EIGHT UPANISADS

VOLUME ONE

(*Īśā, Kena, Katha and Taittirīya*)

With the Commentary of

ŚAṄKARĀCĀRYA

Translated by

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5 DEHI ENTALLY ROAD
CALCUTTA 14

Published by
Swami Budhananda
President, Advaita Ashrama
Mayavati, Almora, Himalayas

Set and Printed in India
By A. S. Kamath
at Sharada Press, Mangalore

PREFACE TO THE FIRST EDITION

The present attempt aims at making the thoughts of the great saint and philosopher Śrī Śaṅkarācārya available to those readers who are either unfamiliar with Sanskrit or, though fairly acquainted with it, prefer the medium of another language for a better understanding. It is very difficult to present such an abstruse philosophy through translation, when the language into which it is rendered differs so widely in form and in spirit from the original. We have still tried to be as literal and as true to the spirit and sequence of the sentences, as the English language would permit, without compromising comprehension.

In the translation of the commentary we have presented in italics the words quoted from the text by Śaṅkarācārya. These are followed by commas and the English equivalents, the explanatory words and passing remarks being separated from the synonyms by semi-colons or dashes. The words of the text along with their synonyms, are separated by semi-colons from other words. A full-stop marks the end of a group of connected words in the text. Readers unfamiliar with Sanskrit may skip over these italicised words; and still they will get fairly self-contained sentences to convey the ideas of the commentary in full.

The present volume contains only four of the principal Upaniṣads. And we hope to publish in the near future another volume containing four others, viz. Aitareya, Muṇḍaka, Māṇḍūkya, and Praśna.[1]

We have been laid under a deep debt of gratitude by Swami Omkarananda, who kindly edited the Īśā Upaniṣad. Our thanks are also due to many others who helped us in various ways in executing this work.

In transliteration we have followed the international system with which the readers of the masterly translation of the Bṛhadāraṇyaka Upaniṣad by Swami Madhavananda are familiar.

September 1957 GAMBHIRANANDA

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KEY TO TRANSLITERATION AND PRONUNCIATION

	sounds like
अ	a o in s*o*n
आ	ā in m*a*ster
इ	i i in *i*f
ई	ī ee in f*ee*l
उ	u u in f*u*ll
ऊ	ū oo in b*oo*t
ऋ	ṛ somewhat between r and ri
ए	e a in ev*a*de
ऐ	ai y in m*y*
ओ	o oh
औ	au ow in n*ow*
क	k k
ख	kh ckh in blo*ckh*ead
ग	g g (hard)
घ	gh gh in lo*g-h*ut
ङ	ṅ ng
च	c ch (not k)
छ	ch chh in cat*ch h*im
ज	j j
झ	jh dgeh in he*dgeh*og
ञ	ñ n (somewhat)
ट	ṭ t
ठ	th th in an*t-h*ill

	sounds like
ड	ḍ d
ढ	ḍh dh in go*dh*ood
ण	ṇ n in u*n*der
त	t French t
थ	th th in *th*umb
द	d th in *th*en
ध	dh theh in brea*the h*ere
न	n n
प	p p
फ	ph ph in loo*p-h*ole
ब	b b
भ	bh bh in a*bh*or
म	m m
य	y
र	r r
ल	l l
व	v in a*v*ert
श	ś sh
ष	ṣ sh in *sh*ow
स	s s
ह	h h
ं	ṁ ng
ः	h half h

LIST OF ABBREVIATIONS

A.G.	..	Ānanda Giri
Ai.	..	Aitareya Upaniṣad
Ai. Ā.	..	Aitareya Āraṇyaka
Āp.	..	Āpastamba Dharma-Sūtras
Bṛ.	.	Bṛhadāraṇyaka Upaniṣad
Ch	..	Chāndogya Upaniṣad
G.	..	Bhagavad Gītā
Īś.	..	Īśā Upaniṣad
Jā.	..	Jābāla Upaniṣad
Ka.	..	Kaṭha Upaniṣad
Kau.	..	Kauṣītaki Upaniṣad
Ke.	..	Kena Upaniṣad
M.	..	Manu Saṁhitā
Mā.	..	Māṇḍūkya Upaniṣad
Mbh.	..	Mahābhārata
Mu.	..	Muṇḍaka Upaniṣad
Muk.	..	Muktika Upaniṣad
Pr.	..	Praśna Upaniṣad
Śv.	..	Śvetāśvatara Upaniṣad
Tai.	..	Taittirīya Upaniṣad
Tai. Ā.	..	Taittirīya Āraṇyaka
Tai. B.	..	Taittirīya Brāhmaṇa
Tai. S.	..	Taittirīya Saṁhitā

ĪSA UPANIṢAD

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om. That (supreme Brahman) is infinite, and this (conditioned Brahman) is infinite. The infinite (conditioned Brahman) proceeds from the infinite (supreme Brahman). (Then through knowledge), taking the infinite of the infinite (conditioned Brahman), it remains as the infinite (unconditioned Brahman) alone.

Om! Peace! Peace! Peace!

ĪŚĀ UPANIṢAD

Introduction: The (Vedic) *mantras* (verses) beginning with *Iśāvāsyam* have not been utilised in *karma* (rituals etc.), for they serve to reveal the true nature of the Self, which is not an appendage to *karma*. The real nature of the Self consists in Its purity, sinlessness, oneness, eternity, incorporeity, omnipresence, etc., which will be indicated later on (Īś. 8). As that (nature) would conflict with *karma*, it is but natural that the verses are not applied to *karma*; for neither is the Self in Its real nature, as defined, a thing to be created, transformed, achieved, or purified, nor is It of the nature of an agent or enjoyer, whereby It could become a factor in *karma*. Moreover, all the Upaniṣads exhaust themselves simply by determining the true nature of the Self, and the Gītā and the scriptures dealing with *mokṣa* (the emancipation of the soul) have only this end in view. Accordingly all *karmas* have been enjoined by assuming such qualities for the Self as multiplicity, agentship, enjoyership, etc., and impurity, sinfulness, etc., which common sense takes for granted. For people who are versed in the science dealing with competence (of people treading this path) say that a man is qualified for *karma* when he hankers after the results of *karma*, be they of this world in the form of spiritual eminence etc., or of the hereafter in the form of heaven etc., and thinks of himself thus: "I am a twice-born man and am free from such defects as being one-eyed or hump-backed which stand in the way of one's competence for *karma*." Therefore these verses remove inherent ignorance through the revelation of the true nature of the Self, and thereby produce the knowledge of the oneness etc. of

the Self, which is the means for the uprooting of sorrow, delusion, etc., incidental to mundane existence. We shall briefly explain these (Vedic) verses for which have thus been determined the competent students, the subject matter, the relation between the Vedic text and the subject matter and the purpose.[1]

ॐ ईशा वास्यमिदꣳ सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥ १ ॥

1. *Om.* All this—whatsoever moves on the earth—should be covered by the Lord. Protect (your Self) through that detachment. Do not covet anybody's wealth. (Or—Do not covet, for whose is wealth?)

One who lords it over is *Īṭ*;[2] *Īśā*, by *Īṭ*, by the Lord. He who is the supreme Ruler and supreme Self of all is the Lord. For as the indwelling soul of all, He is the Self of all beings and as such rules all. (So) *Īśā* (means) by that Lord, in His true form as the Self; *vāsyam*, should be covered. What (is to be covered)? *Idam sarvam yat kim ca*, all this whatsoever; *jagat*, moves; *jagatyām*, on the earth. All this is to be covered by one's own Self, the Lord, through His supreme reality (present in the realisation): "As the indwelling Self (of all), I am all this": all that is unreal, whether moving or

[1] One who wants emancipation is the competent student; the identity of the individual self and the absolute Self is the subject matter; the relation of the Vedic text and the subject matter consists in the former being the revealer of the latter; and the purpose is the removal of ignorance and the attainment of supreme Bliss.

[2] *Īṭ* is derived from the root *īś*, meaning "to rule" or "to have power".

not moving, is to be covered by its own supreme Self. As the adventitious bad odour of sandal, *agaru*, etc., resulting from moisture etc., because of their contact with water etc., is covered up by their natural smells through the process of rubbing those woods themselves, just so, (whatsoever moves on the earth will be abandoned through the contemplation of the Self which is the supreme Truth). "Whatever moves" means the apparent duality, the effect of ignorance, which is characterised by such ideas as doership, enjoyership, etc., and which is superimposed on one's own Self; and the phrase "on the earth" having been used illustratively (for all the worlds), it follows that all the bundle of modifications known as name, form, and action will be abandoned through the contemplation of the Self which is the supreme Truth. He, who is thus engaged in the thought of the Self as God, has competence only for renouncing the three kinds of desire for son etc.,[1] and not for *karma*. *Tena tyaktena*, through that detachment. *Tyaktena* means through detachment, (and not "by any abandoned thing"); for a son or a servant, when abandoned or dead, does not protect one, since he has no connection with oneself. So the meaning of the Vedic word (*tyaktena*) is "through renunciation". *Bhuñjīthāḥ*, protect. You who have renounced desires, *mā gṛdhaḥ*, do not covet, do not cherish any desire for wealth. Do not long for *kasya svid*, anybody's—either your own or somebody else's; *dhanam*, wealth—this is the meaning. The word *svit* is a meaningless particle. Or the meaning is this: Do not covet. Why? *Kasya svid dhanam*, whose is wealth?—this (question) is used in the sense of a denial, because nobody has any wealth which can be coveted. The idea is this: All this has

[1] For son, wealth, and worlds (vide Br. IV. iv. 22).

been renounced through this thought of the "Lord", "All this is but the Self", so that all this belongs to the Self, and the Self is all. Therefore do not have any hankering for things that are unreal.

So far as the knower of the supreme Self is concerned, the purport of the Vedic text (i.e. of the first verse) is this, that the Self is to be saved through firm devotedness to the knowledge of the Self after the renunciation of the threefold desire for sons etc. As for the other person who is unable to cognise the Self because of his mental preoccupation with the non-Self, the Vedic text (i.e. the second verse) imparts this instruction:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

2. By doing *karma*, indeed, should one wish to live here for a hundred years. For a man, such as you (who wants to live thus), there is no way other than this, whereby *karma* may not cling to you.

Kurvan eva iha, verily by doing here—only by accomplishing; *karmāṇi, karmas*—Agnihotra (sacrifice) etc.; *jijīviṣet*, one should wish to live; *śatam samāḥ*, a hundred years. That much has been ascertained to be the longest span of human life. So through a restatement of that well-known fact, it is being enjoined that if one would desire to live a hundred years, one should do so by performing *karma* only. *Evam tvayi*, for you, such as you—as you have this kind of hankering for life; *nare*, for a man—for one identifying oneself only with one's human personality;

itaḥ, other than this—than the present mode of life, viz of performing rituals like Agnihotra etc.; *na asti*, there is not, any other mode by which method, *karma na lipyate*, bad *karma* may not cling, i.e. one may not get attached to *karma*. Therefore, one should desire to live by doing only such *karmas* as Agnihotra etc., which are enjoined by scriptures.

Objection: But how is it known that the previous verse teaches the pursuit of knowledge for the man of renunciation, and the second one (teaches the path of) *karma* for one who is unable to renounce?

The *answer* is: Do you not remember what was pointed out (in the *introduction*) that the antithesis between knowledge and *karma* is irremovable like a mountain? Here also it has been said: "He who would desire to live should do so by performing work"; as also "All this should be covered by the Lord; protect (the Self) through that detachment; do not covet anybody's wealth." Moreover, the Vedic conclusion is this: "One should not hanker after life or death, and should repair to the forest." Renunciation has been ordained by saying, "He shall not return from there" (*Sannyāsa*). And the difference between the results of these two (paths) will be spoken of (in verses 7 and 18) seriatim. Following on the creation of the cosmos, these two paths did emerge out: the path of *karma* being the earlier one; and the other being renunciation, consisting in the giving up of the three kinds of desire (for son etc.), in accordance with the latter path of detachment. Of these, the path of renunciation is the more excellent. And in the Taittirīya Āraṇyaka it is said, "Renunciation did, indeed, excel". "These then are the two paths on which the Vedas are established: the one consists of duty characterised by

attachment, and the other is clearly marked out by detachment" (Mbh. Śāntiparva, 241.6)—this and similar ideas have been declared, after much deliberation, as his firm conviction to his son (Śuka) by Vyāsa, the teacher of the Vedas. The distinction between the two we shall show hereafter.

Now begins the verse for decrying the man who is devoid of knowledge:

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताꣳस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

3. Those worlds of devils are covered by blinding darkness. Those people that kill the Self go to them after giving up this body.

Asuryāḥ, of devils; as compared with the attainment of the non-dual state of the supreme Self, even gods are *asuras*, devils; and the worlds belonging to them are *asuryāḥ*. The word *nāma* is a meaningless indeclinable. *Te*, those; *lokāḥ* (lit. worlds)—(derived) from the root *luk*—means the births in which the results of *karma* are perceived or enjoyed; *āvṛtāḥ*, are covered; *andhena*, by blinding—characterised by blinding—characterised by the inability to see; *tamasā*, by darkness—in the form of ignorance. *Tān*, to them—that extend up to the motionless (trees etc.); *pretya*, after departing, giving up this body; *gacchanti*, go—in accordance with their *karma* and meditation (on gods etc.); *ātmahanaḥ*, those that kill the Self. Who are they? *Janāḥ*, (the common people) those that are ignorant. How do they kill the eternal Self? Because the Self, which exists, is concealed through the fault of ignorance. The experience of the Self

as free from decrepitude and death (present in the realisation, "I am free from decrepitude and death"), that comes as a result of the existence of the Self, remains concealed, as is the consciousness of a person who is killed. So the ordinary and ignorant persons are called the killers of the Self. Because of this fault of slaying the Self, they are subject to birth and death.

What is the nature of the Self by slaying which the ignorant people transmigrate, and contrariwise, the men of knowledge, the non-killers of the Self, become freed? This is being answered now:

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥४॥

4. It is unmoving, one, and faster than the mind. The senses could not overtake It, since It ran ahead. Remaining stationary, It outruns all other runners. It being there, Mātariśvā allots (or supports) all activities.

Anejat, unmoving. The root *ej̣* implies shaking. Shaking is motion, deviation from one's own condition. It is devoid of this, i.e. It is ever of the same form. And It is *ekam*, one, in all beings. It is *javīyaḥ*, faster, *manasaḥ*, than the mind, characterised by volition etc.

Objection: How can there be such contradictory statements that It is constant and motionless, and yet faster than the mind?

Answer: There is no inconsistency, for this is possible from the standpoint of the conditioned and the unconditioned. As such, It is spoken of as "unmoving, one", in

respect of Its own unconditioned aspect. And by reason of Its following the limiting adjunct, the mind, the internal organ characterised by volition and doubt, (It appears to be subject to modifications). The mind though encased in the body in this world, is able to reach such distances as the world of Brahmā in a single moment, at one volition; and hence the mind is well known as the fastest thing in the world. When that (speedy) mind travels fast to the world of Brahmā etc., the reflection of the conscious Self is perceived to have reached there, as it were, even earlier; and hence It is said to be (*manaso javīyaḥ*) faster than the mind. *Devāḥ*, the gods—the senses, the organs of knowledge such as eyes etc., are the *devas* because of illuminating (*dyotana*) their objects, *na āpnuvan*, could not overtake; *enat*, It, the reality of the Self that is under discussion. The mind is faster than these (senses). Because of the interposition of the activity of the mind, (between the Self and the senses), even a semblance of the Self does not become an object of perception to the senses; since, being all-pervasive like space, It *pūrvam arṣat*, ran ahead—reached the goal even before the swift mind. Though the all-pervasive entity of the Self, in Its real unconditioned state, is devoid of all worldly attributes and is subject to no mutation, yet (by reason of following the limiting adjunct, the mind), it appears, in the eyes of the non-discriminating people, to experience all empirical modifications brought about by the limiting adjuncts, and It also appears to be diverse in relation to the individual bodies. Hence the verse said so. *Tat*, That; *atyeti*, outruns—as it were; *dhāvataḥ anyān*, all other fast moving ones (runners), viz the mind, speech, the senses, etc., which are distinct from the Self. The sense "as it were" is suggested by the verse itself by the use of (the expression)

tiṣṭhat, remaining stationary, which implies, "Itself remaining unchanged". *Tasmin*, It being there—while the entity of the Self endures, which by Its nature is everlasting consciousness; *mātariśvā*, Air—so called because it moves (*śvayati*) in space (*mātari*)—which sustains all life, which is of the nature of activity, on which depend all bodies and senses, in which all inhere, which is called Sutra[1] (thread), and which holds together the whole world. That Mātariśvā, *dadhāti*, allots; *apaḥ*, the activities[2]—consisting in the efforts of creatures, as well as flaming, burning, shining, raining, etc. in the case of fire, sun, cloud, etc. Or *dadhāti* many mean supports, in accordance with such Vedic texts as "From His fear the wind blows" (Tai. II. viii. 1). The meaning is that all these modifications of causes and effects occur so long as the eternally conscious reality of the Self, the source of everthing, endures.

