorrow cease, without knowing God. There is no other way for ending sorrow than the knowledge of God.

devam v. śivam

21 *tapah-prabhāvād deva-prasādāc ca, brahmā ha śvetāśvataro
'tha vidvān
atyāśramibhyaḥ paramam pavitram, pravāca samyag-
rsi-saṅgha-justam.*

21. By the power of austerity and the grace of God, the wise Svetāśvatara in proper manner spoke about *Brahman*, the Supreme, the pure, to the advanced ascetics, what is pleasing to the company of seers

by the power of austerity and the grace of God the grace of God does not suspend the powers of the soul but raises them to their highest activity The super-natural intensifies the natural There is nothing magical which interferes with the life of man We are persons, not things Our freedom cannot be obliterated by divine grace. By his own free action man makes his own the ideal which he seeks. Baron Von Hugel quotes from St Bernard's *Tractatus de Gratia et Libero Arbitrio*, cap XIV 47 'That which was begun by Grace gets accomplished alike by both Grace and Freewill so that they operate mixedly not separately, simultaneously not successively, in each and all of their processes The acts are not in part Grace, in part free will, but the whole of each act is effected by both in an undivided operation.' *The Mystical Element of Religion*, Vol I, pp 69 ff

advanced ascetics *paramahansa-samnyāsinaḥ ta evātyāśraṇiṇaḥ Ś*, the highest of the four orders of ascetics

Cp *caturvidhā bhikṣavaś ca bahūdakaḥ kuṭīcakaḥ
hamsaḥ paramahamsaś ca yo yaḥ paścāt sa uttamaḥ*

22. *vedānte paramaṁ guhyam purākalpe pracoditam
nāpraśāntāya dātavyam nāputrāyāśisyāya vā punaḥ*

22. This highest mystery in the Vedānta which has been declared in a former age should not be given to one whose passions are not subdued nor again to one who is not a son or a pupil

See B U. VI 3 12; Maitrī VI. 29

*praśāntāya, prakarsena śāntaṁ sakala-rāgādi-mala-ralītam cīttam yasya
tasmai putrāya vādṛśa śisyāya vā dātavyam, tad viprītāya 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 deve parā bhaktir yathā deve tathā gurau,
tasyante kaitā hy arthāḥ, prakāśante mahātmanah, pra-
kāśante mahātmanah*

23 These subjects which have been declared shine forth to the high-souled one who has the highest devotion for God and for his spiritual teacher as for God Yea they shine forth to the high-souled one.

KAUṢĪTAKI-BRĀHMAṆA UPANIṢAD

Kausītaki-Brāhmaṇa Upanisad, also called *Kausītakī Upanisad*¹ does not form a part of the *Kausītaki 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 Śamkara refers to it in several places in his commentary on the *Brahma Sūtra* and Śamkarānanda has commented on it. There are various rescensions of the text and the version adopted in Śamkarānanda's *Dīpikā* is followed in this work. The *Upaniṣad* has four chapters.

Dr S. K. Belvalkar has edited the text and given an English translation of the first chapter of this *Upaniṣad*³

¹ Śamkarānanda explains the name thus *ku kūsitam nindyam heyan-ity arthah, śīlam śīlalam saṁsārikam sukhām yasya sa kusīlak etā kusīlakah tasyāpatyam kausītakih* II 1

² *Brāhmaṇas* also deal with Vedānta and so sometimes include the *Upanisads*: *brāhmaṇam apī trividham, vidhi-rūpam, arthavāda-rūpam, tad-ubhaya-vilaksanam ca, vidhy-arthavādobhaya-vilaksanam tu vedāntavāhyam* Madhusūdana. *Prasthāna-bheda*

³ *Four Unpublished Upanisadic Texts and The Paryanba Vidyā* (1925)

CHAPTER I

REBIRTH AND RELEASE THROUGH KNOWLEDGE

I *citro ha vai gāngyāyanir yaksyamāna ārunim vavre, sa ha putram śvetaketum praṅghāya yājayeti; tam hābhyāgatam paṅraccha, gautamasya putrāsti samvrtam loke yasmin mā dhāsyasi, anyatamo vādhvā tasya, mā loke dhāsyasīti; sa hovāca, nāham etad veda, hantācāryam pṛcchānīti sa ha pitaram āsādyā paṅraccha itīti mā prāksīt katham pratibravanīti, sa hovāca, aham apy etan na veda, sadasy eva vayam svādhyāyam adhītya harāmahe yan nah pare dadati, ehy ubhan gamisyāva iti, sa ha samit-pānīs citram gāngyāyanim pratīcakrama upāyānīti: tam hovāca, brahmārho'si, gautama, yo na mānam upāgāh, ehi vyeva tvā jñāpayisyāmīti*

I Citra Gāngyāyani, verily, wishing to perform a sacrifice chose Āruni. He, then, sent his son Śvetaketu saying, 'you perform the sacrifice.' When he had arrived, he asked of him, O son of Gautama, is there a hidden place in the world in which you will place me? Or is there another way and will you place me in its world? Then he said, 'I know not this. However, let me ask the teacher.' Having approached his father, he asked, 'thus has he asked me, how shall I answer? Then he said, 'I, too, know not this. Let us learn the study of the Veda at his residence and obtain what others give to us. Come, let us both go, 'Then with fuel in hand, he returned to Citra Gāngyāyani and said, 'May I come near to you (as a pupil). To him, then, he said, 'you are worthy of the knowledge of Brahman, O Gautama, for you have not gone into conceit. Come, I will make you understand' (clearly).

See B U. VI 1, C U V 2

gāngyāyani v gārgyāyani

vavre chose, varanam cakre

abhyāgatam has arrived, *v āsīnam*, when he was seated

putrāsti. v putro'si, you are the son of Gautama.

samvrtam hidden place, *samyag āvrtam guptam sthānam*

anyatamo v anyam aho

ācāryam teacher, *sarva-jñam, sarva-śāstrārthasya jñātāram anusthātāram*

Worthy of the knowledge of Brahman. *V brahmārgho'si brahma-grāhyasi.*

* See Belvalkar. *The Paryanka Vidyā*, p 32

You are to be honoured like *Brahman*, *brahmavat mānanīyah*
you have not gone into conceit you do not affect pride
ehi come, āgaccha

jñāpayisyāmi. will make you understand clearly
viñāpayisyāmi, spastam bodhayisyāmi, na tu sandehādīkam jana-
isyāmi

The reference is to the two ways *deva-yāna* and *pitṛ-yāna*. Those who travel by the former do not return to a new life on earth but attain liberation by gaining a true knowledge of *Brahman*, those who travel by the latter to the world of the fathers return to earth to be born again and again.

In the notes on this Upanisad references are to Śaṅkarānanda's *Dīpikā*

2 *sa hovāca, ye vai ke cāsmāl lokāt prayanti candramasam*
eva te sarve gacchanti, teṣām prānash pūrva-pakṣa āpyāyate tān
apara-pakṣena prajānayati, etad vai svargasya lokasya dvāram,
yac candramās tam yāh praty āha tam atisṛjate atha yo na praty
āhā tam iha vrstir bhūtvā varsati sa iha kīto vā, patango vā,
matsyo vā, śakunir vā, simho vā, varāho vā, paraśvān vā, sārḍūlo
vā, puruṣo vā, anyo vā tesu tesu sthānesu pratyāyāyate, yathā-
karma yathā-vidyam, tam āgatam prcchati ko'sti, tam pratbrūyāt-
vicakṣanād rtavo reta ābhrtam pañcadaśāt prasūtāt pitryā-
vatah

tam mā pumsī kartaryerayadhvam pumsā kartṛā mātari mā
msiñca

sa jāya upajāyamāno dvādaśa-trayodaśopamāso dvādaśa-trayo-
daśena pitrāsam tad-vidē'ham pratitad-vidē'ham, tan ma
rtavo'martya va ābharadhvam tena satyena tena tapasā rtur
asmy ārtavo'smi, ko'si, tvam asmīti, tam atisṛjate

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 mother¹ 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

aṅpara-paksena with the latter half, *v aṅpara-pakse na* in the latter half causes them to be born again the moon sends those who do not proceed by *deva-yāna* (the path of the gods) to *brahma-loka*, back to life on earth

We are born in accordance with our conduct and knowledge
karma-vidyānusāreṇa śubham aśubham vyāmiśram ca śarīram bhavati
The question 'Who are you?' is asked by the teacher, according to Śamkarānanda *karuṇā-rasa-pūrṇa-hrdayo vedāntārtha-yāthātmya-vit guru-laksana-sampanno guruḥ praśnam karoti*
upajāyamānah born or perhaps reborn
twelve or thirteen months a year

There are two kinds of knowledge, unto birth, and unto ignorance The former takes us to the path of the gods, the latter to the path of the fathers Heaven and hell are stages on the journey and belong to the world of time, to a succession of births Knowledge of *Brāhman* takes us beyond both

THE COURSE TO THE BRAHMA-WORLD

3 *sa etam deva-yānam panthānam āpadyāgni-lokam āgacchati, sa vāyu-lokam, sa varuna-lokam, sa indra-lokam, sa prajā-pati-lokam, sa brahma-lokam tasya ha vā etasya lokasyāro hrado muhūrtā yestihā vījarā nadītyo vrksah sārajyam samstikānam, aparājitam āyatanam, indra-prajāpatī dvāra-gopau, vibhu-pramitam, vicak-sanāsandy amitaṅgah paryankah, priyā ca mānasī, pratirūpā ca cāksuṣī, puṣpāny ādāyāvayato vai ca jagāny ambās' cām-bāyaviś cāpsaraso' mbayā nadyah, tam ittham-vid āgacchati, tam brahmā hābhdhāvatah, mama yaśasā vījarām vā ayam nadīm prāpan na vā ayam jarayisyatīti*

3 Having entered on this path of the gods, he comes to the

¹ Dr Belvalkar's rendering of an amended text is this 'From the illustrious one (the moon), the fifteenfold, the (new) born lord of the world of the manes, O ye seasons, the seed was gathered

'Do ye then, send me on into a male progenitor, and with the half of the male agent deposit me into the mother'

world of Agni, then to the world of Vāyu, then to the world of Varuna, then to the world of Indra, then to the world of *Prajā-pati*, then to the world of Brahmā. This brahmā world, verily, has the lake Āra, the moments *yestihā*, the river *Vijarā*, the tree *Ilya*, the city *Sālayya*, the abode *Aparājita*, the two door-keepers *Indra* and *Prajā-pati*, the hall *Vibhu*, 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 *hrānya-garbha-loka* of which an account is given. The lake *āra* is the first impediment to entrance into *brahma-loka*. It is said to be composed of the enemies

ari desire, wrath, etc

muhūrtāḥ moments which produce desire, wrath, etc, and destroy the sacrifice

yestihāḥ *kāma-krōdhādi-pravṛtyutpādanena ghnantīti* *yestihāḥ* the moments spent in subduing desires

the river Vijarā ageless, *vigata jarā*

the tree Ilya *ilā pṛthivī tad-rūpatvena ilya-iti-nāmā taruh*

the city Sālayya the city is so called because on the bank are bow-strings as large as a *sāl* tree, a place abounding with water in many forms of rivers, lakes, wells, tanks, etc, and gardens inhabited by many heroes¹

samsthānam city, *aneka-jana-nivāsa-rūpam pāttanam*

aparājitam unconquerable (city), *hranya-garbhasya rāja-mandiram*

pramitam hall, *sabhāsthalam ahankāra-svarūpam aham ity eva*

sāmānyena pramitam vibhu-pramitam

the throne Vicakṣanā reason, *vicakṣanā kuśalā buddhur mahat-tattvam*

ity ādi śabdābhīdheyā

āsanādi *sabhā-madhye* *vedih*

amitaujāḥ of unmeasured splendour. *amitam aparimitam prāna-sam-*

vādādan prasiddham ojo balam yasya so'yam amitaujāḥ

ambā the mothers, *jagad-jananyah śrutayah*

4 *tam pañcaśatāny aṣarasām pratrayanti, śatam phala-hastāḥ, śatam āñjana-hastāḥ, śatam mālya-hastāḥ, śatam vāso-hastāḥ, śatam cūrna-hastāḥ, tam brahmālakārenālamkurvanti, sa brah-*

¹ Dr Belvalkar adopts the variant *sallaja* and renders it as the source of existence *sat*, mergence *la* and emergence *ga*

mālan̄kārenālan̄kṛto brahma-vidvān brahmābhīprati, sa āgacchaty āram hradam, tam manasātyeti, tam itvā sampratīvido majjanti, sa āgacchati muhūrtān yestihān te'smād apadravanti, sa āgacchati, vījarām nadīm tām manasavātyeti, tat-sukṛta-duskṛte dhūnute vā, tasya priyā jñātayah sukṛtam upayanti apriyā duskṛtam, tad yathā rathena dhāvayan ratha-cakre paryaveksetarvam aho-rātre paryaveksetarvam sukṛta-duskṛte sarvāni ca dvandvāni, sa esa visukṛto viduskṛto brahma-vidvān brahmaāvābhīprati.

4 Five hundred *apsarasas* (nymphs) go towards him, one hundred with fruits in their hands, one hundred with ointments in their hands, one hundred with garlands in their hands, one hundred with garments in their hands, one hundred with powdered perfumes in their hands. They adorn him with the adornment (worthy) of Brahmā. He, having been adorned with the adornment of Brahmā, goes into (advances towards) Brahmā. He comes to the lake Āra and he crosses it with his mind. On coming to it those who know only the immediate present¹ sink. He comes to the moments *yestihā* and they flee from him. He comes to the river Vījarā (Ageless), this he crosses with his mind alone. There he shakes off his good deeds and his evil deeds. His dear relatives succeed to his good deeds and those not dear, to the evil deeds. Then just as one driving a chariot looks at the two wheels (without being touched by them), even so he will look at day and night, at good deed and evil deeds and on all the pairs of opposites. Thus on freed from good and freed from evil, the knower of *Brahma* goes on to *Brahman*.

phala fruits, another reading *phana* ornaments *ābhāna* pairs of opposites like light and darkness, heat and cold, pleasure and pain, *chāyātapa-śītosna-sukha-duḥkhādīm*. He transcends limitations of the empirical world.

5 *sa āgacchatīlyam vrksam, tam brahma-gandhah pravīśati āgacchati sālayyam samsthānam, tam brahma-rasah pravīśati āgacchaty aparāṅgam āyatanam, tam brahma-lejah pravīśati āgacchati indra-pīajā-pato dvāra-gopau tāv asmād apadravati sa āgacchati vibhu-pranitam, tam brahma-yaśah pravīśati āgacchati vīcaksanām āsandīm bhīhad-rathantare sāmanī p pādau, śyātanandhase cāparau pādau, vairūpa-vairāje a.*

¹ *samvidah, pratīvidah*, accordant and discordant thought
Belvalkar

śākvara-raivate tiraścī, sā prajñā prajñayā hi vīpaśyati, sa āgacchaty amītaujaśaṁ paryankam, sa prāṇas tasya bhūtaṁ ca bhaviśyac ca pūrvau pādau, śrīś-cerā cāparau, bhādrayajñāyajñīye śīrsanye brhad-rathantare anūcyē, rcaś ca sāmāni ca prācīnātānāni, yajūnisi tiraścīnāni somāśśava upastarajam udgītho'paraś ca yah śrīr upabarhanam, tasmin brahmāste, tam ittham-vt pādenavāgra ārohati, tam brahmā prcchati ko'sīti, tam prati-brūyāt

5 He comes to the tree Ilya and the fragrance of Brahmā enters into him. He comes to the city Sāljya, the flavour of Brahmā enters into him. He comes to the abode Aparājita, the radiance of Brahmā enters into him. He comes to the two door-keepers, Indra and *Prajā-pati* and they run away from him. He comes to the hall Vibhu and the glory of Brahmā enters into him. He comes to the throne of Vicaksana; the *Sāman* verses, *Brhad* and *Rathantara*, are its two fore feet, the *Syāita* and the *Naudhasa* the two hind feet, the *Vairūpa* and the *Vatrāja*, the two lengthwise sides (pieces) the *Sākvara* and the *Raivata* are the two cross ones. It is wisdom for by wisdom one sees clearly. He comes to the couch Amītaujaś. That is the breathing spirit, the past and the future are its two fore feet, prosperity and the earth are the two hind feet, the *Bhadra* and the *Yajñāyajñīya* the two head pieces, the *Brhad* 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 *udgītha* the coverlet, prosperity the pillow. On this (couch) Brahmā sits. He who knows this ascends it just with one foot only. Brahmā asks him, 'Who are you?' and he should answer

sa. He, the devotee, upāsakah
the abode Aparājita aparājita-nāmakam brahma-grham
they run away from him prāpta-brahma-gandha-rasa-tejasah brahmana
va darśana-mātreṇa badāhāṅgulo parityaktāsanau dvāra-pradeśāt
sarabhasam jayajayeti-śabdān uccārayantau apadravataḥ aparatalah
the throne of Vicaksana see Atharva Veda XV. 3 3-9 for a description
of Vrātya's seat and Aitareya Brāhmaṇa VIII. 12 for a description
of Indra's throne
prosperity and the earth: śrīś ca rā. laksmīh dharanī ca.

IDENTITY WITH THE SUPREME SELF

6 *ṛtur asmy ārtavo'smy ākāśād yoneh sambhūto bhāryāyai*
retah, samvaisarasya tejo, bhūtasya bhūtasyaत्मā, bhūtasya

*bhūtasya tvam ātmāsī, yas tvam asī so'ham asmi, tam āha ko'ham
asmīti, satyam iti, brūyāt, kim tad yat satyam iti, yad anyad
devebhyaś ca prānebhyaś ca tat sad, atha yad devāś ca prānāś
ca tat tyam, tad etayā vācābhvyāhriyate satyam iti, etāvad idam
sarvam idam sarvam asīty evannam tad āha, tad etac chloke-
nābhhyuktam*

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

yom source *upādāna-kāna*
bhāryāya for a wife, *v bhāyā* produced from light
devebhyaś from the gods, *mdriyebhyaś*

7 *yajūdarah sāmaśvīrā asāvrunmūrtir avyayah
sa brahmeti viñneya rsvr brahma-mayo mahān
iti, tam āha kena me paumsyāmi nāmāny āpnotīti, prāneneti
brūyāt, kena napumsakānīti, manaseti, kena stri-nāmānīti, vāceti,
kena gandhānīti, prāneneti, kena rūpānīti, caksuseti, kena śabdān
iti, śrotreneti, kenānnarasān iti, jihvayeti, kena karmānīti,
hastābhyām iti, kena sukha-duhkhe iti, śarīreneti, kenānandam
ratim prajātim iti, upastheneti, kenetyā iti, pādābhyām iti kena
dhīyo viññātavyam kāmān iti, praññayati, brūyāt, tam āha āpo
vai khalu me loko'yam te'sāv iti, sā yā brahmano jītir yā vyastis
tam jītim jayati, tām vyastim vyaśnute, ya evam veda, ya evam veda*

7 The great seer consisting of the sacred word, whose belly is *Yajus*, whose head is the *Sāman*, whose form is the *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

ityā movements, *gatih*

praññayā by intelligence, *svayam-prakāśenātma-bodhena*.

In *Brahma-loka*, whatever belongs to the presiding deity Brahmā belongs also to the aspirant who reaches it

yāvat madīyam tāvat tvadīyam

Cp with this account *Śatapatha Brāhmana* XI VI. 1, *Jaimīniya Upanisad Brāhmana* I, 17-18, 42-44, 49-50

CHAPTER II

THE DOCTRINE OF PRĀṆA (LIFE-BREATH)
IDENTITY WITH BRAHMĀ

1. *prāṇo brahmeti ha smāha kauṣītakih: tasya ha vā etasya prāṇasya brahmaṇo mano dūtam, cakṣur goṣṭr, śrotram: samśrāvayitr, vāk pariveṣṭrī; sa yo ha vā etasya prāṇasya brahmaṇo mano dūtam veda dūtavān bhavati, yas cakṣur goṣṭr goṣṭrīmān bhavati, yaḥ śrotram samśrāvayitr samśrāvayitrīmān bhavati, yo vācam pariveṣṭrīm pariveṣṭrīmān bhavati, tasmai vā etasmāi prāṇāya brahmaṇa etāḥ sarvā devatā ayācamānāya balim karanti, evam haivāsmāi sarvāni bhūtāny ayācamānāyāiva balim karanti, ya evam veda tasyoṣaṇsan na yāced iti, tad yathā grāman: bhikṣitvā labdhvopaviṣen nāham ato dattam aśrīyām: iti, ta evainam upamantrayante ye purastāt pratyācakṣīran, eṣa dharmo'yācato bhavati, annadās tu evainam upamantrayante, dadāma ta iti.*

1. The breathing (living) spirit is Brahmā, thus, indeed, Kauṣītaki used to say. Of this same breathing spirit which is Brahmā, the mind, verily, is the messenger; the eye the protector, the ear the announcer, speech the housekeeper. He who, verily, knows the mind as the messenger of this breathing spirit of Brahmā becomes possessed of a messenger. He who knows the eye as the protector becomes possessed of a protector. He who knows the ear as the announcer becomes possessed of an announcer, he who knows speech as the housekeeper becomes possessed of a housekeeper. To this same breathing spirit as Brahmā, these divinities (mind, eye, ear, speech) bring offering though he does not beg for it; even so, to this same breathing spirit all beings bring offering even though he does not beg for it. For him who knows this, the doctrinal instruction is 'Do not beg.' As a man who has begged through a village and received nothing sits down saying, 'I shall not eat anything given from here,' and then those who formerly refused him invite him (to accept their offerings), which is the nature of him who does not beg. Charitable people, however, invite him and say, 'let us give to you.'

In Chapter I the devotee, उपनिषत्, approaches the couch Amitaujas which is *prāṇa*, breath, spirit, life. The nature of *prāṇa* as the source of everything, as Brahmā is explained in this chapter. Brahmā with which *prāṇa* is identified is the creator, *jagat-kāraṇam*.

To the life principle as the divine all divinities bring tribute unasked.

Food is the aliment which nourishes body or mind.

2. *prāṇo brahmei ha smāha paṅgyas tasya tã etasya prāṇasya brahmaṇo vāḥ parastāt cakṣur āruṅdhate, cakṣuḥ parastāt chrotram āruṅdhate, śrotram parastāt mana āruṅdhate, manaḥ parastāt prāṇa āruṅdhate, tasmai tã etasmai prāṇāya brahmaṇa etāḥ sarvā devatā ayācamānāya balmiḥ karanti, evam kaitvāsmāi sarvāṇi bhūtāny ayācamānāyāya balmiḥ karanti ya evam veda tasyōpaniṣan na yāced iti, tad yathā grāmam bhikṣitvā labāhro pavīṣen nāham ato dattam aśnīyam iti, ta evainam upamantrayante ye pvrastāt pratyācakṣiran, eṣa dharmo'yāca'o bhavati, annadās tv evainam upamantrayante, dṛdāna ta iti*

2. The breathing spirit is Brahmā, thus indeed Paṅgya 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.'

āruṅdhate is enclosed, surrounded, enveloped. *V. āruṅdhe, āruṅdhate samantāt āvṛtya tīṣṭhati*

3. *athāta eka-dhanāvarodhanam yad eka-dhanam abhiśyāyāt, pavṛṇamāsyāṇi vāmācāsyāyām tã śvādha-pakṣe vā puṇyena kṣatṛ eteṣāṃ ekasmin pavṛṇany agnim. upasamādhāya parisamāhāya paristīrya paryuksya dakṣiṇam jānvācyā sruvenāyākutīr juloṣi cān nāma devatāvarodhanī sā me'musmād idam avaruṅdhāt tasyai svāhā. prāṇo nāma devatāvarodhanī sā me'musmād idam avaruṅdhāt tasyai svāhā. cakṣur nāma devatāvarodhanī sā me'musmād idam avaruṅdhāt tasyai svāhā. śrotram nāma devatāvarodhanī sā me'musmād idam avaruṅdhāt tasyai svāhā. mano nāma devatāvarodhanī sā me'musmād idam avaruṅdhāt tasyai svāhā. prajñā nāma devatāvarodhanī sā me'musmād idam avaruṅdhāt tasyai svāhā. itī atha dhūma-gandham prajighṛāḥ ajyalepēnāḥ gāry*

anuvimrjya vācamyamo'bhūpravrajyārtham brūyād dūtam vā, prahimuyāl labhate harva

3 Now next the attainment of the highest treasure If a man covets the highest treasure, either on the night of a full moon or on the night of a new moon or on the bright half of the moon under an auspicious constellation, at one of these periods, having built up a fire, having swept the ground and having strewn the sacred grass, having sprinkled (water) around, having bent the right knee, with a spoon he offers oblations of melted butter 'The divinity named speech is the attainer May it obtain this for me from him Hail to it' 'The divinity named breath is the attainer May it attain this for me from him Hail to it' 'The divinity named eye is the attainer May it attain this for me from him Hail to it' 'The divinity named ear is the attainer May it attain this for me from him Hail to it' 'The divinity named mind is the attainer May it attain this for me from him Hail to it' 'The divinity named wisdom is the attainer May it attain this for me from him Hail to it' Then having inhaled the smell of the smoke, having smeared his limbs with the ointment of melted butter, in silence he should go forth, declare his wish or send a messenger He will, indeed, obtain his wish

eka-dhana highest treasure, single treasure, *prānasya nāmadheyam*, *jagaty asmīnn eka eva dhana-rūpa eka dhanah*

paristīrya having strewn sacred grass, *samantād darbhan avakīrya sruvena* with a spoon, *v camasena vā kamsena vā* with a wooden bowl or with a metal cup

4 *athāto darvāḥ smarō yasya priyo bubhūsed yasyai vā yesām vaitesām evarkasmīn parvany etayavāvītatā ājyāhūtīr juhōti, vācam te mayi juhomy asau svāhā, prānaḥ te mayi juhomy asau svāhā, caksus te mayi juhomy asau svāhā, śrotam te mayi juhomy asau svāhā, manas te mayi juhomy asau svāhā, prajñām te mayi juhomy asau svāhā iti, atha dhūma-gandham prajñāyājyalepenāngāny anuvimrjya vācamyamo'bhūpravrajya samsparśam jigamised api vātād vā tisthet sambhāsamānah priyo harva bhavati smānti harvāsya*

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, *abhilāsaḥ* 'I am the fire in which the fuel of your dislike or indifference is burnt '

SACRIFICE OF SELF

5 *athātaḥ sanyamanam prātardanam āntaram agni-hotram ity ācakṣate, yāvad vai puruṣo bhāsate na tāvat prāntum śaknoti, prānam tadā vāci juhōti, yāvad vai puruṣaḥ prānti na tāvad bhāsitum śaknoti, vācam tadā prāne juhōti, ete anante amṛte āhūtī jāgrac ca svapni ca santatam juhōti atha yā anyā āhūtayo'ntavatyas tāḥ karmamayyo hi bhavanti tadāhasmatat pūrve vidvāniso'gnihotram na juhavāñcakruh*

5 Now next self-restraint according to Prātardana or the inner fire sacrifice as they call it As long, verily, as a man is speaking, so long he is not able to breathe Then he is sacrificing breath in speech As long, verily, as a person is breathing, so long he is not able to speak Then he is sacrificing speech in breath These two unending immortal oblations, one is offering continuously, whether waking or sleeping Now whatever other oblations there are, they have an end for they consist of works Knowing this very thing, verily, the ancients did not offer the agni-hotra sacrifice.

āntaram inner because it is independent of outer aids'
bāhya-sādhana-irapeksam

PRAISE OF THE UKTHA

6 *uktham brahmeti ha smāha śuska-bhrugārah, tad rg ity upāsīta, sarvāni hāsmar bhūtāni śraisthyāyābhycyante, tad yaṅur ity upāsīta, sarvāni hāsmar bhūtāni śraisthyāya yuyante, tat sāmety upāsīta, sarvāni hāsmar bhūtāni śraisthyāya sannamante, tac chrīr ity upāsīta, tad yaśa ity upāsīta, tat teja ity upāsīta, tad yathartac chrīmattamam yaśasvitamam tejasvitamam itī śastreṣu bhavati, evaṃ harva sa sarvesu bhūteṣu śrīmattamo*

yaśasvitamas tejasvitamo bhavati ya evam veda, tad etad aṣṭīkaṁ karma-mayam ātmānam adhvaryuh saṁskarioti, tasmīn yajur-mayam pravayati yajur-mayam ṛn-mayam hotā ṛn-maye sāmam mayam udgātā, sa esa trayyar vidyāyāh atmaisa u evatad ndrasyātmā bhavati, ya evam veda

6 The *uktha* (recitation) is *Brahman*, so *Suska-bhrngāra* used to say, let him meditate on it as the *Rg* (hymn of praise) unto such a one, indeed, all beings offer praise for his greatness Let him meditate on it as the *Yajus* (sacrificial formula), unto such a one indeed, all beings get united for his greatness Let him meditate on it as the *Sāman* Unto such a one indeed all beings bow down for his greatness Let him meditate on it as beauty Let him meditate on it as glory Let him meditate on it as splendour. As this (the *uktha*) is the most beautiful, the most glorious, the most splendid among the invocations of praise, even so is he who knows this, the most beautiful, the most glorious, the most splendid among all beings So the *adhvaryu* priest prepares this self which is related to the sacrifice, and which consists of works In it he weaves what consists of the *Yajus* In what consists of the *Yajus*, the *hotr* priest weaves what consists of the *Rg* In what consists of the *Rg* the *Udgātr* priest weaves what consists of the *Sāman* This is the self of all the threefold knowledge And thus he who knows this becomes the self of *Indra*

DAILY WORSHIP OF THE SUN FOR THE REMOVAL OF SIN

7 athātaḥ, sarva-jitāḥ kausītakes trīny upāsanāni bhavanti, sarva-jiddha sma kausītakir udyantam ādityam upatisthate yajñopavītam kṛtvodakam ānīya triḥ prasicyodapātram vargo'si pāpmānam me vṛndhīti, etayavāntā madhye santam udvargo'si pāpmānam ma udvṛndhīti, etayavāntāstam yantam samvargo'si pāpmānam me samvṛndhīti, tad yad ahorātrābhyām pāpam akaroti sam tad vṛnkte, tatho evavam vidvān etayavāvṛtādityam upatisthate yad ahorātrābhyām pāpam karoti, sam tad vṛnkte,

7 Now next are the three meditations of the all-conquering *Kausītaki* The all-conquering *Kausītaki*, 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

yajñopavitam the sacred thread worn over the left shoulder, for performing sacrifices

āniya having fetched, *v ācamya* having sipped

vargah deliverer *sarvam idam jagat ātma-bodhena tynavad vṛnkte parityajati*

vṛndhi deliver, *varjaya*, *vināśayet*

ADORATION OF THE NEW MOON FOR PROSPERITY

8 *atha māsi māsy amāvāsyaṅyām vṛttāyām paścāc candramasam drśyamānam upatiṣṭhetatayavāvṛtā harita-trne vā pratyasyati, yan me susīmam hrdayam dvi candramasi śritam manye'ham māñ tad vidvāmsam māham putryam agham rudam iti, na hy asmāt pūrvāh prajāh praitū nu jāta-putrasyā-thājāta-putrasyāpyāyasva sametu te sam te payāmsi sam u yantu vājā yan ādityā amsūmāpyāyanti, etās tsra rco jāpitvā māsmaḥam prāṇena prajāyā paśubhir āpyāyasthāh yo'smān dvesti yan ca vayan dvismas tasya prāṇena prajāyā paśubhir āpyāyaya sva andrīm āvrtam āvarta ādityasyāvrtam anvāvarta iti dakṣiṇam bāhum anvāvartate*

8 Then, month by month at the time of the new moon, when it comes around one should in the same manner worship the moon as it appears in the west or he throws two blades of green grass toward it saying, 'That fair proportioned heart of mine which rests in the moon in the sky, I deem myself the knower thereof May I not weep for evil concerning my children Indeed his progeny do not die before him Thus is it with one to whom a son is already born Now in the case of one to whom no son is born as yet, 'Increase May vigour come to thee May milk and food gather in thee, that ray which the Ādityas gladden' Having (repeatedly) uttered these three Rg verses, he says, 'Do not increase by our vital breath, by our offspring, by our cattle He who hates us and him whom we hate, increase by his breath, his offspring, his cattle Thereupon I turn myself with Indra's turn, I turn myself along

with the turn of the sun ' Thereupon he turns himself toward the right arm

harita-tṛṇe vā pratyasyati he throws two blades of grass toward it; *v harita-tṛṇābhyām vāk pratyasyati* with two blades of grass speech goes toward it

The three *Rg* verses are *Rg Veda* I 91 16, IX 31, 4, I 91 18, *Atharva Veda* VII 81 6

There is throughout an allusion to an implied comparison between the husband as sun or fire and the wife as the moon

aham somātmikā stī agnyātmakah pumān

9. *atha paurṇamāsyām purastāc candramasam drśyamānam upatistheta etayā vāvrtā, somo rājāsī vicaksanah, pañca-mukho'si prajā-patir brāhmanas ta ekam mukham, tena mukhena rājño'tsi, tena mukhena mām annādam kuru, rājā ta ekam mukham, tena mukhena viśno'tsi, tena mukhena mām annādam kuru, śyenas ta ekam mukham, tena mukhena paksino'tsi, tena mukhena mām annādam kuru agmsta ekam mukham, tenemam lokamatsi, tena mukhena mām annādam kuru, tvayi pañcamam mukham, tena mukhena sarvāni bhūtāny atsi, tena mukhena mām annādam kuru, māsmākam prānena prajāyā paśubhir avaksethā, yo'smān dvesti yac ca vayam dviśmas tasya prānena prajāyā paśubhir avakśīyasveti, darvīm āvrtam āvarta ādityasyāvrtam anvāvarta iti daksīnam bāhum anvāvartate*

9 Then, on the night of the full moon one should in the same manner worship the moon as it appears in the east, 'You are King Soma, the wise, the five-mouthed, the lord of creation The Brāhmana 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 · *umajā* *viśva-prakṛtyā saha varitamānaḥ priya-darśanaḥ*
vicakṣanaḥ the wise, *sarva-laukika-vaidika-kārya-kuśalaḥ*

Here the reference is only to the three classes, the Brāhmana, the Kṣatriya and the common people

10. *atha sanveśyan jāyāyai hṛdayam abhimirset, yat te susīme*
hṛdaye śṛitam antaḥ prajāpatau tenāmṛtatvasyesāne mā tvam
putryam agham nigā iti, na hy asyāḥ pūrvāḥ prajāḥ pratīti.

10. Now when about to lie down with his wife he should stroke her heart and say, O fair one who has attained immortal joy by that which is placed in your heart by *Prajā-pati*, may you never fall into sorrow about your children Her children then do not die before her.

See *Āśvalāyana Gṛhya Sūtra* I. 13 7.
susīme O fair one: *śobhana-gātre*

11. *atha prosyāyan putrasya mūrdhānam abhijighret, angād*
angāt sambhavasī hṛdayād adhiḥāyase, ātmā vai putra nāmāsi
sa jīva śaradaḥ śatam asāv iti nāmāsya dadhātyaśmā bhava, paraśur
bhava, hīranyam astṛtam bhava, tejo vai putra nāmāsi sa jīva
śaradaḥ śatam asāv iti nāmāsya grhṇātyathainani parigrhṇāti, yena
prajāpatih prajāḥ paryagrhṇāt tad aristyai tena tvā parigrhṇāmy
asāviti, athāsya daksīṇe karṇe japaty asmai prayandhi maghavan
ṛjīsin itīndra śresthāni draviṇāni dhēhīti savye, ma chetthā, mā
vyathisihāḥ, śatam śarada āyuso jīvasva, putra te nāmnā mūrd-
hānam abhijighrāmīti, trirasya mūrdhānam abhijighret gavām
tvā hīnkāreṇābhīhīnkaronīti trir asya mūrdhānam abhīhīnkuryāt

11. Now, when one has been away, on returning back he should smell (kiss) his head, saying, 'you are born from every limb of mine, you are born from the heart, you, my son, are my self indeed, may you live a hundred autumns (years)' He gives him his name saying, 'Be you a stone, be you an axe, be you everywhere desired gold, you, my son are light indeed, may you live a hundred autumns (years)' He takes his name Then he embraces him saying, 'Even as *Prajā-pati* embraced his creatures for their welfare so do I embrace you (pronouncing his name)' Then he mutters in his right ear saying, 'Confer on him, O Maghavan, O onrusher,' and whispers in his left ear, 'O Indra, bestow the most excellent possessions Do not cut off (the line of our race). Be not afraid, live a hundred autumns of life. I smell (kiss) your head, O son, with your name' Thrice he should smell (kiss his head). 'I make a lowing over you with

the lowing (sound) of cows ' He should make a lowing over his head thrice

See *Āśvalāyana Grhya Sūtra* I. 15 3 9, *Pāraskara* I 16. 18, *Khādīra* II. 3 13, *Gobhila* II 8 21-22, *Āpastamba* VI. 15 12.

abhijghret smell, *v abhumṛṣet* touch, *parena samṣprṣet*

putra nāma v putra māvitha You have saved me, son *he putra tvam punnāmmo nirayāt mā mām āvitha* mama raksanam krtavān. See *Manu* IX 38

aśmā bhava be a stone, *ṣāsāno bhava* Be healthy and strong *rogair anuṣadrutah vajra-sāra-śarīro bhava*

hiranyam aśrtam everywhere desired gold *aśrtam āśrtam sarvataḥ pariśrtam* kanakavat *sarva-prajāpṛiyo bhava*

tejas light *samsāra-urksa-bījam*.

confer on him see *RV* III 36 10, II 21 6

mā vyathisthāh be not afraid, *śarīrendriya-manobhir vyathām mā gāḥ* See *B G* XI. 34

MANIFESTATION OF BRAHMAN

12 *athāto darvāḥ parimara, etad vai brahma dīpyate yad agnir jvalati, athaitan mriyate yan na jvalati, tasyādityam eva tejo gacchati vāyum prāna; etad vai brahma dīpyate yad ādityo drśyate 'thaitan mriyate yan na drśyate, tasya candramasam eva tejo gacchati vāyum prāna, etad vai brahma dīpyate yac candramā drśyate'thaitan mriyate yan na drśyate, tasya vidyutam eva tejo gacchati vāyum prāna; etad vai brahma dīpyate yad vidyud vidyotate'thaitan mriyate yan na vidyotate, tasya diśa eva tejo gacchati vāyum prānas tā vā etāḥ sarvā devatā vāyum eva pravīśya vāyan mrtvā na mrcchante tasmād eva punar udīrata ity adhidatvatam, athādhyātman*

12 Now next the dying around of the gods. This *Brahman* shines forth, indeed, when the fire burns, likewise this dies when it burns not Its light goes to the sun alone and its vital breath to the wind, this *Brahman* shines forth, indeed, when the sun is seen, likewise this dies when (the sun) is not seen Its light goes to the moon; its vital breath to the wind; this *Brahman* shines forth, indeed, when the moon is seen; likewise this dies when it is not seen, its light goes to the lightning and its vital breath to the wind, this *Brahman* shines forth, indeed, when the lightning lightens, likewise this dies when it lightens not, its light goes to the regions of space and its vital breath to the wind All these divinities, verily, having entered into wind, though they die in the wind do not perish (altogether). There-

from, indeed, they come forth again. This, with reference to the divinities now with reference to the self

Cp *Aitareya Brāhmana* VIII 28

13. *etad vai brahma dīpyate yad vācā vadati, athaitan mriyate yan na vadati, tasya caksur eva tejo gacchati prānam prāna, etad vai brahma dīpyate yac caksusā paśyati, athaitan mriyate yan na paśyati. tasya śrotam eva tejo gacchati prānam prāna, etad vai brahma dīpyate yacchrotrena śrotri, athaitan mriyate yan na śrotri, tasya mana eva tejo gacchati prānam prāna, etad vai brahma dīpyate yan manasā dhyāyati, athaitan mriyate yan na dhyāyati, tasya prānam eva tejo gacchati prānam prānas tā vā etāḥ sarvā devatāḥ prānam eva pravīśya prāne mrtvā na mrcchante, tasmād eva punar udīrate, tad yadi ha vā evam vidvāmsam ubhau parvatāu abhīpravarteyātām daksinaś cottaras ca tustūrsamānau na hainam strivīyātām atha ya enam dviṣanti yān ca svayam dvesti ta evainam parimriyante*

13 This *Brahman* shines forth, indeed, when one speaks with speech, likewise it dies when one speaks not, its light goes to the eye, its vital breath to the vital breath This *Brahman* shines forth indeed when one sees with the eye, likewise this dies when one sees not, its light goes to the ear, its vital breath to the vital breath This *Brahman* shines forth, indeed, when one hears with the ear, likewise this dies when one hears not, its light goes to the mind, its vital breath to the vital breath This *Brahman* shines forth, indeed, when one thinks with the mind, likewise this dies when one thinks not, its light goes to the vital breath, its vital breath to the vital breath All these deities, verily, having entered into the vital breath, though they die in the vital breath, do not perish (altogether) 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 Himālayas respectively

14 *athāto mīśreyasādānam, etā ha vai devatā aham-śreyase vivadamānā asmāc charīrād uccakramuh tad hāprānat śuśkam dārubbhūtam śisyethainad vāk pravveśa tad vācā vadac chisya eva, athainac caksuh pravveśa tad vācā vadac caksusā paśyac chisya eva, athainac chrotam pravveśa tad vācā vadac, caksus i*

paśyac chrotrena śṛṇvac chisya eva, athainan manah praviveśa tad vācā vadac caksusā paśyac chrotrena śṛṇvan manasā dhyāyac chisya eva, athainat prānaḥ praviveśa tat tata eva samuttasthau tā vā etāḥ sarvā devatāḥ prāne niśreyasam viditvā prānam eva praññātmanam abhisambhūya sahaiv aitaiḥ sarvair asmāc charīrād uccakramuh te vāyu-pravistā ākāśātmanah svarīyuh, tatho evavvam vidvān prāne niśreyasam viditvā prānam eva praññātmanam abhisambhūya sahaiv aitaiḥ sarvair asmāc charīrād utkrāmatī, sa vāyu-pravista akāśātmā svareti, sa tad gacchati yatraite devās tat prāpya yad amṛtā devās tad amṛto bhavati ya evam vadam

14 Now next the attainment of the highest excellence All these divinities, verily, disputing among themselves in regard to self excellence went forth from this body It (the body) lay, not breathing, withered, like a log of wood Then speech entered into it It just lay speaking with speech Then the eye entered into it. It just lay speaking with speech and seeing with the eye Then the ear entered into it It just lay, speaking with speech, seeing with the eye and hearing with the ear. Then the mind entered into it It just lay, speaking with the speech, seeing with the eye, hearing with the ear, thinking with the mind Then the vital breath entered into it and then, indeed, it arose at once All these divinities, verily, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, went forth from this body, all these together They, having entered into the air, having the nature of space went to the heavenly world Likewise also, he who knows this, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence goes out of this body with all these He, having entered into the air, having the nature of space, goes to the heavenly world. He goes to the place where these gods are Having reached that, he who knows this becomes immortal as the gods are immortal

See B U VI 1 1-14, C U V. 1

niśreyasam highest excellence, *sarvasmād utkarsa-rāpo guro moksa-viśesah*

aham-śreyase in regard to self-excellence, in regard to one who was the most important among them

uccakramuh went forth, *utkrāmanam cakruh*

śisye lay, *sayam kṛtavat*

tata eva at once, *prāna-pravesād ca*

15 *athātaḥ pitā-putrīyam sampradānam iti cācaksate, pitā putram preṣyannāhvayati navas trnar agāram samstīrya agnim upasamādhāyodakumbham sapātram upanīdhāyāhatena vāsasā sampracchannah pitā śeta etya putra uparistād abhimpadyata indriyair indriyāni samsprśyāpī vāsmā āsīnāyābhīmukhāyauva sampradadhyād, athāsmar samprayacchati vācam me tvayi dadhānīti pitā, vācam te mayi dadha iti putrah, prānam me tvayi dadhānīti pitā, prānam te mayi dadha iti putrah, caksur me tvayi dadhānīti pitā, caksus te mayi dadha iti putrah, śrotam me tvayi dadhānīti pitā, śrotam te mayi dadha iti putrah, anna-rasān me tvayi dadhānīti pitā, anna-rasān te mayi dadha iti putrah, karmāni me tvayi dadhānīti pitā, karmāni te mayi dadha iti putrah, sukha-dukkhe me tvayi dadhānīti pitā, sukha-dukkhe te mayi dadha iti putrah, ānandam ratim prajātīm me tvayi dadhānīti pitā, ānandam ratim prajātīm te mayi dadha iti putrah, ityām me tvayi dadhānīti pitā, ityām te mayi dadha iti putrah, mano me tvayi dadhānīti pitā, manas te mayi dadha iti putrah, prajñām me tvayi dadhānīti pitā, prajñām te mayi dadha iti putrah, yady u vā apābhigadaḥ syāt samāsenauva brūyāt, prānān me tvayi dadhānīti pitā, prānān te mayi dadha iti putrah, atha daksīnāvṛd upaniśkrāmati, tam pitānumantrayate, yaśo brahma-varcasam kīrtiś tvā jusatām iti, athetaḥ savyam amsam nvaveksate pānnāntardhāya vasanāntena vā pracchādya, svargān lokān kāmān āpnuhīti, sa yady agadaḥ syāt putras-yaiśvārye pitā vaset pari vā vrajet yady u vai preyāt yadevanam samāpayeyuh, yathā samāpayitavyo bhavati, yathā samāpayitavyo bhavati*

15 Now next the father and son ceremony or the transmission (of tradition) as they call it. The father, when about to depart, calls his son. Having strewn the house with new (fresh) grass, having built up the fire, having placed near it a vessel of water with a jug (full of rice), himself covered with a fresh garment the father remains lying. The son, having come, approaches him from above, touching his organs with his organs or the father may transmit the tradition to him while he sits before him. Then he delivers over to him (thus). The father 'Let me place my speech in you.' The son 'I take your speech in me.' The father 'Let me place my vital breath in you.' The son 'I take your vital breath in me.' The father 'Let me place my eye in you.' The son 'I take your eye in me.' The father 'Let me place my ear in you,' The son 'I take your ear in me.' The father 'Let me place my tastes of food in you.'

The son 'I take your tastes of food in me' The father 'Let me place my deeds in you' The son 'I take your deeds in me' The father 'Let me place my pleasure and pain in you' The son. 'I take your pleasure and pain in me' The father 'Let me place my bliss, enjoyment and procreation in you' The son. 'I take your bliss, enjoyment and procreation in me' The father 'Let me place my movement in you' The son 'I take your movement in me' The father 'Let me place my mind in you' The son 'I take your mind in me' The father 'Let me place my wisdom in you' The son 'I take your wisdom in me' If, however, he should be unable to speak much, let the father say comprehensively, 'I place my vital breaths in you,' and the son, 'I take your vital breaths in me' Then turning to the right he goes forth towards the east The father calls out after him 'May fame, spiritual lustre and honour delight in you' Then the other looks over his left shoulder Having hidden his face with his hand or having covered it with the hem of his garment, he says, 'May you obtain heavenly worlds and all desires' If he (father) becomes well (recovers) he should dwell under the authority of his son or wander about (as an ascetic) If, however, he departs, let them furnish him (with obseques) as he ought to be furnished, as he ought to be furnished

*a vessel of water nīrena pūrnam kalaśam vrīhi-pūrna-pātra-sahitam
covered with a fresh garment navīnena vastīena samvṛtaḥ
pitā śete father remains lying, v svayam śyetaḥ, himself in white,
śvetak, sīta-mālyāmbara-dharaḥ
dadhāni dhārayāni*

After 'deeds,' in some versions we read, 'śarīram me tvayi dadhānīti pitā, śarīram te mayi dadha iti putrah' The Father 'Let me place my body in you' The son, 'I take your body in me'

prajñā wisdom, another reading, 'dhyo vijñātavyam kāmān me tvayi. May I place my thoughts, my understanding and my desires in you, etc

upābhṛgadah unable to speak much, *pratyekam vaktum asamarthah* honour some versions have also *annādyam* food to eat

CHAPTER III

THE DOCTRINE OF LIFE BREATH

THE GREATEST GIFT IS THE KNOWLEDGE OF INDRA

*I pratardano ha vai divodāsīh indrasya priyam dhāmo-
 ṣaṣagāma yuddhena ca paurusena ca, tam hendra uvāca, pratardana,
 varam urnīsveti, sa hovāca pratardanaḥ, tvam eva me
 urnīsva yam tvam manusyāya hitatamam manyasa iti, tam hendra
 uvāca, na vai varo' varasmai urnīte, tvam eva urnīsveti, avaro
 vai kila meti, hovāca pratardanaḥ, atho khalv indrah satyād eva
 neyāya satyam hīndrah, tam hendra uvāca, mām eva vijānīhy
 etaḥ evāham manusyāya hitatamam manye yan mām vijānīyan
 trīsīrsānam tvāstram ahanam, arunmukhān yatīn sālāorkebhyaḥ
 prāyaccham, bahvīh sandhā atikramya divi prahlādīyān atrnam
 aham antarikṣe paulomān, prīhivyām kālakañjān, tasya me tatra
 na loma canāmīyate, sa yo mām veda na ha vai tasya kena cana
 karmanā loko mīyate, na steyena, na brūna-hatyayā, na mātr-vad-
 hena, na pitr-vadhena nāsya pāpam cakrso mukhān nīlam,
 vetīti*

I. Pratardana, the son of Divodāsa, verily, by means of fighting and effort, arrived at the beloved abode of Indra. To him then Indra said, 'Pratardana, choose a boon.' Then Pratardana said, 'Do you yourself choose that boon for me which you deem the most beneficial for mankind.' Indra said to him 'A superior verily, chooses not for an inferior. Do you yourself choose.' 'No boon, verily, is that to me,' said Pratardana. Then, however, Indra did not swerve from the truth for Indra, verily, is truth. To him then Indra said, 'Understand me only. That is what I deem most beneficial for mankind, namely that one should understand me. I slew the three-headed son of Tvastri. 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

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 anodāsasya kṣī-rājasya putro danodāsik.
'A superior chooses not for an inferior' or 'no one who chooses, chooses for another,' *na vai varah parasmai vr̥ṣṭe aryārkam na vr̥ṣṭe'nyo na prārthayate yata evam atah svārtham varam tiam eva vr̥ṣṭeti.*

As he is bound by the vow of truth, Indra grants Prāterdana his desire, *satya-pāśābhāddhak.*

For Indra's exploits referred to here, see R.V. X. 8 89; X. 99 6; Śatapatha Brāhmaṇa I. 2 3. 2, XII. 7. 1 1; Taittirīya Saṁhitā 2 5 1. 1 ff.; Aitareya Brāhmaṇa VII. 28.

wolves wild dogs aranya-śvabhyah.

atṛṇam killed, *himsitavān*

mīyate injured, *himsyate.*

nīlam dark colour; bloom *mukha-kānti-sarūpam.* He does not become pale.

When we attain supreme wisdom and are delivered from the delusion of egotism, our good and evil deeds do not touch us. We have died to the possibility of doing anything evil.

INDRA'S IDENTITY WITH LIFE AND IMMORTALITY

2 *sa hovāca, prāno'smi, prajñātīnā tam mām āyur amṛtam ity upāsva, āyuh prānah, prāro vā āyuh, yāvadd hy asmin śarīre prāno vasati tāvad āyuh, prānena hu evāsmiṁ loke'mṛtatam āpnoti, prajñayā satyaṁ saṁkalpam, sa yo mām āyur amṛtam ity upāste sarvam āyur asmin loka ety āpnoti amṛtatam akṣitīm svarge loke, tadd haika āhur eṣabhūyam vai prārā gacchantīti, na hi kaścana śaknoyāt sakṛd vācā vāma prajī āpnyitum, cakṣusā rūpam, śrotreṇa śabdān, manasā dhyānam, eṣabhūyam vai prānā bhūtvaikakam etāni sarvāni prajī āpnyantīti, vācam vadanīm sarve prānā anuvadanti, cakṣuḥ paśyat sarve prānā anupaśyanti, śrotṛāni śṛṇvat sarve prārā anuśṛṇvanti, mano dhyūyat sarve prānā anudhyāyanti, prāvaṁ prāṇartam sarve prānā anvprāvanti, evam u kartaā itī Indra u vācāste ti eva prānārāni. 1.1.śreyasam iti*

2 Indra then said 'I am the breathing spirit, meditate on me as the intelligent self, as life, as immortality. Life is breath and breath is life. For as long as breath remains in the body so long is there life. For indeed with the breathing spirit one obtains immortality in this world, by intelligence true conception. So he who meditates on me as life, as immortality he

reaches his full (term of) life in this world and obtains immortality and indestructibility in the heavenly world. Now on this point some say the vital breaths, verily, go into a oneness, (otherwise) no one would be able, at once, to make known a name by speech, a form by the eye, a sound by the ear, a thought by the mind. The vital breaths, after having become one, make known all these one by one. While speech speaks, all the vital breaths speak after it. While the eye sees all, the vital breaths see after it. While the ear hears, all the vital breaths hear after it. When the breath breathes, all the vital breaths breathe after it. Thus is it indeed,' said Indra. 'There is, however (he continued), a superior excellence amongst the vital breaths.'

prajñātmā: the intelligence self, *budāhi-viti-prajñāhalina-prajñā-naiḥ-sa-stāhātah*.

Indra is life or the source of life of all creatures, *sarva-prāṇiṅām jīvana-śāstram*.

3. *jīvai tūg-āpato mūḥān hi paśyāmaḥ, jīvai caḥsur-āpato nāhān hi paśyāmaḥ, jīvai śrotrāpato badhīrān hi paśyāmaḥ, jīvai mano'pato bhālān hi paśyāmaḥ, jīvai bāhuchinnā jīvai śru-chinna ity etān hi paśyāmaḥ iti, aha khalu prāya eva prajñāmevān śarīram pariṅgī, oḥhāpā, aī, tasmā etad evoham upāśīte, saīṣā prāya sarvāpīr yo vai prāṇaḥ sā prajñā, yā tū prajñā sa prāṇaḥ, tasyaīsaiva ārsīr etad vijñānam, yatraītai puruṣaḥ suḥītaḥ sapram na kañcana paśyaty atkāsnān prāna evaīśānā bhavati, tā enam tā sarvān nāmabhī, sahāpyeti, caḥsur-sarvān rūpān saḥāpyeti, śrotram sarvān śabdān sahāpyeti, manān sarvān āhyanān sahāpyeti, sa yadā prātibhūtyate; aīhāg-ner jīvaītaīn sarvādiṣo viśhvīṅgā vipraīśherann etam etaitasmā āīrmanāḥ prāyā yānāyatānān vipraīśhante prānebī, o deatā deatēbī, o lokān, sa eṣa prāya eva prajñātmēdam śarīram pariṅgī, oḥhāpā, aī, tasmā etad evoham upāśīte, saīṣā prāya sarvāpīn, yo vai prāṇaḥ sā prajñā yā tū prajñā sa prāṇaḥ, tasyaīsaiva sīānīr etad vijñānam, yatraītai puruṣa āro nam-yanābāī am eīya sammoḥam eī, tam āīr udābrānū cīkam, na śrīte, na paśyati, na tācā vaātī, na āhyanā, aī, atkāsnān prāna evaīśānā bhavati, tā enam tā sarvān nāmabhī sahāpyeti, caḥsur-sarvān rūpān sahāpyeti, śrotram sarvān śabdān sahāpyeti, manān sarvān āhyanān sahāpyeti, sa yadāsmā charīte viprāmaī sahāītaītaī sarvān utbrāmaī.*

3. One lives deprived of speech for we see the dumb; one

lives deprived of eye for we see the blind; one lives deprived of ear for we see the deaf; one lives deprived of mind for we see the childish, one lives deprived of arms, one lives deprived of legs for thus we see. But now it is the breathing spirit alone, the intelligence self that seizes hold of this body and makes it rise up. This, therefore, one should meditate on as the *uktha*, it is said. This is the all-obtaining in the breathing spirit. What is the breathing spirit, that is the intelligence-self. What is the intelligence-self, that is the breathing spirit. This is the view thereof, this is the understanding thereof. When a person is so asleep that he sees no dream whatever, he becomes one with that breathing spirit alone. Then speech together with all the names goes to him; the eye together with all forms goes to 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 *uktha*, it is said. This is the all-obtaining in the breathing spirit. What is the breathing spirit, that is the intelligence self, what is the intelligence self, that is the breathing spirit. This is the proof thereof, this is the understanding. When a sick person about to die gets to such weakness as to fall into a stupor they say of him, his thought has departed, he does not hear, he does not see, he does not speak with speech, he does not think. He becomes one in that breathing spirit alone. Then speech together with all thoughts goes to it. And when he departs from this body, he departs together with all these

'What is the breathing spirit that is the intelligence self; what is the intelligence self that is the breathing spirit.' In some texts we find also, 'for together they live in this body and together they go out of it' *saha hy etāv asmin śarīre vasatah sahotkramatah*

The intelligence self grasps the breath and erects the flesh. Cp St Thomas Aquinas 'The power of the soul which is in the semen through the spirit enclosed therein fashions the body.' *Summa Theo* III 32. 1

upratishante proceed in different directions, *vividham nirgacchanti*. *marisyan* about to die, *maranam karisyan*, *āsanna-marana iti abalyam* weakness, *abalasya durbalasya bhāva abalyam*, *hasta-pādādy avasatvam*

udakramit has departed, *utkramanam akarot*

LIFE-BREATH THE ALL-OBTAINING

4 *vāg evāsmi sarvāni nāmāny abhivṛjyante, vācā sarvāni nāmāny āpnoti prāna evāsmi sarve gandhā abhivṛjyante, prānena sarvāni gandhāni āpnoti, caksur evāsmi sarvāni rūpāny abhivṛjyante, caksusā sarvāni rūpāny āpnoti śrotam evāsmi sarve śabdā abhivṛjyante, śrotrena sarvāni śabdāni āpnoti, mana evāsmi sarvāni dhyānāny abhivṛjyante, manasā sarvāni dhyānāny āpnoti saha hy etāvāsmi śarīre vasatah sahotkrāmatah, aha yathāsyai praññāyā sarvāni bhūtāny ekam bhavanti, tad vyākhyāsyāmah*

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.

abhivṛjyante v abhivṛjate gives up, *sarvatah parityajati* prāna life, *v ghrāna* nose

After the account about mind there is the following passage in some texts: *saisā prāne sarvāptir yo vai prānah sā praññā yā vā praññā sa prānah*. This is the all-obtaining in the breathing spirit. And what is the breathing spirit, that is intelligence and what is intelligence, that is the breathing spirit.

The two, the vital and the intellectual, live together and depart together.

CORRELATION OF INDIVIDUAL FUNCTIONS AND OBJECTS OF EXISTENCE

5 *vāg evāsyā ekam angam udūlham, tasyai nāma parastāt pratvṛhitā bhūta-mātrā, prāna evāsyā ekam angam udūlham, tasya gandhah, parastāt pratvṛhitā bhūta-mātrā, caksur evāsyā ekam angam udūlham, tasya rūpam parastāt pratvṛhitā bhūta-mātrā, śrotam evāsyā ekam angam udūlham, tasya śabdah parastāt pratvṛhitā bhūta-mātrā, jhvarvāsyā ekam angam udūlham, tasyā anna-rasah parastāt pratvṛhitā bhūta-mātrā, hastāv evāsyā ekam angam udūlham, tayoh karma parastāt pratvṛhitā bhūta-mātrā, śarīram evāsyā ekam angam udūlham, tasya sukha-duḥkhe parastāt pratvṛhitā bhūta-mātrā, upastha evāsyā ekam angam*

udūlham, tasyānando ratih prajātih parastat pratvīhitā bhūta-mātrā, pādāv evāsyā ekam aṅgam udūlham, tayor ityāh parastāt pratvīhitā bhūta-mātrā, mana evāsyā ekam aṅgam udūlham, tasya dhīh kāmāh parastāt pratvīhitā bhūta-mātrā

5 Speech is one portion taken out of it Name is its externally correlated object element Breath is one portion taken out of it Order is its externally correlated object element The eye is one portion taken out of it Form is its externally correlated object element The ear is one portion taken out of it Sound is its externally correlated object element The tongue is one portion taken out of it Taste of food is its externally correlated object element The two hands are one portion taken out of it Work is their externally correlated object element The body is one portion taken out of it Pleasure and pain are its externally correlated object element The generative organ is one portion taken out of it Bliss, delight and procreation are its externally correlated object element The two feet are one portion taken out of it Movements are their externally correlated object element The mind is one portion taken out of it Thoughts and desires are its externally correlated object element

Speech, etc., are parts of intelligence, *prajñāyā vibhāgam*, with objects corresponding to them in the outside world The objects are described as the external existential elements *udūlham* taken out, lifted up Commentator reads *adūdham adūduhat* milked

THE SUPREMACY OF INTELLIGENCE

6 *prajñayā vācam samāruhya vācā sarvāni nāmāny āpnoti prajñayā prānam samāruhya prānena sarvāni gandhāni āpnoti prajñayā caksuh samāruhya caksusā sarvāni rūpāny āpnoti, prajñayā śrotam samāruhya śrotrena sarvāni śabdāni āpnoti, prajñayā jihvām samāruhya jihvayā sarvāni anna-rasāni āpnoti, prajñayā hastau samāruhya hastābhyām sarvāni karmāny āpnoti, prajñayā śarīram samāruhya śarīrena sukha-duḥkhe āpnoti, prajñayopastharī samāruhyopasthenānandam ratim prajātim āpnoti, prajñayā pādau samāruhya pādābhyām sarvāni ityā āpnoti, prajñayā manah samāruhya manasā sarvāni dhyānāny āpnoti*

6 Having obtained control of speech by intelligence, by speech one obtains all names Having obtained control of

breath by intelligence, by breath one obtains all odours Having obtained control of the eye by intelligence, by the eye one obtains all forms Having obtained control of the ear by intelligence, by the ear one obtains all sounds Having obtained control of the tongue by intelligence, by the tongue one obtains all tastes of food Having obtained control of the hands by intelligence, by the hands are obtained all actions Having obtained control of the body by intelligence, by the body one attains pleasure and pain Having attained control over the generative organ by intelligence, by the generative organ one obtains bliss, delight and procreation Having attained control of the two feet by intelligence, by the two feet one obtains all movements Having obtained control of the mind by intelligence, by the mind one obtains all thoughts

samāruhya having attained control Literally, having mounted on, *samyak ārohanam kṛtvā*

7 *na hi prajñāpetā vāñ nāma kiñcana prajñāpayet, anyatra me mano'bhūd ity āha nāham etan nāma prājñāsīsam iti, na hi prajñāpetah prāno gandham kañcana prajñāpayet, anyatra me mano'bhūd ity āha nāham etam gandham prājñāsīsam iti, na hi prajñāpetam cakṣūrūpam kiñcana prajñāpayet, anyatra me mano'bhūd ity āha nāham etad rūpam prājñāsīsam iti, na hi prajñāpetam śrotam śabdām kañcana prajñāpayet anyatra me mano'bhūd ity āha nāham etam śabdām prājñāsīsam iti, na hi prajñāpetā jhivāna-rasam kañcana prajñāpayet anyatra me mano'bhūd ity āha nāham etam anna-rasam prājñāsīsam iti, na hi prajñāpetau hastau karma kiñcana prajñāpayetām anyatra me mano'bhūd ity āha nāham etat karma prājñāsīsam iti, na hi prajñāpetam śarīram sukham na duḥkham kiñcana prajñāpayet anyatra me mano'bhūd ity āha nāham etat sukham na duḥkham prājñāsīsam iti, na hi prajñāpetā upastha ānandam na ratim na prajātm kiñcana prajñāpayet anyatra me mano'bhūd ity āha nāham etam ānandam na ratim na prajātm prājñāsīsam iti, na hi prajñāpetau pādāv ityām kiñcana prajñāpayetām anyatra me mano'bhūd ity āha nāham etām ityām prājñāsīsam iti na hi prajñāpetā dhīh kācana sādhyen na prajñā-tavyam prajñāyeta*

7 For verily, without intelligence, speech does not make known (to the self) any name whatsoever 'My mind was elsewhere,' he says, 'I did not cognise that name' For, verily, without intelligence breath does not make known any odour

whatsoever 'My mind was elsewhere,' he says 'I did not cognise that odour' For verily, without intelligence the eye does not make known any form whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise that form' For, verily, without intelligence the ear does not make known any sound whatsoever 'My mind was elsewhere,' he says, 'I did not cognise that sound' For verily, without intelligence the tongue does not make known any taste of food whatsoever 'My mind was elsewhere,' he says, 'I did not cognise that taste of food' For, verily, without intelligence, the two hands do not make known any action whatsoever 'Our mind was elsewhere,' they say, 'we did not cognise any act' For, verily, without intelligence, the body does not make known pleasure or pain whatsoever, 'my mind was elsewhere,' he says, 'I did not cognise that pleasure or pain.' For, verily, without intelligence, the generative organ does not make known bliss, delight and procreation whatsoever 'My mind was elsewhere,' he says, 'I did not cognise bliss, delight or procreation' For, verily, without intelligence the two feet do not make known any movement whatsoever 'Our mind was elsewhere,' they say, 'we did not cognise that movement' Without intelligence no thought whatsoever would be effective Nothing that can be cognised would be cognised

THE SUBJECT OF ALL KNOWLEDGE AND ITS CHIEF OBJECT

8 *na vācam vijijñāsīta vaktāram vidyāt, na gandham vijijñāsīta ghrātāram vidyāt, na rūpam vijijñāsīta drastāram vidyāt, na śabdham vijijñāsīta śrotāram vidyāt, nānna-rasam vijijñāsītānnara-sasya vijñātāram vidyāt, na karma vijijñāsīta kṛtāram vidyāt, na sukha-duḥkhe vijijñāsīta sukha-duḥkhayor vijñātāram vidyāt, nānandam na ratim na prajātim vijijñāsītānandasya rateḥ prajāter vijñātāram vidyāt, netyām vijijñāsītātāram vidyāt, na mano vijijñāsīta mantāram vidyāt, tāvā etā daśarva bhūta-mātrā adhiprajānam, daśa prajñā-mātrā adhibhūtaṁ yadd hi bhūta-mātrā na syur na prajñā-mātrāḥ syur, yad vā prajñā-mātrā na syur na bhūta-mātrāḥ syuh, na hy anyatarato rūpam kiñcana sidhyen no ctan nānā tad yathā rathasyāresu nemur arpitā nābhāv arā arpitā evam evaitā bhūta-mātrāḥ prajñā-mātrāsv arpitāḥ, prajñā-mātrāḥ prāne' rpitāḥ, sa esa prāna eva prajñātmanando'jaro'mrlah, na sādhunā karmanā bhūyān bhavati no evāsādhunā kanṭyān, eṣa hy*

*eva sādhu karma kārayati tam yam ebhya lokebhya unminisata
esa u evāsādhu karma kārayati tam yam adho unisate, esa
lokapāla esa lokādhipatih, esa lokesah, sa ma ātmeti vidyāt, sa ma
ātmeti vidyāt*

8. Speech is not what one should desire to understand, one should know the speaker Odour is not what one should desire to understand, one should know him who smells (the odour) Form is not what one should desire to understand, one should know the seer (of form) Sound is not what one should desire to understand, one should know the hearer Taste of food is not what one should desire to understand, one should know the discerner of the taste of food The deed is not what one should desire to understand, one should know the doer Pleasure and pain are not what one should desire to understand, one should know the discerner of pleasure and pain Bliss, delight and procreation are not what one should desire to understand, one should know the discerner of bliss, delight and procreation Movement is not what one should desire to understand, one should know the mover Mind is not what one should desire to understand, one should know the minder (the thinker) These ten existential elements are with reference to intelligence The ten intelligence elements are with reference to existence For, truly, if there were no elements of existence, there would be no elements of intelligence Verily, if there were no elements of intelligence, there would be no elements of existence For from either alone no form whatsoever would be possible And this (the self of intelligence) is not many For as in a chariot the felly is fixed on the spokes and the spokes are fixed on the hub, even so these elements of existence are fixed on the elements of intelligence and the elements of intelligence are fixed in the breathing spirit This same breathing spirit is, truly, the intelligent self, bliss, ageless, immortal He does not become great by good action nor small by evil action This one, truly, indeed causes him whom he wishes to lead up from these worlds to perform good actions This one, indeed, also causes him whom he wishes to lead downward, to perform bad action He is the protector of the world, he is the sovereign of the world, he is the lord of all He is my self, this one should know, he is my self, this one should know

We should know the subject as also the object Knowing and being are correlated The correlativity of the subjective (*prajñā-mātrā*) and the objective (*bhūta-mātrā*) factors is recognised Inter-

action between the two gives us the knowledge of the external world Cp *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 *Īśvara jīvasya kartṛtvam parād eva bhavati, na tu tat īśvara-nirapeksam.* S B II 3 41

CHAPTER IV

A PROGRESSIVE DEFINITION OF BRAHMAN

1 *atha ha vai gārgyo bālākir anūcānah samspasta āsa, so' vasad uśīnaresu savasan matsyesu kurupañcālesu kāsīvidehesu iti, sa hājātaśatrum kāsīyam ābrajyovāca brahma te bravānīti, tam hovāca ajātaśatruḥ sahasraṁ dadma iti, etasyām vāci janako janaka iti vā u janā dhāvanti*

1 Now then, verily, there was Gārgya Bālāki, famous as learned in the scriptures, for it was said of him that he dwelt among the Uśīnaras, among the Matsyas, among the Kurupañcālas, among the Kāsīvidehas. He, having come to Ajātaśatru of Kāsī, said, Let me declare *Brahman* to you. To him Ajātaśatru, then, said 'A thousand (cows) we give to you'. At such a speech as this, verily, indeed, people would run about saying, Janaka, Janaka.

See B U II 1

The breathing spirit associated with prajñā or intelligence was explained in the preceding chapter. Even this, it is now said, is not the highest self.

samspastah famous, sarvatra pratīta-kīrtiḥ savasan matsyesu v satvanmatsyesu among the satvatmatsyas janaka father, the name of the king of Mithila, who was famous for his knowledge of Brahman brahma-vidyāyāḥ sopāyāyāḥ dātā vaktā ca pitety evam . mithileśvaram eva gacchanti

2 *āditye brhac, candramasy annam, vidyuti satyam, stanayitnan śabdo, vāyāv indro vaikuntha, ākāśe pūrnam, agnau visāsahar iti, apsu teja ity adhidarvatam, athādhyātmam ādarśe pratirūpaśchāyāyām dvitīyah, pratīśrutkāyām asur iti śabde mṛtyuḥ, svapne yamaḥ, śarīre prajāpatiḥ, daksine aksim vācaḥ, saavye'ksim satyasya*

2 In the sun the great, in the moon food, in lightning truth, in thunder sound, in wind Indra Vaikuntha, in space fullness, in fire the vanquisher, in water light, thus with reference to the divinities. Now with reference to the self in the mirror the reflection, in the shadow the double, in the echo life, in sound death, in sleep Yama (the lord of death), in the body *Prajā-pati*, in the right eye speech, in the left eye truth.

This passage provides a kind of table of contents for the discussions which follow.

BRAHMAN IN VARIOUS COSMIC PHENOMENA

3. *sa hovāca bālākih, ya evaisa āditye purusas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayisthā brhat-pāndura-vāsā atisthāḥ sarvesām bhūtānām mūrdheti vā aham etam upāsa iti, sa yo hartam 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 evaisa candramasi purusas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayisthā annasyātmēti vā aham etam upāsa iti sa yo hartam 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 evaisa vidyuti puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayisthāḥ satyasyātmēti vā aham etam upāsa iti, sa yo hartam evam upāste, satyasyātmā bhavati*

5 Then Bālāki said, 'The person who is in the lightning on him, indeed, do I meditate' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as the self of truth He who meditates on him thus becomes indeed, the self of truth'

The self of truth, *v. tejasyātmā* the self of light

6 *sa hovāca bālākih, ya evaisa stanayitnau purusas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayisthāḥ, śabdasyātmēti vā aham etam upāsa iti, sa yo hartam evam upāste śabdasyātmā bhavati*

6 Then Bālāki said, 'The person who is in the thunder, on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do

not make me to converse on him I meditate on him as the self of sound He who meditates on him thus becomes, indeed, the self of sound '

7 *sa hovāca bālākih, ya evaisa vāyau purusas tam evāham upāsa iti, tam hovāca ajātaśatruh, mā matasmin samvādayiṣṭhāh, indro vaikuntho'parājitā seneti vā aham etam upāsa iti, sa yo hatitam evam upāste jisnur ha vā aparājayisnur anyatasyajāyī bhavati*

7. Then Bālāki said, 'The person who is in the air, on him, indeed, do I meditate ' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as Indra Vaikuntha, the unconquered army He who meditates on him thus becomes indeed the triumphant, the unconquerable, a conqueror of others '

jisnuh. triumphant, *jayana-śilah*
aparājayisnuh unconquerable, *parair jetum asakya-śilah*

8 *sa hovāca bālākih, ya evaisa ākāṣe purusas tam evāham upāsa iti, tam hovāca ajātaśatruh, mā matasmin samvādayiṣṭhāh, pūrnām apravṛtti brahmeti vā aham etam upāsa iti sa yo hatitam evam upāste pūryate prajayā paśubhur yaśasā brahma-varcasena svargena lokena sarvam āyur eti*

8 Then Bālāki said, 'The person who is in space on him, indeed, do I meditate ' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as the full nonactive Brahman He who meditates on him thus becomes filled with offspring, cattle, fame, the radiance of Brahman-knowledge and the heavenly world He reaches the full term of life '

a-pravṛtti nonactive, *kriyā-śūnyam*

9 *sa hovāca bālākih, ya evaiso'gnau purusas tam evāham upāsa iti tam hovāca ajātaśatruh, mā matasmin samvādayiṣṭhāh, visāsahur iti vā aham etam upāsa iti sa ho hatitam evam upāste visāsahur ha vā anyesu bhavati*

9 Then Bālāki said, 'The person who is in fire on him, indeed, do I meditate ' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as the irresistible He then who meditates on him thus, verily, becomes irresistible among others.'

visāsahur irresistible, *vividha-sahana-śilah* or *duḥsahah*

10 *sa hovāca bālākih, ya evaiṣo'psu puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayisthāh, tejasa ātmehi vā aham etam upāsa iti, sa yo hatam evam upāste tejasa ātmā bhavati, iti adhidarvatam, athādhyātman*

10 Then Bālāki said, 'The person who is in water on him indeed do I meditate' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as the self of light He then who meditates on him thus verily becomes the self of light' Thus with reference to the divinities Now with reference to the self

the self of light v. nāmnasya ātmā, the self of name, its source, kāranam

11 *sa hovāca bālākih, ya evaisa ādarśe puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayisthāh, pratirūpa iti vā aham etam upāsa iti, sa yo hatam evam upāste pratirūpo haivāsya prajāyām ajāyate nāpratirūpah*

11 Then Bālāki said, 'The person who is in the mirror on him indeed do I meditate' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as the (reflected) likeness He then who meditates on him thus a very likeness of him is born in his offspring, not an unlikeness'

pratirūpah likeness, sadrśah

12 *sa hovāca bālākih, ya evaisa chayāyām puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayisthāh, dvitīyo'napaga iti vā aham etam upāsa iti sa yo hatam evam upāste vīndate dvitīyāt, dvitīyavān hi bhavati*

12 Then Bālāki said, 'The person who is in the shadow on him indeed do I meditate' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as the inseparable second He then who meditates on him thus obtains from his second and becomes possessed of his second'

*anapagah' inseparable, apagamana-śūnyah
from his second his wife*

*possessed of his second possessed of offspring putra-pautrādībhīr
bhavati*

13 *sa hovāca bālākih, ya evaisa pratīśrutkāyām puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayisthāh, asur iti vā aham etam upāsa iti, sa yo hatam evam upāste na purā kālāt sammohanā etī*

13 Then Bālāki said, 'The person who is in the echo on him indeed do I meditate' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as life He then who meditates on him thus, he does not pass into unconsciousness before his time'

echo, v chāyā shadow.

He does not pass into unconsciousness, does not die before his time' *sammoham maranam*

14 *sa hovāca bālākiḥ, ya evaisa śabde puruṣas tam evāham upāsa iti, taṁ hovāca ajātaśatruḥ, mā maitasmīn saṁvādayisthāḥ mṛtyur iti vā aham etam upāsa iti, sa yo haṁtam evam upāste na purā kālāt prarīti.*

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 bālākiḥ, ya evaitat puruṣaḥ suptah svapnayā carati tam evāham upāsa iti, taṁ hovāca ajātaśatruḥ, mā maitasmīn saṁvādayisthāḥ, yamo rājeti vā aham etam upāsa iti, sa yo haṁtam evam upāste sarvaṁ hāsmā idam śraīṣṭhyāya yamyate*

15 Then Bālāki said, 'The person, who, while asleep, moves about in a dream on him indeed do I meditate' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as King Yama He then who meditates on him thus, all here is subdued for his excellence (welfare)'

śraīṣṭhyāya for his excellence, *adhikatvāya*

16 *sa hovāca bālākiḥ, ya evaisa śarīre puruṣas tam evāham upāsa iti, taṁ hovāca ajātaśatruḥ, mā maitasmīn saṁvādayisthāḥ, prajāpatiḥ iti vā aham etam upāsa iti, sa yo haṁtam evam upāste prajāyate prajāyā paśubhir yaśasā brahma-varcasena svargena lokena sarvaṁ āyur eti*

16 Then Bālāki said, 'The person who is in the body on him, indeed, do I meditate' To him then Ajātaśatru said, 'Do not make me to converse on him I meditate on him as *Prajāpati* (the lord of creation). He then who meditates on him thus, becomes increased with offspring, cattle, fame, the radiance of sanctity, the heavenly world, he reaches the full term of life'

prajāyate becomes increased, *vrddhir bhavati*

17 *sa hovāca bālākih, ya evaisa dakṣiṇe'ksini purusas tam evāham upāsa iti, tam hovāca ajātaśatruh, mā matasmin samvādayiśthāh, vāca ātmāgner ātmā jyotisa ātmeti vā aham etam upāsa iti, sa yo hartam 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 Ajātaśatru said, 'Do not make me to converse on him I meditate on him as the self of speech, the self of fire, the self of light He then who meditates on him thus becomes the self of all these'

18. *sa hovāca bālākih, ya evaisa savye'ksini purusas tam evāham upāsa iti, tam hovāca ajātaśatruh, mā matasmin samvādayiśthāh, satyasyātmā, vidyuta ātmā, tejasa ātmeti vā aham etam upāsa iti, sa yo hartam 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 Ajātaśatru said, 'Do not make me to converse on him I meditate on him as the self of truth, the self of lightning, the self of light He then who meditates on him thus becomes the self of all these'

THE UNIVERSAL SELF IN THE HEART

19 *tata u ha bālākis tīsnīm āsa, tam hovāca ajātaśatruh, etāvann u bālākā iti, etāvad iti hovāca bālākih, tam hovāca ajātaśatruh, māsā vai khali mā samvādayiśthā brahma te bravānīti, yo vai bālāka eteṣām puruṣānām kartā, yasya vai tat karma, sa vai vedītavya iti tata u ha bālākih samit pānīh pratīcakāma upāyānīti, tam hovāca ajātaśatruh, pratiloma rūpam eva tai manye yat ksatriyo brāhmaṇam upanayetaiḥ vyeva, tvā jñāpayiśyāmīti, tam ha pānāv abhiṣādyā pravavrāja tau ha suptam puruṣam ājagmatuḥ, tam hājātaśatruh āmantrayām-cakre, brhat pāndara-vāsah soma-rājann iti, sa u ha śiśya eva, tata u hainam yastyāvīcīkṣepa sa tata eva samuttosthan tam hovāca ajātaśatruh, koaisa etad bālāke puruṣo'śayista, kvaitad abhūt, kuta etad āgād iti, tata u ha bālākir va vijajñe, tam hovāca ajātaśatruh, yatraisa etad bālāke puruṣo'śayista, yatraitad pabhūt, yata etad āgād iti, hitā nāma puruṣasya nādyo hṛdayūt urītatam abhiṣratavanti, tad yathā sahasradhū keśo vipātitas tāvad aṅvyah pīngalasyānīmnā tīsthanī, śuklasya kṛsnasya pītasya lohitasya ca, tāsu tadā bhavati yadā suptah svapnam na kañcana paśyati*

19 After this Bālāki became silent. Then Ajātaśatru said to him, 'Thus far only (do you know), O Bālāki?' 'Thus far only,' replied Bālāki. To him then Ajātaśatru said, 'In vain indeed did you make me to converse saying, "Let me declare *Brahman* to you," He, verily, O Bālāki, who is the maker of these persons (whom you have mentioned in succession), he of whom all this is the work, he alone is to be known.' Thereupon Bālāki, with fuel in his hand, approached, saying, 'Receive me as a pupil.' To him then Ajātaśatru said, 'Thus I deem a form (of conduct) contrary to nature that a Kṣatriya should receive a Brāhmana as a pupil. Come, I shall make you understand.' Then taking him by the hand he went forth. The two then came upon a person asleep. Then Ajātaśatru called him (saying), 'You great one, clad in white raiment, King Soma.' But he just lay silent. Thereupon he pushed him with a stick. He got up at once. To him, then, Ajātaśatru said, 'Where, in this case, O Bālāki, has this person lain, what has become of him here, from where has he returned here?' Thereupon (of this) Bālāki did not know. To him, then, Ajātaśatru said, 'Where, in this case, O Bālāki, this person has lain, what has become of him here, from where has he returned here, as I asked, is the channels of a person called *hitā* extending from heart to the surrounding body (pericardium). As minute as a hair divided a thousandfold, they consist of a thin essence (fluid) white, black, yellow and red. In these, one remains, while asleep he sees no dream whatsoever.

See B U II 1 16

mṛsā in vain, *vitatham*

veditavyah is to be known, directly apprehended, *sāksāikāranīyah*

When the Brāhmana became humbled in his pride, the king accepted him as his pupil, *apagata-garvam brāhmanam dīnatamān*

avasīhām prāptam

śīṣye lay silent, *śayanam cakre*, *v śīṣya* pupil

avicikṣepa pushed, *ā samantāt tādītavān*.

ULTIMATE UNITY IN THE SELF

20 *athāsmīn prāna evakadhā bhavati, tad enam vāk sarvair nāmabhih sahāpyeti, caksuh sarvair rūpakih sahāpyeti, śrotam sarvair śabdair sahāpyeti, manah sarvair dhyānair sahāpyeti, sa yadā pratibudhyate yathāgner jvalatah sarvā diśo visphulingā vipratīstherann evam evatasmād ātmanah prānā yathāyatanam*

vipratisthante, prānebhyo devā devebhyo lokāḥ, sa esa prāna eva prajñātmedaṁ śarīram ātmānam anupravista ālomabhyā ānakhebhyah, tad yathā ksuraḥ ksura dhāne'vopahito viśvambhāro vā viśvambhārakulāya evam evaisa prajñātmedaṁ śarīram ātmānam anupravista ālomabhyā ānakhebhyah, tam etam ātmānam eta ātmano'nvavasyante yathā śreṣṭhinam svās tad yathā śreṣṭho svair bhunkte yathā vā svāḥ śreṣṭhinam bhunṅanty evam evaisa prajñātmatāir ātmābhir bhunktam evam evaita ātmāna etam ātmānam bhunṅanti sa yāvaddha vā indra etam ātmanam na vijajñe, tāvad enam asurā abhibabhūvuh, sa yadā vijajñe'tha hatvāsuraṁ vijitya, sarvesāṁ ca devānām, sarvesāṁ ca bhūtānām śraisthyam svārāgyam, ādhipatyam paryait tatho evaivam vidvān sarvān pāpmano'pahatya sarvesāṁ ca bhūtānām śraisthyam, svārāgyam, ādhipatyam paryeti ya evam veda, ya evam veda.

20 Then in this life-breath alone he becomes one Then speech together with all names goes to it. The eye together with all forms goes to it. The ear together with all sounds goes to it The mind together with all thoughts goes to it And when he awakes, then, as from a blazing fire sparks proceed in all directions, even so from this self the vital breaths proceed to their respective stations, from vital breaths, the sense powers, from the sense powers the worlds This very life-spirit, even the self of intelligence has entered this bodily self to the very hairs and nails Just as a razor might be hidden in a razor-case or as fire in the fireplace, even so this self of intelligence has entered this bodily self up to the very hairs and nails On that self these other selves depend as upon a chief his own (men) Just as a chief enjoys his own (men) or as his own (men) are of service to a chief, even so this sense of intelligence enjoys these (other) selves, even so the (other) selves are of service to that self (of intelligence). Verily, as long as Indra did not understand this self, so long did the demons overcome him When he understood, then (the self) having struck down and overcome the demons, he attained pre-eminence among all gods and all beings, sovereignty and overlordship. So also he who knows this, striking off all evils, attains pre-eminence, sovereignty and overlordship over all beings—he who knows this, yea, he who knows this

viśvambhārah fire, *agnih*

bhunkte enjoys or feeds, *annam* att:

abhibabhūvuh overcame, humiliated, *abhibhātam* parābhavam cakruḥ.