Since the Vedic *mantras* are untiring in their emphasis, the idea imparted by the previous verse is being stated again:

तदेजति तन्नैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यत: ॥ ५ ॥

5. That moves, That does not move; That is far off, That is very near; That is inside all, and That is outside all.

[1] Hiraṇyagarbha, who is possessed of the twofold power of action and knowledge, is called Sūtra when conceived of as the principle of action.

[2] Since all Vedic sacrifices are performed with liquids like *soma*, ghee, milk, etc., and life, too, is dependent on liquids, āpaḥ (water) is figuratively used for action—the cause for the effect, i.e. activities of life.

Tat, That, the entity of the Self that is under consideration. That *ejati*, moves; and That again, by Itself, *na ejati*, does not move. The meaning is that, though in Itself It is motionless, It seems to move. Moreover, *tat dūre*. That is far off—That seems to be far away, since It is unattainable by the ignorant even in hundreds of millions of years; *tadvantike* is split into *tat u antike*, That is very near indeed—to the men of knowledge—It being their Self, that is not only far off, but is near too; *tat antar*, That is inside; *asya sarvasya*, of all—in accordance with the Vedic text: "The Self that is within all" (Bṛ. III. iv. 1)—of all this world, consisting of name, form, and activity; *tat*, That; *u*, also; *sarvasya asya bāhyataḥ*, is outside all, because It is all-pervasive like space; and It is inside because It is extremely subtle. Besides, It is without interstices, (It is continuous), in accordance with the Vedic text: "Pure intelligence alone" (Bṛ. IV. v. 13).

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ।। ६ ।।

6. He who sees all beings in the very Self, and the Self in all beings, feels no hatred by yirtue of that (realisation).

Yaḥ, he who—the mendicant who wants to be freed; *anupaśyati*, sees; *sarvaṇi bhūtāni*, all beings—beginning from the Unmanifested and ending with the immobile; (as existing) *ātmani eva*, in the very Self—i.e. he does not see them as different from the Self, *sarvabhūteṣu ca*, and in all those beings; sees *ātmānam*, the Self—sees the Self of those beings as his own Self thus: "Just as I, the soul of the body which is an aggregate of causes and effects, am the witness

of all perceptions, and as such I am the source of its consciousness, and am pure and unconditioned, similarly in that very aspect of mine am I the soul of all, beginning from the Unmanifested and ending with the immobile"; he (who realises the unconditioned Self in all beings thus), *tataḥ*, by virtue of that vision; *na vijugupsate*, feels no hatred, does not hate. This is only a restatement of a known fact. For this is a matter of experience that all revulsion comes to one who sees something as bad and different from oneself, but for one who sees only the absolutely pure Self as a continuous entity, there is no object that can be the cause of revulsion. Therefore he does not hate.

Another verse also expresses the same purport:

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।। ७ ।।

7. When to the man of realisation all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness? (Or—In the Self, of the man of realisation, in which all beings become the Self, what delusion and what sorrow can remain for that seer of oneness?)

Yasmin vijānataḥ, when to the man who has realised, (Or—in the aforesaid Self of the man of realisation in which); *sarvāṇi bhūtāni*, all those beings; *atma eva abhūt*, have become the Self alone—as a result of the realisation of the supreme Self; *tatra*, at that time (or to that Self); *kaḥ mohaḥ, kaḥ śokaḥ*, what delusion and what sorrow can there be? Sorrow and delusion happen to the ignorant

man who does not perceive the seed of desire and actions, but not *anupaśyataḥ ekatvam*, to the man who realises the oneness, of the Self which is pure like space. The impossibility of grief and delusion, the effects of ignorance, having been indicated through the question, "what delusion and what sorrow can there be?", the total eradication of worldly existence, with its cause, has been shown *ipso facto*.

This verse indicates what the Self, that was spoken of in the previous verses, really is in Its own nature:

स पर्यगाच्छुक्रमकायमव्रण-
मस्नाविरꣳ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयम्भू-
र्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

8. He is all-pervasive, pure, bodiless, without wound, without sinews, taintless, untouched by sin, omniscient, ruler of mind, transcendent, and self-existent; he has duly allotted the (respective) duties to the eternal years (i.e. to the eternal creators called by that name).

Saḥ, He the aforesaid Self; *paryagāt*, is all-pervasive, like space—(the word) being derived from *pari*, on all sides, and *agāt*, went. He is *śukram*, pure, bright, resplendent, *akāyam*, bodiless, i.e. without the subtle body; *avraṇam*, without wound, scatheless; *asnāviram*, without sinews—one in whom there is no sinew. By the two expressions, "without wound" and "without sinews", the gross body is negated. *Śuddham*, taintless, devoid of the dirt of ignorance; thereby is negated the causal body. *Apāpaviddham*,

untouched by sin in the form of merit and demerit etc.[1] The expressions beginning with *śukram* are to be converted into masculine because the introduction is made with *saḥ paryagāt* and the conclusion with *kaviḥ manīṣī* in the masculine form. *Kaviḥ* (omniscient) means the seer of the *krānta*, past,[2] i.e. seer of all, as the Vedic text says, "There is no other seer but this" (Bṛ. III. viii. 11). *Manīṣī* means the ruler of the mind, i.e. omniscient God. *Paribhūḥ* is one who exists above all (transcendent). *Svayambhūḥ* means he who exists by himself. He, the all, becomes by Himself all, viz all that is transcended as well as all that is transcendental; and hence He is self-existent. He, the ever-free (all-powerful) Lord, because of His omniscience, *yāthātathyataḥ*, duly, as it should be, in consonance with actual result and endeavour; *arthān*, the duties; *vyadadhāt*, has allotted, i.e. distributed in the proper way (according to individual competence); *śāśvatībhyaḥ samābhyaḥ*, to the eternal years, to the Prajāpatis (creators) called the years.

Here the first purport of the Vedas is devotedness to knowledge after renouncing all desires; and this idea has been expressed by the first verse thus: "All this should be covered by the Lord. . . . Do not covet anybody's wealth." And the second purport of the Vedas is that, in case this devotedness to knowledge is impossible for the man of ignorance, there should be continuance in the path of duty, which fact is stated in the second verse thus: "By doing *karmas*, indeed, should one wish to live." This division of paths of life, as shown in these verses, has also been indi-

[1] The idea is that the Self transcends morality, though a man of knowledge never acts immorally, his past training being a sufficient guarantee against this.

[2] By implication, past, present, and future.

cated in the Bṛhadāraṇyaka Upaniṣad. Thus from the text, "He desired, 'Let me have a wife'," etc. (Bṛ. I. iv. 17), it can be clearly understood that works are meant for a man who is ignorant and hankers after results. And from the sentence, "The mind is his soul, and speech his wife," etc. (ibid. I. iv. 17), it can be clearly understood that ignorance and desires are the characteristics of a man devoted to work. So the result of this work is the creation of seven kinds of fruits[1] and continuance in a state of identification with them under the idea that they are the Self. And by the text, "What shall we achieve through children, we to whom the Self which we have attained is the goal?" etc. (Bṛ. IV. iv. 22), it has been shown that for those who have realised the Self by renouncing the threefold desire for wife etc. (i.e. for son, wealth, and heavens), there can only be continuance in the Self Itself, as opposed to the continuance in the path of *karma*. After the condemnation of the ignorant man by the verse, "Those worlds of the devils" etc. (Īś. 3), the true nature of the Self has been revealed by the verses ending with, "He is all-pervasive," etc. (Īś. 8), to those men of renunciation who are steadfast in knowledge, so as to show that they alone are qualified for this and not those who have desires. So also in the Śvetāśvatara Upaniṣad (VI. 21) this has been separately spoken of thus: "To those (men of complete renunciation) who had gone beyond all (the four) stages of life,[2] he spoke this holiest of things which is fully

[1] Bṛ. I. v. 1-3. (1) The common human food; (2-3) *huta* and *prahuta* or *Darśa* and *Pūrṇamāsa*, which are foods for gods; (4-6) mind, speech, and vital force, which are foods for the soul; (7) milk, which is food for animals.

[2] The student, the householder, the man who has repaired to the forest, and the formal anchorite, as distinguished from the man who renounces either after or for the sake of God-realisation.

adored by the seers as a class." But the present verse is meant for those men of activity who have desires and want to live by doing *karma*.

Objection: How is it, again, known that it is not meant for all?

The *answer* is: None but a fool will wish to combine with any work, or with any other knowledge (i.e. meditation), that knowledge of the oneness of the Self that has been imparted to the passionless man after the eradication of the distinction of all ends and means, by the text, "When to the man of realisation all beings become the very Self, then what delusion and what sorrow can there be for such a seer of oneness?" (Īś. 7). But the condemnation of the ignorant etc. is done here with a view to achieving a combination (of *vidyā*, i.e. worship or meditation, and *karma*). And as to that, not the knowledge of the supreme Self, but the thing—viz the divine possession (i.e. the meditation on the gods)—that can possibly be combined with the other factor (viz *karma*), has been spoken of here as the associate of *karma*, since for this *vidyā* (meditation or worship) a result, different from the knowledge of Brahman has been declared thus: "Through *vidyā* is attained the world of the gods" (Bṛ. I. v. 16). The denunciation of the separate pursuit of either of these two—*vidyā* and *karma*—is not merely for the sake of denunciation, but for the sake of bringing them together, for a distinct result is declared for each by the Vedic texts: "They ascend to this through *vidyā*"; "The world of gods (is attained) through *vidyā*" (Bṛ. I. v. 16); "The people following the Southern Path do not reach there"; "The world of the Manes through rites" (Bṛ. I. v. 16); and this is so because nothing enjoined by the scriptures can be unworthy of performance.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाꣳ रताः ॥ ९ ॥

9. Those who worship *avidyā* (rites) enter into blinding darkness; but into greater darkness than that enter they who are engaged in *vidyā* (meditation).

Of these two, they *praviśanti*, enter; into *andham tamaḥ*, blinding darkness, characterised by absence of perception. Who? *Ye avidyām*, those who (worship) *avidyā*. *Avidyā* is different from *vidyā*, i.e. it is *karma*, since *karma* is opposed to *vidyā*; (they) *upāsate*, worship; that *avidyā* in the form of Agnihotra etc., alone. The import is that they perform this whole-heartedly. *Tataḥ*, than that darkness, characterised as blindness; *bhūyaḥ iva tamaḥ*, into greater darkness; *te*, they; enter. Who? *Ye*, they, who giving up rites; *vidyāyām u ratāḥ*, are engaged only in *vidyā*, are always bent on the meditation on (and worship of) gods.

With regard to that matter, again, the separate secondary results of meditation and rites are advanced as reasons for the combination of the two, as otherwise, if one of these two closely associated factors bore fruit, while the other did not, they would be related as the part and the whole, (which is absurd).[1]

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥

10. "They say that by *vidyā* a really differ-

[1] *Vidyā* and *karma* are very often enjoined to be performed separately by men of different tendencies; and separate results are enjoined for them. This would not have been so, if either formed part of the other.

ent result (is achieved), and they say that by *avidyā* a different result (is achieved)", thus have we heard the (teaching of) those wise men who explained that to us.

Anyat eva, a really different (thing); is produced as a result; *Vidyayā*, by *vidyā* (worship or meditation)—(this) *āhuḥ*, they say, because of the Vedic texts: "The world of gods is (won) through meditation" (Bṛ. I. v. 16); "They ascend there through meditation". *Āhuḥ*, they say; *anyat avidyayā* by *avidyā*, *karma* (rites), a different (result) is produced, because of the Vedic text: "The world of the Manes (is won) through *karma*" (Bṛ. I. v. 16). *Iti*, thus; *śuśruma*, we have heard; *dhīrāṇām*, (the teaching) of the wise men, those teachers, who *vicacakṣire*, explained to us; *tat*, that —*karma* and meditation. The purport is that this is their knowledge traditionally received.

विद्यां चाविद्यां च यस्तद्वेदोभयꣳ सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ।। ११ ।।

11. He who knows these two, *vidyā* and *avidyā*, together, attains immortality through *vidyā*, by crossing over death through *avidyā*.

Since this is so, therefore *vidyā* and *avidyā*, i.e. meditation on deities and rites; *yaḥ tad veda ubhayam saha*, he who knows these together, knows them as things to be performed by the same person; for that man alone, who thus combines (the two), there occurs the successive acquisition of the two goals in the same individual. This is being said:

Avidyayā, through *avidyā*, through rites such as Agnihotra; *mṛtyum*, death—rites and meditation induced by

one's nature;[1] *tīrtvā*, crossing over—over both these which are called death; *vidyayā*, through *vidyā*, the meditation on the deities; (one) *aśnute*, attains; *amṛtam*, immortality, identification with the deities; that very fact of becoming one with the gods being called immortality.

Now, with a view to combining the worship of the Manifested and the Unmanifested, each is being denounced separately:

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याꣳ रताः ॥ १२ ॥

12. Those who worship the Unmanifested (Prakṛti) enter into blinding darkness; but those who are devoted to the Manifested (Hiraṇya-garbha) enter into greater darkness.

Ye, those who; (worship) *asambhūtim*: *Sambhūti* means the fact of being born, as also the effect that has this (quality of being born); other than that is *asambhūti*, called Prakṛti (primal material cause), *avidyā* (ignorance), and *avyākṛta* (the Unmanifested). Those who *upāsate*, worship; this *asambhūti*—known as the unmanifest Prakṛti, cause, and *avidyā*, which is the seed of desire and work, and is blinding by nature; *te*, they; *praviśanti*, enter into; *andham tamaḥ*, blinding darkness, which is of a similar nature. *Tataḥ* than that; *bhūyaḥ*, greater; *iva*, as it were; *tamaḥ*, darkness; *praviśanti*, enter; *ye*, those who; *sambhūtyām ratāḥ*, are devoted to *sambhūti*—to the manifested Brahman called Hiraṇyagarbha.

[1] "The impression (created on the mind) by merit, demerit, etc., acquired in a previous birth, as manifested at the time of death, is called nature."—Śaṅkara's commentary on the Gītā, XVII. 2.

Now in this verse are being stated the results of the two constituent worships, which (results) necessitate the combination of those worships:

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ।। १३ ।।

13. "They spoke of a different result from the worship of the Manifested, and they spoke of a different result from the worship of the Unmanifested"—thus we have heard (the teaching of) those wise men who explained that to us.

Anyat eva, a different result indeed; *āhuḥ*, they spoke of; *sambhavāt*, from *sambhūti*, the Manifested; the idea is that they spoke of the result, comprising supernormal faculties such as becoming subtle etc., accruing from the worship of the manifested Brahman (Hiraṇyagarbha). Similarly too, they *anyat āhuḥ*, spoke of a different result; *asambhavāt*, from *asambhūti*, *avyākṛta*—from the worship of the Unmanifested—that which has been referred to in the text, "They enter into blinding darkness" (Īś. 12) and is called absorption into Prakṛti (Primordial Nature) by the *paurāṇikas*. *Iti*, thus; *śuśruma dhīrāṇām*, we have heard the speech of the wise; who *vicacakṣire*, explained that to us, i.e. explained the result of the worship of the Manifested and the Unmanifested.[1]

[1] "Māyā, depending on Consciousness and acting as a limiting adjunct of the supreme Lord, is well known in the other Vedic text: 'Know Māyā as Prakrti (material cause) and the great Lord as the possessor of Māyā' (Śv. IV. 10)—that Māyā and not Brahman is spoken of here by the word Unmanifested, for it is not possible for the unchanging Brahman to be directly the material cause."—A.G.

Since this is so, and since both are meant for the same human goal, it is proper to combine the worship of the Manifested and the Unmanifested. This is being said by the verse:

सम्भूतिं च विनाशं च यस्तद्वेदोभयꣳ सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥ १४ ॥

14. He who knows these two—the Unmanifested and Destruction (Hiraṇyagarbha)—together, attains immortality through the Unmanifested by crossing death through Destruction.

He who knows these two—the Unmanifested and Destruction—together; *vināśena*, through Destruction; though *vināśa* (destruction) is an attribute of the evolutes of its substantive, it is spoken of as identical with the substantive itself (i.e. manifested Brahman or Hiraṇyagarbha), of which, too, it (*vināśa* or destruction) is a characteristic; by that, by the worship of that (*vināśa*); *mṛtyum tīrtvā*, crossing over death—the bundle of faults such as absence of supernormal faculty, and demerit, desire, etc.; for through the worship of Hiraṇyagarbha is obtained such results as powers of becoming subtle; *mṛtyum tīrtvā*, crossing over death, consisting in the non-possession of supernormal faculties; *asambhūtyā*, through the worship of the Unmanifested; *amṛtam aśnute*, (he) attains immortality—characterised as absorption in Prakṛti. It is to be noted that in *sambhūtim ca vināśam ca* there is a presentation by omission of the letter *a* (before *sambhūti*) which should be *asambhūti* in conformity with the mention of the fruit, viz absorption in Prakṛti (i.e. *asambhūti*).

It is indicated by the scriptures that absorption into Prakṛti is the highest result attainable through human and divine wealth.[1] Up to this is the course of worldly existence. Beyond this is the identification with the Self in all, as indicated earlier in the verse: "When to the man of realisation all beings become the very Self" (Īś. 7), which is the result of devotion to knowledge after renouncing all desires. Thus has been revealed the twofold purport of the Vedas consisting in desire for and desisting from activity. As to this, the (Śatapatha) Brāhmaṇa, ending with the Pravargya ritual, is devoted to the revelation as a whole of the Vedic purport indicated through injunction and prohibition of activity. And the Bṛhadāraṇyaka thereafter is devoted to the revelation of the Vedic purport characterised by desisting from activity. In this connection, the verse, "He who knows these two—*vidyā* and *avidyā*—together, attains immortality through *vidyā*, by crossing over death through *avidyā*" (Īś. 11), has been cited for the person who wants to live by doing rites—beginning from conception and ending in death—in conjunction with meditation on the lower Brahman. Now, then, the question, "By what route will he achieve immortality?" is being answered. "Now, That which is the Truth (Brahman), is the Sun—who is the Person in the solar orb, as also the Person in the right eye" (Bṛ. V. v. 2)—he who has meditated on both these (Persons) as the Truth (Brahman) and performed the rites as mentioned (in the scriptures), prays at the time of death, to the Self, for the door leading to the Self, in the verse: "The face of Truth is concealed with a golden vessel" etc.

[1] "Cattle, land, gold, etc, are human wealth; meditation on gods is divine wealth."—A.G.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृण सत्यधर्माय दृष्टये ॥ १५ ॥

15. The face of the Truth (Brahman in the solar orb) is concealed with a golden vessel. Do thou, O Sun, open it so as to be seen by me who am by nature truthful (or am the performer of rightful duties).

Hiraṇmaya means golden, appearing as though made of gold, i.e. resplendent; by that; *pātreṇa*, by the vessel, which is like a lid that hides from view; *apihitam*, is concealed, covered; *mukham*, the face, the door, *satyasya*, of Truth, of that very Brahman who is in the solar orb. *Tat tvam pūṣan*, that thou, O Sun; *apāvṛṇu*, do open, i.e. remove. I who have got the quality of Truth, by meditating on you as Truth, am *satyadharmā*; so *satyadharmāya* means, for my sake who am of that kind (truthful); or it means, for the sake of one (i.e. me) who performs the rightful duties. *Dṛṣṭaye*, so as to be seen; so that you yourself, who are the Truth, may be realised.

पूषन्नेकर्षे यम सूर्य प्राजापत्य
व्यूह रश्मीन् समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥ १६ ॥

16. O, thou, who art the nourisher, the solitary traveller, the controller, the acquirer, the son of Prajāpati, do remove thy rays, do gather up thy dazzle. I shall behold that form of thine

which is the most benign. I am that very Person that is yonder (in the sun).

Pūṣan, O Sun! The sun is the *pūṣā*, nourisher, because he nourishes the world. Similarly he travels alone (*ekarṣat*); hence he is *ekarṣi*. *Ekarṣe*, O solitary traveller. So also he is *yama*, controller, because of controlling (*saṁyamanāt*) all; O controller. Likewise he is *sūrya*, acquirer, because of securing to himself (*svīkaraṇāt*) all rays, vital forces, and liquids; O acquirer. The son of Prajāpati is *prājāpatya*; O son of Prajāpati. *Vyūha*, remove; thy own *raśmīn*, rays; *samūha*, gather up, withdraw; thy *tejaḥ*, heat, the oppressing dazzle. *Yat te*, that which is thy; *rūpam kalyāṇatamam*, most benign, most graceful, form; *tat*, that; *paśyāmi*, I shall see; by *te*, thy—thy grace, who art the Self. Moreover, I do not entreat thee like a servant; *yaḥ asau*, the Person who is there, in the solar orb—whose limbs are the *vyāhṛtis*,[1] and who is called a Person (Puruṣa) because he has the figure of a person; or because by him, in the form of the vital forces and intelligence, the whole world is filled; or because he resides in the city (of the heart)—*saḥ aham asmi*, that Person am I.

वायुरनिलममृतमथेदं भस्मान्तꣳ शरीरम् ।
ॐ क्रतो स्मर कृतꣳ स्मर क्रतो स्मर कृतꣳ स्मर ॥ १७ ॥

17. Let (my) vital force now attain the (all-pervading) immortal Air; (and) now let this body be reduced to ashes. *Om*, O my mind,[2]

[1] *Bhūḥ* (earth) is his head; *Bhuvaḥ* (sky) his hands; *svaḥ* (heaven) his legs (Bṛ. V.v. 3-4, Tai. I. v-vi, f.n., p. 254).

[2] "*Om*, O my mind" means—O Fire (i.e. Brahman) who is indentified with the mind and whose symbol is *Om*.

remember—remember all that has been done. Remember—remember all that has been done.

Atha, now; as I am dying, let my *vāyuḥ*, vital force: give up its physical limitation and attain its divine nature which is the all-pervading, *amṛtam anilam*, immortal Air, i.e. *sūtrātmā* (Hiraṇyagarbha). The word "attain" has to be supplied to complete the sentence. The idea, "And let this subtle body, purified by rites and meditation, ascend", is also understood, by virtue of the solicitation for the path (to ascend by). *Atha*, now; *idam śarīram*, this body; being offered as an oblation to fire; *bhasmāntam*, may be reduced to ashes. Since Brahman has *Om* as Its symbol, therefore, consonantly with the meditation followed (by the dying man), Brahman, which is called Fire and is Truth by nature, is presented here as identical with *Om*. *Krato*, O mind, whose characteristic is volition; *smara*, (you) remember; the time has arrived when all that has to be remembered by me should be remembered; therefore (you) remember all that has been thought of so long. And O Fire, *smara*, remember; *kṛtam smara*, whatever work has been done from my childhood, that too, thou remember. *Krato smara, kṛtam smara*—this repetition implies solicitude.

He prays for the path again through another verse:

अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्तिं विधेम ॥ १८॥

18. O Fire! O god! Knowing, as thou do, all our deeds, lead us by the good path for the

enjoyment of the fruits of our deeds; remove from us all crooked sins. We offer thee many words of salutation.

Agne, O Fire; *deva*, O god; *vidvān*, knowing; *viśvāni vayunāni*, all deeds or meditations; *naya*, lead; *asmān*, us—who are endowed with the aforesaid fruits of virtue; *supathā*, by the good path. The attribute "good path" is used for eschewing the Southern Path (*Pitṛ-yāna*). I am disgusted with the Southern Path which is characterised by going and coming; hence I entreat thee again and again, "Lead by the good path which is free from going and coming." *Rāye* means, for the sake of wealth, i.e. for the enjoyment of the fruits of deeds. Moreover, *yuyodhi*, remove, destroy; *asmat* means *asmattaḥ*, from us; *juhurāṇam*, crooked, deceitful; *enas*, sin. The idea is this: Becoming purified thereby, we shall achieve our desired object. But (as) at present we cannot render any service to thee, (so) *te*, to thee; *bhūyiṣṭhām*, many; *namaḥ uktim*, words of salutation; *vidhema*, we offer—i.e. we serve thee with salutations.

(*A doubt*): Some people are filled with doubt at hearing the texts: "Crossing over death, through *avidyā*, attains immortality through *vidyā*" (Īś. 11), and "Crossing over death, through Destruction, attains immortality through the Unmanifested" (Īś. 14). Hence, to remove that doubt, we shall discuss (the topic) in brief. Now, then, the reason why the doubt arises is being stated: "By the word *vidyā*, why should not the knowledge of the supreme Self itself be understood; and so also (why should not) immortality (be taken in the primary sense)?"

Answer: Is it not a fact that by reason of the opposition between the knowledge of the supreme Self and

karma, mentioned earlier, there is no possibility of combination?

Objection: True. But the opposition is not comprehended, because opposition or agreement rests on the authority of scriptures. Just as the performance of *karma* and the pursuit of knowledge rest on the authority of the scriptures, so also do their opposition and agreement. Just as the prohibition, "Do not kill any living thing", learnt from scripture, is overridden by the injunction, "One should kill an animal in a sacrifice", so also it is possible in the case of *karma* and knowledge that *karma* and knowledge are to be combined.

Answer: No (they cannot be combined), because of the Vedic text: "What are known as *vidyā* (knowledge) and *avidyā* (*karma*) are entirely different, and they follow different courses" (Ka. I. ii. 4).

Objection: Suppose we say that there is no antagonism because of the text: "He who knows *vidyā* and *avidyā* together" (Īś. 11).

Answer: No, because of the opposition involved in (their) causes, natures, and results.

Objection: Since (on the one hand) it is impossible to accept either alternative when there is both opposition and non-opposition between *karma* and knowledge, and since (on the other hand) their combination is enjoined (here), may we not argue that there is (really) no contradiction (between them)?

Answer: No, since their co-existence is absurd.

Objection: Suppose we say that knowledge and *karma* may cohere in the same person successively.

Answer: No.[1] For when knowledge arises, *karma* vanishes, since in the person in whom knowledge exists, *karma* cannot remain. For it is a fact that when the knowledge, "Fire is hot and effulgent", has arisen in a person, then in that very person there cannot arise the ignorance or doubt or error (of the form), "Fire is cold or non-illuminating". The impossibility of sorrow and delusion (for a man of knowledge) is declared by the Vedic text: "When to the man of realisation all beings become the very Self, then what delusion and what sorrow can there be for that seer of oneness?" (Īś. 7). And we have already said that since ignorance is impossible (for such a man), *karma*, which originates from ignorance, is also impossible.

As for the text, "He attains immortality", (Īś. 14) the immortality is a relative thing. If the knowledge of the supreme Self is understood by the word *vidyā*, the prayer for the path etc. in the text, "The face of the Truth (Brahman) is covered" etc. (Īś. 15) becomes irreconcilable.[2] Accordingly, the combination (of *karma*) is with meditation and not with the knowledge of the supreme Self. Thus we conclude by remarking that the meaning of the verse is just as we have interpreted.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।।
ॐ शान्तिः शान्तिः शान्तिः ।।

[1] If the succession consists in ignorance being earlier and knowledge later, then it is certainly admitted. But if ignorance is later (than knowledge), then it is impossible "—A G.

[2] For there can be no going or coming for a knower of Brahman who becomes all by becoming Brahman Itself

KENA UPANISAD

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकारोदनिराकरणमस्त्वनिराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः ।।

May my limbs, speech, vital force, eyes, ears, as also strength and all the organs, become well developed. Everything is the Brahman revealed in the Upaniṣads. May I not deny Brahman; may not Brahman deny me. Let there be no spurning (of me by Brahman), let there be no rejection (of Brahman) by me. May all the virtues that are (spoken of) in the Upaniṣads repose in me who am engaged in the pursuit of the Self; may they repose in me.

Om Peace! Peace! Peace!

KENA UPANIṢAD

PART I

Introduction: Since the Upaniṣad commencing with *Keneṣitam* and revealing the supreme Brahman has to be spoken of, the ninth chapter[1] begins. Earlier than this, rites have been exhaustively dealt with, and the (different) meditations on the vital force as the basis of rites, as also the meditations on the (various) *Sāmas*,[2] forming parts of rites, have been spoken of. After that is stated the meditation on the *Gāyatra Sāma*, (thought of as the vital force), which ends with a succession of teachers and pupils and which relates to effects of action. If all these rites and meditations, as enjoined, are properly observed, they become the cause for the purification of the mind of one who is free from desires and longs for emancipation. But in the case of one who cherishes desires and has no enlightenment (i.e. meditation on or knowledge of gods), the rites by themselves, as enjoined in the Vedas and the Smṛtis, become the cause for the attainment of the Southern Path and for return to this world. But through activity prompted by natural impulses that are repugnant to the scriptures, there will be degradation into lower beings ranging from beasts to the motionless ones (trees etc.), in accordance with the Vedic text: "(If one does not perform rites or meditation), then one does

[1] The Kena Upaniṣad forms part of the Upaniṣad Brāhmaṇa of the Talavakāra branch of the Sāma-Veda.

[2] A *Sāma* song is divided into parts—five or seven. This *Sāma* as also each of its parts has to be thought of variously. For such meditation see Ch. I and II.

not proceed by either of these Paths (Northern or Southern). They become these little creatures (mosquitoes etc.) that are constantly subject to birth and death following the (divine) order 'Be born and die.' This is the third state" (Ch. V. x. 8); and in accordance with the words of the other Vedic text: "Three kinds of beings[1] followed a course that deviates (from these Northern and Southern Paths)"[2] (Ai. Ā. II. i. 1.4). The longing for the knowledge of the indwelling Self arises only in that desireless man of pure mind who has renounced all transitory, external means and ends by virtue of the emergence of a special kind of tendency (in his mind) created by works done in this life or in previous ones. This fact is being shown in the form of questions and answers by the Vedic text beginning with *Keneṣitam*. In the Kaṭha Upaniṣad, too, it is said, "The self-existent Lord destroyed the outgoing senses; therefore one sees the outer things and not the Self within. A rare discriminating man, who desired immortality, turned his eyes away and then saw the indwelling Self" (Ka. II. i. 1) etc. And in the (Muṇḍaka) Upaniṣad of the Atharva-Veda it is said, "Having examined the worlds attainable by work thus: 'The unproduced (everlasting emancipation) is not to be produced by work', the Brāhmaṇa should resort to renunciation. In order to know that fully, he must approach, with sacrificial faggots in hand, a teacher who is versed in the Vedas and is established in Brahman" (Mu. I. ii. 12). In this way alone, does a man of detachment acquire the competence to hear, meditate on, and realise the knowledge of the indwelling Self, and not otherwise. Besides, as a result of this realisation of the indwelling Self as Brahman, there comes the total cessa-

[1] Born from the womb, egg, or earth.

[2] And thereby they tread a path of sorrow.

tion of ignorance which is the seed of bondage and the cause of the emergence of desire and activity, in accordance with the verse: "What sorrow and what delusion can there be for that seer of oneness?" (Īś. 7); and also in accordance with the Vedic texts: "The knower of the Self transcends sorrow" (Ch. VII. 1.3); "When the One that is both cause and effect is seen, the knots of the heart of the (seer) are cut, all (his) doubts are resolved, and all *karma* is consumed" (Mu. II. ii. 8). etc.

Objection: May it not be argued that this result can be attained even from knowledge[1] coupled with rites and duties?