MAITRĪ UPANIṢAD

The Maitrī or *Maitrāyanīya Upaniṣad*, belongs to the Maitrāyanīya śākhā or branch of the Black *Yajur Veda* ¹ Maitrī is the principal teacher and Maitrāyana is the name of the śākhā to which the Upaniṣad belongs. It contains seven chapters of which the last two are comparatively modern. The whole Upaniṣad is later in date than the classical Upaniṣads which it quotes frequently ² 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. Rāmatīrtha'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-Pāṇinian period' *Sacred Books of the East*, Vol XV (1900), p 6

CHAPTER I

MEDITATION ON THE SELF. EVANESCENCE OF THE WORLD

1. *brahma-yajño vā eṣa yat pūrveṣāṃ cayanam, tasmād yajamānas citvātān agnīn ātmānam abhidhyāyet; sa pūryaḥ bhala vā addhā'vikalāḥ sampadyate yajñāḥ, kaḥ so'bhidyeyo'yam: yaḥ prānākhyāḥ; tasyopākhyānam*

1. A sacrifice to *Brahman*, indeed, is the laying (of the sacrificial fires) of the ancients. Therefore let the sacrificer, having laid these fires, meditate on the self. Thus, verily, does the sacrifice become complete and flawless. Who is he that is to be meditated upon? He who is called life. Of him there is this story.

pūrveṣāṃ: of the ancients or formerly described. The performance of the sacrifices described previously in the *Maitrīyaṇa 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: *sarveṣāṃ paramāṇāṃ paramāṇā-jñāna-janmopākāra-katvena parama-puruṣārtha-hetutvāt darśayitūn: śrutiḥ pravavṛte.*

bhala verily. *niścītam vai prasiddham.*

2. *bṛhadratho vai nāma rājā virāḷye putraṃ: nidkāpāyittcedam: aśāśvatam manyamānaḥ śarīram vairāgyam upeto'rariyam: nirjagāma sa tatra paramāṇāṃ tapa āsthāyādityam udīksamāṇa ūrdhva-bāhus tisthati, ante sahasrasya munir antīkam ājagāmāgrīr itā dhūmakas tejasā nirdahann ivātmarid bhagavāḥ. śāḥāyaryāḥ, uttīsthothistha varam: vṛṇīsveti rājānam abravīt, sa tasmai namaskṛtvovāca, bhagavan, nākam ātmavit tvaṃ: tattavit śuśrumo vayam, sa tvam no brūhīti; etad vṛttam purastād duḥśakyaṃ etat-praśnam akṣvākānyān kāmān: vṛṇīsveti śāḥāyaryāḥ, śirasāsya caraṇāv abhimṛśamāno rājerān: gātlān: jagāda.*

2. Verily, a king, Bṛhadratha by name, after having established 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

presence of the ascetic, like a fire without smoke, burning as it were with glow, the revered Śākāyanya, the knower of the self. He said unto the king 'Arise, arise, choose a boon' He did his obeisance and said, 'O Revered One, I know not the self. We have heard that you know its nature. So tell it unto us.' Śākāyanya replied, 'Such things used to occur formerly. Very difficult (to answer) is this question. O Aiksvāka, choose other desires.' The king, touching his (Śākāyanya's) feet with his head recited this utterance.

sahasrasya a thousand, at the end of a thousand years, *sahasrasamvatsarānte*. *V. sahasrāhasya*, a thousand days.

vairāgya non-attachment *rāga-mṛtyu*.

tattvavit ātmataṭvāsya vettā the knower of the nature of the self

duṣṣākyaṃ duṣṣākam vaktum śrotum ca durlabham etat

aiksvāka iksvāku-kulodbhava

3 *bhagavann asthi-carma-snāyu-majjā-māmsa-śukra-sonita śleṣmā-sru-dūṣikā-vin-mūtra-vāta-pitta-kapha-samghate durgandhe nihsāre'smin śarīre kim kāmopabhogaḥ? kāma-krodha-lobhā-moha-bhaya-viṣādersyestaviryogānīta-samprayoga-kṣut-pīpāsā-jarā mṛtyu-roga-śokādyaḥ abhigate asmin śarīre kim kāmopabhogaḥ?*

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?

nihsāre unsubstantial, *kadalīstambhavan nihsāre*, *antaḥ-sāra-varjite* *kāma* desire, desire for what one has not got, *aprāptābhilāṣaḥ* *moha* delusion, *anarthe'rtha-buddhiḥ*

Such descriptions of the human being occur in Buddhist literature and are intended to create disgust for the human existence

Cp *Manu* VI. 62

'On their separation from those whom they love and their union with those whom they hate, on their strength overpowered by old age and their bodies racked with disease'

4 *sarvaṃ cedam kṣayīṣuu paśyāmo yatheme daṃśa-maśakādayas-trna-vanaspatayodbhūta-pradhvamśinah, atha kim*

*etair vā pare'nye mahā-dhanur-dharāś cakra-vartinah kecit, sud-
yumna-bhūridyumnendradyumna-kuvalayāśva-yauvanāśva-vadhry
aśvāsvapatiḥ śaśabīndur hariścandī o'mbarīsa-nānaktu-saryāti-
yayātiyanaranyokṣasenādayah, atha marutta-bharata-prabhrtayo
rājānah, misato bandhu-vargasya mahatīm śriyam tyaktvā smāl
lokād asmin lokam prayātā iti, atha kim etair vā pare'nye gand-
harvāsura - yaksa - rāksasa - bhūta - gana - piśācoraga - grahādīnām
nīrodham paśyāmah, atha kim etair vā'nyānām śosanam mahārna-
vānām śikharinām prapatanam dhruvasya pracalanam vraścānam
vātarajjūnām nīmajjanam pṛithivyāḥ sthānād āpasaranam surā-
nām ity etad-vidho'smin samsāre kim kāmopabhogaiḥ, yair
evāśitasyāsakrd īhāvartanam drśyata ity uddhartum arhasi,
andhodapānastho bheka wāham asmin samsāre bhagavan tvam
no gatis tvam no gatih*

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, Bhūridyumna, Indradyumna, Kuvalayāśva, Yauvanāśva, Vadhryaśva, Aśvapati, Śaśabīndu, Hariścandra, Ambarīsa, Ananakta, Saryāti, Yayāti, Anaranya, Uksasena, and the rest, Kings, too, such as Marutta, Bharata and others, with their whole families looking on, they renounced great wealth and went forth from this world into that. But, indeed, what of these? There are others, superior. We see the destruction of *Gandharvas* (fairies), *Asuras* (demons), *Yaksas* (sprites), *Rāksasas* (ogres), *Bhūtas* (ghosts), *Ganas*, *Piśācas* (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, *udbhūta-pradhvamsinah*. 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 ruine of the most goodly places seems to tell, that the dissolution of the whole is not far off. *Mount of Olives* (1652)

After *Ambarisa*, name of *Nahusa* is given in some texts. Anānata is the name of a Rsi in R V IX 3.
nrodham destruction, another reading, *nrodhanam*

CHAPTER II

ŚĀKĀYANYA'S TEACHING CONCERNING THE
SELF

1. *atha bhagavān śākāyanyah suprīto'bravīd rājānam, mahārāja brhadratheksvāku-vamśa-dhvaja śīghram ātmaññāh kṛta-kṛtyas tvam marunnāmeti vīśruto'sīti, ayam vā va khalv ātmā te, yah katamo bhagavā iti, tam hovāceti.*

1 Then, the revered Śākāyanya, well pleased, said to the king 'Great King Brhadratha, banner of the race of Iksvāku, speedily will you who are renowned as Marut (the wind) attain your purpose and become a knower of the self This, indeed, is thy self'

'Which, O Revered One,' said the King
Then he said to him

dehendriya mano buddhi prānānām madhye kim anyatamah kim vā tad vilaksane anya iti praśnārthah, tatra samghātavilaksana cvātmeti gurur uttaram pratyaññe

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 28

2. *atha ya esa ucchvāsāviṣṭambhanenordhvam utkrānto vyayamāno'vyayamānas tamaḥ pranudaty esa ātmā, ity āha bhagavān mairīh, ity evaṃ hy āha, atha ya esa samprasādo'smāc charīrāt samutthāya param jyotir upasampadya svena rūpenābhiniśpadyata ity esa ātmeti hovācatad anṛtam, abhayam, etad brahmeti*

2 Now he who, without stopping the respiration, goes upwards, moving about yet unmoving, dispels darkness, he is the self Thus said the revered Mairī 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

mairīr mtrāyā aṣṭyam ṛsīr mairīr mairīyah
He is the proclaimer of this śākhā, etad-śākhā-prai-aktā.

śarīrāt from this body, both the gross (*sthūla*) and the subtle (*sūkṣma*).

samprasādah samyak prasīdaty atreṭi samprasādah susuptiḥ tad-avasthah ātmcha samprasāda ucyate It is the self in deep sleep

3 *atha khalu iyam brahma-vidyā sarvopaniṣad-vidyā vā rājann asmākam bhagavatā matṛmā'khyātā'ham te kathayisyāmīh, athāpahata-pāpmānas tigma-tejasā ūrdhva-retaso vālikhilyā ih śrūyante, atha kratum prajāpatim abruvan, bhagavan śakatam ivācetanam idam śarīram kasyaisa khalu īdṛṣo mahimā'tin-driya-bhūtasya enaitad-vidham etac cetanavat pratisthāpitam pracodayitā vā asya, yad bhagavan veṣi tad asmākam brūhīh, tān hovāceti*

3. Now, indeed, O King, this is the brahma knowledge, even the knowledge contained in all the Upanisads as declared to us by the revered Matṛ. I will narrate it to you. Now we hear that Vālikhilyas were free from evil, of resplendent glory and vigorous chastity. Now they said to Kratu Prajā-pati, '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 Vālikhilyas and Prajā-pati continues till the end of IV 6

apahata-pāpmānah free from evil. Those who freed themselves from evil by severe austerities, *tapo-nrdhūta-kalmasāh*.
tigma-tejasāh of resplendent glory or transcendent radiance *īvra-tejasāh, atyūrjita-prabhāvāh*
ūrdhva-retasāh of vigorous chastity, *askhalita-brahmacaryā jiten-driyāh*

Çp *mano-vāg-dṛṣṭi-retah syād ayam ātmāksarah parah, baddha-retā vimucyeta mukta-retās tu badhyate*

4. *yo ha khalu vāvoparisthah śrūyate guṇesvīvordhva-retasah sa vā esa śuddhah pūtah śūnyah sānto'prāno nirātmānanto'ksayyah śarīrah śāśvato'jah svatantrah sve mahimni tisthaty ajenedam hocur, bhagavan, katham anenedrṣenānisthenaitad-vidham idam cetanavat pratisthāpitam pracodayitā vaiśo'py asyeti, te cetanavat pratisthāpitam pracodayitā vaiśo'sya katham ih, tān hovāca*

4. He, who is reputed as standing aloof amidst qualities, like 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

uṣaristhah standing aloof, *sarvasya prapañcasyopari niṣprapañca svarūpe* vasthatah

ūrdhva-retasah may be taken as vocative also 'He who, O men of vigorous chastity, is described in the Śruti as dwelling amidst worldly objects and yet placed above them all' This is more satisfactory

śūnyah void, *niṣprapañcah*

śāntah tranquil, *nirvikārah kūtasthah*

nirātmā mindless, *ātmeti mana ucyate, mano-rahatah, samkalpādhy-avasāyādi-dharma-rahatah*

Anubhūti-prakāśa reads *anīśātmā* (60)

'He abides in his own greatness' See C U VII 24

anisthena free from any local habitation or attachment

v anisthena istam, icchā, icchā, rahatah, desireless

or *anisthena sūkmatarena*, smallest

5 *sa vā esa sūksmo'grāhyo'drśyah purusa-samyāno'buddhi-pūrvam ihaivāvartate'mśeneti suptasyevābuddhi-pūrvam vibodhā evam iti, atha yo ha khalu vāvartasyāms'o'yam yas caitāmātrah pratīpurusaḥ ksetrajñah samkalpādhyavasāyābhīmānalīngah, prajā-patir viśvākhyas cetanenedam śarīram cetanavat pratisthāpitam pracodayitā vaišo'pyasyeti, te hocur bhagavan, yady anenedrśenānisthenantad-vidham idam cetanavat pratisthāpitam pracodayitā vaišo'sya katham iti: tān hovāceti*

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, *Prajā-pati* called *Viśva*. By him as intelligence is his body set up as possessed of intelligence, or in other words this very one is its mover. Then they said, 'Revered sir, if by this kind of desireless being this sort of thing is set up as possessed of intelligence, still, how is this one its mover?' Then he said to them.

buddhi-pūrvam is the reading adopted by *Anubhūti-prakāśa* 67, 68.

A man if he likes can wake himself from sleep Another reading is *a-buddhi-pūrvam*, without previous awareness or volition
ksetrajñah knower of the body, *ksetram śarīram tad aham asmīti jānātīti ksetrajñah*

PROGRESSIVE DIFFERENTIATION OF PRAJĀ-PATI INTO DIFFERENT TYPES OF BEINGS

6 *prajā-patir vā eko'gre'tisthat, sa nāram atarkah, soimānam abhidhyātvā bahvīh prajā asṛjata, tā aśmevāprabuddhā aprānāh sthānur va tṣṭhamānā apaśyat, sa nāramata, so 'manyatantāsām pratibodhanāyābhyanantaram uvivisāmi, sa vāyur vātmanam kṛtvā-bhyanantaram prāvīsat sa eko nāsakat' sa pañcadhātmanam vibhazyocyate, yah prāno'pānah samāna udāno vyāna iti athāyam ya ūrdhvam utkrāmaty esa vā va sa prāno'tha yo'yam avān sa:īkrāmaty eṣa vā va so'pāno'tha yena vā etā anugrhūtā ity eṣa vā va sa vyāno'tha yo'yam sthaviṣṭho dhātur annasyāpāne prāpayaty anisṭho vānge'uge samānayaty esa vā va sa samāna-samjñā uttaram vyānasya rūpam canteṣām antarā prasūtir evodānasyātha yo'yam pītāsitam udgīrati mīgīratīti vaisa vā va sa udānah, athopāmsūr antaryāmanam abhibhavaty antaryāma upāmsuñcātayor antarā devausnyam prāsuvat yad ausnyam sa puruso'tha yah purusah so'gnir vaisvānarah anyatrāpy uktam, ayam agnir vaisvānaro yo'yam antah-puruse yenedam annam pacyate yad idam adyate, tasyaisa ghoso bhavati yam etat karnāv apīdhāya śrnoti sa yado utkrāmsyan bhavati namam ghosam śrnoti, sa vā esa pañcadhātmanāni vibhaya nīhito guhāyām, mano-mayah prāna-śarīro bhā-rūpah satya-samkalpa ākāśātmeti sa vā eso'smād hṛdantarād akṛtārtho'manyatārthān aśnāntīti atah khānīmāni bhūtvoditah pañcabhī raśmibhr vīsayān atīti, iti buddhindriyāni yānīmāny etāny asya raśmayah karmendriyāny asya hayā, rathah śarīram, mano myantā, prakṛti-mayo'sya pratodo'nena khalvīritah paribhramatīdam śarīram cakram va mṛtyavenedam śarīram cetanavat pratisthāptam pracodayitā vaiso'pyasyeti*

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*, *apāna*, *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 *apāna* (breath) Now that, verily, by which these two are supported, that, assuredly, is the *vyāna* (breath). Now that which carries unto the *apāna* 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 *upāmsu* vessel is over against the *antaryāma* vessel and the *antaryāma* vessel is over against the *upāmsu* vessel and between these two the god generated heat That heat is the person and the person is the universal fire And thus it is said elsewhere, 'This is the universal fire namely that which is here within a person by means of which the food that is eaten is cooked (digested) Its noise is that which one hears on covering the eyes thus When a man is about to depart this life he does not hear this noise' He, verily, having divided himself fivefold is hidden in a secret place, he who consists of mind, whose body is life, whose form is light, whose conception is truth, whose soul is space Verily, not having attained his purpose, he thought to himself from within the heart here, 'Let me enjoy objects' Thence having pierced these openings (the five apertures of the senses), he enjoys the objects by means of the five reins These reins of his are the organs of perception His horses are the organs of action His chariot is the body. The charioteer is the mind The whip is made of one's character By him thus driven, this body goes round and round like the wheel (driven) by the potter So this body is set up as possessing intelligence or in other words, this very one is its mover.

ekah. with no one to help, *asahāyah*

agre before creation, *carācarasrsteh pūrvam*

aśmeva pāsānavad acetanah

aprabuddhāḥ buddhi-rahitāḥ

upāmsu 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 *Taittirīya 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 *guhāti samvṛnoti jñānānandādyatīśayam*

iti guhā buddhiḥ It conceals the excess of knowledge, joy, etc

bhā-rūpāh whose form is light. *bhā cit-prakāśo rūpam svarūpam asyeti bhā-rūpāh.*

satya-samkalpāh whose conception is truth *satyāḥ samkalpā avāśyam-bhāvināḥ pūrva-kṛta-jñāna-karma-samskāra-bhāvitāḥ samkalpā asyeti satya-samkalpāh*

ākāśātmā whose soul is space, *ākāśavad asango'grāhya ātmā svarūpam asyety ākāśātmā.*

cakram va mṛtyavenedam, v cakram va mṛtyacenedam.

✓ 7 *sa vā esa ātmehoṣanti kavayah, sitāstataḥ karmaphalair anabhbhūta va pratī śarīresu caraty avyaktatvāt saikṣmyād adrśyatvād agrāhyatvān nirmamatvāc cānavastho'sati kartā kartairvāvasthah, sa vā eṣa śuddhah sikhro'calas cālepyo'vyagro nisprīhah preksakavad avasthitah svasthāś ca, rābhug gunamayena paṭenātmānam antardhāyāvasthitā ity avasthitā iti*

7. Verily, this 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, unswerving, 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, *medhāvināḥ*

anabhbhūtaḥ unaffected, *asamsprīstah*

He is a seer, a witness, not an object seen, *avasthā-traya-raluto'vasthā-sāksitvāt na hi drśyadharmo drastarī uparāyate.*

nisprīhah. free from desire, *paripūrna-paramānanda-rūpatvāt sprīhanīyābhāvāt.*

preksaka. spectator, *udāsīna* 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-vidha evātmā gunamayena paṭena trigunāvīdyāmayenāvarānenātmānam nitya-śuddhatvādīrūpam antardhāya karma-phala-bhoktā samsārīna bhāsamāno vartate*

CHAPTER III

THE GREAT SELF AND THE INDIVIDUAL SOUL

1 *te hocuh, bhagavan, yady evam asy ātmano mahimānam sūcayasīty anyo vā parah; ko'yam ātmākhyo yo'yam sitāsitarh karma-phalair abhibhūyamānah sad-asad-yonim āpadyatā ity avāñcyordhvā vā gatir dvandvair abhibhūyamānah paribhramati.* ✓

1 They (the Vāikhilyas) said (to Prajā-pati Kratu), '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 khalvanyo'paro bhūtātmākhyo yo'yam sitāsitarh karma-phalair abhibhūyamānah sad-asad-yonim āpadyatā ity avāñcyordhvā vā gatir dvandvair abhibhūyamānah paribhramatīty asyopavyākhyānam, pañca-tanmātrā bhūta-śabdenocyante, atha pañca-mahā-bhūtān bhūta-śabdenocyante'tha tesām yat samudayam, tat śarīram ity uktam, atha yo ha khalu vā va śarīra ity uktam sa bhūtātmety uktam, athāmṛto'syātmā bindur iva puskarā iti sa vā eso'bhībhūtah prakṛtair gunair iti. atho'bhībhūtātvaṭ sammūdhātvaṃ prayātaḥ, sammūdhātvaṭ ātmastham prabhum bhaga vantam kārayitāram nāpaśyad gunaughair uhyamānah kaluṣkṛtas cāsthiraś cañcalo lupyamānah sasprho vyagraś cābhīmāntvam prayātā iti, aham so mamedam iti, evam manyamāno nibadhnāty ātmanātmānam jāleneva kha-carah kṛtasyānu phalair abhibhūyamānah sad-asad-yonim āpadyatā ity avāñcyordhvā vā gatir dvandvair abhibhūyamānah paribhramati katama esa iti tāt hovāceti*

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

śarīram body *prānendriyāntah* karana-sahita-sūkṣma-bhūta-samudāyo *linga-śarīram*, *pañcīkṛta-pañca-mahā-bhūta-samudāyah* *śhūlam śarīram*

The gross body consists of the gross elements, the subtle body of life, senses, mind and the subtle-elements

apaśyaad does not see See B G VII 13.

gunāghair uhyamānā. this refers to the torrent of *gunas* by which one is swept along Cp Plato's river of sensations, *Timaeus* 43B and Philo '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 *athānyatrāpy uktam, yah kartā so'yam vai bhūtātma karanaih kārayitāntah-purusah atha yathāgnināyasprīdo vābhūtah kartṛbhir hanyamāno nānātvam upaiti evam vā va khalv asau bhūtātmanāntah-purusenābhūto gunair hanyamāno nānātvam upaiti catur-jālam catur-daśavidham catur-asītdhā parinatam bhūta-ganam etad vai nānātvasya rūpam tāni ha vā etāni gunāni puruseneritāni cakram iva mrtyaveneti atha yathāyasprīde hanyamāne nāgnir abhūhyaty evam nābhībhūyaty asau puruso'bhūhyaty ayam bhūtātmopasamskṛtatvād 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)

karṭvībhīḥ workmen, smiths, *lohakārādībhīḥ*
catur-jālam fourfold covering, the four sheaths, matter, life, consciousness and intelligence Commentators mention the four forms of animal life

fourteenfold fourteen classes of beings Reference is to *Sāṃkhya Kārikā* 53 or to the fourteen worlds, *Vedānta-sāra* 129

eighty-four This may have reference to an early speculation in natural history or may mean any number of forms

4 *athānyaatrāpy uktam, śarīram idam maithunād evodbhūtam, samurddhvyuṣetam niraye'tha mūtradvārena nīskrāntam, asthibhūś citam, māmsenānukūṣṭam carmanāvānaddham vim-mūtra-pitta-kapha-majjā-medo-vasābhur anyaiś cāmayair bahubhīḥ pariṣūrnām, kośa iva vasunā*

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

niraye in darkness (of the womb), *niraya tulye mātur udare* In due time comes out of the urinary passage, *mūtra-dvārena yoni-randhrena āmayair v malair*

Wise people should not identify their true self with the body.

niraya-rūpe'smin śarīre vivekinābhūmāno na kārya ity abhiṣprāyah

5 *athānyaatrāpy uktam, sammoho bhayam, viśādo mdrā, landrī, pramādo jarā, śokah, kṣut, pīpāsā, kārṇanyam, krodho nāstikyam, ajñānam, mātsaryam, naiskārunyam, mūdhatvam, nir-vīdatvam, nirākṛitvam, uddhatatvam, asamatvam iti tāmasāni, antastrsnā sneho rāgo lobho himsā, ratir dvistīr vyāvrtatvam īrsyā, kāmam, asthīratvam, calatvam vyagratvam, jīgīśārthopārjanam mūtrānugrahanam pariṣūrnāvalambo nīstevindriyārthesu dvistīristesvabhīsvangah śūklasvaro'nnatamastv iti rājasāny etair pariṣūrna etair abhibhūtā ity ayam bhūtātma tasmān nānā-rūpāny āpnotīti, āpnotīti*

5 And then it has been said elsewhere bewilderment, fear, depression, sleepiness, sloth, heedlessness, old age, grief, hunger, thirst (mental), weakness, anger, unorthodoxy, ignorance, jealousy, cruelty, stupidity, shamelessness, meanness, rashness, unequableness, these are the characteristics of the quality of

darkness. Inner thirst, affection, passion, covetousness, hurting others, lust, hatred, deceit, envy, insatiability, 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)

sammoha bewilderment, *viparyaya*

tandri sloth, *ālasyam*

kāṛpanyam weakness (mental), *kṛpanatvam*

nāstikyam unorthodoxy non-belief in the unseen world and indifference to sacred scriptures, *ānusmike śreyasi niraye vā nāstīti*

buddhir vedādy-anādarāś ca.

naiskārunyam cruelty, *naisthuryam*

nirākṛtītvam v nīkṛtītvam śathītvam

uddhatītvam rashness, *sāhasesu nihsankatvam.*

himsā hurting others, *para-pīḍā*

dvistīh hatred *dvēsah*

vyagīatvam distractedness, *vyasamīlā.*

The Upanisad is greatly influenced by Sāṃkhya ideas

CHAPTER IV

THE UNION OF THE ELEMENTAL SELF AND THE SUPREME SELF

1 te ha khalu vāvordhva-retaso'tivismitā abhisametyocuh, bhagavan, namaste'stu anuśādhi, tvam asmākaṃ gatir anyā na vidyata iti, asya ko vidhir bhūtātmano yenedam hitvātman eva sāyujyam upariti tān hovāceti.

1. They (the Vālikhilyas), 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. *nitya-śuddhas-cidātmā'smatpratyayātmā sann api paroksa iva śuddho'py aśuddha va akriyo'pi sakriya iveti vismitā eva santah*

hitvā leaving, *vihāya*

ātman' atmani, the self, *cid-ānanda-sat-svarūpa eva pūrṇātmani*

sāyujyam union, *sayug-bhāvam*

2. athānyatrāpy uktam, mahānadīsūrmaya ivānivarṭakam asya yat purākr̥tam, samudraveleva durnivāryam asya mṛtyor āgamanam, sad-asad-phalamayaih pāśaih paṅgur va baddham, bandhanasthasya vāsvātantryam, yam avisayasthasya iva bahubhayāvastham, madironmatta va moha-madironmattam, pāpmanā ḡrhīta va bhrāmyamānam, mahoraga-dasta va visaya-dastam, mahāndhakāram va rāgāndham, indrajālam iva māyāmayam, svapna va mithyā-darśanam, kadālī-garbha vāsāram, nata iva ksana-vesam, citra-bhittir va mithyā-manoramam ity athoktam.

śabda-sparśādayo hy arthā martye'narthā vāsthitāh

yesām saktas tu bhūtātmā na smareta param padam.

2 And this it has been said elsewhere. Like the waves in large rivers there is no turning back of that which has been done previously; like the tide of the ocean, the approach of one's death is hard to keep back Like a lame man, bound by the fetters made of the fruits of good and evil, like the condition of a man in prison, lacking independence, like the condition of one in the realm of death, beset by many fears, like one intoxicated with liquor, intoxicated with the liquor of

delusion, rushing about like one possessed by an evil spirit, like one bitten by a great serpent, bitten by the objects of sense, like gross darkness, the darkness of passion, like jugglery, consisting of illusion, like a dream, false appearances, like the inside of the banana tree, unsubstantial, like an actor changing dress every moment, like a painted scene, falsely delighting the mind and therefore it has been said, 'Objects of sound, touch and the like are worthless objects for a man,' the elemental self, through attachment to them, does not remember the highest state

pāpmanā by an evil spirit, *pāpa-grahena*
mariye man, a mortal, *marana-dharmim bhūtātmani*

3 *ayam vā va khalv asya pratīdhr bhūtātmano yad veda-vidyādṅgamah svadharmasyānucaranam, svāśrameso evānukramanam, svadharmasya vā etad vratam, stambaśākhē vāparām, anenorddhvabhāg bhavaty anyathāvān ity eṣa svadharmo'bhūhito yo vedesu na svadharmātkramenāśramī bhavati, āśramesu evānavasthas tapasvī vetyucyata ityetad ayuktam, nātāpaskasyātma-jñāne'ādṅgamah karma-siddhr veti, evam hy āha*

tapasā prāpyate sattvam, sattvāt samprāpyate manah manasah prāpyate hy ātmā, yam āptvā na nīvartatā 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-vidyādṅgamah acquirement of the knowledge of the Veda
veda-dvārā vidyāyā ātma-tattva-visayāyā adṅgamah samyak-prāptih
stamba śākhēva branches of a stem *īnaśalākeva*, 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-linga-dhārana-mātrād āśramī na bhavati.

sattvam goodness, *sattva-guna-pradhānam cittaṁ*

manah understanding, *viveka-vijñānam*

ātmā the self, *pūrnām tattvam param brahma* We can say *prasanna-*
cittasyeva mokṣah Upanisad Brahmayogin

When one attains self-knowledge, he is freed from samsāra . .

prāpya sāksātkṛtya na nivartate punah samsāra-mandale bhūtātma-
bhāvāya nāvartate mucyata iti

KNOWLEDGE, AUSTERITY AND MEDITATION

4 *asti brahmeti brahma-vidyā-vid abravīd, brahma-dvāram idam*
ityevantad āha, yas tapasāpāhata-pāpmā, aum brahmano mahimety
evantad āha, yah suyukto'jasram cintayati, tasmād vidyayā
tapasā cintayā copalabhyate brahma, sa brahmanah para etā
bhavaty adhidivatvam devebhyaś ceti, aksayyam, aparimitam,
anāmayam, sukham aśnute ya evam vidvān anena trikena brahmo-
pāste, atha yath paripūrnābhūto'yam rathitāś ca tair varva
muktas tv ātmann eva sāyujyam upariti

4 'Brahman is,' said one who knew the knowledge of
 Brahman 'This is the door to Brahman,' said one who had
 freed himself from evil by (the practice of) austerity 'Aum is
 the (manifest) greatness of Brahman,' said one who, completely
 absorbed, always meditates (on it) Therefore, by knowledge,
 by austerity, by meditation is Brahman apprehended He
 becomes one who goes beyond the Brahmā (the lower,
 Hiraṇya-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 Brahman with
 this triad (knowledge, austerity and meditation) Then freed
 from those things by which he was filled and affected, this
 rider of the chariot attains (complete) union with the self

brahma-vidyā. knowledge of Brahman which arises from logical
 investigation, *pramāna-yukti-janyam brahma-jñānam*

By austerity, knowledge and meditation, we obtain Brahman
prathamam tapas tato brahma-vidyā śravanādi-laksanā tatah prana-
vaika-nisthateti kramena sādhanā-trayavān brahmopalabhetety arthah
brahmanah lower Brahmā, *aparasya hiraṇya-garbhākhyasya śabda*
brahmanah

rathitah the rider of the chariot, *ratham prāpīto rathitvam ca prāpīta*
iti yāvat

WORSHIP OF VARIOUS GODS PERMISSIBLE, BUT
THEIR REWARDS ARE TEMPORARY

5. *te hocur bhagavann abhivādyasīty abhivādyasīty, nihitam asmābhir etad yathāvad uktam manasīty, athottaram praśnam anubrūhīti, agnur vāyur ādītyah kālo yah prāno'nnam brahmā rudro viṣṇur ity eke'nyam abhidhyāyanty eke'nyam, śreyah katamo yah so'smākaṁ brūhīti, 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, Viṣnu, some meditate upon one, some upon another Tell us which one is the best for us ' Then he said to them

6. *brahmaṇo vā vartā agryās tanavaḥ parasyāmrtasya śarīrasya tasyaiva loke pratimodātī ha yo yasyānuṣakta ityevam hy āha; brahma khalv idam vā va sarvam yā vā'syā agryā stanavaḥ tā abhidhyāyed arcayen nīhuyāc ca, atas tābhīh saharvopary upari lokeṣu carati, atha kṛtsna-ksaya ekatvam eti purusasya, purusasya*

6 These are but the chief forms of the Supreme, the immortal, the bodiless *Brahman* To whichever one each man is devoted here, in his world he rejoices For it has been said, 'Verily, this whole world is *Brahman* ' 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

agryah chief, *śreṣṭhaḥ*

tanavaḥ. forms, *mūrtayah* 'Verily, this whole world is *Brahman*,'
C U III. 14 1

kṛtsna-ksaye when all things perish *kṛtsnasya sarva-devatātmanah satya-lokasthasya hiranya-garbhasya ksaye avasāne sampūrna-brahma-rūpaḥ san purusasya pūrnasya parabrahmana ekatvam sāyujyam eti gacchati, krama-muktim upaiti*

At the end of this world, at the time of universal dissolution, the lord of this world *Hiranya-garbha* lapses into the Absolute *Brahman* 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 Vālikhilyas and *Prajā-pati* as derived by tradition from Maitrī and narrated by Śākāyanya to King Brhadratha Śākāyanya's teaching is said to be continued till VI 29, though it evidently is a later addition as undoubtedly chapters VI and VII are, even according to the commentator.

CHAPTER V

THE CONCEPTION OF TRIMŪRTI

I *atha yatheyani kautsyāyanī stutih*
tvam brahmā tvañ ca vai visnus tvam rudras tvam prajāpatiḥ,
tvam agnir varuno vāyus tvam indras tvañ nisākarah
tvam annas tvam yamas tvam pṛthivī tvam viśvam tvam
athācyutah,
svārthe svābhāvike'rthe ca bahudhā samstutis tvayī
viśveśvara, namas tubhyam, viśvātmā viśva-karma-kṛt
viśva-bhug viśvanāyus tvam viśva-kṛdā-rati-prabhuk
namah śāntātmane tubhyam, namo guhyalamāya ca,
acintyāyāprameyāya anādīnidhanāya 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-pati*, 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 Imperishable 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

svārthah for their own ends *purusārtho dharmādi-catusṭaya-rūpah*
svābhāvikah for their natural ends, *prākṛtikah*
viśvātmā because he is the material cause of the world, *viśvopādā-*
natvāt

the tranquil self. Cp *śānta upāsita, śāntah sa premabhaktikah* Śrīdhara
 on *Bhāgavata Brahmavivarta Purāna dhyāyante vaishnavāh śāntāh*
śāntam tam tat parāyanam Brahma Khanda XIX 23 2

2. *taniō vā idam agra āsīd ekam, tat pare syāt tat tat pare-*
neritam visamatvam prayāti, etad-rūpam vai rajah, tad rajah khalu
īritam visamatvam prayāti, etad vai sattvasya rūpam, tat sattvam
everitam rasah samprāstravat so'mso'yam yas cetāmātrah prati-
puruṣah ksetrajñah samkalpādhyavasāyābhīmāna-lingah prajā-
patir viśveti, asya prāg-uktā etās tanavah, atha yo ha khalu
vā vāsya tāmaso'mso'sau sa brahmacārino yo'yam rudro'tha yo
ha khalu vā vāsya rājaso'mso'sau sa brahmacārino yo'yam
brahmātha yo ha khalu vā vāsya sāttviko'mso'sau sa brahma-
cārino yo'yam viṣṇuh, sa vā eṣa ekas tridhā bhūto'stadhakā-

*daśadhā dvādaśadhā'parimitadhā vodbhūta, udbhūtatvād bhūtam
bhūtesu carati pravistah, sa bhūtānām adhipatir babhūva ity asā
ātmāntar-bahś cāntar-bahś ca*

2 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, *Prajā-pati* (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 Viśnu. 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 (*mūrti-traya*), to the Supreme is here indicated. The three Brahmā, Viśnu and Śiva are not to be conceived as independent persons, they are the threefold manifestations of the one Supreme.

rasah essence, *sāras cid-ānanda-prakāśah* See T U II 7

cetāmātrah intelligence-principle, which is entirely intelligent, *cetā
cetanā sāksi-caritanyam tayā mīyate'vabhāsyata itī cetāmātrah svaprakā-
śa-sāksi-mātreṇānubhāvya itī*

ksetrajña knower of the body *ksetram śarīram dharmādharma-
bija-praroha-bhūmtvāt tad ā-pāda-lala-mastakam aham itī jñānīti
ksetrajño jīva itī*

viśva every one, i e every individual. He is not only the sum-total of all existences but is also the principle of the individual being

eightfold, etc. The eight forms are the five vital airs, the sun, moon and stars or the last three and the five elements. The eleven are the eleven organs of sense and action and mind. If we make mind and understanding (*buddhi*), different, we get twelve. It becomes unlimited if we take the endless activities in the various individuals.

CHAPTER VI

INWARD BREATH AND OUTWARD SUN, CORRELATED
MANIFESTATIONS OF THE SELF

1. *dvīdhā vā esa ātmānam bibharty ayam yah prāno yas cāsā ādityo'tha dvau vā etā asya pañthānā antar bahū cāhorātreñaitau vyāvartete, asau vā ādityo bahir ātmāntarātmā prāno'to bahir ātmakṛyā gatyāntarātmāno'nunīyate gatir ity evam hy āhātha yah kaścīdvidvān apahata-pāpṃā'ksādhyakso'vadāta-manāstan-mītha āvṛtta-caksuh so antarātmakṛyā gatyā bahir ātmāno'nunīyate gatir ity evam ha āha, atha ya eso'ntarāditye hiraṇmayah puruṣo yah paśyatīmām hiraṇyavasthāt sa eṣo'ntare hṛt-puṣkara evāś-rito'nnam atī*

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 R V X 90 2

akṣādhyaksa· overseer of the senses and not subject to them
īndriyādhyaksas tesu svatantra nēndriya-paravaśa itī
avadāta-manāh· pure-minded, *nirmalā-cittāh*

2 *atha ya eso'ntare hṛt-puṣkara evāśrito'nnam atī sa eṣo'gnir divi śritāh saurāh kālākhyo'drśyah sarvabhūtāny annam allīti, kah puṣkaraḥ kim-mayo veli, idam vā va tat puṣkaram yo'yam ākāśo'syemās catasro dīśās catasra upadīśo dalasamsthā āsam,*

arvāg vicarata etau prānādityā etā upāsītom ity etad-aksarena vyāhrtibhūh sāvitryā ceti

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 (*bhūh*, *bhuvah*, *svah*) and with the *Sāvitri* prayer.

saurah of the sun, *sūrya-tejo-rūpaḥ*

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, *prānām kalanāt kālākhyah sarva-bhūtāni samharati* *arvāg* near, *adūre sannihitau*.

THE MYSTIC AUM

3 *dve vāva brahmano rūpe mūrtañ cāmūrtañ ca, atha yan mūrtam tad asatyam, yad amūrtam tat satyam tad brahma, taḥ jyotiḥ, yaḥ jyotiḥ sa ādityah, sa vā esa aum ity etad ātmābhavat, sa tredhātmanam vyākuruṭā, aum iti, tisro mātṛā, etābhūh sarvam idam otam protam carvāsmṛi, evam hy āhartad vā āditya aum ity evam dhyāyata ātmānam yuñjīte*

3 There are, assuredly, two forms of *Brahman*, the formed and the formless. Now that which is formed is unreal, that which is the formless is the real, that is the *Brahman*, that is the light. That which is the light is the Sun. Verily, that came to have *aum* as its self. He divided himself threefold (for *aum* consists of three letters (*a, u, m*)). By means of these all this (world) is woven, warp and woof, across him. For thus has it been said, 'One should meditate on the Sun as *aum* and get united to it.'

The formed is the effect and the formless is the cause
satyam the real, *paramārtha-satyam*, *sarvādhīsthānam*
mātṛāḥ parts, *avayavāḥ*

4 *athānyatrāpy uktam, atha khalu ya udgīthah sa pranavo yah pranavah sa udgītha iti, asau vā āditya udgītha esa pranavā iti. evam hy āhodgītham pranavākhyam pranctāram bhā-rūpañ*

vigata-mātram vijaram, vinvityum, tri-padam, tryaksaram punah pañcadhā jñeyam nīhitam guhāyām ity evam hy āhordāhva-mūlam tri-pād brahmaśākhā ākāśa-vāyu-agny-udaka-bhūmyādāya eko'svatītha-nāmatad brahmattasyaitat tejo yad asā ādityah aum ity etad aksarasya cartat, tasmād aum ity anenatad upāsītājasram ity eko'sya sambodhayitely evam hy āha

etad evāksaram punyam, etad evāksaram param

etad evāksaram jñātvā yo yad icchati 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 *Brahman* has its root above. Its branches are space, wind, fire, water, earth and the like. This *Brahman* has the name of the "lone fig tree" and of it that is the radiance which is called the Sun and the radiance too of the syllable *aum*. Therefore, one should continuously worship it with the syllable *aum*. For thus it is said, "This syllable, indeed, is holy, this syllable, indeed, is supreme. By knowing that syllable, indeed, whatever one desires (becomes) his".'

See C U 1 5 1, R V X 90 3-4, Katha VI 1, II 16

pranētāram leader (of rites), *prakarṣena tat-tat-karmanām pravartayitāram*

5 *athānyatrāpy uktam, svanavaty esāsyah tanūih yā aum ity strī-pun-napumsaketi lingavatī, esā'thāgnir vāyur āditya iti bhāsvatī, esā atha brahma rudro visnur ity adhipatīvati, esā'tha gārhapatyo daksināgnir āhavanīyā iti mukhavatī, esā'tha rg yajus-sāmetsi vijñānavatī, esā bhūr bhūvah svar iti lokavatī, esā'tha bhūtam bhavyam bhavisyad iti kālavatī, esā'tha prāno'gnih sūrya iti pratāpavatī, esā'thānnam āpas candramā ity āpyūyanavatī, esā'tha buddhir mano'hamkārā iti cetanavatī, esā'tha prāno'pāno vyāna iti prānavatī, esety ata aum ity uktenaitāh prastutā arcitā arpitā bhavantīti evam hy āhantad vai satyakāma parañ cāparañ ca brahma yad aum ity etad aksaram iti*

5 And then it has been said elsewhere, 'This *aum* is the sound form of this (the self). Feminine, masculine and neuter (this) is the sex form. Fire, wind and sun, this is his light form

Brahmā, Rudra and Viṣṇu, this is his lordship form. The *Gārhapatya*, the *Dakṣiṇāgni* and the *Āhavanīya* sacrificial fires—this is his mouth-form *Rg*, *Yajus* and *Sāman* (Vedas) this is his knowledge-form. Earth, atmosphere and sky, this is his world-form. Past, present and future, this is his time-form. Breath, fire and Sun, this is his heat-form. Food, water and moon, this is his growth form. Understanding, mind and self-sense, this is his thought-form. The *prāṇa* breath, the *apāna* breath and the *vyāna* breath, this is his breath form. Therefore, by the utterance of the syllable *aum* all these (forms) are praised, worshipped and ascribed. For thus it is said, 'This syllable *aum*, verily, is the higher and the lower *Brahman*.'

svanavali sound-form *śabdavali*.

THE EXPLANATION OF THE THREE WORLDS

6 *athāvvyāhṛtam vā idam āsīt, sa satyam prajāpatis tapas taptvā'nurvyāharad bhūr bhuvah svar iti, eṣavāsya prajāpateh sthavisthā tanūr-yā lokavatīti, svar ity asyāḥ śiro nābhīr bhūvo bhūh pādā ādityas cakṣuḥ, cakṣur-āyattā hi purusasya mahatī mātrā, caksusā hy ayam mātrās carati, satyam vai cakṣuḥ, aksmy avasthito hi purusaḥ sarvārthesu carati, tasmād bhūr bhuvah svar ity upāsītānena hi prajāpatir viśvātmā viśva-cakṣur ivopāsīto bhavatīti, evaṁ hy āhaisā vai prajāpater viśva-bhṛt-tanūr etasyām idam sarvam antarhitam, asmin ca sarvasmin: eṣā antarhiteti, tasmād esopāsīta.*

6 Now (in the beginning) this (world) was, verily, unuttered. When he, the Real, the lord of creation, performed austerity, he uttered (the words) *bhūh*, *bhuvah*, *svah*. Thus, indeed, is *Prajā-pati*'s very gross form, this world-form. Its head is the sky, the navel is the atmosphere, the feet are the earth, the eye is the sun, for a person's great material 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 *bhūh*, *bhuvah*, *svah*, for this *Prajā-pati*, 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-pati*, 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, *Pañcatimśa Brāhmana* XX. 14. 2
sthavisthā very gross, *śikhā-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 smeller, 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. pracaranīya

ātma-kāmah desirous of self, *ātmarva kāmah yasya sah*

brahma-vādinah expounders of Brahma-knowledge *brahma-vadana-śilā vedārthavidah*

bharjayaḥ causes to dry up. Rudra is the destroyer of the world, *jagat samharati*

Creatures go into him and come out of him. They go into him in sound sleep and in intervals between successive creations and come out of him in waking and in creation.