Answer: No, because in the Vājasaneyaka (Bṛhadāraṇyaka) Upaniṣad that (combination of rites and meditation) has been spoken of as the cause of a different result. Starting with the text, "Let me have a wife" (Bṛ. I. iv. 17), the Vājasaneyaka shows in the text, "This world of man is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation" (Bṛ. I. v. 16), how rites and duties lead to the attainment of the three worlds that are different from the Self. And there (in that Upaniṣad itself), again, the reason for embracing renunciation is adduced thus: "What shall we achieve through children, we to whom the Self we have attained is the goal?" (Bṛ. IV. iv. 22). The explanation of that reason is this: What shall we do with progeny, rites, and meditation combined with rites, which are the means for the attainment of worlds other than that

[1] The word *jñāna* occurs in two senses: (i) Vedāntic knowledge and (ii) knowledge about gods or meditation on them. *Jñāna* in the second sense can be combined with rites and duties, but not Vedāntic *jñāna*.

of the Self, and are the causes for the attainment of the three worlds of men, Manes, and gods? Nor are the three worlds—transitory and attainable by means as they are—desirable to us, to whom is desirable the world that is natural, "birthless, undecaying, immortal, fearless" (Bṛ. IV. iv. 25), that "neither increases nor decreases through work" (Bṛ. IV. iv. 23), and is eternal. And being eternal, it is not to be secured by any means other than the cessation of ignorance. Hence the only duty is to renounce all desires after the realisation of the unity of the indwelling Self and Brahman. Besides, the knowledge of the identity of the indwelling Self and Brahman militates against its co-existence with work. For the realisation of the identity of the Self and Brahman, which eradicates all dual ideas, cannot reasonably co-exist with work which presupposes the ideas of the difference of agent and results; for the object (of knowledge) being the deciding factor, the realisation of Brahman is not determined by human effort.[1]

Therefore this desire to know the indwelling Self, in the case of a man who has renounced all seen and unseen results attainable by external means, is being shown by the Vedic text beginning with *Keneṣitam*. But the object (of the inquiry) being subtle, the presentation in the form of questions and answers of the student and teacher leads to easy comprehension; and it is also shown that the object is not realisable through mere dialectics. Moreover, in accordance with the Vedic text, "This knowledge is not attainable

[1] "An object of injunction is that which has to be achieved by effort consequent on the injunction. Knowledge is not of that kind"—A.G. The object is the determining factor as regards the content of any valid knowledge. Neither injunction nor any accessory has any effect here.

through dialectics" (Ka. I. ii. 9), and the obligation about taking a teacher implied in the Vedic and Smṛti texts, "One who has a teacher knows" (Ch. VI. xiv. 2), "Such knowledge alone as is acquired from a teacher becomes the best"[1] (Ch. IV. ix. 3). "Learn that through obeisance" (G. IV. 34), it can be imagined that someone, having found no refuge in anything other than the indwelling Self, and having a longing for the fearless, eternal, auspicious, and unshakable (Brahman), approached a teacher who is established in Brahman, and asked:

ॐ केनेषितं पतति प्रेषितं मनः
केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति
चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

1. Willed by whom does the directed mind go towards its object? Being directed by whom does the vital force, that precedes all, proceed (towards its duty)? By whom is this speech willed that people utter? Who is the effulgent being who directs the eyes and the ears?

Kena, by what agent; being *iṣitam*, willed, directed; *manaḥ*, the mind; *patati*, goes, goes towards its own object—this is the construction. Since the root *iṣ* cannot be taken here to imply either repetition or going,[2] it must be under-

[1] "Leads to the acquisition of the best result."—A.G.

[2] "Since the intention here is not to make the mind an object of the concept of either repeated occurrence or going, and since the desire is for knowing some special director of the mind."—A.G.

stood that the present form of the root is in its sense of desiring. The form in which the suffix *iṭ* is used in the word *iṣitam* is a Vedic licence.[1] *Preṣitam* is a form of the same root, with *pra* prefixed to it, in the sense of directing. If the word *preṣitam* alone were used (without *iṣitam*) there would arise such an inquiry about the particular kind of director and the direction as: "By what particular director? And how is the direction?" But the attribute *iṣitam* being there, both the questions are set at rest, because thereby is ascertained a special meaning, viz "directed (*preṣitam*) through whose mere will?"[2]

Objection: If this be the meaning intended, the purpose is served by the expression *willed by* alone, and the expression *directed* need not be used. Moreover, since it is reasonable that an additional word should imply an additional meaning, it is proper to understand some special sense such as: "By what is it directed—by will, act, or speech?"

Answer: This cannot be so because of the trend of the question. For the reasonable conclusion derived from the trend (of the question) is that the inquiry is made by a man who has become disgusted with the ephemeral works and their results, such as the assemblage of the body, senses, etc., and seeks to know something other than these, which is unchangeable and eternal. If it were not so, the question would be surely meaningless, since the directorship of the group of body etc. (over the mind) through will, word, and act is a familiar fact.

Objection: Even so, the sense of the word *directed* is not certainly brought out.

[1] The correct form should have been "*eṣitam*."—A.G.

[2] "By mere presence that involves no effort."—A.G.

Answer: No, since the word *directed* can reasonably convey a special sense, viz that it is the question of a man in doubt. Both the adjectives *iṣitam* (willed) and *preṣitam* (directed), in the sentence *willed by whom the directed mind goes*, are justifiable as implying: "Does the directorship belong to the aggregate of body and senses, which is a well-known fact; or does the directorship through mere will, over the mind etc., belong to some independent entity is different from the aggregate?"

Objection: Is it not a well-known fact that the mind is free and goes independently to its own object? How can the question arise with regard to that matter?

The *answer* is this: If the mind were independent in engaging or disengaging itself, then nobody would have contemplated any evil. And yet the mind, though conscious of consequences, wills evil; and, though dissuaded, it does engage in deeds of intensely sorrowful result. Hence the question, *keneṣitam patati* etc., is appropriate.

Kena, by whom; *prāṇaḥ*, the vital force; being *yuktaḥ*, engaged, directed; *praiti*, goes, towards its own activity? *Prathamaḥ*, first, should be an adjective of the vital force, for the activities of all the organs are preceded by it. *Imām vācam*, this speech, consisting of words; as ordinary people *vadanti*, utter; *kena iṣitam*, by whom is it willed (during that utterance)? Similarly, *kaḥ u devaḥ*, which effulgent being; *yunakti*, engages, directs towards their respective objects; *cakṣuḥ śrotram*, the eyes and the ears?

To the worthy disciple who had asked thus, the teacher said, "Hear what you have asked for in the question, 'Who is that effulgent being who is the director of the mind and other organs towards their own objects, and how does he direct?' "

श्रोत्रस्य श्रोत्रं मनसो मनो यद्
वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

2. Since He is the Ear of the ear, the Mind of the mind, the Speech of speech, the Life of life, and the Eye of the eye, therefore the intelligent men, after giving up (self-identification with the senses) and renouncing this world, become immortal.

Śrotrasya śrotram, the Ear of the ear. The *śrotram* is that by which one hears, the instrument for the hearing of sound, the organ of hearing which reveals the words. He about whom you put the question, "Who is the effulgent being who directs the eyes and the ears?"—is the Ear of the ear.

Objection: Is it not incongruous to answer, "He is the Ear of the ear", when the reply should have been "So-and-so, with such and such attributes, directs the ears etc."?

Answer: This is no fault, because His distinction can not be ascertained otherwise. If the director of the ears etc. can be known as possessed of His own activity, independently of the activities of the ears etc. just as it is in the case of the wielder of sickle etc., then this answer will be incongruous. But as a matter of fact, no director of ears etc., possessed of his own activity, is apprehended here like a mower possessed of a sickle etc. But He can be known, (as existing unmixed with the ear etc.), from the logical neces-

sity that such activities as deliberation, volition, determination, of those very composite things, viz the ear etc., must be meant for some one's benefit. Just as in the case of a house, so also (in this case) there does exist some one, standing outside the conglomeration of ears etc., by whose necessity is impelled the group of ears etc. Thus from the fact that composite things exist for the need of some one else, a director of the ears etc. can be known (i.e. inferred).[1] Hence the reply, "He is the Ear of the ear", is quite appropriate.

Objection: What, again, can there be the significance here of the expression, "The Ear of the ear" etc.? For just as a light has no need for another light, so in this context the ear can have no need for another ear.

Answer: There is no such fault. The significance here is this: The ear, to wit, is seen to be able to reveal its own object. This ability of the ear to reveal its own object is possible only when the eternal non-composite, all-pervading light of the Self is there, but not otherwise. Hence the expression, "Ear of the ear" etc., is justifiable. To the same effect there are other Vedic texts: "It is through the light of the Self that he sits" (Bṛ. IV. iii. 6), "Through His light all this shines" (Ka. II. ii. 15; Śv. VI. 14; Mu. II. ii. 10), "kindled by which light the sun shines" (Tai. B. III. xii. 9.7), etc. And in the Gītā, "(Know that light to be mine), which is in the sun and which illumines the whole universe"

[1] "Ears etc., are subsidiary to some one different from themselves, for they are composite things, like a house etc.'— by this inference the master of the ears etc. can be known. If he, too, should be a part of the combination, then he will be insentient like the house etc. Then we shall have to imagine another master for him, and so also a third for this. Thus to avoid an infinite regress, a Consciousness that is not a part of the combination is apprehended" —A.G.

(XV. 12), and "(As the one sun illumines the whole universe), so does He who resides in the body, O descendant of Bharata, illumine the whole body" (XIII. 33). So also in the Kaṭha Upaniṣad, "the permanent among all that is impermanent, the conscious among all that is conscious" (II. ii. 13). It is a commonly accepted belief that the ears etc. constitute the Self of all, and that these are conscious. This is being refuted here. There does exist something which is known to the intellect of the men of realisation, which dwells in the inmost recesses of all, which is changeless, undecaying, immortal, fearless, and unborn, and which is the Ear etc. of even the ear etc., i.e. the source of their capacity to act. Thus the answer and significance can be justified.

Similarly, *manasaḥ*, of the mind, of the internal organ; (He is) the *manaḥ*, Mind; because the internal organ is not able to perform its own functions– thinking, determination, etc.—unless the radiance of the light of consciousness is there. Therefore He is the Mind of the mind, too. Here the mind and the intellect are jointly mentioned by the word *manaḥ* (mind). *Yad vāco ha vācam:* the word *yat*, used in the sense of because, is connected with all such words as *śrotra* (ear) in this way: because He is the Ear of the ear, because He is the Mind of the mind, and so on. The objective case in *vāco ha vācam* is to be changed into the nominative in consonance with the expression *prāṇasya prāṇaḥ* (the Life of life).

Objection: In conformity with *vāco ha vācam*, why should not the conversion be into the objective case thus: *prāṇasya prāṇam*?

Answer: No, for it is reasonable to conform to the majority. So in consonance with the two words, (*saḥ* and

prāṇaḥ), in *saḥ u prāṇasya prāṇaḥ* (where they are in the nominative case), the implication of the word *vācam* is *vāk*, for thus is the reasonable conformity with the majority maintained. Moreover, a thing asked about should properly be denoted in the first (nominative) case. He, of whom you ask, and who is the Life of *prāṇa*—of that particular function called life; by Him, indeed, is ensured the capacity of the vital force to discharge its functions of sustaining life, and this is because there can be no sustaining of life by anything that is not presided over by the Self, in accordance with the Vedic texts: "Who, indeed, will inhale, and who will exhale if this Bliss (Brahman) be not there in the supreme Space (within the heart)?" (Tai. II. vii. 1), "Who pushes the *prāṇa* upward and impels the *apāna* inwards" (Ka. II. ii. 3), etc. Here, too, it will be said, "That which man does not smell with *prāṇa* (the organ of smell), but that by which *prāṇa* is impelled, know that to be Brahman" (Ke. 1.9).

Objection: Is it not proper to understand *prāṇa* as the sense of smelling (and not life)[1] in a context which deals with the senses ears etc.?

Answer: This is true. But the text considers that by the mention of *prāṇa* (meaning the vital force), the sense of smell is referred to *ipso facto*. The meaning intended in the context is this: That for whose purpose occurs the activity of all the motor and sensory organs is Brahman.

So also He is the *cakṣuṣaḥ cakṣuḥ*, the Eye of the eye; the capacity to perceive colour that the eye, the organ of sight, possesses is merely by virtue of its being presided over by the consciousness of the Self. Hence He is the Eye of

[1] The word *prāna* is used in different senses in different contexts. It may mean vital force, exhaling, sense of smell, etc.

the eye. Since a questioner's desire is to know the thing he asks for, the expression, "having known" has to be supplied thus: "Having known Brahman, as the Ear etc. of the ear etc., as indicated before." This (addition) is also necessary, because the result is stated thus, "They become immortal" (Ke. 11.5), and because immortality is attained through realisation. From the fact that a man becomes free after getting realisation, it follows (that he becomes immortal) by giving up, (through the strength of knowledge), the group of organs beginning with the ear; that is to say, since by identifying the Self with the ear etc. a man becomes conditioned by these and takes birth, dies, and transmigrates, therefore having realised, as one's Self, the Brahman that is defined as the "Ear of the ear" etc., and *atimucya*, giving up self-identification with the ear etc. –(he becomes immortal). Those who give up self-identification with the ear etc. are the *dhīrāḥ*, intelligent, because the self-identification with the ear etc. cannot be given up unless one is endowed with uncommon intellect. *Pretya*, desisting; *asmāt lokāt*, from this world of empirical dealings involving ideas of "I and mine" with regard to sons, friends, wives, and relatives; i.e. having renounced all desires; (they) *bhavanti*, become; *amṛtāḥ*, immortal, immune from death. This is in accordance with the Vedic texts: "Not by work, not by progeny, not by wealth, but by renunciation some (rare ones) attained immortality" (Kaivalya Upaniṣad 1.2). "The self-existent Lord destroyed the outgoing senses hence one perceives the external things and not the Self within. A rare, discriminating man, longing for immortality, turned his eyes away and then saw the indwelling Self" (Ka. II. i. 1), "When all desires that cling to one's heart, fall off . . . then one attains Brahman here" (Ka. II. iii. 14), etc. Or renun-

ciation of desires being implied in the expression *atimucya* (giving up) itself, *pretya* means separating from this body, dying.

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्मो न विजानीमो यथैतदनुशिष्यात् ।। ३ ।।

3. The eye does not go there, nor speech, nor mind. We do not know (Brahman to be such and such): hence we are not aware of any process of instructing about It.

Since Brahman, as the Ear etc. of the ear etc., is the Self of those organs, therefore, *tatra*, there, to that Brahman; *cakṣuḥ*, the eye; *na gacchati*, does not go; for it is not possible to go to oneself. Similarly *na vāk gacchati*, speech does not go. When a word, as expressed by the organ of speech, reveals its own idea, speech is said to go to its object. But Brahman is the Self of that word, as also of the organ that utters it; therefore speech does not go. Just as fire, which burns and illumines, does not burn or illumine itself, similarly is this so. *No manaḥ*, nor the mind. Though the mind thinks and determines other things, it does not think or determine itself; for of it, too, Brahman is the Self. A thing is cognised only by the mind and the senses. As Brahman is not an object of perception to these, therefore, *na vidmaḥ*, we do not know. "That Brahman is of this kind". Hence *na vijānīmaḥ*, we are not aware of; *yathā*, the process by which; *etat*, this Brahman, *anuśiṣyāt*, should be taught, instructed to a disciple—this is the significance. For a thing that is perceived by the senses can be taught to another through categories denoting class, quality, and action.

Brahman is not possessed of these categories, viz class etc.; hence it is very difficult to convince the disciples about It through instruction. In this way the Upaniṣad shows the necessity of putting forth great effort in the matter of imparting instruction and comprehending its meaning.

The contingency of the total denial of any process of instruction having arisen from the text, "We do not know Brahman, and hence we are not aware of any process of instructing about It", and exception to this is being stated in the next verse. True it is that one cannot impart knowledge about the Highest with the help of such means of valid knowledge as the evidence of the senses; but the knowledge can be produced with the help of traditional authority. Therefore traditional authority[1] is being quoted for the sake of imparting instruction about It:

अन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥ ४ ॥

4. "That (Brahman) is surely different from the known; and again, It is above the unknown"—such was (the utterance) we heard of the ancient (teachers) who explained It to us.