For the distinction between dual and non-dual knowledge see B U II 4 14. The self is present in all knowledge but it is not itself an object of knowledge.

The *gāyatrī* prayer has come down from the period of the R V. and expresses man's aspiration to know more and more. Cp. Nicolas of Cusa: 'To be able to know ever more and more without end, this is our likeness to the eternal wisdom. Man always desires to know better what he knows, and to love more what he loves, and the whole world is not sufficient for him, because it does not satisfy his craving for knowledge.'

8 *esa hi khalv ātmeśānah sambhur bhavo rudrah prajā-patir viśva-srk hiranya-garbhah satyam prāno haṁsah śāstā viśvānārā-yano'rkah savitā dhātā vidhātā samrād indra indur iti, ya esa tapaty agnir vāgninā pihitah sahasrākṣena hiraṇmayenāndena, esa vā jṛṅāsītavyo'vestavyah, sarva-bhūtebhyo'bhayam datvā-ranyam gatvātha bahihkrtvendriyārthān svāc charitrād upalabheta enam iti*

viśvanūṣam harinam jātavedasam parāyanam jyotir ekam tapantam, sahasra-raśmih śatadhā varlamānah prānah prajānām udayaty esa sūryah.

8 This self, verily, is the lord, the beneficent, the real, the terrible, the lord of creation, the creator of all, the golden germ, truth, life, spirit, the ordainer, the pervader, Nārāyana, the shining, 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

Rāmatīrtha makes out that the Supreme associated with the three gunas is described here *ruḍrāntah tamah-pradhāna-māyo-pādḥikah, hamsānto rajah-pradhāna-māyopādḥikah śāstā vīśnuḥ nārāyana itī śuddha-sattva-pradhāna-māyopādḥikah*

The one appears as threefold on account of the three functions *samhāra-sṛṣṭi-sthiti*

pihatah concealed, *ācchanno bhavati ācchāditaḥ*

hiranmayena golden, brilliant, *tejomayena*

aranyam forest, a solitary place which soothes the mind *viśanam*

deśam manah-prasāda-karam

harinam golden, also interpreted as the seizer of all *harati sarvesām*

prānīnām āyūṁsi bhaumān vā rasān itī harinah

jāta-vedasah all-knowing *jātam jātam vetti* See also VII 7, Prasna

I 8

EATING OF FOOD A SACRIFICIAL ACT

9 *tasmād vā esa ubhayātmarvam-vid ātmany evābhidhyāyaty ātmany eva yajātīti dhyānam prayogastham mano vidvadbhīṣṭam, manah-pūtim ucchistopahatam ity anena tat pāvayet, mantram pathati, ucchistocchistopahatam yac ca pāpena dattam mṛta-sūtakād vā vasoh pavitram agnih savitūś ca rāsmayah punanto annam mama dūskṛtān ca yad anyat, adbhīh purastād paridadhāti, prānāya svāhāpānāya svāhā vyānāya svāhā samānāya svāhodānāya svāheti pañcabhir abhijuhoti, athāvaśṛtam yata-vāg aśnāty ato'dbhīr bhūya evoparistāt paridadhāty ācānto bhūtvatmejjānah prāno'gnir vīśvo'sīti ca dvābhyām ātmānam abhidhyāyet, prāno'gnih paramātmā vai pañca-vāyuh samāśritah, sa pṛitah pṛinātu vīśvam vīśva-bhūk, vīśvo'si vaiśvānaro'si vīśvam tvayā dhāryate jāyamānam, vīśan tu tvām āhutayaś ca sarvāh*

*prajās tatra yatra viśvāmyto'sīti, evam na vidhānā khalv anenāt-
tānmatvam punar upaiti*

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 *prāna* breath, hail to the *apāna* breath, hail to the *vyāna* breath, hail to the *samāna* breath, hail to the *udāna* breath. With these five invocations, he offers the oblation. Then he eats the remainder, with restrained voice (in silence). Then, afterwards he again swathes with water. So, having sipped (the water), having made the sacrifice to the self, he should meditate on the self with the two (formulas) 'As breath and fire,' 'Thou art all.' 'As breath and fire, the highest self has entered in with the five airs. May he when pleased himself, please all, the enjoyer of all.' 'Thou art all, thou art the *Vaiśvānara* (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-rūpam bhojanam*.

The formal rinsing of the mouth at the beginning and the end of meals is described here. See C U V 2

pāpina by a sinner, *pāpātmanā*, *patitena*

yata-vāk with restrained voice, *maunī*

viśva-bhuk the enjoyer of all, *viśvam bhukti*, *pālayati*

viśvāmṛtaḥ all-immortal, *viśvam amṛtayaḥ jīvayasīti viśvāmṛtaḥ*

comes not again into the condition of food. He does not become food for others, he is not reborn.

PURUSA AND PRAKṚTI

10 *athāparam vedītavyan, uttaro vikāro'syātma-yajñasya
yathānam annādaś ceti, asyopavyākhyānam, puruṣaś cetā
pradhānāntasthah, sa eva bhoktā prakṛtam annam bhunkta iti,*

tasyāyam bhūtātmā hy annam asya kartā pradhānah, tasmāt tri-gunam bhojyam bhoktā puruṣo'ntahsthaḥ, atra dr̥ṣṭān nāma pratyayam, yasmāt bīja-sambhavā hi paśavas tasmād bījam bhojyam anenava pradhānasya bhojyatvam vyākhyātam, tasmād, bhoktā puruṣo bhojyā prakṛtis tatsiḥo bhunkta iti, prakṛtam annam triguna-bheda-parinamatvān mahadādyam viśesāntam lingam, anenava caturdaśa-vidhasya mārgasya vyākhyā kṛtā bhavati, sukha-duḥkha-moha-samyūtam hy anna-bhūtam idam jagat, na hi bījasya svād uparigraho'stīti yāvann aprasūtīh, tasyāpy evam usṛṣṭu avasthāsu annatvam bhavati kaumāram yauvanam jarā parinamatvāt tad annatvam, evam pradhānasya vyaktatām gatasyopalabdhir bhavati, tatra buddhyādīni svādum bhavanti adhyavasāya-samkalpābhimānā iti, athendriyārthān pañca svādum bhavanti, evam sarvāṅdriyakarmāni prāna-karmāni, evam vyaktam annam avyaktam annam, asya nirguno bhoktā, bhoktṛtvāc castanyam prasiddham tasya, yathāgnir vai devānām annādah somo'nnam agninaivānnam ity evam-vit, soma-samyūto'yaṁ bhūtātmā'gni-samyūto'py avyakta-mukhāiti vacanāt puruṣo hy avyakta-mukhena tri-gunam bhunkta iti, yo harvam veda samnyāsī yogī cātmayājī ceti, atha yadvaṁ na kaśccicchūnyāgāre kāmnyāḥ pravīṣṭāḥ spr̥ṣātīndriyārthān tadvad yo na spr̥ṣati pravīṣṭān samnyāsī yogī cātmayājī 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, *pramānam*

lingam 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-yāji the performer of the self-sacrifice: *ātma-samskāārtham* *yo yajate sa ātma-yāji*

kāmīnyah sensual women, *kāmīnīḥ kāmāturāḥ striḥ*

FOOD AS THE FORM OF SELF

II *param vā etad ātmano rūpam yad annam, annamayo hy ayam prāno'tha na yady aśnāty amantā'srotā'sprastā'draṣṭā' vaktā'ghrātārasayitā bhavati, prānānīścotsrjatīti, evam hy āhātha yadī khalv aśnāti prāna-samrddho bhūtvā mantā bhavati śrotā bhavati, spraṣṭā bhavati, vaktā bhavati, rasayitā bhavati, ghrātā bhavati, draṣṭā bhavātīti, evam hy āha annād vai prajāḥ prajāyante yāḥ kāścit pṛthivī-śṛtāḥ ato'menava jīvanti, athaitad aḥi yanti antataḥ*

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 *athānyatrāpy uktam, sarvāni ha vā imāni bhūtāny ahar ahaḥ prapātanty annam abhijighrksamānāni, sūryo rasmbhir ādadāty annam tenāsau tapāty annenābhīśiktāḥ pacantīme prānā, agnur vā annenōj gvalaty annakāmenedam prakalpitam brahmanā, ato'nnam ātmety upāsītetyevam hy āha annād bhūtāni jāyante, jātāny annena varāhante adyate'tti ca bhūtāni, tasmād annam tad ucyate*

12 And thus it has been said elsewhere Verily all creatures here run about day after day, desiring to get food The sun takes food to himself by his rays and thereby he gives forth heat. When supplied with food living beings here digest Fire, verily, blazes up by food This world was fashioned by Brahma with a desire for food Therefore, let a man reverence food as the self For thus has it been said. From food creatures are born, by food they grow when born, because it is eaten by and eats creatures, it is called food

V. *annenābhīgvalati*

See T U II 2, B S IV 1 4 5

abhīśiktāḥ supplied, *samklānnāḥ santarpitāḥ*

13 *athānyatrāpy uktam viśva-bhrā var nāmairsā tanūr bhagavato viṣṇor yad idam annam, prāno vā annasya raso manah prānasya vijñānam manasa, ānandam vijñānasyeti, annavān, prānavān, manaśvān, vijñānavān, ānandavān ca bhavati yo harvam veda, yāvantiha var bhūtāny annam adanti tāvatsvāntastho'nnam attī yo harvam veda annam eva vijarannam annam samvānanam smrtam annam paśūnām prāno'nnam jyestham, annam bhīśak smrtam*

13 Now it has elsewhere been said That born of the blessed Visnu which is called the all-supporting, that, verily, is thus 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

samvānanam worshipful, *sambhajanīyam*.
tyestham *prathamajam*, eldest born, first born

IMPORTANCE OF TIME

14 *athānyatrāpy uktam annam vā asya sarvasya yonih, kālāś cānnasya, sūryo yonih kālasya, tasyaitad rūpam yan nimesādīkālāt sambhrtam dvādaśātmakam vatsaram, etasyāgneyam ardham ardham vārunam, maghādyam śravisthārdham āgneyam kramenokramena sārṣādyam śravisthārdhāntam saumyam, tatraikāikam ātmano navāmsakam sacārakavidham, saiksmyatvād etat pramānam anenavva pramīyate hi kālah, na vinā pramānena prameyasyopalabdhih, prameyo'pi pramānatām prīhaktvād uparīy ātma-sambodhanārtham ity evam hy āha yāvatyō var kālasya kalās tāvatīsu caraty asau, yah kālam brahmety upāsīta kālas tasyātīdūram apasarātīti, evam hy āha*

kālāt sravanti bhūtāni, kālād vrd̄dhim prayānti ca

kāle cāstāni nyacchanti kālo mūrtir amūrtimān

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 Śravistha belongs to the moon Among these each month of the self (named as the year) includes nine quarters according to the corresponding course (of the Sun through the asterism) Because of its subtilty (imperceptibility of senses) this (course of the Sun) is the proof for only in this way is time proved (to exist) Without proof there is no apprehension of the thing to be proved However the thing to be proved may become proved from the fact of its containing parts and for the sake of making itself known For this it has been

said, As many parts of time as there are, through this the yonder (sun) moves. He who worships time as Brahmā from him time moves away very far. For this has it been said, 'From time all beings flow, from time they advance to growth; in time they obtain rest (they disappear). Time is formed and formless too.'

Half the year is *uttarāyaṇa*, belongs to *Agni*, *aśṇya-pradhānācā*, and the other half *dakṣiṇāyāṇa* belongs to *Varuṇa*, *jala-pradhānācā*. The two periods are predominantly warm and moist respectively. *sārpam* the asterism of *Āśleṣā*, sacred to the serpents, *sarpa-devatā*; *ām āśleṣā-nakṣatram*.

subtilty: in-driyāgocaravāt.

sambodhanārtham for making itself known, *samyag-bodhanārtham* *avadhāraṇārtham*

15. *āve vāva brahmano rupe kālaś cākālaś cātha yaḥ prāg ādityāt so'kālo'kalo'itha ya ādityād yaḥ sa kālaḥ, sakalāḥ, sakalasya vā etad rūpam yat saṁvatsarah, saṁvatsarāt khalo evemāḥ prajāḥ prajāyante, saṁvatsareḥēha vai jātā vīvarāhante, saṁvatsare pratyastam yanti, tasmāt saṁvatsaro vai prajā-patiḥ khalo'nmam brahma-nīḍam ātmā cety etam hy āha*

kālāḥ pacati bhūtāni sarvāṇy eva mahātmani,
yasmin tu pacyate kālo yas tam veda sa vedavīt.

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 *Brahman*, is the self. For thus has it been said 'Time cooks (ripens) all things, indeed, in the great self. He who knows in what time is cooked, he is the knower of the Veda.'

The Sun is the self of time as he is its ordainer, *kāla-nīvaritācācā* *ādityaḥ kālātmakaḥ.*

abode of *Brahman* *brahmano nīḍam ālambanam* *brahma-ḍṣti-jagatam* *pratīkan.*

pacati: cooks, *jarayati*

pacyate is cooked, is dissolved, *liyate*

The temporal process and the Sun go together. What is prior to the Sun is non-temporal

Time is exalted as the highest principle, as the source of all that is

There is a distinction between time which has parts, which is later than the Sun and the stars and the non-time which is without parts and is earlier, between time which cooks or matures all beings and that in which time is cooked or matured

16 *vigrahavān esa kālah sindhurājah prajānām, esa tat-sthah savitākhyoyasmādevemecandra-rkṣa-graha-saṁvatsarādayah sūyante, athaibhyah sarvam idam atra vā yat kiñcit śubhāśubhani drśyanteha loke tad etebhyas, tasmād ādityātmā brahmātha kālasamjñam ādityam upāsītādityo brahmetyeke'tha evaṁ hy āha. hoḷā bhoktā havir mantro yajño visnuh prajā-patiḥ, sarvah kaścit prabhuh sāksi yo'musmin bhāti mandale.*

16 This embodied (incarnate) time is the great ocean of creatures In it abides he who is called Savitṛ (the Sun as begetter) from whom, indeed, are begotten the moon, stars, planets, the year and the rest And from them comes this whole (world) here and whatever of good or evil is seen in this (world) comes from them Therefore, *Brahman* is the self of the Sun. Therefore one should reverence the Sun under the name of time. Some say the Sun is *Brahman* and thus is it said 'The offerer (of the sacrifice), the enjoyer (of the sacrifice), the oblation, the hymn, the sacrifice, *Viṣnu*, *Prajā-pati* all this is the lord, the witness who shines in yonder orb'

See C U. III 19 1.

vigrahavān embodied, *mūrtimān*
ocean *samudravat* *dustarah*

17. *brahma ha vā idam agra āsīt, eko'nantah, prāg ananto daksinato'nantah, pratīcy ananta udīcy ananta ūrdhvañ cā'vāñ ca sarvato'nantah, na hy āsya prācyādī-dīśah kalpante'tha tīrya-gvān cordhvam vā, anūhya esa paramātmā'parimuto'jo'tarkyo' cintya esa ākāśātmā; evaisa kṛtsna-ksaya eko jāgartīti, etasmād ākāśād esa khalv idam cetāmātram bodhayati, anenaiva cedam dhyāyate asmin ca pratyastam yāti, asyaitad bhāsvaram rūpam yad amuṣminn āditye tapati, agnau cādhitmake yaj jyotiś citrataram, udarastho'tha vā yah pacaty annam, ity evaṁ hy āha, yaścaiso'gnau yaś cāyam hrdaye yaś cāsāv āditye sa eṣa ekā ity ekasya haikatvam etī ya evaṁ 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 this (world) which consists of thought only. By him alone is all this meditated on and in him it is dissolved. He is that luminous form which gives heat in the yonder sun, the wonderful light on the smokeless fire, as also the fire in the stomach which cooks (digests) food. For thus has it been said, He who is in the fire, and he who is here in the heart and he who is yonder in the sun—he is one. He who knows this goes to the oneness of the one.

na kalpante. exists not, na vastutah santi.

anāhya. The self cannot be imagined because it is not determinate. Whatever is imagined is determined. *yad vastūhyate tat parimitam ākāśātman.* whose self is space. See C.U. III 14 2, K U II 14 *citra-taram. wonderful, ati-ucitram*

THE YOGA METHOD

✓ 18 *tathā tat-prayoga-kalpak prānāyāmah pratyāhāro dhyānam dhāranā tarkah samādhiḥ sadangā ity ucyate yogah, anena yadā paśyan paśyati rukma-varnam kartāram īsam puruṣam brahma-yonim, tadā vidvān punya-pāpe vihāya pare'vyaye sarvam ekīkaroṭy, evam hy āha*

yathā parvatam ādīptam nāśrayanti mrga-dvājāh, tadvad brahmavido doṣā nāśrayanti kadācana

18 This is the rule for achieving this (oneness), control of the breath, withdrawal of the senses, meditation, concentration, contemplative inquiry and absorption, (this is) said to be the sixfold yoga. When, by 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 Brahman.'

Yoga is the means by which we control the mind *citta-vaśikāro upāyah*. See *Yoga Sūtra* II 29

Withdrawal of the senses from their objects is *pratyāhāra* *indriyānām visayebhyah pratyāharanam pratinivartanam pratyāhārah*. Contemplative inquiry or *tarka* is *savikalpaka-samādhi*. It may also mean an inquiry whether the mind has become transformed or not into the object of meditation or an investigation into the hun-

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 *athānyatrāpy uktam yadā vai bahir vidvān mano nyam-yendriyārthān ca prāno nveśayitvā nhsamkalpas tatas tisthet, aprānād iha yasmāt sambhūtaḥ prānasamyñako jīvas tasmāt prāno vai turyākhye dhārayet prānam, ity evam hy āha*

*acittam cittamadliyaṣṭham acintyaṁ guhyam uttamam
tatra cittam mādāyeta tac ca lingam nirāśrayam*

19 And thus it has been said elsewhere 'Verily, when a knower has restrained his mind from the external, when his breath has put to rest objects of sense, let him then remain void of conceptions Since the living individual who is named the breathing spirit has arisen here from what is not the breathing spirit, therefore let the breathing spirit merge his breathing spirit in what is called the fourth (condition).' For thus has it been said 'That which is non-thought, which stands in the midst of thought, the unthinkable, the hidden, the highest, let a man merge his thought there Then will this living being be without support (attachment)'

aprānāt from what is not the breathing spirit. Its source is the thinking self, *prānādi-viśesa-rahitāc cidātmanah*

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 *athānyatrāpy uktam, atah parāsyā dhāranā, tālu-rasanā-graṇāpīdanād vān-manah-prāna-nirodhanād, brahma tarkena paśyati, yad ātmanā ātmānam anor anīyāṁsam dyotamānam manah-ksayāt paśyati tad ātmanātmānam drstvā nirātmā bhavati, nirātmakatvād asamkhyo'yoniś cintyo moksa-laksanam ity etat param rahasyam, ity evam hy āha*

*cittasya hi prasādena hanti karma śubhāśubham,
prasannātmāmani sthitvā sukham avyayam aśnutā iti.*

20 And thus it has been said elsewhere 'There is yet a higher concentration than this for him By pressing the tip of the tongue down the palate, by restraining voice, mind and

breath, he sees *Brahman* through contemplative thought. When, by the suppression of the mind, he sees through self he sees the shining self, more subtle than the subtle, then having the self through the self he becomes selfless. Because of his being selfless he is to be thought of as immeasurable, without origin. This 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 *lambikā-yoga* and the state produced by it is called *unmanībhāva*. *larkena* through contemplative thought, *dhāranānantara-bhāvimā nīścīta-rūpeṇa jñānena*. *nirātmā*: selfless, *nirmanasko bhavati jīvabhāvān nīvartate esāvasthā yogibhir unmanīty ucyate*.

21. *athānyatrāpy-uktam. ūrdhvagā nādī suśumnākhyā prāna-saucārīnī tālvantarvicchinā, tayā prānomikāra-mano-yuktayordhvam utkramet, tālvadhyagram parivartya nāryāny asam-yojya mahimā mahimānam nirīkseta, tato nirātmakatvam et, nirātmakatvān na sukha-duhkha-bhāg bhavati, kevalatvam labhatī ty evam hy āha:*

*parah pūrvam pratiṣṭhāpya nīgrhītāmlam tatah
tīrtvā pāram apārena paścād yuñjīta mūrdhvam*

21 And thus it has been said elsewhere 'The channel called *suśumnā* leading upward, serving as the passage for the breath, is divided within the palate. Through it, when it is joined by the breath, the syllable *aum* and by the mind, let him proceed upwards. By causing the tip of the tongue to turn back on the palate, by binding together the senses, let greatness perceive greatness. Thence he goes to selflessness.' On account of selflessness, he is not (ceases to be) an experienter 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. dve vā va brahmanī abhidhyeye śabdaś cāśabdaśca, atha śabdenavāśabdām āviskriyate, atha tatra aum iti śabdo'nenordhvam utkrānto'śabde nidhanam eti, athāharsā gatir etad amrtam, etat sāyujyatvam, nirortatvam tathā ceti, atha yathornanābhūś tantunordhvam utkrānto'vakāśam labhātīty evam vā va khalv asāv abhidhyātā aum ity anenordhvam utkrāntah svātantryam labhate, anyathā pare śabdavādīnah śravanāngusthayogenāntarhrdayākāśa-sabdām ākarnayanti, sapta-vidheyam tasyopamā, yathā nadyah kinkinī kāmśya-cakraka-bheka vīkṛndhikā vrstīr, mvāte vadatīr, tam pṛthag laksanam atītya pare'śabde'vyakte brahmany astam gatāh, tatra te'pṛthag-dharmīno'pṛthag-vivekyā yathā sampannā madhvitvam nānārasā ity evam hy āha'*

*dve brahmanī vedītavye, śabda-brahma parañ ca yat,
śabda-brahmani niśnātah param brahmādhigacchati.*

22 And thus it has been said elsewhere: 'There are, verily, two *Brahmans* 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 *Brahmans* to be known, the sound *Brahman* and what is higher. Those who know the sound *Brahman* get to the higher *Brahman*.'

See M B XII 8540, also *Pānini-darśana* in *Sarva-darśana-samgraha-
nīrtīyam* tranquillity, *paramānandāvīrbhāvah kṛta-kṛtyatvam.*
free space nirāṅkuśa-vihārasthānam
kī.kinī bell, *ghantā-ghośah*

kāmsyam a brass vessel, *tal-pātra-ghosah*
the croaking of frogs, *mandūka-ravaḥ*
astam disappearance, *adarśanam*

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 *athānyatrāpy uktam. yah śabdāś tad aum ity etad akṣaram,*
yad asyāgram tac chāntam, aśabdām, abhayam, aśokam, ānandam,
triptam, sīhīram, acalam, amrtam, acyutam, dhruvam, viṣṇu-sam-
jñitam, sarvāparatvāya tad etā upasīteṭy evam hy āha

yo'sau parāparo devā aumkāro nāma nāmatah,

nīśabdah śūnya-bhūtas tu mūrdhni sīhāne tato'bhyaset

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'

śūnya-bhūtaḥ void of being, *nirākāratvāt nirviśesah* Distinctions do
not apply to it, but it is not, on that account, to be regarded as
non-being.

24 *athānyatrāpy uktam. dhanuḥ śarīram, aum ity etac*
charaḥ, śikhāśya manah, tamo-lakṣanam, bhūtvā tamo'tamāvīṣtam
āgacchati, athāvīṣtam bhūtvā'latācakram va sphurantam āditya-
varnam ūrjasvantam brahma tamasah paryam apāśyad yad
anusmīnn āditye'tha some'gnau vidyūti vibhāti, atha khalv enam
drstvā'mrtatvam gacchatiṭy evam hy āha

dhyānam antah pare tattve lakṣyesu ca mādhyate

ato'viśesa-vijñānam viśeṣam upagacchati

mānase ca vilīne tu yat sukham cātma-sāksikam

tad brahma cāmrtam śukram sā gatīr loka eva sah

24. And thus it has been said elsewhere 'The body is the
bow The arrow is *aum*. The mind is its point, darkness is the
mark Having pierced through the darkness, one goes to what
is not enveloped in darkness Then having pierced through
what is thus enveloped one sees *Brahman* who sparkles like
a wheel of fire, of the colour of the sun, full of vigour, beyond
darkness, that which shines in yonder sun, also in the moon,

in the fire, in the lightning And having seen Him assuredly, one goes to immortality ' For thus has it been said 'Meditation is directed to the highest being within and to the (outer) objects Hence the unqualified understanding becomes qualified But when the mind is dissolved and there is the bliss of which the witness is the self, that is *Brahman*, the immortal, the radiant, that is the way That indeed is the (true) world '

See B G XV 12, M U II. 2 3-4

śikhā point, *agram*, *śalya-sthānīyam*

darkness, ignorance, *mūlājñānam*

atamāvīṣṭam what is not enveloped in darkness, *atama-āvīṣṭam*.

tama-āveśana-rahitam

śukram radiant, *dīptimat jñāna-svabhāvam*.

25 *aihānyatrāpy uktam ndrevāntarhitendriyah śuddhitamayā dhīyā svapna va yah paśyatīndriya-bile'vivaśah pranavākyam pranetāram, bhā-rūpam, vigata-ndram, vijaram, vimrtyum, viśokam ca so'pi pranavākyah, pranetā, bhā-rūpah, vigata ndrah, vijarah, vimrtyur viśoko bhavati, ity evam hy āha'*

evam prānam athomkāram yasmāt sarvam anekadhā,

yunakti yuñjate vāpi tasmād yoga iti smrtah

ekatvam prāna-manasor indriyānām tatthava ca

sarva-bhāva-parityāgo yoga ity abhidhīyate

25 And thus it has been said elsewhere 'He who has his senses indrawn as in sleep, who has his thoughts perfectly pure as in dream, who, while in the cavern of the senses, is not under their control, perceives him who is called *Pranava*, the leader of the form of light, the sleepless, free from old age, the deathless, the sorrowless, he himself becomes called *Pranava* and becomes a leader, of the form of light, sleepless, free from old age, deathless and sorrowless ' And thus it is said 'Because in his manner he joins the breath, the syllable *aum* and all this world in its manifoldness or perhaps they are joined, therefore this (process of meditation) is called Yoga (joining) The oneness of the breath, the mind and likewise of the senses and the abandonment of all conditions of existence, this is designated as Yoga '

ndreva as if in sleep, *svapna va* as if in dream

ndriya-bile in the cavern of the senses, *indriyānām nivāsa-sthāne*

dehe

avivaśah not under control, *sthūla-dehābhīmāna-śūnyah*

śuddhitamayā perfectly pure, *atīśayena śuddhitmatyā*

pranctāram leader VI 4

bhā-rūpam of the form of light, *jñāna-prakāśa-svarūpam*

The first verse describes the goal of Yoga and the second the means to it.

26. *athānyatrāpy uktam yathā vāpsu cārinah śakunikah sūtra-
yantrenoddhṛtyodare'gnau juhoty evam vā va khalv imān prānān
aum ityanenoddhṛtyānāmaye'gnau juhoti, atas taptorviva-
so'tha yathā taptorvī sārṣis trna-kāśtha-samsparśenojjvalatīty
evam vā va khalv asāv aprānākhyah prāna-samsparśenojjvalati,
atha yad ujjvalaty etad brahmano rūpam caitat visnoh paramam
padam, caitat rudrasya rudratvam, etat tad aparimitadhā
cātmānam vibhajya pūrayatīmān lokān, ity evam hy āha*

*vahneś ca yadvat khalv uṣphulingāh, sūryān mayūkhāś ca
tathaiiva tasya*

*prānādayo vai punar eva tasmād, abhyuccarantīha yathā-
kramena*

26 And thus it has been said elsewhere 'Verily even as the huntsman draws in the dwellers in the waters with his net and offers them (as a sacrifice) in the fire of his stomach, thus, assuredly does one draw in these breaths by means of the syllable *aum* and sacrifice them in the fire that is free from ill Hence it is like a heated vessel Now as ghee in a heated vessel lights up by contact with (lighted) grass or wood, thus assuredly does he who is called non-breath light up by contact with the breaths Now that which lights up is a form of *Brahman*, and that is the highest place of *Viṣnu* and that is the *Rudra* nature of *Rudra* That having divided itself in limitless ways fills these worlds' For thus has it been said, 'And as indeed the sparks (issue) from the fire, as rays from the sun, so do the breaths and the rest come forth again and again into the world in proper order'

See B U II 1. 20

dwellers in the waters matsyādīn

anāmaya free from ill See Ś U III 10.

27. *athānyatrāpy uktam brahmano vā vartad tejah parasyāmr-
tasyāśarīrasya yaccharīrasyaauṣnyam asyartad ghrtam, athāvah
san nabhasi nuhitam vartad ekāgrenavvam antarhrdayākāśam
vnuḍanti yat tasya jyotiṣ va sampadyatīti, atas tad bhāvam,
acireṇanti bhūmāv ayaṣpindam nuhitam yathā'cirenanti bhūmitvam,
mrdvat samstham ayaṣpindam yathāgnyayaskārādayo nābhi-*

bhavanti pranaśyati cittam tathāśrayena sahaivam, ity evam hy āha

*hrdyākāśamayam kośam ānandam paramālayam,
svam yogaś ca tato'smākam tejaś caivāgni-sūryayoh*

27 And thus it has been said elsewhere. Verily, this is the heart of *Brahman*, the supreme, the immortal, the bodiless, even the warmth of the body. For that (heat) this (body) is the ghee (melted butter) Although it is manifest, verily, it is hidden in the space of the heart. Then by intense concentration they disperse the space within the heart that the light, as it were of that (heat) appears. Then one passes speedily into the same condition (of light) even as a ball of iron that is hidden in the earth passes speedily into the condition of earthiness. As fire and brass smiths and the like do not trouble about the ball of iron that is in the condition of earth, so does thought disappear together with its support. And thus it is said, 'The store house which consists of the space in the heart, the blissful, the supreme abode, is our self, our Yoga (goal) too and this the heat of fire and sun.'

for that this body is the ghee the splendour of *Brahman* which is otherwise unmanifested is manifested, even as fire blazes up by contact with ghee

āvi 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 *hrd-ākāśa* is the *nirāśraya-linga* consubstantial with *citta*, its own *āśraya*. When this process culminates in the *ānanda* state, it is the higher *ālaya*. *Lamkāvatara Sūtra* distinguishes two aspects of *ālaya*, the lower of which is *viñāpti* and the higher *param ālayaviñānam* which is *tathatā*.

THE FREE SPIRIT

28. *athānyatrāpy uktam bhūtendriyārthān atikramya tataḥ pravrajyājyam dhrti-dandam dhanur grhītvā'nabhimānamayena caivesunā tam brahma-dvāra-pāram nihatyādyaṁ sammoha-maulī trsnersyākundalī tandrīrāghavetryabhīmānādhyakṣaḥ krodhajyam pralobha-dandam dhanur grhītvēcchāmayena caivesuṇemān khalu bhūtān hanti, tam hatvomkāra-plavenāntarhrdayākāśasya pāram tīrtvāvīrbhūte'ntarākāśe śanakaravatarāvavatakrd dhātukāmaḥ samviśaty evam brahma-sālām viśet, tataś caturjālam brahma-kośam pranudet, gurvāgameneti atah śuddhaḥ, pūtaḥ, śūnyaḥ,*

*śānto'prāno, nirātmā'nanto'ksayyah, sthiraḥ, śāśvato'jah, svatan-
trah, sve mahimni tisthati, atah sve mahimni tisthamānam
drstvā'vrttacakram va sañcāra-cakram ālokayati, ity evam hy āha
sadbhir māsaḥ tu yukṭasya nityamuktasya dehinaḥ,
anantah paramo guhyah samyag yogah pravartate.
rajastamobhyām vidāhasya susamiddhasya dehinaḥ
putra-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 mendicant, and whose stick is steadfastness and having struck down, with the arrow which consists of freedom from self-conceit, the first guardian of the door to Brahmā, (who has) bewilderment as his crown, greed and envy as his ear-rings, sloth, sleep and impurity as his staff, the cord of self-love, who seizes the bow whose string is anger, whose stick is lust, who slays beings here with the arrow that consists of desires, having slain him, having crossed over with the raft of the syllable *aum* to the other side of the space in the heart, in the inner space which gradually becomes manifest one should enter the hall of Brahmā as a miner seeking minerals enters into the mine Then let him disperse the fourfold sheath of Brahmā by the teaching of his spiritual perceptor. Henceforth being pure, clean, void (of being), tranquil, breathless, selfless, endless, undecaying, steadfast, eternal, unborn, independent, he abides in his own greatness Thereafter, having seen (the self) which abides in his own greatness, he looks down on the wheel of births and deaths as on a revolving wheel (of a chariot) For thus has it been said. 'If a man practises yoga for six months and is constantly freed (from the world) then the infinite supreme, mysterious Yoga is accomplished. But if a man, though well-enlightened, is afflicted with passion and darkness, if he is attached to son, wife and family, for such a one, no, never at all.'

tandri sloth, *satkarmasu ālasyam*

irā sleep, *indrā*.

agham impurity, *pāpam*

dhātu-kāmah seeking minerals, *suvarṇādi-dhātūn antarbhūmau mhitān*

kāmayamānah

fourfold sheath, consisting of matter, life, mind and understanding

See T U II 1-4

29 *evam ukṭvā'ntarhrdayah śakāyanyas tasmai namaskṛtvā'
nayaḥ brahma-vidyayā rājan brahmanah panthānam ārūdhāh*

*putrāḥ prajā-pater iti santosaṁ dvandva-titiksām śāntatvam
yogābhyāsād avāpnoti iti, etad guhyatamam nāputrāya nāśisyāya
nāśāntāya kīrtayed iti, ananya-bhaktāya sarva-guna-sampannāya
dadyāt*

29. Having thus spoken (to Brhadratha) 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 tranquillity. Let no one declare this most secret doctrine to any one who is not a son, who is not a pupil, who is not of a tranquil (mind). To one who is devoted to none other (than his teacher) to one endowed with all qualities, one may give it.

The conversation begun at I 2 and the course of instruction begun at II 1 conclude here.

See B U VI 3 12, Ś U VI. 22

The sons of *Prajā-pati*. The Vāikhilyas who approached *Prajā-pati* for this knowledge. See II 3.

30 *aum śucau deśe śucih sattvasthah sad-adhīyānah sad-vādī
sad-dhyāyī sad-yājī syād iti; atah sad brahmani satyabhlāsini
nirvrtto'nyas tatphalacchinna-pāśo nirāśah paresu ātmavad
vigatabhayo nuskāmo'ksayyam aparimitam sukham ākramya
tisthati paramam var śevadher va parasyoddharanam yat
nuskāmatvam, sa hi sarva-kāma-mayah puruso'dhyavasāya-sam-
kalpābhimāna-lingo baddhah, atas tad-viparīto muktah, atrarka
āhur gunah prakṛti-bheda-vaśād adhyavasāyātma-bandham upāga-
to'dhyavasāyasya dosa-ksayādd hi moksah, manasā hy eva paśyati,
manasā śrnoti, kāmah samkalpo vicikitsā śraddhā'śraddhā dhṛtir
adhṛtir hrīr dhīr bhīr ity etat sarvam mana eva, gunaugharr
uhyamānah kalusīkṛtas cāsthiraś calo lupyamānah sasprho
vyagras cābhimānitvam prayāta iti, aham so mamedam ity evam
manyamāno nibadhnāty ātmanātmānam jāleneva khecarah; atah
puruso'dhyavasāyasamkalpābhimāna-lingo baddhah, atas tad-
viparīto muktah, tasmāt niradhyavasāyo nīhsamkalpo nirabhi-
mānas tisthet, etan moksa-laksanam, esātra brahma-pādavī eso'tra
dvāravivaro'nenāsya tamasah pāram gamisyati, atra hi sarve
kāmāḥ samāhitā, ity atrodāharanti*

yadā pañcāvatiṣṭhante jñānāni manasā saha,

buddhiś ca na vicestate tām āhuḥ paramām gatim

*etad ukṛtvāntarhrdayah śākāyanas tasmāi namaskṛtvā yathāvad
upacārī kṛta-kṛtyo maruḥ uttarāyanam gato, na hy atrodvartmanā*

*gatih, eso'tra brahma-pathah, sauram dvāram bhittvorddhvena
vīnirgatā, ity atrodāharati*

*anantā rāsmayas tasya dīpavad yah sthito hrđi
sitāsītāh kadru-nīlāh kapilā nrdu-lohitāh
ūrđhvam ekah sthitas tesām yo bhūtvā sūrya-mandalam
brahma-lokam atikramya tena yānti parām gatim
yad asyānyad rāsmi-śatam ūrđhvam eva vyavasthitam
tena deva-nikāyānām sva-dhāmāni prapadyate
ye naikarūpās cādhistād rāsmayo'sya nrdu-prabhāh
iha karmopabhogāya tair samsarati so'vasah
tasmāt sarga-svargāpavarga-hetur bhagavān asāv āditya
iti*

30 *Aum* One should be in a pure place, himself pure, abiding in goodness, studying the real, speaking of the real, meditating on the real, sacrificing to the real. Henceforth absorbed in the real *Brahman* is he who yearns for the real, becomes another. He has the reward of having his bonds (fetters) cut, becomes void of expectation, is freed from fear in regard to others as in regard to himself, void of desire, he remains, having attained imperishable and immeasurable happiness. Verily, freedom from desire is, as it were, the highest prize from the choicest treasure. For a person who is made up of all desires, who has the marks of determination, conception and self-love is bound. He who is the opposite of that is liberated. On this point, some (the *Sāmkhyas*) say, it is the quality which, through the force of the differentiation of nature, binds the self with determination (and the like) and from the destruction of the fault of determination (and the like) liberation (results). It is with the mind, verily, that one sees. It is with the mind that one hears. Desire, conception, doubt, faith and lack of faith, steadfastness and lack of steadfastness, shame, meditation, fear, all this is truly mind. Borne along and defiled by the stream of qualities, unsteady, fickle, bewildered, full of desire, distracted, one gets into the state of self-love. In thinking I am he, this is mine, he binds himself with himself as a bird in a snare. Hence a person who has the marks of determination, conception and self-love is bound. He who is the opposite of that is liberated. Therefore stand free from determination, free from conception, free from self-love. This is the mark of liberation. This is the path to *Brahman* in this world. This is the opening of the door here in this world. Through it one will go to the farther shore of darkness for therein are all desires contained.

(fulfilled) On this point they quote, 'When the five forms (of sense) of knowledge along with the mind stand still and the intellect stirs not, that, they say, is the highest state' Having spoken thus, Śākāyanya had his heart (fixed) on the inner self. Then Marut having bowed before him and properly honoured him, having obtained his end, departed by the northern course of the sun for there is no way thither by a side-path. This is the path to Brahma here in the world. Bursting open the door of the sun, he rose on high and departed. On this point they quote, 'Endless are the rays of him, who, like a lamp, dwells in the heart, white and black, brown and blue, tawny and pale red. One of them leads upwards piercing the solar orb, by it, crossing the world of Brahmā they go to the highest path. The other hundred rays lead upwards also and through them (the worshipper) reaches the abiding-places of the gods. But the rays of 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, *sadākhyaṃ brahma*.

brahma-padam path to Brahma, *sāksāt-brahma-prāpti-mārgaḥ*.

avasthante stand still, *nīcalāni bhavanti*.

maruḥ marud nāma bṛhadraṭhaḥ

kṛta-kṛtyaḥ 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 *kim-ātmakāni vā etānīndriyāni pracaranty udgantā caite-
sām iha, ko nnyantā vety āha; pratyāhātmatmakānītyātmā hy
esām udgantā nnyantā vāpsaraso bhānavīyās ca marīcayo nāma,
atha pañcabhūḥ raśmibhir visayān atti, katama ātmeti, yo 'yaṃ
śuddhaḥ pūtaḥ śūnyaḥ śāntādi-laksanoktaḥ svakār lingair
upagrhyah, tasyaital līngam alīngasyāgner yad ausnyam āvīstān
cāpām yah śiva-tamo rasa ity eke; atha vāk śrotam caksur manah
prāna ity eke, atha buddhir dhṛtiḥ smṛtiḥ prajñā tad ity eke, atha
te etasyaivam yathaiveha bījasyānkurāvātha dhūmārcirvi-
ṣṭhulīngā vāgneś celv, atrodāharanti:*

*vahneś ca yadvat khalu visphulingāh, sūryān mayūkhāś ca
 ia'harva tasya
 prānādayo vai punar eva tasmād, abhyuccarantīha yathākra-
 mena*

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, Ś U VI 13, A U III 2, B U IV 4 18, Kena 2. The sprout reminds us of the invisible seed, *bhūmyantargata-
 tayā'dṛśyasya sad-bhāva-jñāpakā ankurā*. Even so from the mani-
 festations of self we infer the reality of self.

32 *tasmād vā etasmād ātmāni sarve prānāh, sarve lokāh, sarve
 vedāh, sarve devāh, sarvāni ca bhūtāni uccaranti tasyopanisat
 satyasya satyam iti, atha yathārdraidhāgner abhyāhitasya prthag-
 dhūmā niścaranti evam vā etasya mahato bhūtasya niśvasitam
 etad yad rg-vedo yañur-vedah sāma-vedo' tharvāngirasā itihāsah,
 purānam, vidyā, upanisadah, ślokāh, sūtrāny anuvyākhyānām
 vyākhyānāny asyavartāni viśvā bhūtāni*

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 *Angrasas*, 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

upanisad mystic doctrines, *upanagamayitṛtvāt* sāksāt rahasyam nāma the truth of the truth empirical existence is the truth, the underlying truth of it is the self

33 *pañcestako vā eso'gnih samvatsarah tasyemā istakā yo vasanto gr̥smo varsāḥ śaradd hemantah, sa śrah-paksasī-prstha-pucchavān, eso'gnih purusavidah seyam prajā-pateh prathamā citih, karair yajamānam antariksam utksiptvā vāyave prāyacchat, prāno vai vāyuh, prano'gnis, tasyemā istakā yah prāno vyāno 'pānah samāna udānah, sa śrah-paksasī-prstha-pucchavān eso'gnih purusavidas tad idam antariksam prajāpater dvitīyā citih, karair yajamānam divam utksiptvendrāya prāyacchat, asau vā āditya indrah, saiso'gnih, tasyemā istakā yad rg-yajuh sāmātharvāngirasā itihāsah purānam sa śrah-paksasī-pucchaprsthavān eso'gnih purusavidah, saisā dyauh prajāpates tritīyā citih, karair yajamānasyātmaṁ vadānam karoti, yathātmaṁ vid utksipyā brahmane prāyacchat, tatrānandī modī bhavati*

33 Verily, this (*gārhapatya* sacrificial) fire with its five bricks is the year For that the bricks are these, spring, summer, the rainy season, autumn, winter So it has a head, two wings, a back and a tail. In the case of one who knows the person, this earth is *Prajā-pati's* first sacrificial pile With its hands it raises the sacrificer to the atmosphere and offers him to Vāyu (the wind) Wind, verily, is breath Breath is the fire (*dakṣiṇāgni*) For that the bricks are these, the *prāna* 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-pati's* second sacrificial pile With its hands it raises the sacrificer up to the sky and offers him to Indra Verily, Indra is yonder sun He is this (third *āhavanīya*) fire For that the bricks are these, the *Rg Veda*, the *Yajur Veda*, the *Sāma Veda* (the hymns of the), *Atharvans* and *Angirasas*, legendary stories, ancient lore, so it has a head, two wings, a back and a tail In the case of one who knows the person, this sky is *Prajā-pati's* third sacrificial pile With its hands it presents the sacrificer to the knower of the self Then the knower of the self raises him up and offers him to Brahmā There he becomes blissful and joyful.