Anyat eva, different indeed; is *tat*, that, which is the topic under discussion and which has been spoken of as the Ear etc., of the ear etc., and as beyond their reach. It is, indeed, different from the known. The known is that which

[1] The word used by Śaṅkara is *āgama* which literally means traditional knowledge which has come down through the line of teachers and pupils. By quoting traditional teaching one does not expose oneself to the charge of speaking about something that defies speech.

is very much within the grasp of the act of knowing, that which is the object of the verb, "to know". Inasmuch as everything is known somewhere by somebody, all that is manifested is certainly known. The idea is that, It (Brahman) is different from that. Lest, in that case, It should be unknown, the text says, *atho*, again; *avidităt*, from the unknown, from what is opposed to the known, from that which consists of the unmanifested ignorance, which is the seed of the manifested. The word *adhi*, used in the sense of "above", means "different" by a figure of speech; for it is well known that anything that exists above another is different from that other. Whatever is known is limited, mortal, and full of misery; and hence it is to be rejected. So when it is said that Brahman is different from the known it amounts to asserting that It is not to be rejected. Similarly, when it is affirmed that It is different from the unknown, it amounts to saying that It is not a thing to be obtained. It is for the sake of getting an effect that somebody acquires something different from himself to serve as a cause. For this reason, too, nothing different from the Self need be acquired to serve any purpose distinct from the knower (Self). Thus the statement, that Brahman is different from the known and the unknown, having amounted to Brahman being denied as an object to be acquired or rejected, the desire of the disciple to know Brahman (objectively) comes to an end, for Brahman is non-different from the Self. (Or, according to a different reading —the desire of the disciple to know a Brahman, different from the Self, comes to an end).[1] For nothing other than one's own Self can possibly be different from the known and the unknown. Thus it

[1] The expression concerned is *svātmano'nanyatvāt brahmaviṣayā jijñāsā*, or *svātmano'nyabrahmaviṣayā jijñāsā*.

follows that the meaning of the sentence is that the Self is Brahman. And this also follows from such Vedic texts as; "This Self is Brahman" (Mā. 2; Bṛ. II. v. 19, IV. iv. 5), "that Self which is untouched by sin" (Ch. VIII. vii. 1), "the Brahman that is immediate and direct—the Self that is within all" (Bṛ. III. iv. 1), etc. In this way, the text, "Thus we heard" etc., states how through a succession of preceptors and disciples was derived the purport of the sentence which establishes as Brahman that Self of all which is devoid of distinguishing features, and is the light of pure consciousness. Moreover, Brahman can be known only through such a traditional instruction of preceptors and not through argumentation, nor by study (or exposition), intelligence, great learning, austerity, sacrifices, etc.—*iti*, such (was what); *śuśruma*, we heard; *pūrveṣām*, of the ancient teachers, i.e. the utterance of those ancient teachers; *ye*, who; *naḥ*, to us; *tat*, that Brahman; *vyācacakṣire*, explained, spoke clearly.

The idea that the Self is Brahman having been established through the sentence, "That is surely different from the known, and, again, that is above the unknown", the hearer has this doubt: "How can the Self be Brahman? For the Self is familiarly known to be that which is entitled to undertake rites and meditation and which, being subject to birth and death, seeks to attain either the gods headed by Brahmā (Creator) or heaven through the performance of rites or meditation. Therefore some adorable being other than that (Self), e.g. Viṣṇu, Īśvara (Śiva), Indra, or Prāṇa (vital force or Hiranyagarbha) may well be Brahman, but not so the Self; for this is opposed to common sense. Just as other logicians say that the Self is different from the Lord, so also the ritualists worship other gods saying,

'Sacrifice to that one', 'Sacrifice to that one'. Therefore it is reasonable that, that should be Brahman which is known and adorable; and the worshipper should be one who is different from this." Having noticed this doubt either from the looks or the words of the disciple, the teacher said, "Don't be in doubt"—

यद्वाचाऽनभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

5. That which is not uttered by speech that by which speech is revealed, know that alone to be Brahman, and not what people worship as an object.

Yat, that which, whose essence consists of Consciousness alone. *Vāk* (speech) is the organ which, clinging to the eight localities[1] and being presided over by (the god of) Fire, expresses the letters. The letters, too, as limited in their number and as subject to a certain sequence, in conformity with the meaning intended to be conveyed, are also called *vāk*.[2] Thus also the sound expressible by them, which is the *pada* (*sphoṭa*),[3] is called *vāk*. This is in accordance

[1] Chest, throat, head, root of the tongue, teeth, nose, lips, and palate

[2] The word *gau* (cow), for instance, consists of the letter *g* and *au* which are fixed as regards their sequence so as to be able to express the meaning cow. This is the view of the Mīmāṃsaka school.

[3] This is the view of the Sphoṭavādi grammarians. "*Sphoṭa* is derived from the root *sphuṭ* in the sense of *that which is manifested* by letters, i.e. that which imparts definite knowledge of word (*pada*), sentence, etc. Their idea is that this (*pada*-) *sphoṭa* has to be admitted since a unified idea (conveyed by the word) cannot be contingent on a multiplicity of letters."—A.G.

with the Vedic text: "The letter *a*, indeed, is all speech.[1] And that speech, being manifested as the *sparśa* letters, the *antaḥstha* letters (semi-vowels), and *uṣma* letters (aspirates),[2] becomes many and multifarious" (Ai. Ā. II. iii. 7.13). *Vācā*, by *vāk*, by speech, which has these modifications, viz regulated (metrical, *Ṛk*) non-regulated (prose, *Yajuḥ*), musical (*Sāma*), true, and false—by that *vāk* which becomes defined as words and to which the organ of speech is subordinate.[3] (*Yat*, that which) is *anabhyuditam*, not expressed, not uttered; *yena*, that by which, by Brahman, by the light of Consciousness; *vāk*, speech, together with its organs; *abhyudyate*, is uttered, is expressed, that is to say, is engaged. That which has been spoken of here as "the Speech of speech" (Ke. 1. 2), and as "When It speaks, It is called the organ of speech" (Bṛ. I. iv. 7) and "He who controls the organ of speech from within" (Bṛ. III. vii. 17), etc., in the Bṛhadāraṇyaka Upaniṣad, and about whom the question has been raised thus, "The (power of) speech, that is found in men, is established in sounds. Does any Brāhmaṇa know it?" and the answer has been given by saying, "That by which one speaks in dream is speech"—that eternal power of speech that a speaker has is *vāk* which is in essence the light of Consciousness. And this follows from the Vedic text, "For the speaker's power of speech can never be lost" (Bṛ. IV. iii. 26). *Tat eva*, that indeed, that Self in its true nature; *tvam*, you; *viddhi*, know; as *brahma*,

[1] "That Power of Consciousness is *vāk* which is indicated by *Om*, in which *a* predominates, (*Om* being a combination of *a*, *u*, *m*), and this *Om* is called *sphoṭa*."—A.G.

[2] *Sparśa*—25 consonants from *k* to *m*; *antaḥstha*—*y*, *r*, *l*, *v*; *uṣma*—*ś*, *ṣ*, *s*, *h*.

[3] "The power of speech that human beings have, is established in sounds and letters, for it is expressed by these."

Brahman—(so called) because of its extensity (or unsurpassability)—that which is all-surpassing and is called Bhūmā, great (Ch. VII. xxiii. 1). The significance of the word *eva* is this: Know the Self alone to be the unconditioned Brahman after eradicating all such things as speech because of which adjuncts there occur such empirical expressions, with regard to the transcendental, unconditioned, unsurpassing, and equipoised Brahman, as "It is the Speech of speech", "the Eye of the eye", "the Ear of the ear", "the Mind of mind", the agent, the enjoyer, the controller, the knower, governor. "Consciousness, Bliss, Brahman" (Br. III. ix. 28.7), etc. *Na idam*, this is not; *brahma*, Brahman; *yat*, which; people *upāsate*, meditate on; as *idam*, this, (as a limited object) possessed of distinctions created by limiting adjuncts—as a non-Self e.g. God etc. Although in the sentence, "know that alone to be Brahman" it has already been stated that the non-Self is not Brahman, still with a view to enunciating an explicit rule (that leaves no scope for option) the idea is repeated in the sentence, "This is not Brahman"; or this may be with a view to excluding the identification of Brahman with what is not Brahman.[1]

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

6. That which man does not comprehend with the mind, that by which, they say, the

[1] In Mīmāmsā philosophy *Niyama-vidhi* pins one down to one thing only when alternatives are possible. Here the possibilities are, thinking of both Brahman and non-Brahman as Brahman. And the rule fixes us to the persuit of Brahman only. *Parisaṅkhyā-vidhi* merely excludes something—here the thought of non-Brahman as Brahman. So the text may be interpreted from either point of view.

mind is encompassed, know that to be Brahman and not what people worship as an object.

Manas means the internal organ, mind and intellect being taken as one entity. The word *manas*, derived from the root *man* in the sense of that by which one thinks, is common to all organs, since it embraces all objects. In accordance with the Vedic text, "Desire, deliberation, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence, and fear—all these are but the mind" (Br. I. v. 3), mind is that which has desire etc. as its functions. *Yat*, that which—the light of Consciousness which illumines the mind; one *na manute*, does not think or determine, by that mind, because It rules the mind by virtue of being the enlightener of the mind. Since the Self, indeed, constitutes the essence of everything, therefore the mind cannot act with regard to its own Self. The mind can think only when it is illumined by the light of Consciousness within. That Brahman, *yena*, by which—they, the knowers of Brahman, *āhuḥ*, say—*manas*, the mind, together with its modes; *matam*, is thought of, encompassed. Therefore *viddhi*, know, *tat eva*, that very one, the Self of the mind, the internal illuminator; as Brahman. *Na idam*, etc. is to be understood as before.

यच्चक्षुषा न पश्यति येन चक्षूꣳषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

7. That which man does not see with the eyes, that by which man perceives the activities of the eye, know that alone to be Brahman and not what people worship as an object.

Yat, that which; *cakṣuṣā*, with the eye, as associated with the functions of the internal organ; *na paśyati*, (man) does not see, does not make an object of perception; *yena*, that by which; man *paśyati*, sees, perceives, encompasses, through the light of Consciousness; *cakṣūṁṣi*, the activities of the eye—diversified in accordance with the modes of the internal organ. *Tat eva*, etc., as before.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

8. That which man does not hear with the ear, that by which man knows this ear, know that to be Brahman and not this that people worship as an object.

Yat śrotreṇa na śṛṇoti, that which man does not hear with the ear, that is presided over by the deity of the quarters, that is produced from *ākāśa*, and that is connected with the activity of the mind; *yena*, that by which, by the light of Consciousness; *idam śrotram śrutam*, this well-known ear is encompassed; *Tat eva*, etc., as before.

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ९ ॥

इति केनोपनिषदि प्रथमः खण्डः ॥

9. That which man does not smell with the organ of smell, that by which the organ of smell is impelled, know that to be Brahman and not what people worship as an object.

Prāṇena, by the organ of smell, produced from earth, existing in the nostrils, and associated with the activities of the internal organ and the vital force; *yat*, that which; man *na prāṇiti* does not smell, does not comprehend like smell; *yena*, that by which light of the Self; *prānaḥ*, the organ of smell—being illumined as an object; *praṇīyate*, is impelled—towards its own object. All the rest, *tat eva* etc., is just like what has gone before.

PART II

यदि मन्यसे सुवेदेति दहरमेवापि
नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु
मीमाꣳस्यमेव ते मन्ये विदितम् ॥ १ ॥

1. (Teacher): If you think, "I have known Brahman well enough", then you have known only the very little expression that It has in the human body and the little expression that It has among the gods. Therefore Brahman is still to be deliberated on by you. (Disciple): "I think (Brahman) is known."

Fearing that the disciple, to whom has been brought home the conviction, "You are the Self, which is opposed to the acceptable and the unacceptable, and which is Brahman", may jump to the conclusion, "I know myself well enough that I, indeed, am Brahman", the teacher, with a view to dispelling that notion of the disciple, says, "If you think" etc.

Objection: Is not such a firm conviction as, "I know well enough", desirable?

Answer: True, a firm conviction is desirable but not such a one as, "I know It well enough." That knowable thing alone that falls within the range of cognition can be known thoroughly, just as an inflammable substance becomes consumable to a fire that burns it, but not so the essence itself of the fire. The well-ascertained purport of

all the Upaniṣads is that the personal Self of each knower is Brahman. Here, too, the same fact has been established in the form of an answer to questions, in the text beginning with, "That which is the Ear of the ear" etc. (I. 2); and the same has been specifically affirmed in the text, "That which is not uttered by speech" (I. 5). Besides, the positive conclusion of the (traditional) line of knowers of Brahman has been adduced in the text: "That is surely different from the known; and again, It is above the unknown" (I. 4). And the topic will be concluded thus: "It is unknown to those who know well, and known to those who do not know" (II. 3). Hence it is proper to dispel the disciple's notion: "I know well enough." For the knower cannot be known by the knower, just as fire cannot be consumed by the consuming fire; and there is no other knower different from Brahman to whom Brahman can become a separate knowable. A separate knower is denied by the Vedic text: "There is no other knower but this" (Bṛ. III. viii. 11). Therefore the conviction, "I know Brahman well enough", is certainly false. Hence the teacher has justifiably said, "If you think" etc.

Yadi, if perchance; *manyase*, you think; *Su veda iti*, "I know Brahman well enough." Although the entity may be inscrutable, yet some one who is possessed of real wisdom and who is free from defects, may at some time comprehend It, whereas some one else may not; hence the teacher says with hesitation, "If you think" etc. And it has been noticed that when it was declared, " 'The person that is perceived in the eye—this is the Self', so said he (Prajāpati). 'This is immortal, fearless—this is Brahman' " (Ch. VIII. vii. 4). Virocana, though he was a son of Prajāpati, and a scholar, and a king of the demons, still, owing to his natural

defects, understood, contrary to what was taught, an opposite object, viz the body, to be the Self. Similarly, Indra, the king of the gods, who could not comprehend when instructed once, twice, and thrice, did, at the fourth stage, when his natural defects had been removed, realise the same Brahman that was spoken of at the very initial stage (Ch. VIII. vii-xii). In ordinary life also it is seen that, of the disciples hearing from the same teacher, some one understands accurately, some one inaccurately, some one contrarily, and some one nothing at all. What more need one speak with regard to (the knowledge of) the real nature of the Self which is beyond the senses? In this matter, indeed, all dialecticians, whether they believe in (the) existence or non-existence (of the Self), have got their misconceptions. Therefore though the statement, "Brahman has been realised", has been made with firm conviction, still the teacher's apprehensive remark, "If you think" etc., is quite appropriate in view of the unwarranted comprehensions. *Tvam*, you; *vettha*, know; *nūnam*, certainly; *daharam*[1] *rūpam eva api*, the very little form (i.e. expression); *brahmaṇaḥ*, of Brahman.

Objection: Are there many forms of Brahman, great and small, because of which it is said, "very little form" etc.?

Answer: Quite so. Many, indeed, are the aspects of Brahman created by conditions of name and form, but not naturally. From Its own standpoint, forms, together with words, are denied thus: "That which is without sound, touch, form, and destruction; likewise tasteless, everlasting, and odourless" (Ka. I. iii. 15; Nṛ. 9; Muk. II. 72).

[1] A different reading is *dabhram*, having the same sense.

Objection: Is it not a fact that the very attribute by which a thing is determined is its own nature? Therefore that very distinctive feature by which Brahman is defined must be Its nature. Hence it is argued that since consciousness cannot be an attribute of any one of (the elements) earth etc., nor can it be of all of them in their transformation (as body), and as it is not an attribute of either of (the senses such as) the ear etc., or of the internal organ (mind), therefore it is a feature of Brahman; and thus is Brahman defined by consciousness. Thus it has been said, "Knowledge, Bliss, Brahman" (Bṛ. III. ix. 28.7) "Pure intelligence only" (Bṛ. II. iv. 12), "Brahman is Truth, Knowledge, Infinite" (Tai. II. i. 1), "Brahman is consciousness" (Ai. V. 3) –thus, too, is the feature of Brahman determined in the Vedic texts.

Answer: Truly this is so. But even so, that aspect is indicated, not from the intrinsic point of view, but merely with reference to the limiting adjuncts –mind, body, and senses; and this is because of Its correspondence with those things, in accordance as the body etc. undergo expansion, contraction, disruption, etc., or are destroyed. But in reality, the conclusion will be: "unknown to those who know well, and known to those who do not know" (Ke. II. 3).

The expression, *yat asya*, should be construed with the expression, *brahmaṇaḥ rūpam* (the aspect of Brahman), that preceded it, (meaning thereby: that form of Brahman which). Not only do you know little of the expression of that Brahman that is conditioned by the human personality, but the expression of Brahman as conditioned by divine adjuncts, which you *deveṣu vettha*, know among the gods, that too, as known to you, is very little indeed. This is how I think. Whether the expression be in the human

personality or whether it be among the gods, it does not become freed from insignificance, since it is conditioned by adjuncts. The purport is that the Brahman, that is free from all distinctions, that is one without a second, and that known as Bhūmā (great) and eternal, cannot be known as a fully comprehended object. Since this is so, *atha nu*, therefore; *manye*, I think; *te*, for you; even now, Brahman is *mīmāṁsyam eva*, certainly to be deliberated on. The disciple having been told so by the teacher, sat in solitude with his mind concentrated, discussed the traditional teaching, as imparted by the teacher, together with its purport, ascertained it by a process of reasoning, made it a matter of personal experience, approached the teacher, and said, "*Manye*, (now) I think; (Brahman) is *viditam*, known."

(Teacher): "How (is Brahman known to you)?"

(Disciple): "Listen!" –

नाह मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥ २ ॥

2. "I do not think, 'I know (Brahman) well enough': (i.e. I consider) 'Not that I do not know: I know and I do not know as well.' He among us who understands that utterance, 'Not that I do not know: I know and I do not know as well', knows that (Brahman)."

Na aham manye suveda iti, I do not think, "I know Brahman well enough." Being told (by the teacher), "Then Brahman is not certainly known by you", (the disciple) replies, "*No na veda iti, veda ca*, not that I do not know Brahman: and I know, too." From the use of the word *ca*

(and), in the expression *veda ca*, we are to understand, "*Na veda ca*, and I do not know, as well."

(Teacher): Is it not contradictory (to say), "I do not think, 'I know (Brahman) well enough,' " and "Not that I do not know: I know and I do not know as well"? If you do not consider, "I know well enough", then how can you consider, "I know too"? Again if you consider, "I do know", then why do you not consider, "I know well enough"? Leaving out of consideration doubt and false knowledge, it is a contradiction to say that the very same thing which is known by a man is not known well enough by him. Nor can a restrictive rule be laid down to the effect that Brahman is to be known as an object of doubt or false knowledge. For doubt and false knowledge are, indeed, everywhere known to be the causes of harm.

Though the disciple was thus given a shaking by the teacher, he remained unmoved. Moreover, revealing his own firm conviction in the knowledge of Brahman, he boldly declared with the strength derived from the traditional knowledge as imparted by the teacher in the sentence, "It is different from the known and is also above the unknown", as also from the strength derived from reasoning and (personal) realisation. How (did he declare)? That is being said: "*Yaḥ*, anyone who; *naḥ*, among us, among my co-disciples; *veda*, knows in reality; *tat*, that, that sentence uttered by me; he *veda*, knows; *tat*, Brahman." (Teacher): "What again is your assertion?" To this he answers: "*No na veda iti veda ca*, not that I do not know: I know and I do not know as well." With a view to showing his concurrence with the idea of the teacher and counteracting the comprehension of people of dull intellect, the disciple repeated with conviction in another language, viz "Not that I do not

know: I know and I do not know as well", the very same thing which was presented in the sentence, "It is different from the known and it is above the unknown"; and in doing so, he associated with this his own inference and realisation. Thus the exclamation, "He among us who understands that utterance knows that Brahman", becomes justifiable.

Stepping aside from the dialogue between the teacher and the taught, the Upaniṣad, speaking for itself, presents in these words, *yasyāmatam* etc., the whole of the conclusion arrived at through the dialogue:

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥

3. It is known to him to whom It is unknown; he does not know to whom It is known. It is unknown to those who know well, and known to those who do not know.

To that knower of Brahman, *yasya*, to whom; *amatam*, unknown; whose view, conviction, is that Brahman is not known; *tasya*, to him; *matam*, is known, Brahman is fully known —that is the meaning. Again, *yasya*, he to whom; *matam*, known; he who has the conviction, "Brahman is known to me"; *saḥ*, he; *na veda*, does not know; to be sure. The two views of the man of knowledge and the man of ignorance, which are thus presented, are being distinctly affirmed (in the second line), *avijñātam vijānatām* etc. *Avijñātam*, not known; Brahman is in fact unknown to *vijānatām*, to the people who know that is to say, to those who have fully realised. Brahman, is *vijñātam*, known;

avijānatam, to those who do not know, to those who have not got full realisation—that is to say, to those who identify the Self merely with the senses, the mind, and the intellect, but not to those whose intelligence is extremely primitive, (these latter being left out of consideration), for the latter do not have the consciousness, "Brahman is known by us". The error involved in the idea, "Brahman is known to us", is possible for those, however, who, by reason of non-discrimination between Brahman and the limiting adjuncts and because of their familiarity with the limiting adjuncts such as the intellect, consider the senses, the mind, and the intellect as the Self. Hence the incomplete knowledge is presented as a view to be refuted in the text, "known to those who do not know". Or the latter half (of the verse, viz) *avijñātam* etc., is adduced as a reason (for the first half).[1]

It has been ascertained that Brahman is unknown to those who know. If Brahman be wholly unknown, then there remains no distinction between the ordinary people and the knowers of Brahman. Besides, the statement, "unknown to those who know", is self-contradictory. How then can Brahman be known adequately? To explain this the Upaniṣad says:

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४ ॥

[1] "Just as in common experience it is well known that to the people, aware of the nature of the mother of pearl, the silver superimposed on it remains unknown (on that mother of pearl) but to the ignorant alone the superimposed silver is known (as silver), similarly, knowableness being a thing superimposed on Brahman, the men of realisation do not consider that Brahman as known."—A.G.

4. It (i.e. Brahman) is really known when It is known with (i.e. as the Self of) each state of consciousness, because thereby one gets immortality. (Since) through one's own Self is acquired strength, (therefore) through knowledge is attained immortality.

Pratibodha-viditam, known with reference to each state of intelligence. By the word *bodha* are meant the cognitions acquired through the intellect. The Self, that encompasses all ideas as Its objects, is known in relation to all these ideas. Being the witness of all cognitions, and by nature nothing but the power of consciousness, the Self is indicated by the cognitions themselves, in the midst of cognitions, as non-different from them. There is no other door to Its awareness. Therefore when Brahman is known as the innermost Self (i.e. witness) of cognitions, then is It *matam*, known, that is to say, then there is Its complete realisation. Only by accepting Brahman as the witness of all cognitions can it be established that It is by nature a witness that is not subject to growth and decay, and is eternal, pure in essence, the Self, unconditioned, and one in all beings,[1] just as it is in the case of *ākāśa* (space) because of the non-difference of its characteristics despite its existence in pots, caves, etc. The purport of that very traditional text, "It is different from the known, and again It is above the unknown" (Ke. I. 4) which is thus clarified, is concluded here.

[1] "Since the reality of my consciousness, by virtue of which I am the witness, exists equally in all, I am not a mere witness in a single body. And since difference, origination, etc. do not inhere in the witness, therefore the non-duality, eternality, etc. of the witness are also established."—A.G.

For (in support of this) there is the other Vedic text: "The Witness of vision, the Hearer of hearing, the Thinker of thought, the Knower of knowledge" (Bṛ. III. IV. 2).

On the other hand, the explanation may run like this: "The Self being the agent of the act of knowing, one infers It to be the agent of the action from the fact of the cognitive act itself, just as one knows that to be the wind which moves a tree"; if this be the explanation, then the Self is a substance possessed of the power of knowing, but It is not the knowledge itself; and as for knowledge, it originates and dies; when knowledge originates, the Self becomes modified by it; and when knowledge dies, the Self becomes nothing but an unmodified substance with Its intelligence destroyed. In such a case, one cannot avoid the objection that the Self (thereby) becomes changeable, composed of parts, non-eternal, impure, etc.

As for the (following) view of the school of Kaṇāda, "Knowledge, arising from the contact of the soul and the mind, inheres in the soul; hence is the soul endowed with knowership. But it is not changeable; it is merely a substance just like a pot in which colour inheres" —since according to this view, too, Brahman is a mere substance without consciousness, it contradicts such Vedic texts as, "Knowledge, Bliss, Brahman" (Bṛ. III. ix. 28.7), "Brahman is Consciousness" (Ai. V. 3). And as the soul is partless and hence has no locality in it, and as the mind is ever in contact with it, the consequent illogicality of admitting any law regarding the origination of memory becomes insurmountable. Besides, one has to imagine that the Self can have the attribute of coming in contact with others, which idea is repugnant to the Vedas and the Smṛtis; for such are the Vedic and Smṛti texts: "Unattached, for It is never at-

tached" (Bṛ. III. ix. 26), "It is unconnected, and is the supporter of all" (G. XIII. 14). Moreover, since logic demands that a thing that has attributes, and is not of a different category, can come into contact with another having attributes, therefore it is illogical to hold that the Self which is attributeless, undifferentiated, and distinct from everything else, can come into contact with anything whatsoever that does not belong to the same category. Hence if the Self is the witness of all cognitions, then and not otherwise is established the idea that the Self, which is an effulgence that is in reality eternal and undecaying knowledge, is Brahman. Therefore the expression *pratibodha-viditam* has the meaning as explained by us.

As for the explanation, "The expression, *pratibodha-viditam* means that the Self is known to oneself", it is possible in a context where the Self appears as a conditioned thing through identification with the limiting adjunct, intellect, so as to have such apparent activities as knowing the Self by the self (referred to in the texts): "Sees the Self in his own self" (Bṛ. IV. iv. 23), "O Puruṣottama, (lit. Supreme Puruṣa, i.e. Being) you yourself know your Self through the self" (G. X. 15). But in a context where the unconditioned Self is one, there can neither be knowing by oneself nor by another. Besides, It being by nature Consciousness Itself, there can be no dependence on another consciousness, just as a light does not depend on another light.

If the fact of being known to oneself is held in accordance with the Buddhist theory, then knowledge becomes momentary and is left without a Self (Reality); and this will contradict such Vedic texts as: "For the knower's function of knowing can never be lost, because it is immortal" (Bṛ. IV. iii. 30), "Eternal, multiformed, all-pervading" (Mu. I. i.

6), "That great birthless Self is undecaying, immortal, undying, fearless" (Bṛ. IV. iv. 25).

Others, again, imagine that by the word *pratibodha* is meant uncaused knowledge, as in the case of a sleeping man, while according to still others it is the knowledge that flashes but once.[1] (To this we say): Whether it be caused or uncaused, and whether it flashes once or twice, it is *pratibodha* to be sure.

Hi, because; *vindate*, (one) attains; *amṛtatvam*, immortality, existence in one's own Self, emancipation -by virtue of the aforesaid *pratibodha*, i.e. from the knowledge of the Self as appearing with reference to (i.e. as the witness of) each state of consciousness, therefore the Self is truly known when It is known along with each state of consciousness. Besides, consciousness, as having the indwelling Self as its content, is alone held to be the cause of immortality. Immortality does not surely consist in the Self becoming a non-Self. Immortality being the very nature of the Self, it is certainly without any cause. And thus mortality consists in the Self being perceived as the non-Self through ignorance.

How, again, is immortality attained through the aforesaid knowledge of the Self? This is being answered. *Ātmanā* through one's own Self; *vindate*, (one) attains; *vīryam*, strength, capacity. The strength got from wealth, friend, incantation, medicine, austerity, or Yoga cannot conquer death, for it is produced by impermanent things. But the strength, consequent on the knowledge of the Self, is

[1] "Once the unchanging Self is realised, there can no more be any knowership and therefore no possibility of further knowledge. Hence the knowledge that flashes but once and becomes the cause of immediate emancipation is called *pratibodha*."—A.G.

acquired through the Self alone and not through anything else. Thus, since the strength resulting from the knowledge of the Self is independent of any means of acquisition, that strength alone is able to conquer death. Since the strength produced by the knowledge of the Self is thus attained through the Self, therefore, *vidyayā*, through knowledge about the Self; (one) *vindate*, attains; *amṛtam*, immortality. In the Upaniṣad of the Atharva-Veda it is said, "This Self is not to be attained by one who has no strength, (resulting from steadfastness in the Self)" (Mu. III. ii. 4). Therefore the statement of the reason, "because thereby one attains immortality", is quite appropriate.

Pitiable, indeed, it is to suffer through ignorance, birth, old age, death, disease, etc., among multitudes of beings such as gods, men, animals, ghosts, etc., in whom there is an abundance of misery natural to transmigratory existence. Therefore,

इह चेदवेदीदथ सत्यमस्ति
न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५ ॥

इति केनोपनिषदि द्वितीयः खण्डः ॥

5. If one has realised here, then there is truth; if he has not realised here, then there is great destruction. The wise once, having realised (Brahman) in all beings, and having turned away from this world, become immortal.

Cet, if—a man having scriptural sanction and ability; *avedit*, has known—the Self as defined and in the manner already explained; *iha*, here, indeed; *atha* then; *asti satyam*, there is truth, there subsist in this human birth the values consisting in long life, wealth, and holiness,[1] or supreme reality. *Iha*, here, even while living, *cet*, if; a competent man *na avedit*, has not realised; then there is *mahatī*, great, interminable; *vinaṣṭiḥ* destruction, transmigratory existence consisting in non-cessation of a continuous succession of birth, old age, death, etc. Therefore the *dhīrāḥ*, wise, Brāhmaṇas (the knowers of Brahman), who are thus familiar with merits and demerits; *vicitya*, having known, realised, the one reality of the Self; *bhūteṣu bhūteṣu*, in all beings moving and unmoving; *pretya*, turning away from, desisting from this world of ignorance—the world consisting of "I and mine"—i.e. having attained the non-dual state consisting in becoming identified with the Self of all; *amṛtāḥ bhavanti*, become immortal, become Brahman indeed—this is the idea; as it has been said in the Vedic text: "He who knows that supreme Brahman becomes Brahman indeed" (Mu. III. ii. 9).

[1] "This is said by way of eulogy. (The idea is that) even worldly reality (or value), comprising long life (*avināśa*), wealth (*arthavattā*), holiness (*sadbhāva*), and fame, comes to the knower of Brahman (as a by-product). In reality, the result consisting in being established in Brahman follows as a necessary consequence."—A.G.

PART III

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ॥ १ ॥

1. It was Brahman, indeed, that achieved victory for the sake of the gods. In that victory, that was in fact Brahman's, the gods became elated.

After hearing the text, "unknown to those who know well, and known to those who do not know" etc. (Ke. II. 3), some people of dull intellect may have this kind of delusion: "It is seen that whatever exists is known through the valid means of cognition; and whatever does not exist remains unknown, is like the horns of a hare, and is absolutely non-existent. Similarly, this Brahman, being unknown, is certainly non-existent"; lest there be this delusion, this story is begun. For the subsequent passages are seen to be leading to this conclusion: "Since that very Brahman is the ruler in every way, the supreme Deity of even the deities, the supreme Lord over the lordly beings, inscrutable, the cause of victory of the gods, and the cause of the defeat of the devils, therefore, how can It be non-existent?" Or the story is meant to eulogise the knowledge of Brahman. How? By saying that it was surely by virtue of the knowledge of Brahman, that Fire and other gods attained supremacy over the gods, and Indra got greater pre-eminence still. Or (through the story) it is shown that Brahman is inscrutable, inasmuch as Fire and others, powerful though they are, knew Brahman with sheer difficulty, and so also did Indra,

even though he is the ruler of the gods. Or the whole thing is meant to enjoin an injunction regarding the secret teachings (about meditations) that will follow[1] (Ke. IV. 4-7). Or the story is meant to show that apart from the knowledge of Brahman all notions of agentship etc. that creatures possess, as for instance the conceit of the gods with regard to victory etc., are false.

Brahman, the supreme Brahman already spoken of; *ha*, verily; *devebhyaḥ*, for the sake of the gods; *vijigye*, achieved victory. In a fight between the gods and the devils, Brahman, after conquering the devils, the enemies of the world and transgressors of divine rules, gave to the gods the victory and its results for ensuring the stability of the world. *Tasya ha Brahmaṇaḥ vijaye*, in that victory which was, indeed, Brahman's; *devāḥ* the gods, Fire etc.; *amahīyanta*, became elated.

त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति । तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥ २ ॥

2. They thought, "Ours, indeed, is this victory; ours, indeed, is this glory." Brahman knew this pretension of theirs. To them He did

[1] "The realisation of the Self as Brahman, which is meant for the most advanced ones and which is not an object of knowledge, has been spoken of earlier. Later will be stated the meditation on the qualified Brahman which is for the less advanced people. The following passages present that meditation, for the injunction for it is clearly to be seen (in IV. 6-7). So the real significance lies in this. As for the other interpretations (advanced by Śaṅkara), they are merely by way of showing possibilities."—A.G.

appear. They could not make out about that thing,[1] as to what this Yakṣa (venerable Being) might be.

Then not knowing that this victory and this glory belonged to God who sits in the hearts as the indwelling Self—omniscient, dispenser of the fruits of all works of all creatures, omnipotent, and desirous of encompassing the stability of the world—*te*, they, those gods; *aikṣanta*, thought; "*Ayam Vijayaḥ*, this victory, achieved by those who identify themselves with such limited beings as Fire etc.; is *asmākam eva*, ours indeed. *Asmākam eva*, ours indeed, and not of God who is our indwelling Self; is *ayam mahimā*, this glory evidenced by such states as of Fire, Air, Indra, etc., which are experienced by us as the result of victory. This has not been achieved by God who is our indwelling Self." Brahman *ha*, surely; *vijajñau*, knew; *tat*, that, that deliberation of those whose thoughts were being directed by a false self-conceit; for Brahman is omniscient by virtue of being the director of the senses of all creatures. Noticing this false pride of the gods, and thinking, "In order that the gods may not be thus defeated like the devils, as a consequence of their vain-glory, I shall, out of grace for them, favour the gods by removing their presumptuousness"; *tebhyaḥ*, to the gods, for their sake; *ha*, indeed; through an unprecedentedly wonderful and astonishing form created by Brahman's own power of Māyā;[2] *prādurbabhūva*, appeared as an

[1] Could not solve this riddle about the Brahman, appearing in the form of Yakṣa.