The three fires which are used in religious sacrifices are treated as three sacrificial piles erected by *Prajā-pati* 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 *prthivīgārhapatyo'ntarikṣam dakṣiṇāgnir dyaur āhavanīyah, tata eva pavamāna-pāvakaśucaya āviṣkrtam etenāsya yañnam, yataḥ pavamāna-pāvaka-śuci-samghāto hi jātharah, tasmād agnir yaṣṭavyah cetavyah stotavyo'bhudhyātavayah; yañamāno havirgrhītvā devatābhudhyānam icchati.*

*hiranya-varnah śakuno hradyāditye pratiṣṭhataḥ
madgur hamsas tejo-ursah so'sminn agnau yañāmahe
iti cāpi mantrārtham vicinoti, tat savitur varenyam bhargo
'syābhudhyeyam yo buddhyantastho dhyāyīha manah-śānti-padam
anusaraty ātmany eva dhatte'treme ślokā bhavanti*

1. *yathā nirindhano vahniḥ svayonāv upaśāmyate
tathā vrtti-kṣayāc cittam svayonāv upaśāmyate*
2. *svayonāv upaśāntasya manasaḥ satya-kāmataḥ
indriyārtha-vimūdhasyānrtāḥ karma-vaśānugāḥ*
3. *cittam eva hi samsāram, tat prayatnena śodhayet
yac cittas tan-mayo bhavati guhyam etat sanātanam*
4. *cittasya hi prasādena hanti karma śubhāśubham
prasannātmātmani sthītvā sukham avyayam aśnute*
5. *samāsaktam yathā cittam jantor visaya-gocare
yady evam brahmani syāt tat ko na mucyeta bandhanāt*
6. *mano hi dūrvidham proktam śuddham cāśuddham eva ca
aśuddham kāmasamparkāt śuddham kāma-ivvarjitam*
7. *laya-vikṣepa-rahitam manah krivā suniścalam
yadā yāty amanībhāvam tadā tat paramam padam*
8. *tāvan mano niroddhavyam hrđi yāvat ksayaṁ gatam
etaḥ jñānam ca mokṣam ca śeṣānye grantha-vistarāḥ*
9. *samādhi-nirrhanta-malasya cetaso nivesitasyātmani yat
sukham bhavet,
na śakyate varnayitum girā tadā, svayam tad antahkar-
anena grhyate*
10. *apām āpo'gnir agnau vā vyomni vyoma na laksayet,
evam antargatam yasya manah sa parimucyate*
- II. *mana eva manusyānām kāranam bandha-mokṣayoh
bandhāya viśayāsaṅgam mokso nirvisayam smrtam
ato'nagnihotryanagnicid ajñānabhudhyāyīnām brāhmanah pada-*

*vyomānusmaranam viruddham, tasmād agnir yastavyah cetavyah
stotavyo 'bhidyātavyah.*

34 The earth is the *gārhapatya* fire, the atmosphere is the *dakṣiṇa* 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.

pavamāna-pāvaka-śuci: These attributes are applied to the different fires: *gāḥapatyah—pavamānah, dakṣmāgnih-pāvakah, āhavanīyah-śucir itī bhedah*

hiranya-varnah of golden hue, *hiranyavat prakāsamānah*.
dhatte places, *anusandhatte*.

sva-yonau in its own place, *svādhisṭhāne*

kāma-uvaryitam free from desire. See *Brahma-bindu U V 1*

laya: sloth, sleepiness, *layo ndrā*

viksepah distraction, *bahir-uisaya-smṛtyādih*

amanībhāvam mindlessness *ātmano mana upādhi-praveśa-kṛta-viśesa-parityāgah amanībhāvah*

Cp. *Yoga-vāsīṣṭha*

*cittam kāranam arthānām tasmīn satī jagat-trayam,
tasmīn ksīne jagat ksīnam tat cikitsyam prayatnatah*

'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-bindu U 2, see also 3-5

Astāvakra Gītā II says

*śarīram svarganarakau bandha-moksobhayam tathā
kalpanā-mātram evaitat kim me kāryam cidātmanah*

'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 *āśraya* with *śabda Brahman* whose *pravṛtti* or concomitant differentiation leads to the universe. Its purification or unification leads to *aśabda* or utter voidness, *śūnyatva*.

35 *namo'gnaye pṛthivī ksīte loka-smṛte lokam asmai yajamānāya dhehi, namo vāyave'ntarikṣa-ksīte loka-smṛte lokam asmai yajamānāya dhehi, nama ādityāya divi-ksīte loka-smṛte lokam asmai yajamānāya dhehi, namo brahmane sarva-ksīte sarva-smṛte sarvam asmai yajamānāya dhehi,*

*hiraṇmayena pātrena satyasyāpīhitam mukham
tat tvam pūsan apāvornu satya-dharmāya viṣṇave
yo'sā āditye pūrasah so'sā aham, eṣa ha vai satya-dhar no yad*

*ādityasya ādityatvam tac chuklam, purusam, alingam, nabhaso'
ntargatasya tejaso'msamātram etad yad ādityasya madhya ivety
aksmy agnau caitad brahmatad amrtam etad bhargah etat satya-
dharmo nabhaso'ntargatasya tejaso'msamātram etad yad ādityasya
madhye amrtam yasya hi somah prānā vā apyayankurā etad
brahmatad amrtam etad bhargah etad satya-dharmo nabhaso'ntar-
gatasya tejaso'msa-mātram, etad yad ādityasya madhye yajur
dīpyaty aum āpo jyotīraso'mrtam brahma bhūr bhuvah svar aum.*

astapādām śucinī hamsam tri-sūtram anum avyayam

dvī-dharmo'ndham tejasendham sarvam paśyan paśyati

*nabhaso'ntargatasya tejaso'msa-mātram etad yad ādityasya madhye
udītvā mayūkhe bhavata etat savit satya-dharma etad yajur etat
tapa etad agnir etad vāyur etat prāna etad āpa etac candramā
etac chukram, etad amrtam, etad brahma-ṁsāyam, etad bhānur
arnavas tasminn eva yajamānāh saindhava va vliyanta esā vai
brahmatatātra hi sarve kāmāh samāhitā ity atrodāharanti
amśu-dhārāya ivānuvāteritah samsphuraty asāv antargah surānām,
yo havamīvit sa savit, sa dvantavit, sarkadhām etah syāt tad
ātmakaś ca. ye vīndava vābhyuccaranty aśram, vidyud vā-
bhrārcisah parama vyoman, te'rciso var yaśasa āśraya-vāśāj jatā-
bhūrūpā va kṛsna-vartmanah*

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.¹ 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.² He who is the yonder person in the sun, I myself am he Verily, that which is the sunhood of the sun is the eternal real. That is the bright, the personal, the sexless Of the bright power that pervades the sky, it is only, a portion, which is, as it were, in the midst of the sun, the eye and in fire That is *Brahman*, that is the immortal, that is splendour Of the bright power that pervades the sky it is only a portion which is the nectar in the midst of the sun, of which the moon and the living creatures too are only offshoots. That is *Brahman*, that is immortal, that is

¹ See *Taittīrīya Samhitā* VII 5 24 1.

² *Isa* 15, 16, BU V. 15 1

splendour, that is the eternal real Of the bright power that pervades the sky it is only a portion which shines as the *Yajur Veda* in the midst of the Sun that is *aum*, water, light, essence, immortal, *Brahman bhūr, bhūvas, svar, aum* The eight-footed, the pure, the swan, three-stringed, minute, the imperishable, blind to the two attributes (of good and evil), kindled in the light, he who sees him sees all Of the bright power that pervades the sky it is only a portion, which, rising in the midst of the Sun becomes the two light rays That is the knower, the eternal, real, that is the *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 ¹ It is the oneness with *Brahman* for in it are all desires contained ² 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.

ṛthivī-kṣite who dwells in the earth, *ṛthivī-loka-nivāsāya*.
satya-dharmāya viṣnave that we may reach the eternal real, the pervader; *satya-dharma-viṣṇusvarūpa-prāptaya itī*
ahṅgam sexless, *linga-varjitaṃ strī-puṇ-napumsakādi-bheda-rahitaṃ*
dvi-dharmo'ndham blind to the two attributes (of good and evil).
dvābhyām puṇya-pāpābhyām andham anavabhāsamānam puṇyapā-
pa-rahitaṃ
brahma-ṛsayam the place of *Brahman*, *brahma-prāpti-dvāram*
savit the knower, *vidā jñānena saha vartata itī savit, vidvān*

36 *dve vā va khala ete brahma-ṛyotiso rūpake śāntam ekam samrddham cakam, aṭha yac chāntam tasyādḥāram kham, aṭha yat samrddham idam tasyānam, tasmān mantrasadhāṛyā-misa-purodāśa-sthālī-pākādībhīr yastavyam antarvedyām āsny avaśstair anna-pānair cāsyam āhavanīyam itī matvā tejasah samrddhyai puṇya-loka-ṛṇityarthāyāmṛtatvāya cātrodāharanti agni-hotram ṛuhuyātsvarga-kāmo yama-rāṛyam agniṣṭomenābhīya-*

¹ B U II 4 12

² C U. VIII 1 5, Maitrī VI 30 and 38

*yati soma-rājyam ukthena, sūrya-rājyam sodaśinā svārājyam
atirātreṇa prājāpatyam āsahasra-saṁvatsarānta-kratuṇeti:
vartiyādhāra-sneha-yogād yathā dīpasya saṁsthitih,
antaryāṇḍopayogād imau sthitāv ātmaśucī tathā.*

36 Verily, indeed, of the Brahmā light there are these two forms, one, the tranquil and the other the abounding. Now of that which is tranquil, space is the support, of the other which is the abounding, food here is the support. Therefore one should offer sacrifice in the sacrificial altar with sacred hymns, herbs, ghee, flesh (sacrificial), cakes, boiled rice and the like, and also with food and drink cast into the mouth, knowing the mouth to be the *āhavanīya* fire for the sake of abundance of vigour, for winning the world of sanctity and for immortality. On this point they quote. He who is desirous of heaven should offer the *agnihotra* sacrifice. One wins the kingdom of Yama by the *agniṣtoma* 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 *atirātra* sacrifice, the Kingdom of *Praja-pati* by the sacrifice which continues to the end of a thousand years. As the continued existence of a lamp is because of the union of wick, support and oil, so also the self and the bright (sun) continue to exist because of the union of the Inner One and the world egg.

The two selves are the witness and the experiencing self. The former is tranquil and the latter is full of activity.

tejasah vigour, *jñāna-balādi-nimittam prāgalbhyam.*

svārājyam the kingdom of independence or the kingdom of Indra: *indrādhiṣṭhito loka-viśesaḥ*

Even as the lamp burns so long as there is oil to be consumed so the light of *Brahman* 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 anenatad upāsītāparimitam tejas, tat tredhābhūtam agnāv āditye prāṇe'thaisā nādy anna-bahum ity esāgnau hutam ādityam gamayati, ato yo raso'sravat sa udgītham varṣati, teneme prāṇāḥ, prāṇebhyaḥ prajā ity atrodāharanti:
yadd havir agnau hūyate tad ādityam gamayati, tat sūryo raśmibhir varṣati, tenānnam bhavati, annād bhūtānām utpattir ityevam hyāha:
agnau prāstāhutih samyag ādityam upatiṣṭhate,
ādityāḥ jāyate vrstir vṛster annam tataḥ prajāḥ*

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 *udgītha* 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 *agni-hotram jhuvāno lobha-jālam bhimati, atah sammoham chitvā na krodhān stuvānah kāmam abhidyāyamānas tatas catur-jālam brahma-kośam bhindat, atah param-ākāśam atra hi saura samyāgneya-sāttvikāni mandalāni bhittvā tatah śuddhah sattvāntarastham, acalam, amṛtam, acyutam, dhruvam, viṣṇu-samjñitam, sarvāparam dhāma satyakāma-sarvajñatva-samyuktam, svatantram, caitanyam, sve mahimni tiṣṭhamānam paśyati atrodāharanti ravi-madhye sthitah somah soma-madhye hutāsanah, tejo-madhye sthitam sattvam sattva-madhye sthito'cyutah śarīra-prādeśāṅguṣṭha-mātram anor apy auvyam dhyātvātatah paramatām gacchati, atra hi sarve kāmāḥ samāhitā iti, atrodāharanti, aṅguṣṭha-prādeśa-śarīra-mātram pradīpa-pratāpavat dvīs tridhā hi, tad brahmābhiṣṭīyamānam maho devo bhuvanāny āvveśa aum namo brahmane namah*

38 He who performs the *agni-hotra* 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 sarīre pradeśa-mātra-parimitam hṛdayam tatrāṅguṣṭha-mātram kamalam. pradīpa-pratāpavat like the flame of a light, *pradīpa-śikhāvat*

CHAPTER VII

THE SELF AS THE WORLD-SUN AND ITS RAYS

1 *agnir gāyatram trivrd rathantaram vasantah prāno nak-
ṣatrāṇi vasavaḥ purastād udyanti, tapanti, varṣanti, stuvanti,
punar viśanti, antar vivareṇekṣanti, acintyo'mūrto gabhīro gup-
to'navādyo ghano gahano nirgunah śuddho bhāsvaro gunabhug
bhayo'nirvrttir yogīśvarah, sarvaḥ magho'prameyo'nādyantah,
śrīmān, ajo, dhīmān anirdeśyah, sarvasrk, sarvasyātmā, sarvabhuk,
sarvasyeśānah, sarvasyāntarāntarah*

1. The Fire, the *gāyatrī* metre, the *trivrt* hymn, the *rathantara* 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 masteryogin, 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-viśesah.

deep, unfathomable duravagāhah.

compact solid, abhedyah

bhayah fearful, because he is the all-devouring time, *kālarūpah*

maghah mighty or worshipful, *maghavān mārah pūjyah*

2 *indrās trīṣṭubḥ pañcadaśo brhad-grīsmo vyānah somo rudrā
daksinata udyanti, tapanti, varṣanti, stuvanti, punar viśanti,
antar-vivarena iḥṣanti. anādyanto'parimito'paricchinno'parapra-
yojyah, svatanthro'lingo'mūrto'nantaśaktir dhātā bhāskarah*

2 Indra, the *trīṣṭubh* metre, the *pañcadaśa* hymn, the *brhat* chant, the summer season, the *vyāna* 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 jagatī saptaśadaśo varvūpam, varṣā apānah śukra
ādityāḥ paścād udyanti, tapanti, varṣanti, stuvanti, punar-viśanti,
antar vivareṇekṣanti, tac chāntam, aśabdam, abhayam, aśokam,*

ānandam, tṛptam, sthiram, acalam, amṛtam, acyutam, dhruvam, viṣṇu-samyñitam, sarvāparam dhāma

3 The *Maruts*, the *jagatī* metre, the *saptadaśa* hymn, the *Vairūpa* 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 anustubh ekavimsō varrajah śarat samāno varunah sādhyā uttarata udyanti, tapanti, varsanti, stuvanti, punar visanti, antar vivareneksanti, antah-śuddhah, pūtah, śūnyah, śānto'prāno nrātmānantah*

4 The *Viśve devas*, the *anustubh* metre, the *ekavimsā* hymn, the *Vairāja* chant, the *samāna* breath, *Varuna*, the *sādhyā* 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 *mitravarunau panktis trinava-trayastrimsō śākvāra-ravate hemanta-śiśirāudāno'ngirasas candramā ūrdhva udyanti, tapanti, varsanti, stuvanti, punar visanti antar vivareneksanti, pranavākyam pranetāram, bhā-rūpam, vigata-nidram, vijaram, vimṛtyum, viśokam*

5 *Mitra* and *Varuna*, the *pankti* metre, the *trinava* and the *trayastrimsā* hymns, the *Śākvāra* and *Ravata* chants, the winter and the dewy seasons, the *udāna* breath, the *Angirasas*, the moon rise from above They warm, they rain, they praise, they enter again within, and look out through an opening Him who is called *pranava*, the impeller, whose form is light, sleepless, ageless, deathless, sorrowless

6 *śan-rāhu-ketūraga-rakso-yaksa-nara-vihaga-śarabhebhādayo'dhastād udyanti, tapanti, varsanti, stuvanti, punar visanti, antar vivareneksanti, yah prājño vidharaṇah sarvāntaro'ksarah, śuddhah, pūtah, bhāntah, ksāntah, śāntah*

6 *Saturn*, *Rāhu* (the dragon's head), *Ketu* (the dragon's tail), serpents, the *Rāksasas*, *Yaksas*, men, birds, deer, elephants and the like rise from below. They warm, they rain, they praise, they enter again within and look out through an opening. He who is wise, the ordainer, within all, imperishable, pure, clean, shining, patient, tranquil

vidharaṇah the ordainer, *vidhārako varnāśrama maryādāyāḥ*

THE WORLD-SELF

7 *esa hi khalu ātmantarhrdaye'nyān iddho'gnir va viśvarū-
po'syarvānnam idam sarvām asmīn otā imāh prajāh, eṣa
ātmāpahatapāpmā vijaro vimrtyur viśoko'vicikitsa'vipāśah sat-
ya-samkalpah, satya-kāmah, esa parameśvarah, esa bhūtādhipatih,
esa bhūta-pālah, esa setuh, vidharanaḥ, esa hi khalu ātmesānah
śambhur bhavo rudrah prajāpatir viśva-srkhuranya-garbhah satyam
prāno hamsah sātācyuto vismur nārāyanah, yaścāso'gnau yaś
cāyam hrdaye yaścāsāv āditye sa esa ekah, tasmā te viśva-rūpāya
satye nabhasi hitāya 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, *Nārāyana*. 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 this, endowed with all forms hidden in the real space, be adoration.

viśva-rūpah endowed with all forms, *sarva-rūpo vaiśvānarah*
otāh woven, *āśritāh, paṭā va tanujātām āśritya sthitāh*. See B.U
III 6, III 8
setu bridge. See B.U IV 4 22, C.U VIII 4 1
hitāya hidden, *mithāya*

8 *athedānīm jñānopasargā rājan moha-jālasyaīṣa vai yonih,
yad asvargyāḥ saha svargyasyaiśa vātye purastād ukte'py adhah
stambenāśliṣyanti, atha ye cānye ha nitya-pramuditā nityapra-
vasitā, nitya-yācanakā nityam śilpopajivino'tha ye cānye ha
pura-yācakā ayājya-yājakāh śūdra-śiśyāh, śūdrāś ca śāstra-vid-
vāmsa'tha ye cānye ha cāta-jāta-nata-bhata-pravrajita-rangāvatā-
rino rājakarmāḥ patitādayo'tha ye cānye ha yakṣa-rākṣasa-bhūta-
gana-piśācoraga-grahādīnām artham puraskrtya śamayāma ity
evam bruvāṇā, atha ye cānye ha vrthā kaṣāya-kundalinah kāpālin-
o'tha ye cānye ha vrthā tarka-drṣtānta-kuhakendrajālar vaidīkeṣu
parisihātum icchanti, tair saha na samvaset, prakāśya-bhūtā vai
te taskarā asvargyā ity evam hy āha'*

*nairātmya-vāda-kuhakair mithyā-drṣtānta-hetubhīh,
bhrāmyan loko na jñāti veda-vidyāntaranti 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), *Rākṣasas* (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.

jñānopasargah. hindrances to knowledge, *jñānotpatti-vighātakā*
hetavah

vṛthā falsely, *mithyā*

veda-vidyā wisdom and knowledge, *vedāvidyā* knowledge and ignorance

The caste prejudice comes out here with reference to the Śūdras.

9 *brhaspatir vai śukro bhūtvendrasyābhayāyāsūrebhyaḥ ksayā-*
yemām avidyām asṛjat, tayā śvām aśvām ity uddiśanty aśvām
śvām iti, vedādi-sāstra-himsaka-dharmābhūdhyanam astv iti
vadanti, ato nainām abhūdhīyetāny athaisā bandhyevaisā
rati-mātram phalam asyā vṛttacyutasyeva nārambhanīyety evam
hy āha

dūram ete vīparīte visūcī, avidyā yā ca vidyeti jñātā

vidyābhīpsitam nacīketasam manye, na tvā kāmā bahavo
lolūpante

vidyām cāvidyām ca yas tad vedobhayam saha,
avidyayā mriyum tīrtvā vidyayā amrtam aśnute

*avidyāyām antare veśtyamānāh, svayam dhīrāh paṇḍitam
manyamānāh,
dāndramyamānāh pariyaṅti mūdhā andhenarva nīyamānā
yathāndhāh*

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

*śivam auspicious, sukhakaram
aśivam inauspicious, akalyānam, dukkham
uddīśanti declare, kathayanti
rati-mātram mere pleasure, of a passing nature, tātkālikam phalam
asyā na bhāvi-śubha-phalam asti
knowledge and ignorance See Katha II 4, Īśa II, Katha II 5,
M U I 2 8*

*having crossed death by ignorance karmasthaya mṛtyum vidyot-
patti-pratibandhakam pāpam tīrtvā'tikramya vidyayā aupanisadayā
'mṛtatvam mokṣam aśnute prāpnoti
veśtyamānāh wrapped up, putra-pāśu-dhana-ksetrādi-tyānā-pāśa-
śataih sanveśtyamānāh
dāndramyamānāh hard smitten, kutilām anekarūpām gatim gac-
chantah jarā-marana-rogādi-dukkha-śatair upadrūyamānāh ut vā
pariyaṅti wander, saṁsāra-mandale paribhramanti*

10 *devāsura ha vai ya ātma-kāmā brahmano'ntīkam prayātāh,
tasmai namaskṛtvocuh, bhagavan, vayam ātma-kāmāh sa tvam no*

brūhīti, atāś ciraṁ dhyātvā manyatānyatātmāno vaṛ te'surā, ato'nyatamam etesām uktam, tad ime mūdhā upajīvanty abhisvaṅgmas taryābhghātino'nrtābhūśamsinah satyam vānṛtam paśyantīndrajālavad ity, ato yaś vedesu abhihitam tat satyam yaś vedesūktam tad vidvāmsa upajīvanti, tasmād brāhmano nāvaidīkam adhīyūtāyam arthaḥ syād iti

10 Verily, the gods and the demons, being desirous of (knowing) the self went into the presence of Brahmā Having bowed before him they said, Revered Sir, we are desirous of (knowing) the self, so do you tell us. Then, after having reflected a long while, he thought in himself. Verily, these demons are desirous of a self different (from the true one) Therefore, a very different doctrine was told to them On that these deluded (demons) here live their life, with intense attachment, destroying the means of salvation and praising what is false. They see the false, as if it were true, as in jugglery. Therefore what is set forth in the Vedas, that is the truth On what is said in the Vedas, on that wise men live their life. Therefore a Brāhmana should not study what is not of the Veda This should be the purpose

See C U VIII 8

anyatātmanah v anyatātmanah, not self-subdued.

with intense attachment atyasaktāḥ tat-parāḥ They live according to another idea of the self than the reality, deluded, attached, expressing a falsehood, as if by an enchantment they see the false as the true.

tariḥ the means, the raft by which to cross the ocean of *samsāra*.
tiryate anayeti tariḥ samsāra-sāgarāṅtikramaṇa-sādhanam ātma-tattva-jñānam

MEDITATION ON AUM AND ITS RESULTS

11 *etad vā va tat svarūpaṁ nabhasaḥ khe'ntarbhūtasya yat param tejas tat tredhābhīhitam agnā ādītye prāṇa etad vā va tat svarūpaṁ nabhasaḥ khe'ntarbhūtasya yaś aum ity, etad akṣaram anenava tad udbudhnyati, udayati, ucchvasati, ajasram brahmadhīyālabham vātravaitat samīrane prakāśa-praksepakausnya-sthānīyam etad dhūmasyeva samīrane nabhasi prasākhayavotkranya skandhātskandham anusaraty apsu praksepako lavaṇasyeva ghrtasya causnyam vābhūdhīyātur vīrtir vaitad ityatrodāharanti atha kasmād ucyate vaidīyuto yasmād uccāritamātra eva sarvaṁ śarīram vidyotayati, tasmād aum ityanenaitad upāsītāparimitam tejaḥ*

1. *ṣuruṣas cākṣuṣo yo'yam dakṣiṇo'ksiny avasthitah,
indro'yam asya jāyeyam savye cākṣinyavasthitā*
2. *samāgamas tayor eva hrdayāntargate susau,
tejas tal-lohitasyātra pinda evobhayos tayoh*
3. *hrdayād āyatī tāvac caksuṣy asmin pratisthitā
sāraṇī sā tayor nādī dvayor ekā dvīdhā satī*
4. *manah kāyāgnim āhanī sa prerayati mārutam,
mārutas tūvasi caran mandram janayati svaram*
5. *khaṣṭāgniyogād hrđi samprayuktam, anor hy anur
dvīranuk kantha-deśe
jīhvāgra-deśe tryanukam ca viddhi vinirgatam mātrkam
evam āhuh.*
6. *na paśyan nrtyum paśyati na rogam nota dukkhatām
sarvam hi paśyan paśyati sarvam āpnoti sarvaśah*
7. *cākṣuṣah svapna-cārī ca suptah suptāt paraś ca yah
bhedās cante'sya catvāras tebhyaṣ turyam mahattaram*
8. *triṣṭekapāc cared brahma tripāc carati cottare,
satyānrtopabhogārthāh dvaitī-bhāvo mahātmana itī dvaitī-
bhāvo mahātmana itī*

II 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.

See B U. IV 2 3, C.U. VII. 26. 2.

ajasram. for ever, *narrantaryena*

Veda is said to be the expression of the mind of *Īśvara īśvara-*
cid-vistāro vedah

susau hollow, *chidre.*

For the four conditions of the self, see Mā.U.

SUBĀLA UPANISAD

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

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I

THE ORIGIN OF THE WORLD AND OF THE FOUR CASTES

1 *tad āhuh, kim tad āsīt, tasmai sa hovāca, na san nāsan na sad asad iti, tasmāt tamaḥ samjāyate, tamaso bhūtādih, bhūtādeh ākāśam, ākāśād vāyuh, vāyor agnih, agner āpah, adbhyah pṛthivī; tad andam samabhavat; tat samvatsara-mātram usitvā dvīdhākarot, adhastād bhūmim, uparistād ākāśam, madhye puruso divyah, sahasra-śīrṣā purusaḥ, sahasrākṣaḥ, sahasra-pāt, sahasra-bāhur iti so'gre bhūtānām mṛtyum asṛjat, tryakṣaram, trīśīraskam, trīpādām khandaparaśum, tasya brahmābhūdhets, sa brahmānam eva viveśa, sa mānasān sapta-putrān asṛjat, te ha virājah satya mānasān asṛjan, te ha prajā-patayo brāhmano'sya mukham āsīt, bāhū rājanyah kṛtaḥ, ūrū tad asya yad vaiśyah, padbhyām śūdro ajāyata.*

candramā manaso jātaś caksoḥ sūryo ajāyata,

śrotrād vāyuś ca prānaś ca, hrdayāt sarvaṃ 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 Khandaparaśu. Of him Brahmā became afraid. He got hold of Brahmā alone He (Brahmā) created seven sons out of his mind These (seven) created in their turn, out of their minds, seven sons filled with truth These are, verily, the *Prajā-patis* Out of his (the divine person's) mouth came forth the Brāhmanas, out of his arms were made the Rājanyas (the Kṣatriyas), out of his (two) thighs the Vaiśyas were produced and from his feet came forth the 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 this

In the beginning was the formless state which cannot be described

as either existent or non-existent or as both Cp R V *Nāsadiya Sūkta* X 129

The first existent was darkness, the principle of objectivity, the void which has to be illumined

The egg is the world-form and the person is the world-spirit Earth and heaven are generally represented as the two forces whose interaction produces the manifold universe

Subjection to death, the principle of unceasing change is the characteristic of the cosmic process

II

CREATION OF OTHER BEINGS

1 *apānān niśāda-yaksa-rāksasa-gandharvās cāsthibhyah parvatā lomabhya osadhī-vanaspatayo lalātāt krodhajo rudro jāyate, tasyatasya mahato bhūtasya niśvasitam evantā yad rgvedo yaṣurvedah sāmavedo'tharavedah śikṣā kalpo vyākaranam, niruktam chando jyotisām ayanam nyāyo mīmāṃsā dharmasāstrāni vyākhyānāny upavyākhyānāni ca sarvāni ca bhūtāni hiranya-jyotiḥ yasmīn ayam ātmādhīkṣiyanti bhuvanāni viśvā ātmānam dvandhākarot, ardhena strī ardhena puruṣah, devo bhūtvā devān asrjat, rṣir bhūtvā rṣin yaksa-rākṣasa-gandharvān grāmāny āraṇyāms ca paśūn asrjat, itarā gaur itaro'navān itaro vadave taro'sva itarā gardabhitaro gardabha itarā viśvambharitaro viśvambharaḥ so'nte varṣvānaro bhūtvā sandagdhvā sarvāni bhūtāni prthivy apsu pralīyate āpas tejasī pralīyante, tejo vāyau vilīyate, vāyur ākāśe vilīyate ākāśam indriyesu indriyāni tanmātresu tanmātrāni bhūtādan vilīyante, bhūtādir mahatī vilīyate, mahān avyakte vilīyate, avyaktam aksare vilīyate, akṣaram tamasi vilīyate, tamah pare deva ekībhavati parastān na san, nāsan, nāsadasad ity etan nirvānānuśāsanam iti vedānuśāsanam iti vedānuśāsanam*

1 From the *apāna* of the Person (sprang forth) the Nisādas (forest tribes) as also the Yaksas, the Rāksasas and the Gandharvas, from the bones the mountains, from the hairs herbs and trees of the forest, from the forehead Rudra, the embodiment of anger Of this great person's outbreathing are the *Rg Veda*, the *Yaṣur Veda*, the *Sāma Veda*, the *Atharva Veda*, *Śikṣā* (pronunciation), *Kalpa Sūtras*, grammar, lexicography, prosody, the science of the movements of the heavenly bodies, the *Nyāya* logic, investigation of the rules of conduct and nature of reality, the codes of conduct, commentaries and sub-commentaries and all other things relating to all beings

That light of gold (the world-spirit) in whom are reflected the self and all the worlds, (he) split his own form into two, half female and half male. Becoming a celestial he created the celestials, becoming a seer he created seers and similarly the 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 Vaiśvānara, completely burns all existing things (dissolves the world), earth dissolves in water, water dissolves in fire, fire dissolves in air, air dissolves in ether, ether in the senses, the senses in the subtle elements, the subtle elements dissolve in their subtle sources, the subtle sources dissolve in the principle of *mahat*, the principle of *mahat* dissolves in the principle of the Unmanifested and the principle of the Unmanifested dissolves in the Imperishable The Imperishable dissolves in the darkness. The darkness becomes one with the transcendent (*Brahman*) Beyond the transcendent there is no (other) existence nor non-existence nor both existence and non-existence This is the doctrine relating to liberation This is the doctrine of the Veda; this is the doctrine of the Veda.

from the hairs, herbs and trees of the forest see B U I 1 1

the one a cow and the other a bull see B U I 4 4.

mīmāṃsā investigation, it is taken as referring to both *Pūrva* and *Uttara Mīmāṃsās*, the first relates to the nature of duty, *dharma*, and the second to the nature of *Brahman*. The order of dissolution is the reverse of the order of evolution and the account is based on the Sāṃkhya theory

III

LIBERATION AND THE WAY TO IT

1 *asad vāridamagra āsīt ajātam, abhūtam, apratisthitam, aśabdām, asparśam, arūpam, aśam, agandhām, avyayam, amahāntam, abrhantam, ajam, ātmānam matvā dhīro na śocati. aprānam, amukham, aśrotram, avāg, amano' tejaskam, acaksuskam, anāmagotram, aśraskam, apānu-pādam, asnigdham, alohitam, aprameyam, ahrasvam, adīrgham, asthūlam, ananv analpam, apāram, amrdeśyam, anapāvrtam, apratarkeyam, aprakāśyam, asamvrtam, anantaram, abāhyam, na tad aśnāti kin cana, na tad aśnāti kaś canatad vai satyena dānena tapasānāśakena brahmacaryena*

nirvedanenānāśakena śadangenarva sādhayet, etat trayam vikseta damam danām dayām iti, na tasya prānā utkrāmanty atrarva samavalīyante, brahmarva san brahmāpyeti ya evam veda

1 In the beginning this was non-existent. He who knows (the *Brahman*) as unborn, uncaused, unestablished (in anything else), devoid of sound, devoid of touch, devoid of form, devoid of taste, devoid of smell, imperishable, not dense, not prodigious, originless, as one's own self (he), sorrows not. That which is lifeless, mouthless, earless, speechless, mindless, splendourless, devoid of name and clan, headless, devoid of hands and feet, devoid of attachment, devoid of glowing redness (like fire), immeasurable, not short, not long, not gross, not minute (like a speck), not small, not great, not definable, not obscure, not demonstrable, not manifest, not shrouded, without an interior, without an exterior. It does not feed on anything nor does anything feed on it. One should attain this (*Brahman*) by recourse to the six means of truthfulness, charity, austerity, fasting, chastity (of mind and body) and complete indifference to worldly objects (renunciation of all objects which do not help the attainment of the knowledge of the self). One should also attend to the following three, self-control, charity and compassion. The *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 B U III 8 8

Brahman is described in negative terms and the means for its attainment are mentioned. While this is the ultimate reality, the world can be accounted for by the concepts of the Supreme Person and the world-spirit.

IV

THE THREE STATES OF WAKING, DREAM AND DREAMLESS SLEEP

1 *hrdayasya madhye lohitaṁ māmsapīṇḍam, yasmims tad daharam pūdarīkaṁ kumudam ivānekadhā vīkaṣitaṁ, hrdayasya daśa chīdrāni bhavanti, yeṣu prānāḥ pratīsthitāḥ, sa yadā prānena saha samyujyate tadā paśyanti nadyo nagarāni bahūni vivīdhāni ca, yadā vyānena saha samyujyate tadā paśyati devāms ca rṣīms ca, yadā apānena saha samyujyate tadā paśyati yakṣa-rāksasa-gandharvān, yadā udānena saha samyujyate tadā paśyati deva-lokān devān skāṇḍam jayantam ceti, yadā samānena saha sam-*

yuyate tadā paśyati deva-lokān dhanāni ca, yadā vairambhyeṇa saha samyuyate tadā paśyati dṛṣṭam ca śrutam ca bhuktam cābhuktam ca sac cāśac ca sarvam paśyati athemā daśa daśa nādyo bhavanti tāsām ekairkasya dvāsapṭatir dvāsapṭatih śākhā nādī sahasrāni bhavanti. yasminn ayam ātmā svapīti śabdānāni ca karoti. atha yad dvitīye samkoṣe svapīti tademaṃ ca lokam param ca lokam paśyati, sarvān śabdān vijānāti, sa samprasāda ity ācaksate, prānah śarīram pariraksati, haritasya nīlasya pītasya lohitasya śvetasya nādyo rudhīrasya pūrṇā athātraitad daharam pundarikam kumudam vānekadhā vīkṣitam yathā keśah sahasradhā bhinnas tathā hitā-nāma nādyo bhavanti hr̥dy ākāṣe pare koṣe divyo'yam ātmā svapīti. yatra supto na kaṃ cana kāmaṃ kāmayate, na kaṃ cana svapnam paśyati, na tatra devā na deva-lokā yajñā nāyajñā vā, na mātā na pitā na bandhur na bāndhavo na steno na brahmahā tejaskāyam amṛtam salīla evedaṃ salīlam vanam bhūyas tenaiva mārgeṇa jāgrāya dhāvati samrād iti hovāca.

1 In the centre of the heart is a lump of flesh of red colour. In it the *dahara* of the white lotus blooms with its petals spread in different directions like the red lotus. There are ten hollows in the heart. In them are established the (chief) vital airs. When the individual soul is yoked with the *prāna* breath, then he sees rivers and cities, many and varied. When yoked with the *vyāna* breath, then he sees gods and seers. When yoked with the *apāna* breath then he sees the Yakṣas, the Rākṣasas and the Gandharvas. When yoked with the *udāna* breath, then he sees the heavenly world and the gods, Skanda, Jayanta and others. When yoked with the *samāna* breath, then he sees the heavenly world and wealth (of all kinds). When yoked with the *vairambha*, then he sees what he has (formerly) seen, what he has (formerly) heard, what he has (formerly) enjoyed or not enjoyed, whatever is existent or non-existent. In fact he sees all (in the waking state). (In the subtle sheath) these branch into ten branches of ten each. Out of each of these branch out seventy-two thousands of *nādīs*. In these (ramifications) the soul experiences the state of dream and causes sounds to be apprehended. Then in the subtle second sheath the soul experiences dreams, sees this world and the other world and knows all sounds. (The soul) declares it to be the state of serene perception. (In this state) the vital air protects the (gross) body. The branched *nādīs* are filled with fluids of greenish yellow, blue, yellow and white colours. Then in that in which the

dahara is enclosed in the white lotus-like sheath which has bloomed like the red lotus, with its petals spread in different directions, are manifest *nādīs* called the *Hitā*, of the size of a thousandth section of the hair. In the ether of the heart situated in the interior of the sheath, the divine soul attains the state of sleep. When in the state of sleep (the soul) does not desire any desires, does not see any dreams. In it there are no gods or worlds of gods, no sacrifices or absence of sacrifices, neither mother nor father, nor kinsmen nor relations, neither a thief nor a killer of a Brāhmana. His form is one of radiance, of immortality. He is only water and remains submerged. Then by resorting to the same course he leaps into the waking state. He rules on all sides, said (Brahmā to the sage Subāla)

dahara, see C U VIII. 1 1

pundarīka white lotus

kumuda red lotus.

pari-rakṣati protects. Life is devoted to its functions and keeps guard over the body.

We have here a repetition of the description of *hitā* which extends from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, these arteries are full of a thin fluid of various colours, white, black, yellow, red. In these the person dwells. When sleeping he sees no dreams. He becomes then one with the life principle alone.

When we wake up from the state of sleep we get back to the experience of dreams in the dream state and experiences of the world in the waking state. See Mā U

V

THE INDIVIDUAL SELF'S FUNCTIONS AND THE SUPREME SPIRIT

1. *sthānāni sthāmbhyo yacchari nādī tesām nibandhanam, caksur adhyātmam, drastavyam adhibhūtam, ādityas tatrādhi-
davatam, nādī tesām nibandhanam, yas caksusi yo drastavye ya
āditye yo nādyām yah prāne yo vijñāne ya ānande yo hr̥dy ākāṣe
ya etasmin sarvasmīn antare samcarati so'yam ātmā, tam
ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam*

1 (The supreme self) bestows on the different local functionaries their (respective) spheres of action. The *nādīs* are the links establishing connection with them (the different organs). The eye is the sphere of the self, what is seen is the sphere of the objective, the sun is the divine principle (exercising its

influence in aid of the self) The connecting link (between the self and the organ of the eye) is the (concerned) *nādī* He who moves in the eye, in what is seen, in the sun, in the *nādī*, 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 *śrotram adhyātman, śrotavyam adhibhūtam, dīśas tatrādhidarvatam, nādī tesām nibandhanam, yah śrotre yah śrotavye yo dīksu yo nādyām yah prāne yo vijñāne ya ānande yo hr̥dy ākāṣe ya etasmīn sarvasmīn antare samcarati so'yam ātmā, tam ātmānam upāsītājaram, amrtam, abhayam, aśokam, anantam*

2 The ear is the sphere of the self, what is heard is the sphere of the objective, the (guardians of the) quarters are the divine principles The connecting link is the *nādī* He who moves in the ear, in what is heard, in the quarters, in the *nādīs*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all those is this self One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless

3 *nāsādhyātman, ghrātavyam adhibhūtam, pṛthivī tatrādhidarvatam, nādī tesām nibandhanam, yo nāsāyam yo ghrātavye yah pṛthivyām yo nādyām yah prāne yo vijñāne yo ānande yo hr̥dy ākāṣe ya etasmīn sarvasmīn antare samcarati so'yam ātmā, tam ātmānam upāsītājaram, amrtam, abhayam, aśokam, anantam*

3 The nose is the sphere of the self what is smelt is the sphere of the objective Earth is the divine principle The connecting link is the *nādī* He who moves in the nose, in what is smelt, in earth, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these, 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 *jihvādhyātman, rasayitavyam adhibhūtam, varunas tatrādhidarvatam, nādī tesām nibandhanam, yo jihvāyām, yo rasayitavye, yo varune, yo nādyām, yah prāne yo vijñāne ya ānande yo hr̥dy ākāṣe ya etasmīn sarvasmīn antare samcarati so'yam ātmā, tam ātmānam upāsītājaram, amrtam, abhayam, 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 *nādī*. He who moves in the tongue, in what is tasted, in Varuna, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

5. *tvag adhyātman, sparsāyitavyam adhibhūtam, vāyus tatradhīdarvatam, nādī tesām nibandhanam, yas tvaci, yah sparsāyitavye, yo vāyau, yo nādyām, yah prāne yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasmin antare samcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam*

5 The skin is the sphere of the self, what is touched is the sphere of the objective. Air is the divine principle. The connecting link is the *nādī*. He who moves in the skin, in what is touched, in the air, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

6. *mano'dhyātman, mantavyam adhibhūtam, candras tatradhīdarvatam, nādī tesām nibandhanam, yo manasi, yo mantavye, yaś candre, yo nādyām, yah prāne, yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasmin antare samcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam*

6. The mind is the sphere of the self, what is minded is the sphere of the objective. The moon is the divine principle. The connecting link is the *nādī*. He who moves in the mind, in what is minded, in the moon, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

7. *buddhir adhyātman, boddhavyam adhibhūtam, brahma tatradhīdarvatam, nādī tesām nibandhanam, yo buddhau, yo boddhavye, yo brahman, yo nādyām, yah prāne, yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasmin antare samcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam*

7. Understanding is the sphere of the self, what is understood is the sphere of the objective. Brahmā is the divine principle. The connecting link is the *nādī*. He who moves in the understanding, in what is understood, in Brahmā, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self, which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

8 *ahamkāro'dhyātmam, ahankartavyam adhibhūtam, rudras tatrādhidaravatam, nādī tesām nibandhanam, yo'hamkāre, yo'hamkartavye, yo rudre, yo nādyām, yah prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmin antare saṁcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam aśokam, anantam*

8 The self-sense is the sphere of the self. The contents of self-sense are the sphere of the objective. Rudra is the divine principle. The connecting link is the *nādī*. He who moves in the self-sense and in the contents of self-sense, in Rudra, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

9 *cittam adhyātmam, cetayitavyam adhibhūtam, ksetrajñas tatrādhidaravatam, nādī tesām nibandhanam, yaś citte, yas cetayitavye, yah ksetrajñe, yo nādyām, yah prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmin antare saṁcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam.*

9 The thinking mind is the sphere of the self, what is thought is the sphere of the objective. Ksetrajña (the knower of the field) is the divine principle. The connecting link is the *nādī*. He who moves in the thinking mind, in what is thought, in the Ksetrajña, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

10. *vāg adhyātmam, vaktavyam adhibhūtam, vahnih tatrādhidaravatam, nādī tesām nibandhanam, yo vāci, yo vaktavye, yo agnau, yo nādyām, yah prāṇe, yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya*

etasmin sarvasminn antare samcarati so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam

10 Voice is the sphere of the self. What is spoken is the sphere of the objective. Fire is the divine principle. The connecting link is the *nādī*. He who moves in the voice, in what is spoken, in fire, in the *nādī*, in the life principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

11 hastāv adhyātman, ādātavyam adhibhūtam, indras tatrādhidarvatam, nādī tesām nibandhanam, yo haste, ya ādātavye, ya indre, yo nādyām, yah prāne, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasminn antare samcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam

11 The hands are the sphere of the self, what is handled is the sphere of the objective. Indra is the divine principle. The connecting link is the *nādī*. He who moves in the hands, in what is handled, in Indra, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

12 pādāv adhyātman, gantavyam adhibhūtam, visnus tatrādhidarvatam, nādī tesām nibandhanam, yah pāde, yo gantavye, yo visnau, yo nādyām, yah prāne, yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasminn antare samcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam

12 The feet are the sphere of the self. What is traversed by feet is the sphere of the objective. Visnu is the divine principle. The connecting link is the *nādī*. He who moves on the feet, in what is traversed, in Visnu, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self. One should meditate on this self which is devoid of old age which is free from death, which is fearless, sorrowless, endless.

13. pāyur adhyātman, visarjyitavyam adhibhūtam, mṛtyus tatrādhidarvatam, nādī tesām nibandhanam, yah pāyau, yo visarjyitavye, yo mṛtyau, yo nādyām, yah prāne, yo vijñāne, ya ānande, yo hr̥dy ākāṣe ya etasmin sarvasminn antare samcarati,

so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam

13 The excretory organ is the sphere of the self What is excreted is the sphere of the objective Death is the divine principle The connecting link is the *nādī* He who moves in the excretory organ, in what is excreted, in Death, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless

14 *upastho'dhyātman, ānandayitavyam adbhūtam, prajā-patī tatrādhdarvatam, nādī tesām nibandhanam, ya upasīhe, ya ānandayitavye, yah prajā-patau, yo nādyām, yah prāne, yo vijñāne, ya ānande, yo hr̥dy ākāṣe, ya etasmin sarvasmin antare samcarati, so'yam ātmā, tam ātmānam upāsītājaram, amṛtam, abhayam, aśokam, anantam*

14 The generative organ is the sphere of the self What is enjoyed (as sexual satisfaction) is the sphere of the objective *Prajā-patī* is the divine principle The connecting link is the *nādī* He who moves in the generative organ, in what is enjoyed, in *Prajā-patī*, in the *nādī*, in the life-principle, in the knowledge, in the bliss, in the ether of the heart, in the interior of all these is this self One should meditate on this self which is devoid of old age, which is free from death, which is fearless, sorrowless, endless.

15 *esa sarvajña, esa sarveśvara, esa sarvādhipatiḥ, eso 'ntaryāmī, esa yonih sarvasya sarva-saukhyair upāsyamāno na ca sarva-saukhyāny upāsyati, veda-śāstrair upāsyamāno na ca veda-śāstrāny upāsyati, yasyānnam idam sarve na ca yo'nnam bhavati, atah param sarva-nayanah praśāstānna-mayo bhūtātma, prāna-maya indriyātma, mano-mayah samkalpātma, vijñāna-mayah kālātma, ānanda-mayo layātmāikatvam nāsti dvartam kuto marīyam nāsty amṛtam kuto nāntah prañño na bahih prañño nobhayatah prañño na praññāna-ghano na prañño nāprañño'pi no viditam vedyam nāstīty etan nirvāṇānuśāsanam iti, vedānuśāsanam iti, vedānuśāsanam.*

15. This (self) is all-knowing This is the lord of all This is the ruler of all. This is the indwelling spirit This is the source of all This, that is resorted to by all forms of happiness, does not stand in need of happiness of any kind This, that is adored by all the Vedic texts and scriptures does not stand in need

of Vedic texts and scriptures Whose food is all this but who (himself) does not become the food of any For that very reason (it is) the most excellent, the supreme director of all Consisting of food (it is) the self of (all) gross objects, consisting of life (it is) the self of (all) sense organs, consisting of mind (it is) the self of (all) mental determination, consisting of intelligence (it is) the self of time, consisting of bliss, (it is) the self of dissolution. When there is not oneness whence (can arise) duality? When there is not mortality, whence (can arise) immortality? (It is) not (endowed) with internal knowledge nor with external knowledge, nor with both these kinds of knowledge, not a mass of knowledge, not knowledge, nor not-knowledge, not (previously) known nor capable of being known This is the doctrine relating to liberation. This is the doctrine of the Veda This is the doctrine of the Veda.

See Mā. U 7

kālātmā. the self of time. The witness self facing *kāla* or the principle of temporal happenings The highest cannot be spoken of as non-dual or dual, mortal or immortal

VI

NĀRĀYANA, THE BASIS AND SUPPORT OF THE WORLD

I narveha kum canāgra āsīd amūlam, anādhāram, imāh
 prajāh prajāyante, divyo deva eko nārāyanaś caksuś ca drastavyam
 ca, nārāyanah śrotam ca śrotavyam ca, nārāyano ghrānam
 ca ghrātavyam ca, nārāyano jivvā ca rasayitavyam ca, nārā-
 yanas tvak ca sparśayitavyam ca, nārāyano manaś ca mantavyam
 ca, nārāyano buddhiś ca boddhavyam ca, nārāyano 'hamkāraś
 ca ahamkartavyam ca, nārāyanaś citam ca cetayitavyam ca,
 nārāyano vāk ca vaktavyam ca, nārāyano hastau cādātavyam ca,
 nārāyanah pādau ca gantavyam ca, nārāyanah pāyus ca visar-
 jayitavyam ca, nārāyana upasthaś cānandayitavyam ca, nārā-
 yano dhātā, vidhātā, kartā, vīkartā, divyo deva eko nārāyana
 ādityā, rudrā, maruto vasavo'śvīnāv rco yajūmṣi sāmān,
 mantrō'gnir ājyāhutir nārāyana udbhavah, sambhavo divyo deva
 eko nārāyano mātā, pitā, bhrātā, uvāsah, śaranam, suhrā, gatir
 nārāyano vīrājā sudarśanā pītā saumyāmoghā kumārāmṛtā
 satyā madhyamā nāsīrā śśūrāsūrā sūryā bhāsvatī vjñeyānū
 nādī-nāmānī divyānī garjati, gāyati, vātī, varsati, varuno'ryamā

*candramāh kalā kalir dhātā brahmā prajā-patir maghavā divasās
cārdha-divasās ca kālāh kalpās cordhvam ca dīśās ca sarvaṃ
nārāyanah*

purusa evedam sarvaṃ yad bhūtam yac ca bhavyam

utāmrtatvasy eśāno yad annenātirohati

tad visnoh paramam padam sadā paśyanti sūrayaḥ

divīva caksur ātatam

tad viprāso vipanyavo jāgrvāṃśah samāndhate

visnor yat paramam padam

*tad etan nrvānānuśāsanam itī, vedānuśāsanam itī, vedānuśā-
sanam*

1 Whatever (we see in this world) did not, verily, exist at the beginning (of creation). So all these creatures became rootless, supportless, The one divine Nārāyana alone (is the mainstay of all creation), the eye and what is seen The ear and what is heard are Nārāyana, the nose and what is smelt are Nārāyana, the tongue and what is tasted are Nārāyana The skin and what is touched are Nārāyana. The mind and what is minded are Nārāyana The understanding and what is understood are Nārāyana The self-sense and its contents are Nārāyana The thinking mind and what is thought are Nārāyana The voice and what is spoken are Nārāyana The two hands and what is handled are Nārāyana The two feet and what is traversed are Nārāyana The excretory organ and what is excreted are Nārāyana The generative organ and what is enjoyed (as sexual satisfaction) are Nārāyana The sustainer, ordainer, the doer, the non-doer, the celestial radiance are the one Nārāyana The Ādityas, the Rudras, the Maruts, the Aśvins, the *Rk*, the *Yajur*, the *Sāma Vedas*, the hymns (employed in sacrifices), the sacrificial fires, the offerings and the acts of offering, what arises (out of the sacrificial rites) are the celestial radiance, the one Nārāyana Mother, father, brother, abode, shelter, friend and the path (leading to life eternal) are Nārāyana, the *Virājā*, the *Sudarśanā*, the *Jitā*, the *Saumyā*, the *Amoghā*, the *Amṛta*, the *Satyā*, the *Madhyamā*, the *Nāsirā*, the *Śisurā*, the *Asurā*, the *Sūryā*, the *Bhāsvatī* are to be known as the names of the divine channels (The self that has to course through the channels) roars (like thunder), sings (like a faery spirit), blows (like wind), rains He is Varuna, the *Aryamān*, the moon, (he is the) divisions of time, the devourer of time, the creator, *Prajā-pati*, *Indra*, the days and the half days, the divisions of time, aeons and great aeons He is up and in all

the directions All this is Nārāyana All this, what has been and what is yet to be is only the person and symbol of immortality which continues (as Soma) by food (which contains life-sustaining Soma) Sages see constantly that most exalted state of Visnu as the eye sees the sky These learned (knowers of Brahman), with their passions cast away, with their inner senses alert, declare clearly (to ignorant people) that most exalted state of Visnu This is the doctrine leading to liberation This is the doctrine of the Veda This is the doctrine of the Veda

sages see constantly see *Muktikā U 1 83*

VII

NĀRĀYAṆA, THE INDWELLING SPIRIT OF ALL

1 *antah śarīre nihito guhāyām aja eko nityo yasya pṛthivī śarīram yah pṛthivīm antare samcaraan yam pṛthivī na veda, yasyāpah śarīram yo'po'ntare samcaraan yam apo na viduh, yasya tejah śarīram yas tejo'ntare samcaraan yam tejo na veda, yasya vāyuh śarīram yo vāyum antare samcaraan yam vāyur na veda, yasyākāśah śarīram ya ākāśam antare samcaraan yam ākāśo na veda, yasya' manah śarīram yo mano'ntare samcaraan yam mano na veda, yasya buddhīh śarīram yo buddhim antare samcaraan yam buddhir na veda, yasyāhamkārah śarīram yo'hamkāram antare samcaraan yam ahamkāro na veda, yasya cittam śarīram yas cittam antare samcaraan yam cittam na veda, yasyāvyaktam śarīram yo'vyaktam antare samcaraan yam avyaktam na veda, yasyāksaram śarīram yo'ksaram antare samcaraan yam aksaram na veda, yasya mṛtyuh śarīram yo mṛtyum antare samcaraan yam mṛtyur na veda, sa eva sarva-bhūtāntarātmāpaha-tapāpmā divyo deva eko nārāyanah etām vidyām apāntaratamāya dadāu apāntaratamo brahmane dadau, brahmā ghorāngirase dadau, ghorāngirā rakvāya dadau, rakvo rāmāya dadau, rāmah sarvebhyo bhūtebhyo dadāu ity evam nirvānānuśāsanam itī, vedānuśāsanam itī, vedānuśāsanam*

1. There abides for ever the one unborn in the secret place within the body The earth is his body, he moves through the earth but the earth knows him not The waters are his body, he moves through the waters but the waters know him not Light is his body, he moves through the light but the light knows him not Air is his body, he moves through the air but the air knows him not Ether is his body, he moves through

the ether but the ether knows him not Mind is his body, he moves through the mind but the mind knows him not Understanding is his body, he moves through the understanding but understanding knows him not Self-sense is his body, he moves through the self-sense but the self-sense knows him not. Thinking mind is his body, he moves through the thinking mind but the thinking mind knows him not The Unmanifest is his body, he moves through the Unmanifest but the Unmanifest knows him not The Imperishable is his body, he moves through the Imperishable but the Imperishable knows him not. Death is his body, he moves through death but death knows him not He alone is the indwelling spirit of all beings, free from all evil, the one divine, radiant Nārāyana This *vidyā* (wisdom) was imparted to Apāntaratamas Apāntaratamas imparted it to Brahmā Brahmā imparted it to Ghora Āngiras Ghora Āngiras imparted it to Raikva Raikva imparted it to Rāma and Rāma imparted it to all beings This is the doctrine leading to liberation This is the doctrine of the Veda This is the doctrine of the Veda

See B U III 7.3

VIII

SELF AND THE BODY

1 *antah śarīre nihito guhāyām śuddhah so'yam ātmā sarvasya medo-māmsa-kledāvakīrṇe śarīramadhye'tyantopahate citra-bhitti-pratikāṣe gandharva-nagaropame kaḍalī-garbhavan nihsāre jala-budbudavac cancale nihsrtam ātmānam, acintyarūpam, divyam, devam, asangam, śuddham, tejaskāyam, arūpam, sarveśvaram, acintyam, aśarīram, nihitam guhāyām, amrtam, vibhrājamānam, ānandam, tam paśyanti vidvāmsas tena 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 similes used here indicate the fragility of the human body
The inner self remains unaffected by the changes of the body

IX

THE DISSOLUTION OF THE UNIVERSE

1 *atha haṁsam raikvaḥ paṇḍita, bhagavan, kaṁśu sarve 'stam gacchantīti tasmai sa hovāca, cakṣur evāpyeti yac cakṣur evāstam eti draṣṭavyam evāpyeti yo draṣṭavyam evāstam eti, ādityam evāpyeti ya ādityam evāstam eti, virājam evāpyeti, yo virājam evāstam eti, prānam evāpyeti yaḥ prānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, ānandam evāpyeti ya ānandam evāstam eti, turīyam evāpyeti yaḥ turīyam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbhījam evāpyetīti 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 *turīya*, in him does *turīya* reach extinction (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman* This he said

absorbs responds to
āditya the sun Different deities exercise beneficent influence over different organs
seedless the individual self has the basis or seed of individuality while the supreme *Brahman* has not this seed
vijñāna knowledge It is repeated because the knowledge of tastes is different from the knowledge of smells and so on

2 *śrotam evāpyeti yaḥ śrotam evāstam eti, śrotavyam evāpyeti yaḥ śrotavyam evāstam eti, dīśam evāpyeti yo dīśam evāstam eti, sudarśanam evāpyeti yaḥ sudarśanam evāstam eti, apānam evāpyeti yo pānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti,*

tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca

2 He who absorbs the ear, in him does the ear reach extinction He who absorbs (sounds) that are heard, in him do (the sounds) that are heard reach extinction He who absorbs the directions, in him do the directions reach extinction He who absorbs the *Sudarśana*, in him does the *Sudarśana* reach extinction He who absorbs the downward breath, in him does the downward breath reach extinction He who absorbs knowledge, in him does knowledge reach extinction (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman* Thus he said

3 nāsām evāpyeti yo nāsām evāstam eti, ghrātavyam evāpyeti yo ghrātavyam evāstam eti, pṛthivīm evāpyeti yaḥ pṛthivīm evāstam eti, jītam evāpyeti yo jītam evāstam eti, vyānam evāpyeti yo vyānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca

3 He who absorbs the nose, in him does the nose reach extinction He who absorbs (the smells) that are experienced by the nose, in him do the smells reach extinction He who absorbs the earth, in him does the earth reach extinction He who absorbs the *jīta nādī* in him does the *jīta* reach extinction. He who absorbs the *vyāna* breath, in him does the *vyāna* breath reach extinction. He who absorbs knowledge, in him does knowledge reach extinction (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

4 jīhvām evāpyeti yo jīhvām evāstam eti, rasayitavyam evāpyeti yo rasayitavyam evāstam eti, varuṇam evāpyeti yo varuṇam evāstam eti, saumyam evāpyeti yaḥ saumyam evāstam eti, udānam evāpyeti ya udānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca

4 He who absorbs the tongue, in him does the tongue reach extinction He who absorbs the tastes, in him do the tastes reach extinction He who absorbs Varuṇa, in him does Varuṇa reach extinction He who absorbs the *Saumya (nādī)*, in him does the *Saumya* reach extinction He who absorbs the *udāna* (breath), in him does the *udāna* (breath) reach extinction. He who absorbs knowledge, in him does knowledge reach

extinction (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*. Thus he said

Varuna is the lord of the waters

5 *tvacam evāpyeti yas tvacam evāstam eti, sparśayitavyam evāpyeti yah sparśayitavyam evāstam eti, vāyum evāpyeti yo vāyum evāstam eti, mogham evāpyeti yo mogham evāstam eti, samānam evāpyeti yah samānam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca*

5. He who absorbs the skin, in him does the skin reach extinction. He who absorbs the touch, in him does the touch reach extinction. He who absorbs air, in him does air reach extinction. He who absorbs the *mogha* (*nāḍī*), in him does *mogha* reach extinction. He who absorbs the *samāna* breath, in him does the *samāna* breath reach extinction. He who absorbs knowledge, in him does knowledge reach extinction. (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*. Thus he said

6. *vācam evāpyeti yo vācam evāstam eti, vaktavyam evāpyeti yo vaktavyam evāstam eti, agnim evāpyeti yo'gnim evāstam eti, kumāram evāpyeti yah kumāram evāstam eti, vairambham evāpyeti yo vairambham evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca*

6. He who absorbs the vocal organ, in him does the vocal organ reach extinction. He who absorbs spoken expressions, in him do the spoken expressions reach extinction. He who absorbs fire, in him does the fire reach extinction. He who absorbs the *kumāra* (*nāḍī*), in him does the *kumāra* reach extinction. He who absorbs the *Vairambha* (vital air), in him does *Vairambha* reach extinction. He who absorbs knowledge, in him does that knowledge reach extinction. (The individual self) merges in the immortal, sorrowless, endless, seedless *Brahman*. Thus he said

7 *hastam evāpyeti yo hastam evāstam eti, ādātavyam evāpyeti ya ādātavyam evāstam eti, indram evāpyeti ya indram evāstam eti, amṛtam evāpyeti yo amṛtam evāstam eti, mukhyam evāpyeti yo mukhyam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca.*

7 He who absorbs the two hands, in him do the two hands reach extinction. He who absorbs what is handled, in him does what is handled reach extinction. He who absorbs Indra, in him does Indra reach extinction. He who absorbs the *amṛta* (*nādī*), in him does the *amṛta* (*nādī*) 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 *pādāṃ evāpyeti yaḥ pādāṃ evāstam eti, gantavyam evāpyeti yo gantavyam evāstam eti, viṣṇum evāpyeti yo viṣṇum evāstam eti, satyam evāpyeti yaḥ satyam evāstam eti, antaryāmam evāpyeti yo 'ntaryāmam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetiḥ, hovāca*

8 He who absorbs the (two feet), in him do the feet reach extinction. He who absorbs what is traversed, in him does what is traversed reach extinction. He who absorbs Viṣṇu, in him does Viṣṇu reach extinction. He who absorbs the *satya* (*nādī*), 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 *pāyūṃ evāpyeti yaḥ pāyūṃ evāstam eti, viśarjayitavyam evāpyeti yo viśarjayitavyam evāstam eti, mṛtyum evāpyeti yo mṛtyum evāstam eti, madhyamam evāpyeti yo madhyamam evāstam eti, prabhāñjanam evāpyeti yaḥ prabhāñjanam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetiḥ, hovāca.*

9 He who absorbs the excretory organ, in him does the excretory organ reach extinction. He who absorbs what is excreted, in him does what is excreted reach extinction. He who absorbs death, in him does death reach its extinction. He who absorbs the *madhyama* (*nādī*), in him does the *madhyama* reach its extinction. He who absorbs the *prabhāñjana*, in him does the *prabhāñjana* reach its extinction. He who absorbs the knowledge, in him does the knowledge reach its extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said.

10 *upastham evāpyeti ya upastham evāstam eti, ānandayitavyam evāpyeti ya ānandayitavyam evāstam eti, prajāpatim evāpyeti yah prajāpatim evāstam eti, nāsirām evāpyeti yo nāsirām evāstam eti, kumāram evāpyeti yah kumāram evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amrtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca.*

10 He who absorbs the generating organ, in him does the generating organ reach extinction He who absorbs the (sexual) delight, in him does the delight reach extinction He who absorbs *Prajā-pati*, in him does *Prajā-pati* reach extinction He who absorbs the *nāsirā* (*nādī*), in him does the *nāsirā* reach extinction He who absorbs *kumāra*, in him does *kumāra* reach extinction He who absorbs the knowledge, in him does the knowledge reach extinction (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman* Thus he said

11 *mana evāpyeti yo mana evāstam eti, mantavyam evāpyeti yo mantavyam evāstam eti, candram evāpyeti yaś candram evāstam eti, śiśum evāpyeti yah śiśum evāstam eti, śyenam evāpyeti yah śyenam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amrtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca*

11. He who absorbs the mind, in him does the mind reach extinction. He who absorbs what is minded, in him does what is minded reach extinction He who absorbs the moon, in him does the moon reach extinction He who absorbs the *śiśurā* (*nādī*), in him does the *śiśurā* reach extinction He who absorbs the *śyena* (*nādī*), in him does the *śyena* reach extinction He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman* Thus he said

12. *buddhim evāpyeti yo buddhim evāstam eti, boddhavyam evāpyeti yo boddhavyam evāstam eti, brahmānam evāpyeti yo brahmānam evāstam eti, sūryam evāpyeti yah sūryam evāstam eti, kṛsnam evāpyeti yah kṛsnam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amrtam, abhayam, aśokam, ananta-nirbījam evāpyeti hovāca*

12 He who absorbs understanding, in him does understanding reach extinction He who absorbs what is understood, in him does what is understood reach extinction He who absorbs *Brahmā* (the creator), in him does *Brahmā* reach extinction.

He who absorbs the *sūrya* (*nādī*), in him does the *sūrya* reach its extinction. He who absorbs *kṛṣṇa*, in him does *kṛṣṇa* reach its extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said

13 *aham-kāram evāpyeti yo'ham-kāram evāstam eti, aham-kartavyam evāpyeti yo'ham-kartavyam evāstam eti, rudram evāpyeti yo rudram evāstam eti, asurām evāpyeti yo'surām evāstam eti, śvetam evāpyeti yaś śvetam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, tad amṛtam, abhayam, aśokam, ananta-nirbījam evāpyetīti hovāca*

13 He who absorbs the self-sense, in him does the self-sense reach extinction. He who absorbs the contents of self-sense, in him do the contents of self-sense reach extinction. He who absorbs Rudra, in him does Rudra reach extinction. He who absorbs the *asurā* (*nādī*), in him does the *asurā* reach extinction. He who absorbs the *śveta* (vital air), in him does the *śveta* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. (The individual self) merges in the immortal, fearless, sorrowless, endless, seedless *Brahman*. Thus he said

14 *cittam evāpyeti yaś cittam evāstam eti, cetayitavyam evāpyeti yaś cetayitavyam evāstam eti, kṣetrajñam evāpyeti yaś kṣetrajñam evāstam eti, bhāsvatīm evāpyeti yo bhāsvatīm evāstam eti, nāgam evāpyeti yo nāgam evāstam eti, vijñānam evāpyeti yo vijñānam evāstam eti, ānandam evāpyeti ya ānandam evāstam eti, turīyam evāpyeti yaś turīyam evāstam eti, tad amṛtam, abhayam, aśokam, anantam, nirbījam evāpyeti, tad amṛtam, abhayam aśokam, ananta-nirbījam 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 *kṣetrajña* (the knower of the field), in him does the *kṣetrajña* reach extinction. He who absorbs the *bhāsvatī* (*nādī*), in him does the *bhāsvatī* reach extinction. He who absorbs the *Nāga* (vital air), in him does the *Nāga* reach extinction. He who absorbs the knowledge, in him does the knowledge reach extinction. He who absorbs bliss, in him does bliss reach extinction. He who absorbs the *turīya*, in him does the *turīya* reach extinction. He who absorbs that immortal, fearless,

sorrowless, endless, seedless *Brahman*, in him does the immortal, fearless, sorrowless, endless, seedless *Brahman* reach extinction. Thus he said

15 *ya evam nirbījam veda nirbīja eva sa bhavati, na jāyate, na mriyate, na muhyate, na bhidyate, na dahyate, na chidyate, na kampate, na kupyate, sarva-dahano'yam ātmety ācaksate narvam ātmā pravacana-śatenāpi laksyate, na bahu-śrutena, na buddhi-jñānāśritena, na medhayā, na vedair na tapobhir ugrair na sāmkhyaair na yogair nāśramair nānyair ātmānam upalabhante, pravacanena praśamsayā vyutthānena tam etam brāhmanā śuśruvāmsō'nūcānā upalabhante śānto dānta uparatas tīkṣuḥ samāhuto bhūtvātmāny evātmānam 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 *Sāṃkhya* (knowledge), not through Yoga (discipline), nor through the (observance of the four) stages of life nor through any other means do people attain the self. Only through a rigorous study and through discipline and devoted service to the knowers of *Brahman*, do they attain (the self). Having become tranquil, self-controlled, withdrawn from the world and indifferent to it and forbearing, he sees the Self in the self. He becomes the Self of all, he who knows this.

He becomes the Universal Self. What he does is expressive, not of his individual but of the Universal Self.

'I do nothing of myself,' said Jesus. Boehme says, 'Thou shalt do nothing but forsake thy own will, viz that which thou callest "I" or thyself by which means all thy evil properties will grow weak, faint and ready to die, and then thou wilt sink down again into that one thing, from which thou art originally sprung'.
Signatura Rerum.

X

THE SELF, THE ULTIMATE BASIS OF ALL WORLDS

1 *atha hanam raikvah paṣṣaccha, bhagavan, kasmin sarve sampratisthitā bhavantīti, rasātala-lokesu iti hovāca, kasmin rasātala-lokā otās ca protās ceti; bhūr-lokesu iti hovāca. kasmin bhūr-lokā otās ca protās ceti; bhūvar-lokesu iti hovāca. kasmin bhūvar-lokā otās ca protās ceti; suvar-lokesu iti hovāca. kasmin suvar-lokā otās ca protās ceti; mahar lokeṣu iti hovāca. kasmin mahar-lokā otās ca protās ceti; jano-lokesu iti hovāca. kasmin jano-lokā otās ca protās ceti; tapo-lokesu iti hovāca. kasmin tapo-lokā otās ca protās ceti; satya-lokesu iti hovāca. kasmin satya-lokā otās ca protās ceti; prajāpati-lokesu iti hovāca. kasmin prajā-pati-lokā otās ca protās ceti; brahma-lokesu iti hovāca. kasmin brahma-lokā otās ca protās ceti; sarva-lokā ātmani brahmaṇi manaya vaitās ca protās ceti: sa hovācavam etān lokān ātmanam pratisthitān veda, ātmaniva sa bhavati iti, etan nirvāṇānuśāsanam iti vedānuśāsanam.*

1 Then Raikva asked, 'Venerable Sir, in what are all (these worlds) become firmly established?' In the *rasātala* worlds, said he. In what are the *rasātala* worlds (established) as warp and woof? In the terrestrial (*bhūr*) world, said he. In what are the terrestrial worlds (established) as warp and woof? In the worlds of atmosphere (*bhūvar*), said he. In what are the worlds of atmosphere (established) as warp and woof? In the heavenly (*suvar*) worlds, said he. In what are the heavenly worlds (established) as warp and woof? In the *mahar* worlds, said he. In what are the *mahar* worlds (established) as warp and woof? In the *janas* worlds, said he. In what are the *janas* worlds (established) as warp and woof? In the *tapas* worlds, said he. In what are the *tapas* worlds (established) as warp and woof? In the *satya* worlds, said he. In what are the *satya* worlds (established) as warp and woof? In the *Prajā-pati* worlds, said he. In what are the *Prajā-pati* worlds (established) as warp and woof? In the *Brahmā* worlds, said he. In what are the *Brahmā* worlds (established) as warp and woof? All the worlds, like so many beads are established in the self, in *Brahman* as warp and woof, thus said he. He who knows thus that these worlds are established in the self, he becomes the self alone. This is the doctrine leading to liberation. This is the doctrine of the Veda. This is the doctrine of the Veda.

like so many beads see B G VII 7
evam sarvāṅi bhūtāni mānaḥ sūtram wātmani even as the beads are strung into a thread are all objects strung in the self *Dhyāna-bindu* U 6.

XI

THE COURSE AFTER DEATH

1 *atha harnam raikvah papraccha, bhagavan, yo'yam viṣṇāna-ghana utkrāman sa kena katarad vā va sthānam utsryyāpak-rāmatīti, tasmā sa hovāca, hrdayasya madhye lohitaṁ mām-sa-pīdam yasmims tad daharam pūdarīkaṁ kumudam vāne-kadhā vīkasitaṁ, tasya madhye samudrah, samudrasya madhye kośaḥ, tasmīn nādyas catasro bhavanti, ramāramecchāpunar-bhaveti tatra ramā punyena punyam lokam nayati, aramā pāpena pāpam, icchayā yat smarati tad abhīsampadyate, apunarbhavayā kośam bhīnatti, kośam bhītvā śīrsakapālam bhīnatti, śīrsakapālam bhītvā pṛthivīm bhīnatti. pṛthivīm bhītvāpo bhīnatti āpo bhītvā tejo bhīnatti. tejo bhītvā vāyum bhīnatti vāyum bhītvākāśam bhīnatti, ākāśam bhītvā mano bhīnatti mano bhītvā bhūtādīm bhīnatti, bhūtādīm bhītvā mahāntam bhīnatti, mahāntam bhītvāvāyaktam bhīnatti, avyaktam bhītvāksaram bhīnatti aksaram bhītvā mrtyum bhīnatti mrtyur vai pare deva ekī-bhavatīti, parastān na san nāsan sad asad ity etān nirvānānuśāsanam iti vedānuśāsanam iti vedānuśāsanam*

1. Then Raikva asked thus Venerable Sir, How and by what means does this self which is a mass of intelligence after leaving its seat and moving upwards have its exit? To him he replied. In the centre of the heart is a red mass of flesh In it is the white lotus called the *dahara* which has bloomed like a red lotus with its petals spread in different directions In the middle of it is an ocean In the middle of the ocean is a sheath In it are four *nādis* 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 *Sāṃkhya* doctrine of evolution which is adopted here see I P Vol II, pp 266-277

mṛtyu death The principle of all-devouring time is not different from the Eternal Supreme.

XII

PURITY OF FOOD

1 *nārāyanād vā annam āgatam, pakvam brahmalokemahā-samvartake, punah pakvam āditye, punah pakvam kratyādi, punah pakvam jālakilaklīnam paryusitam, pūtam annam ayācitam asamkīptam aśnīyān, na kam cana yāceta*

1 From Nārāyana came into being food (in a raw state) In the *Mahā-samvartaka* (the great dissolution) in the world of Brahmā it becomes ripe (cooked) It is again cooked in the world of the sun It is again cooked in the sacrifices Food with water oozing out of it or rendered stale (should not be eaten) Food which is clean (devoid of the defects mentioned) which is not acquired by begging or not got according to a previously arranged plan should one eat He should not beg for food of any one whatsoever

Purity of food makes for purity of disposition.

XIII

THE CHILD-LIKE INNOCENCE OF THE SAGE

1 *bālyena tisthāset, bāla-svabhāvo asango niravadyo maunena pāndityena niravadhikāratayopalabhyeta, karvālyam uktam naganam prajā-patir uvāca, mahat-padam jñātvā vrksamūle vaseta, kucelo'sahāya ekāki samādhiṣṭha ātma-kāma āpta-kāmo nis-kāmo jīrna-kāmo hastini simhe damśe maśake nakule sarparākṣasaganāharve mṛtyo rūpāni viditvā na bibhetti kutaś caneti vrkṣam va tisthāset, chidyamāno'pi, na kupyeta, na kampetotpalam va tisthāset, chidyamāno'pi na kupyeta, na kampeta, akāśam va tisthāset, chidyamāno'pi na kupyeta na kampeta, satyena tisthāset satyo'yam ātmā, sarvesām eva gandhānām pṛithvī hṛdayam, sarvesām eva rasānām āpo hṛdayam, sarvesām eva rūpānām tejo hṛdayam, sarvesām eva sparśānām vāyur hṛdayam, sarvesām eva śabdānām ākāśam hṛdayam, sarvesām eva gatīnām avyaktam hṛdayam, sarvesām eva saitivānām mṛtyur hṛdayam, mṛtyur vai pare deva ekī-bhavatīti, parastān na san nāsan na sad asad ity etan nirvāṇānuśāsanam iti vedānuśāsanam iti vedānuśāsanam*

13 One should cultivate the characteristics of a child. The characteristics of a child are non-attachment and innocence (freedom from notions of right and wrong). By abstinence from speech, by learning, by non-observance of conventions relating to the classes and stages of life one acquires the state of aloneness proclaimed by the Vedas. *Prajā-pati* said thus: After knowing the highest state (the sage) should reside at the foot of a tree. With a rag as his loin cloth, with no one to help him, all alone, remaining in concentration, with his desire for the self, with all desires fulfilled, with no desires, with desires consumed, recognising in the elephant, in the lion, in the tiger, in the mosquito, in the mungoose, in the snake, the demon and the faery spirit so many forms of death, he is not afraid of them on any account. He should be (unmoved) like a tree. Even if cut asunder, he should not get angry, he should not quake. He should be like a rock and even if cut asunder should not get angry, should not quake. He should be like the sky and should not get angry, should not quake. He should stand by the truth, for verily, this truth is the self. Of all smells, earth is the heart, of all tastes water is the heart, of all forms light is the heart, of all touches, air is the heart. Of all sounds ether is the heart, of all states of being the unmanifested is the heart, of all beings, death is the heart. Death, verily, becomes

one with the Radiant Supreme In the Supreme there is neither existence nor non-existence nor existence and non-existence This is the doctrine leading to liberation This is the doctrine of the Veda This is the doctrine of the Veda

See B U III 5 1

Superiority to emotions and indifference to worldly objects and desires are stressed

XIV

GRADUAL DISSOLUTION IN THE SUPREME

1. *prthivī vānnam āpo annādā, āpovānnam jyotir annādam, jyotir vānnam vāyur annādo vāyur vānnam ākāśo'nnāda, ākāśo vānnam indriyāny annādānīndriyāni vānnam manonnādam, mano vānnam buddhir annādā, buddhir vānnam avyaktam annādam, avyaktam vānnam aksaram annādam, aksaram vānnam mṛtyur annādo mṛtyur vai pare deva ekī-bhavatīti parastān na san nāsan na sad asad ity etan nrvānānuśāsanam 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). Understanding is the eater of the food Understanding is the food, (in relation to it) the Unmanifested is the eater of the food, the Unmanifested is the food, (in relation to it) the Imperishable is the eater of the food The Imperishable is the food, (in relation to it) Death is the eater of the food Verily, Death becomes one with the Radiant Supreme In the Supreme, there is neither existence nor non-existence, nor existence and non-existence This is the doctrine leading to liberation This is the doctrine of the Veda This is the doctrine of the Veda

annāda the eater of the food, the cause in which it is dissolved in involution

Only the Transcendent Self remains when all things are negated. The very principle of negation, death is absorbed in the Supreme.

XV

DISSOLUTION OF INDIVIDUALITY

I aha haṁam raikvaḥ paṇḍita, bhagavan, yo'yam vijñāna-ghana utkrāman sa kena katarad vā va sthānam dahatīti tasmā sa hovāca, yo'yam vijñāna-ghana utkrāman prānam dahati, apānam, vyānam, udānam, samānam, vairambham, mukhyam, antaryānam, prabhāṅgam, kumāram, śyenam, śvetam, kṛṣṇam, nāgam dahati; pṛthivy-āpas-tejo-vāyu-ākāśam dahati, jāgaritam, svapnam, susuptam, turīyam ca mahatām ca lokam param ca lokam dahati; lokālokam dahati; dharmādharmaṁ dahati, abhāskaram, amaryādham, mṛtālokam, atah param dahati, mahāntam dahati, avyaktam dahati, akṣaram dahati, mṛtyum dahati, mṛtyur var pare deve ekī-bhavalīti parastān na san nāsan na sad asad ity etan nirvānānuśāsanam, iti vedānuśāsanam iti vedānuśāsanam

1. Then (the sage) Raikva asked Venerable Sir, how and by what means does this (self) which is a mass of intelligence, after moving upwards (from this seat) burn away its seat? To him he replied thus: This self, after moving upwards, burns the *prāna*, the *apāna*, the *vyāna*, the *udāna*, the *samāna*, the *vairambha*, the *mukhya*, the *antaryāma*, the *prabhāṅga*, the *kumāra*, the *śyena*, the *śveta*, the *kṛṣṇa* and the *nāga* (vital airs) It burns (the elements) earth, water, fire, air and ether It burns the waking, dreaming and sleeping states as also the *Turīya*, this mighty world and the other world It burns the visible and the invisible worlds It burns virtuous and vicious conduct Thereafter it burns the world, devoid of lustre, devoid of limit, devoid of appearance It burns the *mahat tattva* it burns the Unmanifested It burns the Imperishable It burns Death Death becomes one with the radiant Supreme In the Supreme there is neither existence nor non-existence nor existence and non-existence This is the doctrine leading to liberation. This is the doctrine of the Veda This is the doctrine of the Veda

vijñāna intelligence, a form of knowledge superior to the action of the mind. In T.U II and III, K U III 9, it is identified with buddhi and is ranked above mind It is assumed that the moral qualities and power of remembrance of the self accompany the soul in the journey after death

XVI

CONCLUSION

1 *saubālabīja brahmopānsan nāpraśāntīya dātavyā nā-
putrāya nāśisyāya nāsamvatsararātrositāya nāparijñātakulaśi-
lāya dātavyā naiva ca pravaktavyā*

*yasya deve parā bhaktir yathā deve tathā gurau,
tasyante kathitā hy arthāḥ prakāśante mahātmanah*

*ity etan nirvānānuśāsanam iti vedānuśāsanam iti vedānuśā-
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 Upanisad* belongs to the *Atharva Veda* and discusses a few important questions regarding renunciation

JĀBĀLA UPANISAD

1 *brhaspatir uvāca yājñavalkyam yad anu kuruksetraṁ devānāṁ deva-yajanaṁ sarvesāṁ bhūtānāṁ brahma-sadanam avimuktam vai kuruksetram devānāṁ deva-yajanaṁ sarvesāṁ bhūtānāṁ brahma-sadanam tasmād yatra kvacana gacchati tad eva manyeta tad avimuktam eva, idaṁ vai kuruksetram devānāṁ deva-yajanaṁ sarvesaṁ bhūtānāṁ brahma-sadanam atra hi jantoh prānesūkramamānesu rudrah tārakam brahma vyācaste, yenāsāv amṛti bhūtvā¹ mokṣī bhavati, tasmād avimuktam eva niseveta avimuktam na vimuñced evam evatad yājñavalkya*

1 Brhaspati said to Yājñavalkya, *Kuruksetra* is for the gods, the resort of the gods and for all creatures it is the abode of Brahmā. *Avimukta*¹ is the *kuruksetra* which is for the gods the resort of the gods and for all creatures the abode of Brahmā. Therefore, wherever one may go, one should think of it as such. It is only *avimukta*. It is *kuruksetra* which is for the gods, the resort of the gods, and for all creatures the abode of Brahmā. There when the lives of living creatures go upwards, Rudra teaches the *tāraka mantra*. By it they become immortal and are liberated. Therefore meditate on *avimukta*. Do not give up *avimukta*, Yājñavalkya.