[2] "The *yoga*, or the combination, of attributes—*Sattva*, *Rajas*, and *Tamas* is Māyā. Through the power of that."—A.G.

object of perception to the senses of the gods. The gods *na vyajānata*, did not comprehend; *tat*, that, the Brahman, as appearing; *kim iti*, as to what; *idam yakṣam*, this venerable great Being, might be.

तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि किमिदं यक्षमिति तथेति ॥ ३ ॥

3. They said to Fire, "O Jātavedā, find out thoroughly about this thing as to what this Yakṣa is." He said, "So be it."

Te, they—those gods who failed to know It, and were desirous of knowing It, but had fear in their hearts; *agnim*, to Fire, (lit.) who goes ahead (of all); and who is *jātavedā*, almost omniscient;[1] *abruvan*, said: O Jātavedā, you being powerful among us *vijānīhi*, thoroughly find out about; *etat*, this Yakṣa that is in our view; *kim etat yakṣam iti*, as to what this Yakṣa (venerable Being) is.

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४ ॥

4. To It he went. To him It said, "Who are you?" He said, "I am known as Fire, or I am Jātavedā."

Saying, "*Tathā*, so be it", *iti*, this much; Fire *tat*, towards that Yakṣa; *adrāvat*, approached; Fire moved towards It. *Tam*, to him, to Fire, who had approached

[1] Agni precedes all other deities (*agre gacchati*) in receiving oblations at sacrifices; and Jātavedā is one who knows (*veda*) all that is created (*Jāta*).

and was desirous of asking, but had become silent because of absence of arrogance in Its presence, the Yakṣa, *abhyavadat*, said; "*Kaḥ asi iti*, who are you?" Thus being asked by Brahman, Fire said, "*Agniḥ vai*, I am Fire (*agni*) by name, and am also familiarly known as Jātavedā", showing thereby his self-importance consisting in his being well known through the two names.

तस्मिꣳस्त्वयि किं वीर्यमित्यपीदꣳ सर्वं दहेयं यदिदं पृथिव्यामिति ॥ ५ ॥

5. (It said), "What power is there in you, such as you are?" (Fire said), "I can burn up all this that is on the earth."

To him, who had spoken thus, Brahman said, "*Tasmin tvayi*, in you who are such, who possess such famous names and attributes, *kim vīryam* what power, what ability, is there?" He replied, *daheyam*, I can burn up, reduce to ashes, *idam sarvam*, all this creation that moves and does not move; *prithivyām*, on this earth. The word *prithivyām* is used illustratively (to indicate everything), for even things that are in the region above the earth are surely consumed by fire.

तस्मै तृणं निदधावेतद्दहेति । तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धु स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ ६ ॥

6. (Yakṣa) placed a straw for him saying, "Burn this." (Fire) approached the straw with the power born of full enthusiasm. He could

not consume it. He returned from the Yakṣa (to tell the gods), "I could not ascertain It fully as to what this Yakṣa is."

Tasmai, for him, who had such presumption: Brahman *tṛṇam nidadhau*, placed a straw, in front of Fire. Being told by Brahman, "*Etat*, this, mere straw; *daha*, burn, in my front. If you are not able to burn it, give up your vanity as a consumer everywhere." (Fire) *tat upapreyāya*, went near that straw; *sarvajavena*, with the speed born of the fullest enthusiasm. Going there, *tat*, that thing; *na śaśāka dagdhum*, he could not burn, That Fire being unable to burn the straw and becoming ashamed and foiled in his promise, *tataḥ eva*, from that Yakṣa; silently *nivavṛte*, withdrew, and went back towards the gods (to tell them), "*Na aśakam*, I did not succeed; *vijñātum*, in knowing fully, *etat*, this Yakṣa: *yat etat Yakṣam*, as to what this Yakṣa is."

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥ ७ ॥

7. Then (the gods) said to Air, "O Air, find out thoroughly about this thing as to what this Yakṣa is." (Air said), "So be it."

तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ८ ॥

8. To It he went. To him It said, "Who are you?" He said, "I am known as Air, or I am Mātariśvā."

तस्मिꣳस्त्वयि किं वीर्यमित्यपीदꣳ सर्वमाददीय यदिदं पृथिव्यामिति ॥ ९ ॥

9. (It said), "What power is there in you, such as you are?" (Air said), "I can blow away all this that is on the earth."

तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातु स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥ १० ॥

10. (Yakṣa) placed a straw for him saying, "Take it up." Air approached the straw with all the strength born of enthusiasm. He could not take it up. He returned from that Yakṣa (to tell the gods), "I could not ascertain It fully as to what this Yakṣa is."

Atha, after that, they said to Air, "O Air, find out" etc. bears the same meaning as before. Vāyu (air) is so called because it blows, goes, or carries smell. Mātariśvā means that which travels (*śvayati*) in space (*mātari*). *Idam sarvam api*, all this. *ādadīya*, I can take up, blow away. *Yad idam prithivyām* etc., is just as explained earlier.

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥ ११ ॥

11. Then (the gods) said to Indra, "O Maghavā, find out thoroughly about this thing,

as to what this Yakṣa is." (He said), "So be it." He (Indra) approached It (Yakṣa). From him (Yakṣa) vanished away.

Atha indram abruvan, maghavan etat vijānīhi etc., is to be explained as before. Indra who is a great Lord, and is called Maghavā, because of strength; *tat abhyadravat*, approached that Yakṣa. *Tasmāt*, from him, from Indra who had approached Itself (Yakṣa); that Brahman, *ttrodadhe*, vanished from sight. Brahman did not so much as grant him an interview, so that Indra's pride at being Indra might be totally eradicated.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमाꣳ हैमवतीं ताꣳहोवाच किमेतद्यक्षमिति ॥ १२ ॥

इति केनोपनिषदि तृतीयः खण्डः ॥

12. In that very space he approached the superbly charming woman *viz* Umā Haimavatī.[1] To Her (he said), "What is this Yakṣa?"

The space, or the part of the space, where that Yakṣa vanished after revealing Itself, and the space where Indra also was at the time of the disappearance of Brahman, *tasmin eva ākāśe*, in that very space; *saḥ*, he, Indra, stayed on, deliberating in his mind, "What is this Yakṣa?" He did not return like Fire etc. Understanding his devotion to Yakṣa, Knowledge (of Brahman) made Her appearance as a woman, in the form Umā. *Saḥ*. he, Indra; *ājagāma*, approached; *bahuśobhamānām*, superbly

[1] The superbly fascinating (*haimavatī*) knowledge of Brahman (*Umā*), or the daughter of Himalayas, whose name was Umā.

charming; *tām*, Her, Umā; Knowledge being the most fascinating of all fascinating things, the attribute 'superbly charming' is appropriate for it—he approached *haimavatīm*, one who was as though attired in dress of gold, i.e. exquisitely beautiful. Or Umā Herself is Haimavatī, the daughter of Himavat (Himalayas). Thinking that, since She is ever in association with the omniscient God, She must be able to know, Indra approached Her; (and) *tām*, to Her, to Umā; *uvāca*, said, "Tell me, *kim etat yakṣam iti*, what is this Yakṣa—that showed Itself and vanished?"

PART IV

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदाञ्चकार ब्रह्मेति ॥ १ ॥

1. "It was Brahman," said She. "In Brahman's victory, indeed, you became elated thus." From that (utterance) alone, to be sure, did Indra learn that It was Brahman.

Sā, She; *uvāca ha*, said, "*Brahma iti*, It was Brahman; *Brahmaṇaḥ vai vijaye*, in the victory of God, indeed. The devils were conquered only by God, and you were mere instruments there. In the victory that was really His, you *mahīyadhvam*, became elated, you attained glory." The word *etat*, in this way, is used adverbially (to modify the verb). "But yours is this vaingloriousness: '*Asmākam eva ayam vijayaḥ, asmākam eva ayam mahimā*—ours is this victory, ours is this glory,' (Ke. III. 2). *Tataḥ ha eva*, from that, from Umā's words alone, to be sure; Indra, *vidāṁcakāra*, learned; *Brahma iti*, that It was Brahman. The emphatic limitation implied in *tataḥ ha eva*, from that alone to be sure, implies that (he came to learn) not independently.

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ २ ॥

2. Therefore, indeed, these gods, viz Fire, Air, and Indra, did excel other gods, for they

touched It most proximately, and they knew It first as Brahman.

Since these gods—Fire, Air, and Indra—approached Brahman through conversation, visualisation, etc., *tasmāt*, therefore, *ete devāḥ*, these gods; *atitarām iva*, surpassed greatly, through their own excellence, i.e. good luck comprising power, quality, etc; *anyān devān*, the other gods. The word *iva* is meaningless or is used for the sake of emphasis. *Yat agniḥ vāyuḥ indraḥ*, (the gods) viz Fire, Air, and Indra. *Hi*, since; *te* they, those gods; *nediṣṭham pasparśuḥ*, most proximately, intimately, touched; *enat*, this Brahman; through the process of conversation etc., as described earlier. *Hi*, because, because of the further reason that; *te*, they; being *prathamaḥ* (should be *prathamāḥ*) first, being prominent; *enat*, this Brahman; *vidāṁcakāra*, (shoudl be *vidāṁcakruḥ*), knew, knew It to be Brahman.

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥ ३ ॥

3. Therefore did Indra excel the other deities. For he touched It most proximately, inasmuch as he knew It first as Brahman.

Since even Fire and Air knew from the words of Indra alone, and since Indra heard first from Umā's words that It was Brahman, *tasmāt vai indraḥ atitarām iva*, therefore Indra did excel (the other deities). *Hi saḥ enat nediṣṭham pasparśa*, inasmuch as he touched It most proximately, because *saḥ hi enat prathamaḥ vidāṁcakāra Brahma iti*—this sentence has been already explained.

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा३ इतीन् न्यमी-
मिषदा३ इत्यधिदैवतम् ॥ ४ ॥

4. This is Its instruction (about meditation) through analogy. It is like that which is (known as) the flash of lightning, and It is also as though the eye winked. These are (illustrations) in a divine context.[1]

Tasya of the Brahman under discussion, *eṣaḥ ādeśaḥ*, this is the instruction through analogy. That analogy through which the instruction about the incomparable Brahman is imparted is called *ādeśaḥ*. What is that? *Yat etat*, that fact, which is well known among people as the flash of lightning. Since *vidyutaḥ vyadyutat*, cannot mean that Brahman (*vyadyutat*) flashed (by borrowing Its light) (*vidyutaḥ*) from lightning,[2] therefore the meaning has to be assumed to be "the flash of lightning". *Iti*, like, is used in the sense of comparison. The meaning is: "It is like the flash of lightning"; and (this meaning is acceptable) since it is seen in a different Vedic text, "comparable to a single flash of lightning" (Bṛ. II. iii. 6); for Brahman disappeared after revealing Itself but once to the gods like lightning.

[1] Analogies with regard to Brahman as It exists in Its divine, but conditioned, form in the solar orb. Cf. Gītā VIII. 4 Brahman in Its form as Hiraṇyagarbha resides in the solar orb and presides over all the deities that are but Its different manifestations.

[2] "The meaning, 'It flashed from lightning', is inadmissible, for Brahman being self-effulgent, Its effulgence cannot be dependent on others. The meaning, 'It performed the flashing of lightning,' is unacceptable, since the flash that belongs to something cannot be produced by another."—A.G.

Or the word *tejaḥ* (brilliance) has to be supplied after the word *vidyutaḥ* (of lightning). *Vyadyutat* (in this case) means flashed; (and) *ā* means as it were. The purport is: It was, as though, the brilliance of lightning flashed but once. The word *iti* is meant to call back to memory the word *ādeśa*; (so the meaning is): This is the *ādeśa*, the analogy. The word *it* is used for joining together. (So the sense is): Here is another analogy for It. What is that one? *Nyamīmiṣat*, winked, as the eye did the act of winking. The causative form (in *nyamīmiṣat*) is used in the same sense as the root itself. The *ā* is used here, too, in the sense of comparison. The meaning is: And it was like the opening and shutting of the eye with regard to its object. *Iti adhidaivatam*, this is by way of showing analogies of Brahman in a divine context.

अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णꣳ सङ्कल्पः ॥ ५ ॥

5. Then is the instruction through analogy in the context of the (individual) self: This known fact, that the mind seems to go to It (Brahman), and the fact that It (Brahman) is repeatedly remembered through the mind; as also the thought (that the mind has with regard to Brahman).

Atha, after this; is being told the analogical instruction *adhyātmam*, in the context of the soul, with regard to the indwelling Self. *Yat etat*, that which is a known fact, viz that *etat*, to this Brahman; *gacchati iva ca manaḥ*, as though the mind goes, as though the mind enters into Brahman, encompasses It as an object. And the fact that *anena*, by

that mind; the spiritual aspirant; *abhīkṣṇam*, repeatedly, *upasmarati*, remembers intimately; *etat*, this Brahman; and the *saṅkalpaḥ*, thought of the mind with regard to Brahman. Since Brahman has got the mind as Its limiting adjunct, It seems to be revealed by such states of the mind as thought, memory, etc., by which It seems to be objectified. Therefore, this is an instruction about Brahman, through analogy, in the context of the soul. In the divine context, Brahman has the attribute of revealing Itself quickly like lightning and winking;[1] and in the context of the soul, It has the attribute of manifesting Itself simultaneously with the states of the mind.[2] This is the instruction about Brahman through analogy. The need for this teaching about Brahman through analogy is that It becomes easily comprehensible to people of dull intellect when instruction is thus imparted. For the unconditioned Brahman, as such, cannot be comprehended by people of dull intellect.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनꣳ सर्वाणि भूतानि संवाञ्छन्ति ॥ ६ ॥

[1] "The winking of the eye is rapid—this is well known; similar is Brahman's power of acting quickly. Its attribute in the divine context is the power to act quickly with regard to creation etc., since there is an absence of obstruction and effort. ...The light of lightning covers the whole world at once, similarly Brahman is unsurpassingly bright by nature, It accomplishes creation etc. of everything quickly, and It is possessed of supreme glory."—A.G.

[2] "One should meditate thus: 'Towards this Brahman, that is of the nature of light, my mind proceeds and there it rests.' The instruction in this form is the instruction in the context of the individual soul. The indwelling Brahman becomes revealed to one who meditates thus: 'The thoughts in my mind constantly revolve round Brahman.' "—A.G.

6. The Brahman is well known as the one adorable to all creatures: (hence) It is to be meditated on with the help of the name *tadvana*. All creatures surely pray to anyone who meditates on It in this way.

Tat, that Brahman; is *ha*, certainly; *tadvanam nāma*: *tadvanam* is derived from the words *tasya*, his, and *vanam*, adorable; It is adorable to all creatures, since It is their indwelling Self. Therefore Brahman is *tadvanam nāma*, well known as the one to be adored by all beings. Since it is *tadvana*, therefore *tadvanam iti*, through this name, *tadvana*, which is indicative of Its quality; It is *upāsitavyam*, to be meditated on. The text states the results of meditation through this name; *saḥ yah*, anyone that; *veda* meditates on; *etat*, the aforesaid Brahman; *evam*, thus, as possessed of the qualities mentioned above; *sarvāṇi bhūtāni*, all beings; *ha*, certainly; *enam*, to him, this meditator; *abhisaṁvāñchanti*, pray, as (they do) to Brahman.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥ ७॥

7. (Disciple): "Sir, speak of the secret knowledge." (Teacher): "I have told you of the secret knowledge; I have imparted to you that very secret knowledge of Brahman."

After being instructed thus, the disciple said to the teacher, "*Bhoḥ*, sir; *brūhi*, speak of; *upaniṣadam*, the secret thing, that is to be thought about." *iti*. To the student who had spoken thus, the teacher said, *te*, to you; *upaniṣat*, the

secret knowledge; *uktā*, has been spoken of. "What is that, again?"—to such a question he answers, "*Te*, to you; *upaniṣadam vāva abrūma iti*, I have spoken the very secret; *brāhmīm*, relating to Brahman, to the supreme Self—since the knowledge already imparted relates to the supreme Self." For the sake of (distinguishing) what follows, the teacher delimits (his teaching) thus: "The Upaniṣad that I have told you consists of nothing but what has already been presented as the Upaniṣad of the supreme Self."