2 *atha harnam atrih papraccha yājñavalkyam, ya eso'nanto' vyakta ātmā tam katham ahaṁ vijānīyāṁ iti. sa hovāca yājñavalkyaḥ so'vimukta upāsyo ya eso'nanto'vyakta ātmā so'vimukte pratisthita iti so'vimuktah kasmin pratisthita iti varanāyāṁ nāśyāṁ ca madhye pratisthita iti. kā vai varanā kā ca nāśīti, sarvān indriya-kṛtān doṣān vārayatīti tena varanā bhavatīti, sarvān indriya-kṛtān pāpān nāśayatīti tena nāśī bhavatīti. katamam cāsya sthānam bhavatīti bhruvor ghrāṇasya ca yah sandhik sa esa dyaur lokasya parasya ca sandhir bhavatīti, etad vai sandhiṁ sandhyāṁ brahma-vidā upāsata iti, so'vimukta upāsya iti, so'vimuktam jñānam ācasteyo vai tad evam vedeti*

2 Thereafter Atri inquired of Yājñavalkya, 'How can I know that self which is infinite and unmanifested?' Yājñavalkya said (in reply), meditate on *avimukta* (for) the self which is infinite and unmanifested is established in *avimukta* (Atri then inquired) In what is *avimukta* established? (Yājñavalkya answered) It is established in the middle of *Varanā* and *Nāśī*. (Atri inquired) What is *Varanā* and what is *Nāśī*? (Yājñavalkya answered) As it overcomes all the faults done by the sense organs it is called *Varanā*, as it destroys all the evils done by

¹ *avimuktam sopādhikam.*

the sense organs it is called *Nāṣī* (Atri asked) What is their abode? (Yājñavalkya answered) It is the meeting-place of the eyebrows and the nose It is the meeting-place of the world of gods and (the world) beyond The same meeting-place, the knowers of *Brahman* worship as *sandhyā* So *avimukta* is to be meditated on. He who knows it gains the knowledge which makes for liberation

3 *atha haimam brahmacārīna ūcuh, kim japyenā'mṛtatvam brūhīti, sa hovāca yājñavalkyah, śatarudrīyenety etāny eva ha vā anṛtasya nāmānu, etair ha vā amṛto bhavati, evam evaitad yājñavalkyah*

3 Once students of sacred knowledge asked (Yājñavalkya) Can we gain life eternal by the repetition of formulas (*mantras*)? Yājñavalkya said (in reply) By (meditation on) *śatarudriya* which are the names of eternal life, one becomes immortal

4 *atha haimam janako vāideho yājñavalkyam upasametyo- vāca, bhagavan, samnyāsam (ami) brūhīti sa hovāca yājñaval- kyah, brahmacaryam parīsamāpya grhī bhavet, grhī bhūtvā vanī bhavet, vanī bhūtvā pravrajat, yadi velarathā brahmacaryād eva pravrajat, grhād vā vanād vā atha punar avratī vā vratī vā snātako vā asnātako votsannāgniko vā yad ahar eva virajet tad ahar eva pravrajat, taddhāke prājāpatyām evestim kurvanti, tad u tathā na kuryād āgneyīm eva kuryāt agnir ha vai prānah prānam eva tathā karoti traidhātavīyām eva kuryāt, etayava trayo dhātavo yad uta sattvam rajas tama iti ayam te yonir rtviṣo yato jātaḥ prānād arocathāh, tam prānam jānan agna ārohathāno vārdhaya rayim, ity anena mantrenāgnim ājghret, esa ha vā agner yonir yah prānah prānam gaccha svāhety evam evaitad āha grāmād agnim āhrtya pūroavad agnim āghrāpayet yad agnim na vindet apsu juhuyāt, āpo vai sarvā devatāḥ sarvā- bhyo devatābhyo juhomi svāheti, juhvodāhrtya prāśnīyāt sājyam havir anāmāyam moksamantrah trayarvam vadet, etad brahma, etad upāsītavyam, evam evaitad bhagavann iti vai yājñavalkyah*

4 Once Janaka (King) of Videha approached Yājñavalkya and said, 'Venerable Sir, teach me about renunciation.' Yājñavalkya said After completing the life of a student, let one become a householder, after completing the life of a householder let one become a forest dweller, after completing the life of a forest dweller, let one renounce, otherwise (if a suitable occasion arises) let one renounce even from the state of a student or from the state of a householder or from that of a

forest dweller Whether one has not completed the injunctions or completed the injunctions, whether he is a student or not, even if he has not completed the sacrificial rites, on whatever day he has the spirit of renunciation, that very day let him renounce (and become a recluse) Some, indeed, perform the *prājāpatya* sacrifice One need not do this but should only perform the fire sacrifice. Fire is life and one performs the life sacrifice thus (He makes the fire take the form of life, or merge into its original source, life) Then he should also perform the *traidhātavīyā* sacrifice. The three elements represent the three qualities *sattva*, *rajas* and *tamas* (which are to be burnt) He should inhale the fire (smoke) by uttering the following *mantra* (verse), 'O Fire, this life who is the source of your birth and from whom, having sprung forth you shone Knowing this you climb up to life and then make my wealth (spiritual wealth) increase' He who is life is the source (material cause) of fire. O Fire, you assume the form of life, your source (As for one who has not performed the fire sacrifice having taken the fire from the village (i e any house in the village), he should inhale the fire as mentioned before If he is not able to get the fire, he should perform the sacrifice in the water For water represents all the gods So uttering this *mantra* 'I offer unto all the gods,' he should perform the sacrifice, he should take the sacrificial remnant with ghee, which cures all diseases He should utter the *praṇava* (which leads to release), which represents (the substance of) the three Vedas) This is *Brahman* It should be meditated upon 'Even so is it, Revered Yājñavalkya,' said Janaka

avratīn one who has not performed the prescribed rites even as *vratīn* is one who has performed the rites.

snātaka one who has completed the ceremonies relating to Vedic studies even as *asnātaka* is one who has not completed the ceremonies *that very day he may renounce* *Mahā-nirvāna Tantra* says One should not enter the stage of a recluse giving up an old father and mother or a devoted wife or an infant son

mātaram pitaram vṛddham bhāryām caiva pativratām

śiṣumś ca tanayam hitvā nāvadhūtāśramam vrajet VII 7

He who becomes a monk, giving up father, mother, child, wife, kinsmen and relatives becomes a great sinner

mālīn pitṛn śiṣūn dārān svajanān bāndhavān apr

yah pravrajeta hitvātān sa mahāpātaki bhavet VIII 18.

Cp also.

*adhītya vidhvāḍ vedān putrāṁś cotpādya dharmataḥ
istvā ca śaktito yaṅñair mano mokṣe niveśayet*

'Having studied the Vedas according to rule, having produced sons, in conformity with dharma, having performed sacrifices to the best of one's ability, let one set one's mind on release'

*anadhītya dvijo vedān, anutpādya talhātmaṅgān,
anistvā carva yaṅñaiś'ca mokṣam icchan vrajaty adhaḥ*

'Any twice-born individual who desires release without having studied the Vedas, without having produced sons and without having offered sacrifices, goes down below'

These verses are quoted in Vācaspati's *Bhāmatī*, I 111

prāna life Here it is not individual breath It is the *sūtrātman*, the soul or the material cause of the world
tridhātavīya in this sacrifice three sacrificial cakes *pirodāśa*, are used, representing the three *gunas*

5 *atha harnam atrih paṣpaccha yāṅñavalkyam pṛcchāmi tvā
yāṅñavalkya ayaṅñopavītī katham brāhmana īi, sa hovāca
yāṅñavalkyah, idam evāsya tad yaṅñopavītam ya ātmāpah
pṛāśyācamyāyam vidhīh parivrājakānām, vīrādhvāne vā anāśake
vā apām pṛaveśe vā agni pṛaveśe vā mahā-pṛasthāne vā, atha
pārivrād vivarnavāsā munda'parigrahaḥ śucir adrohī bharkṣano
brahma-bhūyāya bhavatīti, yady āturaḥ syān manasā vācā sam-
nyaset, esa pañthā brahmanā hānuvittas stenanti samnyāsī
brahmaud ity evam evaisa bhagavan yāṅñavalkyah*

5 Then Atri enquired of Yāṅñavalkya On being asked how one who does not wear the sacred thread can be (treated as) a Brāhmana, Yāṅñavalkya answered, this alone is the sacred thread of him that purifies himself by the offering and sipping water This is the procedure for becoming a recluse (For one who is weary of the world but not yet fit to become a recluse the following are prescribed), he may choose a hero's death (by following the path of the warrior in the battlefield), he may fast unto death, throw himself into water or enter fire (burn himself to death) or perform the last journey (walk on unto death) Then the wandering ascetic who (puts on) orange robes, who is shaven, who has non-possession, purity, non-enmity, lives on alms, obtains the state of *Brahman* If he is diseased he can renounce by mind and speech. This is not to be done by one who is healthy Such a renouncer becomes the knower of *Brahman*, so said the venerable Yāṅñavalkya

upavīta the sacred thread is a cotton thread of three strands running from the left shoulder across the body to the right hip

It is first placed on the youth by the teacher at the ceremony of initiation. It is the outward and visible symbol of the *sūtrātman*, the thread-spirit on which all the individual existences are strung like beads and by which all are inseparably linked to their source.

Among the ancient Iranians as among the Parsees to this day, at the age of 15, a boy or a girl is admitted to the community of the Zoroastrians by being girt with the sacred thread.

āturah diseased. When one is about to die he may renounce by mind or speech. It is unnecessary to go through the ceremonies.

This passage seems to justify suicide, in certain conditions.

6 *tatra parama-hamsā nāma samvartakārūni śvetaketu durvāsa rbhu nidāgha jada-bharata dattātreyā raivātaka prabhrtayah, avyaktalingāh avyaktācārāh anunnattā unnnattavad ācarantas tridandam kamandalum śikyam pātram jalapavitram śikhām yājñopavītam ca ity etat sarvaṁ bhūsvāhety apsu parityajy ātmānam anvicchet yathā jatarūpadharo nirgrantho nisparigrahas tat-tad-brahma-mārge samyak sampannah śuddha-mānasah prāna-samdhāranārtham yathokta-kāle vimukto bhāksam ācaran udara-pātreṇa lābhālābhayoh samo bhūtvā śūnyāgāra-devagrha trna-kūta-valmīka-vrksamūla-kulālasālāgnihotra-grha-nadīpulina-giri kuhara-kandara-kotara-nrjhara-sihandilesu teṣu aniketa vāsya-prayatno nirmamah śuklādhyānaparāyano' dhyātma-nistho' śubha-karma-nirmūlanaparah samnyāsenā deha-tyāgam karotī, saparama-hamso-nāma parama-hamso nāmeti.*

6 Samvartaka, Aruni, Svetaketu, Durvāsa, Rbhu, Nidāgha, Jada-bharata, Dattātreyā, Raivātaka and others are *paramahamsas*. They are of unmanifested natures, of unmanifested ways of life, seen (to others) to behave like mad men though they are in no way mad. They renounce *tridanda*, *kamandalu*, tuft of hair and sacred thread and all that in water with the words *bhū svāhā* and seek to know the Self. Assuming the form they had at birth, without any bonds, without any possessions, they must tread well the path of *Brahman*. With a clean mind (or a pure heart), for the sake of maintaining life, they must fill at fixed times the vessel of their stomach with the alms obtained, treating gain and loss as equal. They must live in places like a deserted house or a temple or a shrub or an anthill, the root of a tree, a potter's house, fireplace, a sandbank in a river, hill, cave, hollow of a tree, stream in a deserted place. Without effort, without self-sense, intent on meditation established in the higher self, keen on removing the (effects of) evil deeds,

they give up their bodies by the method of renunciation. Such is a *parama-hansa*. Such is a *parama-hansa*

tri-danda monks carry three staves tied together. It is the sign of triple control of thoughts, words and deeds.

kamandalu a water-jar used by ascetics.

The knower of dharma who wears no signs should practise its principles. M B XIV 46 51

Vasistha Smṛti says 'His signs are not manifest nor his behaviour,'
tasmād alingo dharmajño'vyaktalingo'vyaktācāra itī

PAINGALA UPANIṢAD

This Upanisad belongs to the *Śukla Yajur Veda* and is in the form of a dialogue between Yājñavalkya and his pupil Paingala. Some of the important questions such as meditation on the Supreme, the nature of release, are discussed in it.

1

CHAPTER I

THE QUESTION

1. *atha ha paingalo yājñavalkyam upasametya dvādaśavarṣa-śuśrūsāpūrvakam paramarahasyam kaivalyam anubrūhīti paṅ-
raccha*

1 Then Paingala approaching Yājñavalkya, after duly serving him for twelve years, asked, 'Do tell us about the great secret of aloneness.'

then after the required ethical preparation
paingala the son of Piṅgala.

BRAHMAN

2. *sa hovāca yājñavalkyaḥ sad eva satmyedam agra āsīt. tar-
nitya-muktam, avikriyam, satyajñānānandam, paripūrṇam, sanā-
tanam, ekam evādvitīyam brahma.*

2 Yājñavalkya replied to him: 'At the beginning, all this, my dear, was being alone. That is *Brahman*, the ever free, indeterminate, of the nature of truth, knowledge and bliss, ever full, ancient (or eternal) one without a second.

sad being, with the names and forms unmanifest.

WITNESS SELF

3 *tasmin maru-śuktikā-sthānu-sphatikādau jala-raupya-puru-
sa-rekhādīval lohita-śukla-kṛṣṇa-guṇa-mayī guṇa-sāmyānirvācyā
mūlapraktir āsīt, tat pratibimbitam yat tat sāksi-caitanyam āsīt.*

3 Even as in the mirage, the pearl-oyster, a log of wood, a piece of crystal and the like there is (respectively) the manifestation of water, silver, the figure of a human being, streaks of light and the like, in that (pure being) is the root-principle of all objectivity, possessed of the qualities of red, white and black, with the qualities in equipoise and incapable of being adequately expressed. When this is reflected in *Brahman*, it becomes the witness self

The Pure *Brahman* becomes the witnessing consciousness, the eternal subject faced by the principle of all objectivity. The Pure Spirit develops into the subject-object relationship.

The similes employed suggest the apparent character of the reflection. The point stressed is that this development does not

VIRĀṬ

6 *hiranya-garbhādhiṣṭhita-vikṣepa-śaktitas tamo-driktāvikā-rābhūdhā sthūla-śaktir āsīt, tat-pratibimbitam yat tad virāt caitanyam āsīt. sa tad-abhimānī spāṣṭa-vapuḥ sarva-sthūla-pālako viśnuḥ pradhāna-puruso bhavati. tasmād ātmana ākāśaḥ sambhūtaḥ, ākāśād vāyuh, vāyor agniḥ, agner āpah, adbhyaḥ pṛthivī, tāni pāñca-tanmātrāni triguṇāni bhavanti.*

6. From the power of projection dwelling in *Hiranya-garbha* there comes into being the power of making gross bodies, known as the self-sense. What is reflected in it becomes the *Virāt* consciousness. That (*Virāt* consciousness), conceiving the self-sense as its own, with its form manifested distinctly becomes the chief person *Viṣṇu*, the sustainer of all gross creation. From that (*Virāt*) self ether originates; from ether air, from air fire, from fire water, from water earth; these five subtle elements become the three qualities (*sattva*, *rajas* and *tamas*).

See T U. II 1. 3

In these passages the nature of the Supreme Reality is mentioned *Brahman* which transcends the distinction of subject and object. Others are conceived on the subject-object pattern. Witness self has confronting it *mūla-prabhū*, *Īśvara*, *aryakṛta*; *Hiranya-garbha*, *mahat*; *Virāt*, *ahamkāra*. All these are necessary for one another. Witness Self and *Īśvara* are sometimes combined. See Mā. U.

CREATION

7 *srastu-kāmo jagad-yonis tamo-guṇam adhiṣṭhāya sūkṣma-tanmātrāni bhūtāni sthūlikartum so'kāmayata. sṛṣṭeḥ parimitāni bhūtāny ekam ekam dvidhā vidhāya pūnaś caturdhā kṛtvā svasīetaradvitīyāṁśaiḥ pañcadhā samyojya pañcīkṛta-bhūtair ananta-koti-brahmāṇḍāni-tat-tad-aṇḍocita-catur-daśa-bhuvanāni tat-tad-bhuvanocita-golaka-sthūla-śarīrāny asṛjat.*

7 He (the creator of the world) desirous of creating, embracing the quality of *tamas* (inertia) desired to change the subtle elements into gross ones. Dividing each of the elements measured at the time of creation into two and again subdividing each (first equal part) into four equal parts each and mixing each of the four subdivided equal parts with each of the four (second) equal parts of the other four elements and thus forming five heaps (of five sorts each); out of the elements thus quintuplicated he created many crores of *brahmāṇḍas*

(macrocosms), fourteen worlds appropriate to each (of these macrocosms) and globular gross bodies appropriate to each (of these worlds).

The process of quintuplication, *pañcīkarana*, is mentioned here

8. *sa pañca-bhūtānām rajom'sām caturdhā kṛtvā bhāga-trayāt pañca-urtyātmakam prānam asṛjat sa teṣām turya-bhāgena karmendriyāny asṛjat.*

8 Dividing the mobile property of the five elements with four parts, he created out of the three parts thereof, the principle of life with its fivefold functions. Out of the fourth part he created the organs of action

As inertia is the character of *tamas*, mobility is the character of *rajas*

9 *sa teṣām sattvāmśam caturdhā kṛtvā bhāga-traya-samastitah pañca-kṛyā-urtyātmakam antah-karanam asṛjat sa teṣām sattva-turīya-bhāgena jñānendriyāny asṛjat*

9 Dividing the rhythmic property (of the five elements) into four parts, out of the totality of the three parts thereof he created the inner sense with its fivefold functions. Out of the fourth part of the rhythmic property he created the organs of perception

10 *sattva-samastita indriyapālakān asṛjat tāni sṛstāny ande prācīkṣipat tad-ājñāyā samastyandam vyāpya tāny abhīhan tad ājñāyāhamkāra-samanvito virāt sthūlāny araksat hiranya-garbhas tad-ājñāyā sūksmāny apālayat*

10 Out of the totality of the rhythm he created the organs of the sense organs. He then cast them into the macrocosm. Under his orders they stood pervading the entire macrocosm. Under his orders the Virāt possessed of self-sense protected the gross elements. Under his orders *Hiranya-garbha* ruled over the subtle elements

11 *andasthām tāni tena vinnā spanditum cestitum vā na śekuh tāni cetanīkartum so'kāmayata, brahmānda brahmaran-dhrām samasta-vyastī-mastakān vidārya tad evānuprāvīśat tadā jadāny api tāni cetanavat svakarmāni cakrīre*

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 *sarvajñešo māyā-leśa-samanvito vyaṣṭi-deham pravīśya tayā mohito jīvatvam agamat śarīra-traya-tādātmyāt kartrva-bhoktrvatām agamat, jāgrat-svapna-susupti-mūrchā-marāṇa-dharmayukto ghaṭi-yantravad udvignō jāto mṛta iva kulāla-cakra-nyāyena paribhramatīti*

12 The Omniscient lord possessed of a particle of māyā, on entering the several bodies and getting deluded by it attained the state of the individual soul. By identification with the three bodies (gross, subtle and causal) he attained the state of the doer and the enjoyer, ever performing the functions of waking, dreaming, sleeping, fainting and dying, he twirls round and round, like a potter's wheel, as if dead though alive, in keeping with the adage relating to the potter's wheel

māyā-leśa. particle of māyā Cp *Bhāgavata* holding on his own person māyā as a garland of flowers

svamāyām vanamālākhyām nānā-guṇa-mayīm dadhat

The potter's wheel seems to be still while whirling and whirling while still. Subjection to the world is only seeming, due to false identification of the spirit with the body and its adjuncts. This is Advaita Vedānta

CHAPTER II

ĪSVARA AND THE INDIVIDUAL SOUL

1 *atha paingalo yājñavalkyam uvāca, sarvalokānām srsti-sthity-anta-krd vibhur īśah katham jīvatvam agamad it*

1 Then Paingala asked Yājñavalkya thus 'How does the Lord, the all-pervading, the cause of the creation, maintenance and dissolution of all the worlds, attain the state of the individual soul?'

THE GROSS BODY

2. *sa hovāca yājñavalkyah, sthūla-sūkṣma-kāraṇa-dehodbhava-pūrvakam jīveśvara-svarūpam uvocya kathayāmīti sāvadhānen-akāgratayā śrūyatām īśah pañcīkṛta-mahā-bhūta-leśān ādāya vyasti-samastyātmaka-sthūla-śarīrāni yathākramam akarot kapā-lacarmāntrāsthī-māmsa-nakhāni pṛihvy-amsāh, rakta-mūtra-lālā-śvedādīkam ab-amsāh, ksut-trsnosna-moha-matidhunādyā agny-amsāh, pracāranottārana-śvāsādīkā vāyo-amsāh, kāma-krodhādayo vyomāmsāh etat samghātam, karmanī sañcitam, tvagādi-yuktam, bālyādy avasthābhūmānāspadam, bahū-dosāśrayam, sthūla-śarīram bhavati*

2 Yājñavalkya replied to him thus I shall relate the character of the individual soul and the Divine in distinction from each other preceded by an account of the origin of the gross, subtle and causal bodies Let it be listened to by you with attention and one-pointed mind The Lord, after getting together the minute parts of the quintuplicated great elements, created in order, gross bodies in their individual and collective aspects The skull, the skin, the intestines, the bones, the flesh and the nails are parts (of the character) of the earth Blood, urine, saliva, sweat and the like are of the character of water Hunger, thirst, (bodily) heat, swooning, sex impulse and the like are of the character of fire Movement, lifting, breathing and the like are of the character of air Lust, anger and the like are of the character of ether The combination of these becomes the gross body, organised by (under the influence of) previous karma, provided with the skin and the like, affording the basis for the notion that the stages of infancy and the like belong to it and forming the haunt of various ailments

doṣa· evil Evils of the gross body are ailments

THE SUBTLE BODY

3 *athāpañcīkrta-mahā-bhūta-rajo'mśa-bhāga-traya-samastitah prānam asṛjat, prānāpāna-vyānodāna-samānāh prānavṛttayah nāga-kūrma-krkara-devadatta-dhanamjaya-upapranāh, hṛdāsa-na-nābhi-kantha-sarvāṅgāni sthānāni, ākāśādi-rajo-guna-turīya-bhāgena karmendriyām asṛjat, vāk-pāni-pāda-pāyupasthās tad vṛttayah, vacanādāna-gamana-visargānandās tad-visayāh*

3 Then out of the three parts (of four) of the great elements in their mobile character and nonquintuplicated state he created the life principle. *Prāna*, *apāna*, *vyāna*, *udāna* and *samāna* are the (varied) functions of the life principle. The minor functions of these are *Nāga*, *Kūrma*, *Krkara*, *Devadatta* and *Dhanamjaya*. The heart, the anus, the navel, the throat and all the limbs form the seats (of the vital airs). Out of the (remaining) fourth part of the ether and other elements in their mobile character he created the organs of action. Its variants are the vocal organ, the hands, the feet, the excretory and the generative organs. Their functions are articulate expression, grasping, movement, excretion and (sex) enjoyment.

4 *evam bhūta-sattvāmśa-bhāga-traya-samastito'ntah-karanam asṛjat, antah-karana-mano-buddhi-cittāhamkārās tad-vṛttayah, samkalpa-mścaya-smaranābhimānananusamdhānās tad-visayāh; gala-vadana-nābhi-hṛdaya-bhrū-madhyam sthānam, bhūta-sattva-turīya-bhāgena jñānendriyam asṛjat, śrotra-tvak-cakṣur-jihvā-ghṛnās tad-vṛttayah, śabda-sparśa-rūpa-rasa-gandhās tad-visayāh, dig-vātārka-pracetō'svi-valmīndropendra-mṛtyukāh, candro-vis-nuś-caturvaktṛah śambhuś ca kāranādhrpāh*

4 In the same manner out of the totality of the three parts of the great elements in their rhythmic character, he created the inner sense. Its various forms (or modifications) are the inner sense, the mind, understanding, thought and self-sense. Determination, conviction, memory, love and dedication are its functions. The throat, the face, the navel, the heart and the middle of the eyebrows are the seats. Out of the fourth part of the great elements in their rhythmical character, he created the organs of perception. Its varied forms are the ears, the skin, the eyes, the tongue and the nose. (Perceptions of) sound, touch, shape, taste, smell are its functions. Direction, Air, the Sun, Varuna, the Aśvins, Fire, Indra, Upendra, Death, the Moon, Visnu, the fourfaced Brahmā and Śiva are the deities presiding over the inner senses.

THE FIVE SHEATHS

5 *athānnamaya prāna-maya-mano-maya-vijñāna-mayānanda-mayāh pañcakośāh, annarasenaiiva bhūtānnarasenābhivrddhum prāpyānna-rasa-maya-prithivyām yad vilīyate so' nna-maya-kośāh, tad eva sthūla-śarīram karmendriyāh saha prāṇādī-pañcakam prāna-maya-kośāh, jñānendriyāh saha mano mano-maya-kośāh, jñānendriyāh saha buddhir vijñāna-maya-kośāh, etat kośa-trayam līnga-śarīram, svarūpa-jñānam ānanda-maya-kośas tat kārana-śarīram*

5 Then the five sheaths made of food, vital air, mind, understanding and bliss What is brought into being only by the essence of food, what grows only by the essence of food, that which finds rest in earth full of the essence of food, that is the sheath made of food That alone is the gross body The five vital airs, along with the organ of action constitute the sheath made of the vital principle Mind along with the organs of perception is the sheath made of mind The understanding along with the organs of perception is the sheath made of intelligence These three sheaths (of life, mind and intelligence) form the subtle body The knowledge of one's own form is of the sheath made of bliss That is also the causal body

See T U II and III

6 *atha jñānendriya-pañcakam, karmendriya-pañcakam, prāṇādī-pañcakam, vyadādī-pañcakam, antah-karana-catustayam kāma-karma-tamāmsy aṣṭapuram*

6 Then the five organs of perception, the five organs of action, the five vital airs, breath and others, the five elements, ether and others, desire, action and darkness (ignorance), they constitute *aṣṭapura* (the totality of the subtle body)

7 *iśājñayā virājo vyastideham pravīśya buddhim adhiṣṭhāya viśvatvam agamat vijñānātmā cidābhāso viśvo vyāvahāriko jāgrat sthūla-dehābhimānī karmabhūr itī ca viśvasya nāma bhavati iśājñayā sūtrātmā vyastī-sūkṣma-śarīram pravīśya mana adhiṣṭhāya tarjasatvam agamat tarjasah prātibhāsikah svap-nakalpita itī tarjasasya nāma bhavati iśājñayā māyopādhir avyakta-samanvito vyastī-kārana-śarīram pravīśya prājñatvam agamat prājño'vacchinnaḥ pāramārthikah susupty abhimānīti prājñasya nāma bhavati avyakta-leśājñānācchādita pāramārthika-jīvasya tattvamasyaādī vākyaṇī brahmanāikatām jagatī neta-rayor vyāvahārika-prātibhāsikayoh, antah-karana-prātibimbīta*

caitanyaṃ yat tad evāvasthātrayaabhāg bhavati sa jāgrat-svapna-susupti-avasthāḥ prāpya ghatī-yantravad udvigno jāto mṛta iva sthito bhavati atha jāgrat-svapna-susupti-mūrchā-maraṇāvasthāḥ pañca bhavanti

7 By the command of the Supreme Lord, after entering each individual gross body and abiding in the intellect, he (*Virādātman*) attained the *Viśva* state. The intellectual self reflecting consciousness is the *Viśva* that has pragmatic relations with and conceives of the waking state and the gross body as its own. The field of action is the name of the *Viśva* state. At the command of the Supreme Lord, the subtle self, after entering each individual subtle body and abiding in the mind attained the *Taijasa* state. The *Taijasa* state is what manifests itself in the world of appearances. The product of dreams is the name of the *Taijasa* state. By the command of the Supreme Lord, the self conditioned by *māyā* and along with the (principle of) unmanifested, after entering each separate body attained the *Prājña* state. The *Prājña* state is non-differentiated from and (in quest of) the highest truth. That which conceives of the sleeping state as its own is the name of the *Prājña* state. The Vedic texts 'That thou art' and the like sing about the identity with the Supreme of the individual soul that is (in quest of) the highest end and shrouded by ignorance and traces of the (principle of) unmanifested, which is unrelated to the empirical and the apparent worlds. It is only the consciousness reflected in the inner sense that is capable of attaining the three states (of waking, dream and sleep). After attaining these states of waking, dream and sleep, becoming distracted like a potter's wheel, he becomes, though alive, dead as it were. Then there are the states of waking, dreaming, sleeping, fainting and dying, five in number.

This passage assumes the Advaita Vedānta view of the three grades of reality, *pāramārthika*, *vyāvahārika* and *prātibhāsika*, metaphysical or ultimate, empirical and illusory respectively.

WAKING AND DREAM STATES

8 *tat-tad-devatāgrahānvitāḥ śrotṛādī-jñānendriyāḥ śabdādy-artha-viśaya-grahana-jñānam jāgrat avasthā bhavati tatra bhṛū-madhyam gato jīva ā-pāda-mastakam vyāpya kṛsi-śravanādy akhila-kṛiyā-kartā bhavati tat-tad-phalabhuk ca bhavati lokāntaragataḥ karmārjita-phalam sa eva bhunkte sa sārvaśāstramavad*

vyavahāracchrānta antar-bhavanam praveṣṭum mārgam āśrītya tiṣṭhati karanoparame jāgrat-samskārottha-prabodhavad grāhya-grāhaka-rūpa-sphuranam svapnāvasthā bhavati, tatra viśva eva jāgrad vyavahāra-lopān nādi-mādhyam carams taijasaṭvam avāpya vāsanā-rūpakam jagad-varcītryam svabhāsā bhāsayan yathepsitam svayam bhunkte

8. The state of waking consists in the knowledge acquired through the perception of sound and other objects by means of the organs of perception like the ear and others accompanied by the blessings of the respective deities (presiding over the different forms of perception) Therein the individual soul who has established himself in the middle of the eyebrows, after pervading (the entire body) from head to foot, becomes the doer of all actions like husbandry, study of the sacred books He becomes the enjoyer of their respective fruits On reaching another world he alone enjoys the fruit He then stands like an emperor overcome with fatigue, on account of his activities having taken the path leading to the entry into (another) body. When the sense organ has come to rest (ceased to function) the knowledge of the percepts and perceptions arising out of impressions (left by) of the waking state is the dream state Therein, owing to the cessation of active functioning such as we have in the waking state, Viśva alone, after attaining the *Taijasa* state, moves through the middle of the *nādis*, manifesting through his own power the variety of the world in the form of impressions, and himself enjoys as he desires

THE STATE OF SLEEP

9. cittakakaranā suṣṭy-avasthā bhavati. bhrama-viśrānta-śakunh pakṣau samhrītya nīdābhūmukham yathā gacchati, tathā jīvo'pi jāgrat-svapna-prapañcevyavahriya śrānto'jñānam praviśya svānandam bhunkte

9 The sleeping state is that in which only thought (functions) Even as a bird tired of flying about turns towards its nest, restraining its wings, even so the individual soul tired of functioning in the worlds of waking and dream, entering on the state of ignorance, enjoys his own bliss

He retires from his outward and inward activities and enters into his own nature The principle of ignorance, of objectivity is present in the state of sleep though it is not manifest.

10. *akasmān mudgaradandādyaḥ tādītavad bhayājñānābhyām
indriya-saṅghātaḥ kampaṇṇ iva mṛta-tulyā mūrchā bhavati*

10. As if struck unawares by a hammer or a club, manifesting itself as tremor due to fright or loss of consciousness, caused by the fusing together of the several organs of perception is the state of fainting which resembles the state of a dead man

DEATH

11. *jāgrat-svapna-susupti-mūrchāvasthānām anyā brahmād-
istamba-paryantam sarva-jīva-bhaya-pradā sthūla-dehavisarjanī
maranāvasthā bhavati. karmendriyāni jñānendriyāni tat-tad-vis-
ayān prānān saṁhṛtya kāma-karmānvitā avidyā-bhūtavestīto jīvo
dehāntaram prāpya lokāntaram gacchati. prak karma-phala-
pākenāvartāntara-kīlavād viśrāntim naiva gacchati satkarma-
paripākato bahūnām janmanām ante nṛnām mokṣecchā jāyate*

11. What is different from the waking, dreaming, sleeping and fainting states, what instils fear into (the hearts of) all living creatures from Brahmā (the creator) to a tuft of grass, what causes the giving up of the gross body, that is the state of dying After drawing together the organs of action and the organs of perception, their respective functions and the vital airs, the soul attended with desire and conduct (in the form of impressions left by conduct) and wrapped up in elements of ignorance goes to another world after attaining another body. Through the ripening of the fruits of his past actions he does not attain any rest, like a worm caught within a whirlpool The desire for liberation arises in human beings at the end of many births through the ripening of their past virtuous conduct

See B G VII 19

BONDAGE AND RELEASE

12. *tadū sad-gurum āśṛtya cira-kāla-scvayā bandham mokṣam
kascit prayāti acāraḥkṛto bandho vicārān mokṣo bhavati, tasmāt
sadā vicārayet adhyāropāpavādātah svarūpaṁ: niścaṣṭibartuṁ
sakyate tasmāt sadā vicārayet jagaj-jīva-paramātmāno jīva-bhāva-
jagad-bhāva-bāḍhe pratyag abhinnaṁ brahma-vāśiṣyata iti*

12 Then, after resorting to a good teacher and serving him for a long time he questions him as to the nature of bondage and release Bondage produced by the lack of investigation

becomes release by (proper) investigation. Therefore one should always inquire. It is possible to determine the nature of the self through the way of super-imposition (of qualities that do not belong to it) and denial. Therefore one should always inquire into the nature of the world, the individual and the supreme self. With the denial of the (ultimate) reality of the soul and the world, the innermost self non-differentiated from *Brahman* alone remains.

The way of superposition and denial is developed by Ś in his Introduction to S B.

CHAPTER III

MEDITATION AND HIGHEST ENLIGHTENMENT

1. *athaharṇam paingalah paṇṇacchayājñavalkyam, mahā-vākya-
vivaranam anubrūhīti*

1 Then Paingala asked Yājñavalkya, please relate to me a detailed account of the great texts

2 *sa hovāca yājñavalkyas tat tvam asi, tvam tad asi, tvam
brahmāspadam brahmāsmīty anusandhānam kuryāt, tatra parok-
ṣya-śabalāḥ sarvajñatvādi-lakṣanomāyopādhiḥ sac-cid-ānanda-lak-
ṣano jagad-yonis tad-pada-vācya bhavati; sa evāntah-karana-
sambhinnabodho'smāt pratyayāvalambanas tvam-pada-vācya
bhavati, paraḥjīvopādhiḥ māyāvīdye vihāya tat-tvam-pada-lakṣyam
pratyagābhinnam brahma; tattvamasīty aham brahmāsmīti vāk-
yārtha-vicārah śravanam bhavati, ekāntena śravanārthānusand-
hānam mananam bhavati, śravana-manana-nirvācikitse'rthe
vastuṇy ekatānavattayā cetah sthāpanam mādīdhyāsanam bhavati;
dhyātrādhyāne vihāya nivāsthitā dīpavad dhyeyakagocaram
cittam samādhir bhavati, tadānīm ātma-gocarāvṛttayah samutthitā
ajñātā bhavanti, tāh smaranād anumīyante, ihānādisamsāre
samcītāḥ karma-koṣayo'nenarva vīlayam yānti, tato'bhyāsa-pātavāt
sahasraśah sadā amṛtadhārā varsati, tato yoga-vittamāḥ samādhim
dharma-megham prāhuh, vāsanā-jāle niḥśeṣam amunā pravilāpīte
karma-samcāye puṇya-pāpe samūlonmūlīte prak parokṣam apr
kara-talāmalakavad vākyaṃ apratibaddhāparokṣa-sāksāt-kāram
prasūyate, tadā jīvan-mukto bhavati.*

2 Yājñavalkya replied to him One should engage in medi-
tation of the kind 'That thou art,' 'Thou art the seat of
Brahman 'I am *Brahman* ' Therein the imperceptible per-
sonal Lord with the qualities of omniscience and others, endowed
with the power of māyā, of the character of being, consciousness
and bliss, the source of the world is (what is connoted by) the
word 'that' (of the text). That alone, being influenced by the
inner sense, supported by the conception of self (I-conception)
is (what is connoted by) the word 'thou' (of the text) Giving
up the power of māyā and ignorance which envelop (the two),
the supreme and the individual soul, what is meant by the
terms 'that' and 'thou' becomes *Brahman* which is non-
distinct from the self The investigation into the import of the
texts 'That thou art,' I am *Brahman* is hearing Exclusive
attention to the meaning of what is heard is reflection The

fixing of thought with one-pointed attention solely on the object attained through hearing and reflection is meditation. The thought absorbed only in the object meditated upon, giving up the distinction of the meditator and the act of meditation resembling a lamp in a windless spot attains the highest enlightenment. In that state, when the functionings directed towards the cognition of the self are roused (the intuitions of the self), are not cognised but only inferred from memory. Through this the numberless previous karmas accumulated during this beginningless cycle of births and deaths attain their dissolution. Thence, through the power of practice, a stream of nectar showers always from a thousand directions. Therefore the adepts in yoga call this highest enlightenment 'the cloud of virtue'. When the nets of dispositions (good and bad) are dissolved without any residue, when the accumulated deeds, virtuous and vicious, are completely destroyed, to the very roots, the past and the future alike, owing to the removal of all impediments bring about the direct and immediate perception (of *Brahman*) as of the āmalaka fruit, on the palm of the hand. Then (the knower of *Brahman*) becomes one liberated while in life.

śabalah mixed. The Absolute is viewed as the personal lord with *māyā* or the power of manifestation. Though *sac-cid-ānanda*, he is the source of the world, *ṣaḍ-yaṁ*

śravaṇa the four stages of hearing, reflection, meditation and direct intuition, *ātma-darśana*, here called *samādhi* are explained. The truths of the sacred texts are endorsed by personal effort and experience. See Introduction XIX.

a lamp in a windless spot see B G VI 19

inferred from memory when the intuition is no more felt, when it lapses from consciousness, we have only a memory of it.

dharma-megha the cloud of virtue. The realised soul is virtuous by nature.

3 *īśah pañcī-kṛta-bhūtānām apancī-kāranam kartum so'kāma-
yata, brahmānda tadgata-lokān kārya-rūpāms ca kāranatvam
prāpayitvā, tatah, sūksmāngam karmendriyāni prānāms ca
jñānendriyānyanta-kāraṇa-catustayam ca kīkṛtya, sarvāni bhauti-
kāni kāraṇe bhūta-pañcāke samyojya bhūmim jale, jalam vahnau,
vahnim vāyam, vāyūm ākāśe, cākāśam ahamkāre, cāhamkāraṇam
mahati, mahad avyakte, avyaktam puruse kramena vilīyate,
virāddhṛanyagarbheśvarā upādhi-vilayat param-ātmanī līyante;
pañcī-kṛta-mahā-bhūta-sambhava-karma-samcīta-sthūla-dehah kar-
maksayāt sat-karma-paripākato'pañcī-kāranam prāpya sūksmen-*

akībhūtvā kārana-rūpatvam āsādyā tat-kāranam kūtasthe pratyag-ātmanī vilīyate; viśva-taijasa-prāññāh svasvopādhi-layāt pratyag-ātmanī līyante, andam jñānāgninā dagdham kāranaih saha param-ātmanī līnam bhavati, tato brāhmanah samāhito bhūtvā tat-tvam-padaikyam eva sadā kuryāt, tato meghāpāyav'mśumān vātmanāvrbhavati, dhyātvā madhyastham ātmānam kalasāntara-dī-ṣavad, angusṭha-mātram ātmānam adhūma-jyoti-rūpakam

3 *Īśvara* developed the desire to disquintuplicate the quintuplicated elements. After causing the macrocosms, the worlds comprised in them and other effects to recede into their (antecedent) causal form, after making into one the subtle body, the organs of actions, the life principles, the organs of perception and the fourfold inner sense, and after merging all elements in the fivefold causal elements, he causes earth to dissolve in water, water in fire, fire in air, air in ether, ether in the self-sense, the self-sense in the great, the great in the unmanifested and the unmanifested in the self in due order. The *Virāt*, the *Hiranya-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 ripening of the fruits of good karma, becoming one with the subtle body, attaining the form of the causal body, causes the causal body to merge in the unchanging inner self. The three states of *Viśva*, *Taijasa*, *Prāñña*, 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 *Brāhmana*, after becoming possessed of self-control engage in meditation incessantly on the identity of That and Thou. Thereafter, even as the sun shines with all his splendour on the dissipation of the clouds, the self manifests himself. After meditating on the self seated in the middle (of the heart) like a lamp placed inside a vessel, of the size of a thumb and of the form of smokeless flame (the self manifests himself).

The order of involution is the reverse of the order of evolution. The subordination of the world, world-soul and the Supreme Lord to the Ultimate Reality is suggested here. The logical priority of *Brahman* to these three is to be understood.

4 *prakāsayantam aśtastham dhyāyet kūtastham avyayam dhyāyan nāste munis carva cāstūpter āmrtes tu yah*

4. One should meditate on the unchanging, imperishable that is inside, manifesting (the diverse functions). The sage who is continuously engaged in meditation till he goes to sleep or is overtaken by death.

5. *jīvanmuktas sa vijñeyah sa dhanyah kṛta-kṛiyavān*
jīvanmuktapadam tyaktvā svadehe kālasākrte
viśatya deha-muktatvam pavano'spandatām iva.

5 He should be known as one liberated while alive (in this body). He is blessed and is of fulfilled duties. After giving up the state of being liberated while alive, when the time arrives for his quitting the body, he enters on the state of disembodied liberation even as the air attains the state of non-movement.

6. *aśabdām, aśparśām, arūpām, avyayam, tathā rasam nityam,*
agandhavac ca yat
anādy anantam, mahatah param, dhruvam, tad eva śisyaty
amalam, nirāmayam.

6 (He attains the state) that is devoid of sound, devoid of touch, devoid of forms, devoid of wasting, likewise devoid of taste, that is eternal, and devoid of smell, having neither beginning nor end, that transcends the Great, constant, that alone remains, which is flawless and free from ailing.

It is the supreme state which is negatively described, it is oneness with the transcendent *Brahman*.

CHAPTER IV

1 *atha haṁam paingalah paṅraccha yājñavalkyam, jñāninaḥ
kim karma kā ca sthitiḥ iti sa hovāca yājñavalkyah; amāntvādi
sampanno mumuksur eka-viṁśati-kulam tārayati; brahma-vin-
mātreṇa kulam ekottara-śatam tārayati.*

*ātmānam rathinam vidhi śarīram ratham eva ca
buddhiṁ tu sārathinṁ vidhi manaḥ pragraham eva ca.*

1. Then the sage Paingala asked Yājñavalkya. What is the (nature of) action of a knower? What is his condition? Yājñavalkya replied unto him The seeker after liberation endowed with humility and other good qualities carries (safely) across (the ocean of worldly existence) twenty-one generations of his class The moment he becomes a knower of *Brahman* he carries across one hundred and one generations of his class. Know the self as the lord of the chariot and the body as verily, the chariot Know the intellect as the charioteer and the mind as, verily, the reins

See Katha I. III. 2 ff.

2 *indriyāni hayān āhur viśayāms teṣu gocharān
jaṅgamān vimānān hṛdayān manīṣiṇaḥ*

2 The senses, they say, are the horses and the objects (of the senses) the paths (they range over). The hearts of the knowers (of *Brahman*) are so many air chariots

3 *ātmandriya-mano-yuktam bhoktety āhur maharṣayah
tato nārāyaṇaḥ sākṣāt hṛdaye supraśiṣṭataḥ.*

3 (The self) associated with the body, the senses and the mind, the great sages declare, is the enjoyer. Therefore, *Nārāyaṇa* is actually established (as the self) in the hearts (of all beings) The seeker after God, after becoming one with God, becomes the self of all beings

4 *prārabdha-karma-paryantam ahinirmokavad vyavaharati
candravac carate dehī sa muktaś cāṁketanaḥ.*

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 *tīrthe śvapaca-grhe vā tanum vihāya yāti karvalyam
prānān avakīrya yāti karvalyam
tam paścād dig-baliṁ kuryād athavā kṣananam caret
pumsah pravrajanam proktaṁ netarāya kadācana*

5. Casting off his body either in a place of pilgrimage or in the house of an eater of dog's flesh (the knower) attains aloneness. After scattering the vital airs he attains aloneness. After (the knower has run the appointed course of life and dies) his body should be cast away as an offering to the cardinal points, or else it may be buried. Only in the case of a male who is eligible for the order of monkhood is (burial) prescribed, never for others.

dig-bali. food for appeasing the hunger of birds and the like.

6. *nāśaucam nāgni-kāryam ca na piṇḍam nodakakriyā
na kuryāt pārvanādīn brahma-bhūtāya bhiksave*

6. No pollution (is to be observed by blood relations), no rituals connected with the funeral fire, no oblations (in the form of balls of cooked rice) nor offerings of water nor rituals on new moon and other days should be adopted for the (departed) mendicant who has become *Brahman*.

7. *dagdhasya dahanam nāsti pakvasya pacanam yathā
jñānāgni-dagdha-dehasya na ca śrāddham na ca kriyā*

7. Even as there is no cooking of food that has already been cooked, there is no cremation of the body (of a knower) which has already been burnt (in the fire of austerity). For one whose body has already been consumed by the fire of knowledge, there is no need for the performance of *śrāddha* ceremonies or any other obseques.

8. *yāvaccopādhi-paryantam tāvac chuśrūsayed gurum,
guruvad guru-bhāryāyām tat putresu ca vartanam*

8. So long as there is the limitation (leading to differentiation between the teacher and the pupil) so long the pupil should serve the teacher. He should behave with the teacher's wife and his sons as he would with the teacher (himself).

9. *śuddha-mānasah śuddha-cid-rūpali saḥsnuh so'ham asmi
saḥsnuh, so'hamasmīti prāpte jñānena vijñāne jñeye param-āt-
manī hrīḥ samstīte dehe labdha-sānti-padam gate tadā pra-
bhā-mano-buddhi-śūnyam bhavati, amṛtena trptasya payasā kim
prayojanam, evam svātmānam jñātvā vedarḥ prayojanam kim*

bhavati, jñānāmṛta-trīpta-yogino na kim cit kartavyam asti, tad asti cen na, satatva-vid bhavati. dūrastho'pi na dūrasthah pindavarjitah pindavastho'pi pratyagātmā sarvavyāpī bhavati, hṛdayam nirmalam kṛtvā cintayitvāpy anāmayam aham eva sarvam iti paśyēt param sukham

9 With a purified mind, with a purified consciousness, full of forbearance, and in the attitude 'I am he' full of forbearance, and when he gains the attitude 'I am he,' when the supreme self, the basis of all knowledge gets firmly fixed in the heart, when the body attains the state of quiescence then does the mind scintillating with the intellect become void of its functionings. What is the use of milk to one satiated with nectar? Even so what is the use of the study of the Vedas for one who has perceived the Self? For the Yogin who is satisfied with the nectar of knowledge (of *Brahman*) there is nothing whatsoever that has yet to be achieved. If there is anything (still to be achieved), he is not a knower of the truth. Remaining aloof, yet not aloof, remaining in the body, yet not of the body, the innermost self, becomes the all-pervading (*Brahman*). After purifying the heart, thinking of *Brahman* the perfect (free from ailment), the Yogin should perceive that he is the all, the transcendent, the blissful.

10 *yathā jale jalam kṣiptam, ksīre ksīram, ghrte ghrtam, aviśeṣo bhavet tadvaḥ jīvātma paramātmanoh*

10 As water poured into water, milk poured into milk, ghee into ghee becomes one without differentiation, even so the individual soul and the Supreme Self (become one).

The state of liberation is here suggested to be oneness with the Absolute Self

11 *dehe jñānena dīpīte buddhir akhandākāra-rūpā yadā bhavati, tadā vidvān brahma-jñānāgīna sarva-bandham nirdahet, tataḥ pavitram paramēśvarākhyam, advaita-rūpam, vimalāmbarābham yathodake toyam anupravistam tathātma-rūpo nru-pādhi-samskṛtāh*

11 When the body is lit (with the flame of) knowledge, when the understanding becomes indivisible in form, then the knower should burn all the bonds with the fire of the knowledge of *Brahman*. Then he who has attained the form of the self, firmly established in the state without limitations should enter on the state hallowed, that is known as the supreme lord, that is of

non-dual form, that resembles ether devoid of impurities, like water that has flown into water

The state of liberation is described not as that of a fish in water but as that of a dewdrop in the sea Complete identity is maintained

12 *ākāśavat sūkṣmaśarīra ātmā na dṛśyate vāyuvad antarātmā
sa bāhyām abhyantara mūcalātmā jñānolkayā paśyati
cāntarātmā*

12. The self that has a subtle body like the ether, that self immanent in all beings is not seen like the air (That) self is motionless both outside and inside. The self immanent in all beings perceives with the torch of knowledge

13 *yatra yatra mṛto jñānī yena vā kena mṛtyunā
yathā sarva-gaṭam vyoma tatra tatra layam gatah*

13. Wheresoever the knower may die, whatever may be the manner of death, at that very place he becomes merged (in Brahman) even as the all-pervading ether

14. *ghatākāśam wātmānam vlayaṁ veti tattvatah
sa gacchati nṛālambam jñānālokaṁ samantatah.*

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 *taped varṣa-sahasrāni eka-pāda-sthito narah
etasya dhyāna-yogasya kalām nārhati sodaśīm*

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 jñeyam, tat sarvam jñātum icchati,
api varṣa-sahasrāyuh śāstrāntam nādṛgacchati*

16. One desires to know all about what constitutes knowledge and what has to be known, but even if he should live for a thousand years he does not get to the end of the (study of the) scriptures

17. *vijñeyo'kṣara tanmātro jīvitam vāpi cañcalam,
vihāya śāstra-jālāni yat satyaṁ tad upāsyatām.*

17 What is to be known is the subtle imperishable existence while one's life is unsteady. (Therefore) giving up the network of scriptures (which are many and endless), let the truth be meditated on

18 *ananta-karma śaucam ca japo yajñas tatharva ca
īrīha-yātrābhṅamanam yāvat tattvam na vindati*

18 (It is only) so long as the seeker does not attain knowledge of the real that endless ceremonies, observances of purity, prayers, likewise performance of sacrifices, visits to places of pilgrimage (are prescribed by the scriptures)

All these are not ends in themselves They are means to the realisation of the eternal

19 *aham brahmeti nryatam moksa hetur mahātmanām
dve paḍc bandha-moksāya na mameti mameti ca.*

19. For the great souled, the surest way to liberation is the conviction that I am *Brahman*. The two terms, what leads to bondage and what leads to liberation, are the sense of mineness and the absence of the sense of mineness

Selfishness or looking upon the body and the world as one's own, as means to one's enjoyment causes bondage The realisation that the body and the world are external to the true self and the consequent universality of spirit lead to liberation

20 *mameti badhyate jantur nirmameti vimuḍyate,
manaso hy unmanībhāve dvaritam naivopalabhyate*

20. With the sense of mineness the soul is bound, with the absence of the sense of mineness it is liberated When the mind rises to the state of illumination, the sense of duality is never attained.

21. *yadā yaty unmanībhāvas tadā tat paramam padam
yatra yatra mano yāti tatra tatra param padam*

21 When the seeker attains the state of illumination then he (attains) the highest state Wheresoever his mind goes there is the highest state

22 *tatra tatra param brahma sarvatra samavasthitam
hanyān muṣṭibhir ākāśam 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 UPANIṢAD

23. *nāham brahmeti jñāti tasya muktv na jāyate. ya etad upaniṣadam nityam adhīte so'gni-pūto bhavati, sa vāyu-pūto bhavati, sa āditya-pūto bhavati, sa brahma-pūto bhavati, sa viṣṇu-pūto bhavati, sa rudra-pūto bhavati, sa sarveṣu tīrtheṣu snāto bhavati, sa sarveṣu vedesu adhīto bhavati, sa sarva-veda-vrata-car-yāsu carito bhavati, teneti hāsa-purānānāmrudrāṇāṃ śata-sahasrāṃ japtāni phalāni bhavanti, praṇavānāṃ ayutam japtam bhavati, daśa-pūrvān daśottarān punāti, sa paṅkti-pāvano bhavati, sa mahān bhavati, brahmahatyā-surāpāna-svarnasteya-gurutaḥ pagamana-tat samyogipātakebhyah pūto bhavati.*

*tad viṣṇoḥ paramam padam sadā paśyanti sūrayah
dvīva cakṣur ātatam.*

23. For him who does not know 'I am Brahman,' liberation does not arise. He who studies this Upaniṣad every day becomes hallowed as by fire; he becomes hallowed by air, he becomes hallowed by the sun; he becomes hallowed by Brahmā; he becomes hallowed by Viṣṇu; he becomes hallowed by Rudra. He attains the merit of bathing in all the sacred waters. He becomes accomplished in the study of all the Vedas. He becomes disciplined in the performance of all the vows prescribed in the Vedas. By him are attained the fruits resulting from a hundred thousand recitals of the *Itihāsas*, the *Purānas* and the *Rudras*. By him has been repeated the syllable *praṇava* (*aum*) myriads of times. He sanctifies ten previous and ten future generations. He sanctifies the rows of people with whom he dines. He becomes a great-souled one. He becomes freed from the sins of killing a Brāhmana, drinking liquor, stealing gold, sharing the bed with the teacher's wife and associating with those who have committed these sins.

That is the highest state of Viṣṇu (the all-pervader) which the sages see constantly as the eye spreads towards the heaven

24. *tad viprāso vipanyavo jāgrovāṃśah samindhate
viṣṇoḥ yat paramam padam satyam ity upaniṣat*

24. These knowers of Brahman, with their passions cast away, their inner senses alert, expound clearly that highest state of Viṣṇu. This is the truth, (this is) the Upaniṣad

KAIVALYA UPANISAD

The Upanisad belongs to the *Atharva Veda* and is called *Kaivalya Upanisad* as its study and practice lead to the state of Kaivalya or aloneness.

10

KAIVALYA UPANIṢAD

1. *athāśvalāyano bhagavantam paramesthinam parisametyo-
vāca.*

*adhīhi bhagavan brahma-vidyāṁ varisthāṁ sadā sadbhūḥ
sevyamānāṁ ngūdham
yayācīrāt sarva-pāpaṁ vyapohya parātparam puruṣam
upaiti vidvān.*

1 Then Āśvalayana approached the Venerable Lord Brahmā and said Teach (me), Venerable Sir, the knowledge of *Brahman*, supreme, sought constantly by the wise, hidden, that by which the knower is soon freed from impurities and attains the person greater than the great.

atha then, after having prepared himself for the acquisition of wisdom
yaya yathā, as.

2. *tasmai sa hovāca pītamahaś ca śraddhā-bhakti-dhyāna-yogād
avehi,
na karmanā na prajayā dhanena tyāgenaike amṛtatvam
ānaśuk*

2 Brahmā the grandsire said to him (Āśvalāyana): Seek to know (*Brahman*) by faith, devotion, meditation and concentration Not by work, not by offspring, or wealth; only by renunciation does one reach life eternal

3 *parena nākām nihitam guhāyām bibhrājat etad yatayo
visanti*

3 It is higher than heaven, shines in the cave of the heart. Those who strive (for it) enter into it.

4. *vedānta-vijñāna-suniścitārthāḥ samnyāsa-yogād yatayah śud-
dha-sattvāḥ
te brahma-lokeṣu parāntakāle parāmṛtāḥ parimucyanti
sarve*

4 The ascetics who have ascertained well the meaning of the Vedānta knowledge, who have purified their natures through the path of renunciation, they (dwelling) in the worlds of Brahmā, at the end of time, being one with the immortal, are all liberated.

See M.U. III 2 6.

5. *vivikta-dese ca sukhāsanasthah śuciḥ samagrīvaśirah śarīrah.
antyāśramasthah sakalendriyāṇi nrudhya bhaktyā svagu-
rum pranamyā,*

5. In a solitary place, seating oneself in an easy posture, with a pure heart, with the head, neck and body straight, in the last order of life, controlling all the senses, bowing with devotion to the teacher.

in the last order of life: antyāśramasthah is another reading, 'having passed beyond all orders of life.'

6 *hṛt pundarīkam viraṇam viśuddham vicintya madhye
viśadam viśokam
acintyam, avyaktam, ananta-rūpam, śivam, praśāntam,
amṛtam, brahma-yonim*

6 Meditating on the lotus of the heart, devoid of passion and pure, in the centre of which is the pure, the sorrowless, the inconceivable, the unmanifest, of infinite form, the blissful, the tranquil, the immortal, the source of Brahmā.

Brahmā is the creator, the world-spirit
viraṇa devoid of passion or the quality of *rajas*.

7 *tam ādīmadhyānta-vihīnam ekam vibhum cid-ānandam arū-
pam adbhutam
umāsahāyam parameśvaram prabhum trilocanam nīla-
kantham praśāntam
dhyātvā mumur gacchati bhūta-yonim samasta-sākṣim tama-
sah parastāt.*

7 Him who is without beginning, middle or end, who is one, all-pervading, who is wisdom and bliss, who is formless, wonderful, who has Umā as his companion, the highest lord, the ruler, who is the three-eyed, who has a dark throat, who is tranquil, by meditating on him the sage reaches the source of beings, the witness of all, who is beyond (all) darkness

who has a dark throat. Śiva is said to have taken the poison which came to the top when the ocean was churned, and kept it in his throat

8 *sa brahmā sa śivah sendrah so'kṣarah paramah svarāt,
sa eva viśnuḥ sa prānaḥ sa kālo'gmḥ sa candramāh*

8 He is Brahmā (the creator), he is Śiva (the judge), he is Indra, he is the imperishable, supreme, the lord of himself He is Viṣṇu (the preserver), he is life, he is time, he is fire, he is the moon.

9 *sa eva sarvām yad bhūtam yac ca bhavyam sanātanam,
jñātvā tam mṛtyum atyeti nānyaḥ pañihā vimuktaye.*

9 He is all, what has been and what shall be. He is eternal.
By knowing him one conquers death. There is no other way to liberation.

10. *sarva-bhūtaśham ātmānam sarva-bhūtāni cātmanī
sampaśyan brahma paramam yāti 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.

not by any other cause there is no other way to liberation.

11 *ātmānam araniṁ kṛtvā pranavaṁ cottarāranīm,
jñāna-nirmathanābhyāsāt pāśam dahati pañditah.*

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-parimohitātmā sarīram āsthāya karoti sarvām.
stry-anna-pānādi vicitra-bhogais sa eva jāgrat parityptim eti.*

12 The same self veiled by *māyā* attains a body and performs all work. In the waking state he attains satisfaction by the varied enjoyments of women, food and drink.

13. *svapne tu jīvas sukha-duhkha-bhoktā svamāyayā kalpita-
viśva-loke*

suṣupti-kāle sakāle vilīne tamo'bhūtas sukha-rūpam eti.

13. In the state of dream the self experiences happiness or sorrow in the worlds created by his own *māyā*. In the state of dreamless sleep in which all things disappear, overcome by darkness, he experiences happiness.

See Mā U

viśva-loke: v. *jīva-loke*

14. *punaś ca janmāntara-karma-yogāt sa eva jīvaḥ svapiti
prabuddhaḥ*

*pura-traye kṛidati yaś ca jīvas talas tu jātam sakalam
vicitram*

*ādharām ānandam akhanda-bodham yasmin layam yāt
pura-trayam ca.*

14. Again, he (the individual jīva) on account of his connection with the deeds of his past life wakes up and sleeps. He revels in the three states of consciousness (waking, dream and dreamless sleep) and from him all this varied world is born. In him who is the support, who is the bliss, who is indivisible wisdom are merged the three states of consciousness.

The three bodies are the gross, the subtle and the causal ones

15. *etasmāḥ jāyate prāṇo manas sarvendriyāni ca,
kham vāyur jyotir āpah pṛthivī 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. *yaḥparam brahma sarvātmā viśvasyāyatanam mahat
sūkṣmāt sūkṣmataram nityam tat tvam eva tvam eva tat*

16 He is the supreme Brahman, the self of all, the chief foundation of this world, subtler than the subtle, eternal. That thou art; Thou art That

17. *jāgrat-svapna-suṣupty ādī prapañcam yat prakāśate
tad brahmāham itī jñātvā sarva-bandhāḥ 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. *trisu dhāmasu yad bhogyam bhoktā bhogaś ca yad bhavet
tebhyo vilakṣaṇaḥ sākṣī cinmātro'ham sadāśivaḥ*

18 In the three states of consciousness whatever appears as the object of enjoyment, or the enjoyer or the enjoyment, I am different from them, the witness (thereof), pure consciousness, the eternal Śiva

19. *mayy eva sakalam jātam, mayi sarvam pratiṣṭhitam,
mayi sarvaṁ layam yāti, tad brahmādvayam asmy aham*

19 From me all proceed, in me all exist, and to me all return. That Brahman without a second am I.

See T U III.

20. *anor anīyān aham eva tadvan mahān aham viśvam idam
vicitram
purātano'ham, puruso'ham, īśohīran-mayo'ham, śiva-rūpam
asmi.*

20 I am subtler than the subtle, greater than the great. I am this manifold universe I am the ancient, the person I am the lord of golden hue I am *Siva*

21 *apān-pādo'ham acintya-śaktih paśyāmy acaksuḥ sa śrīomy akarnah,*
aham vijānāmi vivikta-rūpo na cāsti vettā, mama cit sadāham.

21. I am without hands and feet, of inconceivable powers I see without eyes. I hear without ears I know (all) I am of one form None knows me I am always pure consciousness

22 *vedair anekair aham eva vedyah, vedānta-krd veda-vid eva cāham*
na puṇyapāpe mama nāsti nāśah, na janma dehendriya-buddhir asti,

22 I am the One to be known through the many Vedas I am the maker of the Vedānta and the knower of the Vedas. Merit or demerit I have none (do not affect me) There is no destruction for me, no birth or body, senses or intellect

23 *na bhūmir āpo mama vahnir asti, na cānulo me'sti na cāmbaranī ca,*
evam viditvā paramātma-rūpam guhāśayam niṣkalam advitīyam
samasta-sāksm, sad-asad-vihīnam prayātī śuddham para-
mātma-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 śatarudrīyam adhīte'sogn-pūto bhavati, sa vāyu-pūto bhavati, sa ātma-pūto bhavati, sa surāpānāt pūto bhavati, sa brahma-hatyāyāh pūto bhavati, sa suvarṇa-steyāt pūto bhavati, sa kṛtyākṛtyāt pūto bhavati, tasmād avimuktam āśṛito bhavati, alyāśramī sarvadā sakrd vā japeṭ*

24 Whoever reads *śatarudrīya* (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 Brāhmana, he becomes purified from (the faults of) commission and omission. Therefore one should

strive to become freed (from these faults). He who has freed himself from the different orders of life should meditate (on this upaniṣad) constantly or occasionally.

25 *anena jñānam āpnoti saṁsārārnava-nāśanam,
tasmād evam vidittvairnam karvālyam ṣadam aśnute
kaivālyam ṣadam aśnute*

25 He obtains this wisdom which destroys the ocean of births and deaths. By knowing this he obtains the state of *karvālyā*, he obtains the state of *karvālyā*.

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 UPANIṢAD

The Upaniṣad belongs to the *Sāma Veda* and describes the true character of a Brāhmaṇa and incidentally offers comments on the nature of the Supreme Reality. The Upaniṣad is valuable in that it undermines caste distinctions based on birth.

VAJRASŪCIKA UPANISAD

1 *vajrasūcim pravakṣyāmi jñānam ajñāna-bhedanam
dūsanam jñāna-hīnānām bhūsanam 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 'śāstra'* scripture

2 *brāhmana-kṣatriya-vaiśya-śūdrā iti catvāro varnāḥ; teṣāṃ
varnānām brāhmana eva pradhāna iti veda-vacanānurūpam
smṛtibhir apy uktam tatra codyam asti. ko vā brāhmano nāma?
kim jīvaḥ? kim dehaḥ? kim jātiḥ? kim jñānam? kim karma? kim
dhārmika iti*

2. The Brāhmana the Kṣatriya, the Vaiśya and the Śūdra are the four classes (castes). That the Brāhmana is the chief among these classes is in accord with the Vedic texts and is affirmed by the *Smṛtis*. In this connection there is a point worthy of investigation. Who is, verily, the Brāhmana? Is he the individual soul? Is he the body? Is he the class based on birth? Is he the knowledge? Is he the deeds (previous, present or prospective)? Is he the performer of the rites?

3 *tatra prathamo jīvo brāhmana iti cet tan na, atītānāga-
tāneka-dehānām jīvasyaikarūpatvāt ekasyāpi karma-vaśād aneka-
deha-sambhavāt sarva-śarīrānām jīvasyaikarūpatvāc ca, tasmān
na jīvo brāhmana iti*

3 Of these, if the first (position) that the Jīva or the individual soul is Brāhmana (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 Brāhmana.

4 *tarhi deho brāhmana iti cet tan na ācaṇḍalādi paryantānām
manuśyānām pañca-bhautikatvena dehasyaikarūpatvāt; jarā-mara-
na-dharmādharma-ādī-sāmyadarśanāt, brāhmanas śveta-varnaḥ,
kṣatriyo rakta-varnaḥ, vaiśyaḥ pīta-varnaḥ, śūdraḥ kṛṣṇa-varna iti
nyamābhāvāt pitrādi-dāhane putrādīnām brahma-hatyādi-doṣa-
sambhavāc ca, tasmān na deho brāhmana iti*

4 Then if (it is said) that the body is the Brāhmana, 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 Brāhmana is of the white complexion, that the Kṣatriya is of the red complexion, that the Vaiśya is of the tawny complexion, that the Śūdra is of the dark complexion and because of the liability of the sons and others (kinsmen) to becoming tainted with the murder of a Brāhmana and other (sins) on cremating the bodies of their fathers and other kinsmen. Therefore the body is not the Brāhmana.

5 *tarhi jātir brāhmana iti cet tan na, tatra jātyantarajanuṣṭv aneka-jāti-sambhavā maharsayo bahavas santi, rśyaśrngo mrgyāh, kauśikah kuśāt, jāmbuko jambukāt, vālmīko valmīkāt, vyāśah kaivarta-kanyāyām, śaśaprsthāt gautamah, vasistha ūrvaśyām, agastyah kalāśe jāta iti śrutatvāt, eteśām jātyā vnnāpy agre jñāna-pratipādītā rśayo bahavas santi, tasmān na jātir brāhmana iti*

5 Then (if it is said) that birth (makes) the Brāhmana, 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 Rśyaśrngo was born of a deer, Kauśika of Kuśa grass, Jāmbuka from a jackal, Vālmīki from an ant-hill, Vyāsa from a fisher girl, Gautama from the back of a hare, Vasistha from Ūrvaśī (the celestial nymph), Agastya from an earthen jar. Among these, despite their birth, there are many sages, who have taken the highest rank, having given proof of their wisdom. Therefore birth does not (make) a Brāhmana.

6. *tarhi jñānam brāhmana iti cet tan na; kṣatryādayo'hi paramārthadarśano'bhujñā bahavas santi, tasmān na jñānam brāhmana iti*

6. Then (if it is said) that knowledge (makes a) Brāhmana, 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 Brāhmana.

7. *tarhi karma brāhmana iti cet tan na, sarveśām prāninām prārabdhā-sañcitāgāmi-karma-sādharṇya-darśanāt. karmābhi-*

preritāh santo janāh kṛiyāh kurvantīti. tasmān na karma brāhmana iti

7. Then (if it is said) that work (makes a) Brāhmana, 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 Brāhmana

8 *tarhi dhārmiko brāhmana iti cet tan na, ksatriyādayo hiranya-dātāro bahavas santi; tasmān na dhārmiko brāhmana iti*

8 Then (if it is said) that the performer of religious duties is a Brāhmana, 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 Brāhmana.

Giving away gold is an act of religious duty

9 *tarhi ko vā brāhmano nāma? yah kaścid ātmānam, advitīyam, jāti-guna-kṛiyā-hīnam, sadūrmī-śadbhāveti yādi-sarva-dosa-rahitam, satya-jñānānandānanta-svarūpam, svayam, nirvikalpam, aśesa-kalpādhāram, aśeṣa-bhūtāntaryāmitvena vartamānam, antar-bahiṣc-ākāśavaad anusyūtam, akhandānanda-svabhāvam, aprameyam, anubhavaikavedyam, aparoksatayābhāsamānam, karatalāmala-kavat sāksāt aparokṣikṛiya kṛtārthatayā kāma-rāgādi-doṣa-rahitaḥ śamādi-guna sampanno bhāva-mātsarya-tṛsnāśā-mohādi-rahitaḥ dambhāhamkārādibhir asaṁsprstacetā vartate, evam ukta-laksanū yah sa eva brāhmana iti śruti-smṛti-purānetihāsānām abhūprāyah; anyathābrāhmanatva-siddhir nāsty eva sac-cid-ānandamātmānam, advitīyam, brahma bhāvayet, ātmanam, advitīyam, brahma bhāvayed ity upanisad*

9 Then, who, verily is the Brāhmana? 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 tranquility, etc., rid of the states of being, spite, greed, expectation, bewilderment, etc., with his mind unaffected by ostentation, self-sense and the like, he lives. He alone who is possessed of these qualities is the Brāhmana. This is the view of the Vedic texts and tradition, ancient lore and history. The accomplishment of the state of the Brāhmana is otherwise impossible. Meditate on *Brahman*, the Self who is being, consciousness and bliss, without a second, meditate on *Brahman*, the Self who is being, consciousness and bliss without a second. This is the Upaniṣad.

six infirmities old age, death, sorrow, delusion, hunger and thirst
six states birth, being, growth, change, waning and perishing

Many texts declare that the determining factor of caste is character and conduct and not birth.

*śṛṇu yakṣa kulam tāta na svādhyāyo na ca śrutam
kāraṇam vā dvijaṭve ca vṛttam eva na saṁśayaḥ*

Listen about caste, Yakṣa dear, not study, not learning is the cause of rebornness. Conduct is the basis, there is no doubt about it
M.B. *Aranya-parva* 312 106

*satyam, dānam, ksamā, śīlam anṛśamsyam tapo ghyṇā
dṛśyante yatra nāgendra sa brāhmana iti smṛtiḥ.*

O King of serpents, he in whom are manifest truthfulness, charity, forbearance, good conduct, non-injury, austerity and compassion is a Brāhmana according to the sacred tradition.

*yatrantaḥ lakṣyate sarpa vṛttam sa brāhmanas smṛtaḥ,
yatrantaḥ na bhavet sarvaṁ tam śūdraṁ iti nṛdīśet*

O serpent he in whom this conduct is manifest is a Brāhmana, he in whom this is absent treat all such as Śūdra. M.B. *Aranya-parva* 180. 20, 27. The gods consider him a *Brāhmana* (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)

*nṛdīśam anārambham nṛnamaskāram astutim
akṣīnam kṣīnakarmānam tam devā brāhmanam viduḥ*

M B XII. 269. 34

See *Dhammapada*, Chapter XXVI

Sanatsujāta defines a Brāhmaṇa as one who is devoted to truth:
sa eva sahyānnāpatti sa jñeyo brahmanas tvayā

It is valuable to recall the teaching of this Upaniṣad which repudiates the system that consecrates inequalities and hardens contingent differences into inviolable divisions

APPENDIX A

FOREWORD

By RABINDRANATH TAGORE

to *The Philosophy of the Upanisads*

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 to us merely its philological structure and not life's subtle gesture which can express through suggestion all that is ineffable.

Suggestion can neither have fixed rules of grammar nor the rigid definition of the lexicon so easily available to the scholar. Suggestion has its unanalysable code which finds its depth of explanation in the living hearts of the people who use it. Code words philologically treated appear childish, and one must know that all those experiences which are not realized through the path of reason, but immediately through an inner vision, must use some kind of code word for their expression. All poetry is full of such words, and therefore poems of one language can never be properly translated into other languages, nay, not even re-spoken in the same language.

For an illustration let me refer to that stanza of Keats' 'Ode to a Nightingale,' which ends with the following lines.—

The same that oft-times hath
Charmed magic casements, opening on the foam
Of perilous seas, in faery lands forlorn

All these words have their synonyms in our Bengali language. But if through their help I try to understand these

lines or express the idea contained in them, the result would be contemptible. Should I suffer from a sense of race superiority in our own people, and have a low opinion of English literature, I could do nothing better to support my case than literally to translate or to paraphrase in our own tongue all the best poems written in English.

Unfortunately, the Upanisads have met with such treatment in some parts of the West, and the result is typified disastrously in a book like Gough's *Philosophy of the Upanisads*. My experience of philosophical writings being extremely meagre, I may be wrong when I say that this is the only philosophical discussion about the Upanisads in English, but, at any rate, the lack of sympathy and respect displayed in it for some of the most sacred words that have ever issued from the human mind, is 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 fruit and foliage. Religions, which have their different standpoints, each claim them for their own support.

This has been possible because the Upanisads are based not upon theological reasoning, but on experience of spiritual life. And life is not dogmatic, in it opposing forces are reconciled—ideas of non-dualism and dualism, the infinite and the finite, do not exclude each other. Moreover the Upanisads do not represent the spiritual experience of any one great individual, but of a great age of enlightenment which has a complex and collective manifestation, like that of the starry world. Different creeds may find their sustenance from them, but can never set sectarian boundaries round them, generations of men in our country, no mere students of philosophy, but seekers of life's fulfilment, may make living use of the texts, but can never exhaust them of their freshness of meaning.

For such men the Upanisad-ideas are not wholly abstract, like those belonging to the region of pure logic. They are concrete, like all truths realized through life. The idea of Brahma when judged from the view-point of intellect is an

abstraction, but it is concretely real for those who have the direct vision to see it. Therefore the consciousness of the reality of Brahma has boldly been described to be as real as the consciousness of an *amlaka* fruit held in one's palm. And the Upanisad says —

*yato vāco nīvartante aprāpya manasā saha
ānandam brahmano vidvān na bibhēti kadācana.*

From Him come back baffled both words and mind. But he who realizes the joy of Brahma is free from fear.

Cannot the same thing be said about light itself to men who may by some mischance live all through their life in an underground world cut off from the sun's rays? They must know that words can never describe to them what light is, and mind, through its reasoning faculty, can never even understand how one must have a direct vision to realize it intimately and be glad and free from fear.

We often hear the complaint that the Brahma of the Upanisads is described to us mostly as a bundle of negations. Are we not driven to take the same course ourselves when a blind man asks for a description of light? Have we not to say in such a case that light has neither sound, nor taste, nor form, nor weight, nor resistance, nor can it be known through any process of analysis? Of course it can be seen, but what is the use of saying this to one who has no eyes? He may take that statement on trust without understanding in the least what it means, or may altogether disbelieve it, even suspecting in us some abnormality.

Does the truth of the fact that a blind man has missed the perfect development of what should be normal about his eyesight depend for its proof upon the fact that a larger number of men are not blind? The very first creature which suddenly groped into the possession of its eyesight had the right to assert that light was a reality. In the human world there may be very few who have their spiritual eyes open, but, in spite of the numerical preponderance of those who cannot see, their want of vision must not be cited as an evidence of the negation of light.

In the Upanisads we find the note of certainty about the spiritual meaning of existence. In the very paradoxical nature of the assertion that we can never know Brahma, but can realize Him, there lies the strength of conviction that comes

from personal experience. They aver that through our joy we know the reality that is infinite, for the test by which reality is apprehended is joy. Therefore in the Upanisads *satyam* and *ānandam* are one. Does not this idea harmonize with our everyday experience?

The self of mine that limits my truth within myself confines me to a narrow idea of my own personality. When through some great experience I transcend this boundary I find joy. The negative fact of the vanishing of the fences of self has nothing in itself that is delightful. But my joy proves that the disappearance of self brings me into touch with a great positive truth whose nature is infinitude. My love makes me understand that I gain a great truth when I realize myself in others, and therefore I am glad. This has been thus expressed in the *Īsopaniṣad*—

*yas tu sarvāṇi bhūtāni ātmany evānuṣāsyati
sarvabhūtesu cātmānam tato na vijugupsate.*

He who sees all creatures in himself, and himself in all creatures, no longer remains concealed.

His Truth is revealed in him when it comprehends Truth in others. And we know that in such a case we are ready for the utmost self-sacrifice through abundance of love.

It has been said by some that the element of personality has altogether been ignored in the Brahma of the Upanisads, and thus our own personality, according to them, finds no response in the Infinite Truth. But then, what is the meaning of the exclamation '*Vedāhametaṁ puruṣam mahāntam*'? I have known him who is the Supreme Person. Did not the sage who pronounced it at the same time proclaim that we are all *amrtasya putrāḥ*, the sons of the Immortal?

Elsewhere it has been declared *tam vedyam puruṣam veda yathā ma vo mṛtyuḥ parivyathāḥ*. Know him, the Person who only is to be known, so that death may not grieve thee. The meaning is obvious. We are afraid of death, because we are afraid of the absolute cessation of our personality. Therefore, if we realize the Person as the ultimate reality which we know in everything that we know, we find our own personality in the bosom of the eternal.

There are numerous verses in the Upanisads which speak of immortality. I quote one of these—

*eṣa devo viśvakarmā mahātmā
 sadā janānām hṛdaye sannvviṣṭaḥ
 hṛdā manīsā manasābhikṣpto
 ya etad vidur amṛtās te bhavanti*

This is the God who is the world-worker, the supreme soul, who always dwells in the heart of all men, those who know him through their mind, and the heart that is full of the certainty of knowledge, become immortal

To realize with the heart and mind the divine being who dwells within us is to be assured of everlasting life. It is *mahātmā*, the great reality of the inner being, which is *viśvakarmā*, the world-worker, whose manifestation is in the outer work occupying all time and space.

Our own personality also consists of an inner truth which expresses itself in outer movements. When we realize, not merely through our intellect, but through our heart strong with the strength of its wisdom, that *Mahātmā*, the Infinite Person, dwells in the Person which is in me, we cross over the region of death. Death only concerns our limited self, when the Person in us is realized in the Supreme Person, then the limits of our self lose for us their finality.

The question necessarily arises, what is the significance of this self of ours? Is it nothing but an absolute bondage for us?

If in our language the sentences were merely for expressing grammatical rules, then the using of such a language would be a slavery to fruitless pedantry. But, because language has for its ultimate object the expression of ideas, our mind gains its freedom through it, and the bondage of grammar itself is a help towards this freedom.

If this world were ruled only by some law of forces, then it would certainly have hurt our mind at every step and there would be nothing that could give us joy for its own sake. But the Upaniṣad says that from *ānandam*, from an inner spirit of Bliss, have come out all things, and by it they are maintained. Therefore, in spite of contradictions, we have our joy in life, we have experiences that carry their final value for us.

It has been said that the Infinite Reality finds its revelation in *ānanda-rūpam amṛtam*, in the deathless form of joy. The supreme end of our personality also is to express itself in its creations. But works done through the compulsion of necessity, or some passion that blinds us and drags us on with its impetus,

are fetters for our soul, they do not express the wealth of the infinite in us, but merely our want or our weakness

Our soul has its *ānandam*, its consciousness of the infinite, which is blissful. This seeks its expression in limits which, when they assume the harmony of forms and the balance of movements, constantly indicate the limitless. Such expression is freedom, freedom from the barrier of obscurity. Such a medium of limits we have in our self which is our medium of expression. It is for us to develop this into *ānanda-rūpam amṛtam*, an embodiment of deathless joy, and only then the infinite in us can no longer remain obscured.

This self of ours can also be moulded to give expression to the personality of a business man, or a fighting man, or a working man, but in these it does not reveal our supreme reality, and therefore we remain shut up in a prison of our own construction. Self finds its *ānanda-rūpam*, which is its freedom in revelation, when it reveals a truth that transcends self, like a lamp revealing light which goes far beyond its material limits, proclaiming its kinship with the sun. When our self is illuminated with the light of love, then the negative aspect of its separateness with others loses its finality, and then our relationship with others is no longer that of competition and conflict, but of sympathy and co-operation.

I feel strongly that this, for us, is the teaching of the 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 batters upon the decaying flesh of its victims.

APPENDIX B

AN INTRODUCTION

By EDMOND HOLMES

to The Philosophy of the Upanisads

PROFESSOR RADHAKRISHNAN'S work on *Indian Philosophy*, the first volume of which has recently appeared, meets a want which has long been felt. The Western mind finds a difficulty in placing itself at what I may call the dominant standpoint of Indian thought, a difficulty which is the outcome of centuries of divergent tradition, and which therefore opposes a formidable obstacle to whatever attempt may be made by Western scholarship and criticism to interpret the speculative philosophy of India. If we of the West are to enter with some measure of sympathy and understanding into the ideas which dominate, and have long dominated, the Indian mind, India herself must expound them to us. Our interpreter must be an Indian critic who combines the acuteness and originality of the thinker with the learning and caution of the scholar, and who has also made such a study of Western thought and Western letters as will enable him to meet his readers on common ground. If, in addition to these qualifications, he can speak to us in a Western language, he will be the ideal exponent of that mysterious philosophy which is known to most of us more by hearsay than by actual acquaintance, and which, so far as we have any knowledge of it, alternately fascinates and repels us.

All these requirements are answered by Professor Radhakrishnan. A clear and deep thinker, an acute critic and an erudite scholar, he is admirably qualified for the task which he has set himself of expounding to a 'lay' audience the main movements of Indian thought. His knowledge of Western thought and letters makes it easy for him to get into touch with a Western audience, and for the latter purpose he has the further qualification, which he shares with other cultured Hindus, of being a master of the English language and an accomplished writer of English prose.

But the first volume of *Indian Philosophy* contains over 700 closely printed pages, and costs a guinea, and it is not every one, even of those who are interested in Indian thought,

who can afford to devote so much time to serious study, while the price, though relatively most reasonable, is beyond the means of many readers. That being so, it is good to know that Professor Radhakrishnan and his publisher have decided to bring out the section on *The Philosophy of the Upaniṣads* as a separate volume and at a modest price.

For what is quintessential in Indian philosophy is its spiritual idealism; and the quintessence of its spiritual idealism is in the Upaniṣads. The thinkers of India in all ages have turned to the Upaniṣads as to the fountain-head of India's speculative thought. 'They are the foundations,' says Professor Radhakrishnan, 'on which most of the later philosophies and religions of India rest . . . Later systems of philosophy display an almost pathetic anxiety to accommodate their doctrines to the views of the Upaniṣads, even if they cannot father them all on them. Every revival of idealism in India has traced its ancestry to the teaching of the Upaniṣads.' 'There is no important form of Hindu thought,' says an English exponent of Indian philosophy, 'heterodox Buddhism included, which is not rooted in the Upaniṣads.' It is to the Upaniṣads, then, that the Western student must turn for illumination, who wishes to form a true idea of the general trend of Indian thought, but has neither time nor inclination to make a close study of its various systems. And if he is to find the clue to the teaching of the Upaniṣads he cannot do better than study it under the guidance of Professor Radhakrishnan.

It is true that treatises on that philosophy have been written by Western scholars. But the Western mind, as has been already suggested, is as a rule debarred by the prejudices in which it has been cradled from entering with sympathetic insight into ideas which belong to another world and another age. Not only does it tend to survey those ideas, and the problems in which they centre, from standpoints which are distinctively Western, but it sometimes goes so far as to assume that the Western is the only standpoint which is compatible with mental sanity. Can we wonder, then, that when it criticizes the speculative thought of Ancient India, its adverse judgment is apt to resolve itself into fundamental misunderstanding, and even its sympathy is sometimes misplaced?

In Gough's *Philosophy of the Upaniṣads* we have a contemptuously hostile criticism of the ideas which dominate

* Bloomfield *The Religion of the Veda*.

that philosophy, based on obstinate misunderstanding of the Indian point of view—misunderstanding so complete that our author makes nonsense of what he criticizes before he has begun to study it. In Deussen's work on the same subject—a work of close thought and profound learning which deservedly commands respect—we have a singular combination of enthusiastic appreciation with complete misunderstanding on at least one vital point. Speaking of the central conception of the Upanisads, that of the ideal identity of God and the soul, Gough says, 'this empty intellectual conception, void of spirituality, is the highest form that the Indian mind is capable of' Comment on this *jugement saugrenu* is needless. Speaking of the same conception, Deussen says, 'it will be found to possess a significance reaching far beyond the Upanisads, their time and country; nay, we claim for it an inestimable value for the whole race of mankind . . . one thing we may assert with confidence—whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken, and from it no deviation can take place.' This is high praise. But when our author goes on to argue that the universe is pure illusion, and claims that this is the fundamental view of the Upanisads, he shows, as Professor Radhakrishnan has fully demonstrated, that he has not grasped the true inwardness of the conception which he honours so highly.

With these examples of the aberration of Western criticism before us, we shall perhaps think it desirable to turn for instruction and guidance to the exposition of the Upanisads which Professor Radhakrishnan, an *Indian* thinker, scholar and critic, has given us. If we do so, we shall not be disappointed. As the inheritor of a great philosophical tradition, into which he was born rather than indoctrinated, Professor Radhakrishnan has an advantage over the Western student of Indian philosophy, which no weight of learning and no degree of metaphysical acumen can counterbalance, and of which he has made full use. His study of the Upanisads—if a Western reader may presume to say so—is worthy of its theme.

The Upanisads are the highest and purest expression of the speculative thought of India. They embody the meditations on great matters of a succession of seers who lived between 1000 and 300 B C. In them, says Professor J. S. Mackenzie, 'we have the earliest attempt at a constructive theory of the

cosmos, 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

was corrected. It is only by affiliating the ethics of Buddhism to the metaphysics of the Upanisads that we can pass behind the silence of Buddha and get into touch with the philosophical ideas which ruled his mind, ideas which were not the less real or effective because he deliberately held them in reserve. This has long been my own conviction, and now I am confirmed in it by finding that it is shared by Professor Radhakrishnan, who sets forth the relation of Buddhism to the philosophy of the Upanisads in the following words: 'The only metaphysics that can justify Buddha's ethical discipline is the metaphysics underlying the Upanisads. Buddhism helped to democratize the philosophy of the Upanisads, which was till then confined to a select few. The process demanded that the deep philosophical truths which cannot be made clear to the masses of men should for practical purposes be ignored. It was Buddha's mission to accept the idealism of the Upanisads at its best and make it available for the daily needs of mankind. Historical Buddhism means the spread of the Upanisad doctrines among the people. It thus helped to create a heritage which is living to the present day.'

Given that oneness with his own real self, which is also the soul of Nature and the spirit of God, union with the ultimate is the ideal end of man's being, the question arises: How is that end to be achieved? In India, the land of psychological experiments, many ways to it were tried and are still being tried. There was the way of *jñāna*, or intense mental concentration. There was the way of *bhakti*, or passionate love and devotion. There was the way of *Yoga*, or severe and systematic self-discipline. These ways and the like of these might be available for exceptionally gifted persons. They were not available, as Buddha saw clearly, for the rank and file of mankind. It was for the rank and file of mankind, it was for the plain average man, that Buddha devised his scheme of conduct. He saw that in one's everyday life, among one's fellow men, there were ample opportunities for the higher desires to assert themselves as higher, and for the lower desires to be placed under due control. There were ample opportunities, in other words, for the path of self-mastery and self-transcendence, the path of emancipation from the false self and of affirmation of the true self, to be followed from day to day, from year to year, and even—for Buddha, like the seers of the 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,¹ and it is for a re-presentation of the same gospel, in the spirit of the same philosophy, that the world is waiting now.

¹ It was the gospel of spiritual evolution which Christ preached in a later age, to a different audience and through the medium of other forms of thought. Such at least is my earnest conviction. Of the two pivotal sayings, 'I and my Father are one,' and 'Be ye perfect even as your Father which is in heaven is perfect,' the former falls into line with the spiritual idealism of the 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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