Objection: What motive could have prompted the disciple, who had heard the Upaniṣad about the supreme Self to put this question: "Sir, speak of the Upaniṣad"? If, now, the question related to what had been already heard, then it is useless, inasmuch as it involved a repetition like the grinding over again of what had already been ground. If, again, the earlier Upaniṣad was incomplete, then it was not proper to conclude it by mentioning its result thus: "Having turned away from this world, the intelligent ones become immortal" (Ke. II. 5). Hence the question is improper even if it relates to some unexplained portion of the Upaniṣad already presented, inasmuch as no remainder was left over. What then is the intention of the question?

Answer: We say that this is the intention (of the disciple): "Does the secret teaching already imparted need any accessory, or does it not need any? If it does, tell me of the secret teaching with regard to that needed accessory. Or if it does not, then like Pippalāda make the clenching assertion: 'There is nothing beyond this' (Pr. VI. 7)." Thus this clencher of the teacher, "I have told you the Upaniṣad" is justified.

Objection: May it not be urged that this is not a concluding remark, inasmuch as the teacher has something more to add in the statement: "Concentration, cessation from sense-objects, rites, etc. are its legs" etc. (Ke. IV. 8).

Answer: It is true that a fresh matter is introduced by the teacher; but this is not done either by way of bringing in something as an attributive constituent (*śeṣa*) of the Upaniṣad or as an accessory (*sahakārī*) to it,[1] but rather as a means for the acquisition of the knowledge of Brahman, because *tapas* (concentration) etc., occurring as they do in the same passage along with the Vedas and their supplementaries, are given an equal status with the latter, and because neither the Vedas nor the science of pronunciation and euphony (*śikṣā*) etc., which are their supplementaries, can directly by either attributive constituents of the knowledge of Brahman or its helpful accessories.

Objection: Should not even things that occur in the same passage be put to separate uses according to their appropriateness? Just as the *mantras*, occurring at the end of a sacrifice, in the form of a hymn meant for the invocation of (many) deities, are applied with respect to the (individual) deities concerned, similarly it can be imagined that concentration, self-control, rites, truth, etc., will either be attributive constituents of the knowledge of Brahman or be helpful accessories (in accordance with their respective

[1] "By the word *śeṣa* is implied an attributive part contributing to the production of the effect (of the main rite). By the word *sahakārī* is implied something that need not necessarily be a constituent, but can be combined (with the principal rite)."—A.G. Both have a bearing on the result.

appropriateness).[1] As for the Vedas and their subsidiaries, they are means for either knowledge or rites by virtue of their respective meanings (ideas). In this way this division becomes appropriate when significance of words, relation (of things denoted), and reason are taken into consideration. Suppose we advance such an argument?

Answer: No, because this is illogical. This division does not certainly accord with facts, because it is not reasonable that the knowledge of Brahman, which repels all ideas of distinction of deeds, doers, and results, should have dependence on any attributive constituent, or any relation with any helpful accessory, and because the knowledge of Brahman and its result, freedom, are concerned only with the Self which is unassociated with any object. "He who wants emancipation should for ever give up all works together with their instruments, because it is known only by the man of renunciation. The state of the supreme Reality that is the same as the indwelling Self is attained by the man of renunciation." Therefore knowledge cannot reasonably have work either as an accessory or as a complement. Therefore the division (of concentration etc.) on the analogy of the invocation through hymn, occurring at the

[1] "At the end of all sacrifices, the deities are invoked with the hymn beginning with:

अग्निरिदं हविरजुषतावीवृधत महो ज्यायोऽकृत ।
अग्नीषोमाविदं हविरजुषेतामवीवृधेतां महो ज्यायोऽक्रताम् ॥

Now, although in this hymn many deities are mentioned, still, since it is proper to invoke at the end the deity to whom any particular sacrifice is made, the hymn itself has to be applied in accord with that propriety. Similarly concentration etc., will themselves be used as attributive constituents of knowledge."—A.G.

end of a sacrifice, is quite inappropriate. Hence it is proper to say that the question and the answer are meant for fixing a limit thus: "The secret teaching that has been imparted extends thus far only; it is adequate for the attainment of knowledge without depending on anything else."

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ८ ॥

8. Concentration, cessation from sense-objects, rites, etc., are its legs; the Vedas are all its limbs: truth is its abode.

Concentration etc. are the means for the acquisition; *tasyai*, (should be *tasyāḥ*) of that secret teaching (Upaniṣad), regarding Brahman which I thus spoke before you. *Tapaḥ*, the concentration of the body, the senses, and the mind; *damaḥ*, cessation (from sense-objects); *karma*, rites, Agnihotra etc. (are the means); for it is found that the knowledge of Brahman arises in a man who has attained the requisite holiness through the purification of the heart. For it is a matter of experience that, even though Brahman is spoken of, there is either non-comprehension or mis-comprehension in the case of one who has not been purged of his sin, as for instance, in the case of Indra and Virocana (Ch. VIII. vii-xii). Therefore knowledge, as imparted by the Vedas, dawns on one whose mind has been purified by concentration etc., either in this life or in many past ones, as is mentioned by the Vedic verse: "These things get revealed when spoken to that high-souled man who has supreme devotion towards the Effulgent One, and the same devotion to his teacher as to the Effulgent One" (Śv. VI.

23). And this is borne out by the Smṛti, "Knowledge dawns on a man on the eradication of sinful acts" (Mbh. Śā. 204.8). The word *iti* is used to draw attention to a synecdoche; that is to say, by the word *iti* are suggested other factors, beginning with these, which are helpful to the rise of knowledge, such as "Humility, unpretentiousness," etc. (G. xiii. 7). (Concentration etc. are the) *pratiṣṭhā*, two legs, stands as it were, of that Upaniṣad; for when these exist, knowledge of Brahman stands firm and becomes active, just as a man does with his legs. *Vedāḥ*, the four Vedas; and *sarvāṅgāni*, all the six subsidiaries beginning with the science of pronunciation and euphony (*śikṣā*) (are also the legs). The Vedas are the legs because they reveal the rites and knowledge; and all the *angāni*, subsidiaries, are so because they are meant for the protection of the Vedas. Or since the word *pratiṣṭhā* has been imagined to imply the two legs (of the knowledge), the Vedas are its *sarvāṅgāni*, all the limbs beginning with the head. In this case, the subsidiaries, such as the science of pronunciation and euphony, are to be understood to have been mentioned by the word Vedas; because when the principal factor is mentioned, the subsidiaries are mentioned *ipso facto*, they being dependent on the principal. *Satyam āyatanam*, *satya* is the *āyatana*, the dwelling place where the secret teaching resides. *Satya* means freedom from deceit and crookedness in speech, mind, and body; for knowledge abides in those who are free from deceit and who are holy, and not in those who are devilish by nature and are deceitful, as the Vedic text says, "those in whom there are no insincerity, falsehood, and deceit" (Pr. I. 16). Therefore *Satya* (truth) is imagined as the abode. Although by implication, truth has already been mentioned as legs, along with concentration etc., still

its allusion again as the abode is for indicating that as a means (for the acquisition of knowledge) it excels others, as the Smṛti says. "A thousand horse sacrifices and truth are weighed in a balance: and one truth outweighs a thousand horse sacrifices" (Viṣṇu Smṛti, 8).

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥

इति केनोपनिषदि चतुर्थः खण्डः ॥

9. Anyone who knows this thus, he, having dispelled sin, remains firmly seated in the boundless, blissful, and highest Brahman. He remains firmly seated (there).

Yaḥ vai, anyone who; *veda evam*, realises thus—as spoken; *etām*, this thing, this blessed knowledge of Brahman which has been already spoken of in the text beginning with "Willed by whom" (Ke. I. 1), which has been eulogised in the text beginning with, "It was Brahman indeed" (Ke. III. 1), and which is "the foundation of all knowledge" (Mu. I. i. 1). Notwithstanding the presentation of the fruit of the knowledge of Brahman in "because thereby one gets immortality" (Ke. II. 4), it is mentioned at the end by way of a formal conclusion. (Such a knower) *apahatya pāpmānam*, dispelling sin, shaking off the seed of mundane existence constituted by ignorance, desire, and work; *pratitiṣṭhati*, remains firmly seated *anante*, in boundless, *svarge loke*: *Svarge loke* means in Brahman who is all Bliss. Being qualified by the word *ananta*, boundless, the word *svarga* does not mean heaven. Lest the word boundless

(*ananta*) be taken in any secondary sense, the text says *jyeye*, in the higher, that which is greater than all, in one's own Self which is boundless in the primary sense. The purport is that he does not again return to this world.

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

KAṬHA UPANIṢAD

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

May He protect us both (the teacher and the taught) together (by revealing knowledge). May He protect us both (by vouchsafing the results of knowledge). May we attain vigour together. Let what we study be invigorating. May we not cavil at each other.

Om Peace! Peace! Peace!

KAṬHA UPANIṢAD

PART I

CANTO I

Introduction: Salutation to Bhagavān[1] Yama (Death), son of the Sun and the imparter of the knowledge of Brahman, and salutation to Naciketā.

Now then, a brief exposition of the cantos of the Kaṭha Upaniṣad is begun for the sake of making their import easily comprehensible. The word *upaniṣad* is derived by adding *upa* (near) and *ni* (with certainty) as prefixes and *kvip* as a suffix to the root *sad*, meaning to split up (destroy), go (reach, attain), or loosen. And by the word *upaniṣad* is denoted the knowledge of the knowable entity, presented in the book that is going to be explained. By virtue of what relation with (any particular) significance (of the word *upaniṣad*), again, is knowledge denoted by the word *upaniṣad*? This is being stated. Knowledge is called *upaniṣad* by virtue of its association with this significance; It (viz knowledge) splits up, injures, or destroys the seeds of worldly existence such as ignorance etc., in the case of those seekers of emancipation who, after becoming detached from the desire for the seen and unseen[2] objects, approach (*upa sad*) the knowledge that is called *upaniṣad* and that bears the characteristics to be presented hereafter, and who

[1] One who has knowledge of creation and dissolution, of birth and death of creatures, and of ignorance and knowledge.

[2] *Ānuśravika* (unseen objects) "revealed in the scriptures (Vedas), such as enjoyment in heaven etc."—A.G.

then deliberate on it with steadiness and certainty (*ni*).[1] Thus it will be said later on, "knowing that, one becomes freed from the jaws of Death" (Ka. I. iii. 15). Or the knowledge of Brahman is called *upaniṣad* because of its conformity to the idea of leading to Brahman, inasmuch as it makes the seekers after emancipation, who are possessed of the qualities already mentioned, attain the supreme Brahman. Thus it will be said later on, "Having become free from virtue and vice, desire and ignorance, (he) attained Brahman (Ka. II. iii. 18). And even the knowledge about Fire, who preceded all the worlds, who was born of Brahman and is possessed of enlightenment, and whose knowledge is prayed for (by Naciketā) through the second boon (Ka. I. i. 13), is also called *upaniṣad* by virtue of its bearing the meaning (to loosen) of the root (*sad*), inasmuch as by leading to the result, achievement of heaven, it weakens or loosens such multitude of miseries as living in the womb, birth, old age, etc., continually recurring in lives hereafter. Thus it will be spoken, "The dwellers of heaven get immortality," etc. (ibid).

Objection: Is it not a fact that by the word *upaniṣad*, the readers refer to the book in such sentences as: "We read the *upaniṣad*," and "We teach the *upaniṣad*"?

Answer: Though, from this point of view, the meanings of the root *sad*—such as loosening the causes of the world, viz ignorance etc.—are inapplicable with regard to a mere book, and applicable to knowledge, still this is no

[1] Approaching means "receiving through the instruction of the teacher," and "deliberate" means "eliminate the idea of impossibility etc. with regard to such things as the unity of the individual Self and the transcendental Self."—A.G.

fault, since the book, too, being meant for that purpose, can justifiably be denoted by that word, as for instance (in the sentence) "Clarified butter is indeed life". Thus with regard to knowledge, the word *upaniṣad* is used in its primary sense, while with regard to the book it is used in a secondary sense.

Thus from the very derivation of the word *upaniṣad*, it is suggested that one who is possessed of special attributes is qualified for knowledge. And the subject matter of the knowledge is also shown to be a unique thing, viz the supreme Brahman that is the indwelling Self. And the purpose of this *upaniṣad* is the absolute cessation of the transmigratory state, which consists in the attainment of Brahman.[1] And the connection (between knowledge and its purpose) has been mentioned *ipso facto* through the enunciation of such a purpose.[2] Thus these cantos themselves are (meant) for special persons (competent for their study), and have a special subject matter, a special purpose, and a special connection, inasmuch as they reveal, like an apple (lit. emblic myrobalan) placed in the hand, the knowledge that is (meant) for a man of special competence and has a special subject matter, a special purpose, and a special connection as already explained. Hence we shall explain these cantos

[1] Total cessation of the world (i e rotation of birth and death) follows the eradication of ignorance. And since the non-existence of a superimposed thing is identical with the thing on which the superimposition occurs, the cessation of the world is the same as the attainment of Brahman. Or *Brahmaprāptilakṣaṇa* in the commentary may mean that the cessation (of the world) is indicative of the realisation of the supreme Bliss that is Brahman.

[2] "Knowledge is needed for the removal of ignorance which cannot be eradicated through work So the goal of knowledge is connected with itself as an end is with means."—A.G.

to the best of our understanding. The story there is by way of eulogising the knowledge.

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

1. Once upon a time, the son of Vājaśravā, being desirous of fruit, gave away everything. He had, as the story goes, a son named Naciketā.

Uśan, being desirous of; *ha* and *vai* (equivalent to—once upon a time) are two indeclinable particles, recalling to mind what happened before. Vājaśravā is he whose *śravaḥ*, fame, is consequent on the giving of *vāja*, food. Or it is a proper name. His son, Vājaśravasa, being desirous of the fruit of the sacrifice, performed the *Viśvajit* sacrifice in which all is given away. In that sacrifice, he *dadau,* gave away; *sarvavedasam,* all (his) wealth. *Tasya,* of him, of that performer of sacrifice; *āsa,* there was; *ha,* as the story goes; *naciketā nāma putraḥ,* a son named Naciketā.

तꣳ ह कुमारꣳ सन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥ २ ॥

2. As the presents were being carried (to the Brāhmaṇas) faith took possession of him who was still a boy. He thought:

Tam, into him, into Naciketā; *kumāram santam,* while still in the prime of life, still not adolescent, still a mere boy; *śraddhā,* faith (in the verity of the scriptures), induced by a desire to do good to his father; *āviveśa,* entered. At what time? This is being stated: *dakṣiṇāsu nīyamānāsu,* when

gifts were being carried, when cows meant for presents were being led separately, to the priests and the assembled Brāhmaṇas; *saḥ*, he, that Naciketā who had an influx of faith; *amanyata*, thought.

How he thought is being stated in *pītodakā* etc.

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

3. He goes to those worlds that are known as joyless, who gives away the cows that have drunk water and eaten grass (for good), whose milk has been milked (for the last time), and which have lost their organs.

The cows meant for presents to the Brāhmaṇas are being described: Those by which *udakam*, water, has been *pītam*, drunk, are *pītodakāḥ*;[1] those by which *tṛṇam*, grass, has been *jagdham*, eaten, are *jagdha-tṛṇāḥ*; those whose *dugdhaḥ*, milk, has been *dohaḥ*, milked, are *dugdha-dohāḥ*; *nirindriyāḥ*, those that are devoid of the power of their organs, incapable of bearing calves; that is to say, the cows that are decrepit and barren. *Dadat*, giving; *tāḥ* those, the cows that are of this kind; to the priests as rewards for their service; *gacchati*, (he, the performer of sacrifice) goes; *tān*, to those (worlds); *anandāḥ nāma te lokāḥ*, which worlds are known as devoid of happiness, joyless.

[1] Water has been drunk earlier only; but later on, even the power to drink water is absent."—A.G. Similarly there is no power to eat grass or give milk.—Ed.

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तꣳ होवाच मृत्यवे त्वा ददामीति ॥ ४॥

4. He said to his father, "Father, to whom will you offer me?" He spoke to him a second time and a third time. To him (the father) said, "To Death I offer you."

"The evil result thus accruing to my father as a consequence of the imperfection of the sacrifice should be warded off by me, who am a good son, by perfecting the sacrifice even through an offering of myself", thinking thus, *saḥ*, he—approached his father; and *uvāca ha*, said; *pitaram*, to the father—"*Tata*, (is the same as *tāta*), O father; *kasmai*, to whom, to which of the priests; *māṁ dāsyasi*, will you offer me, that is to say, offer me as a present?" *iti*. Though ignored by his father who was addressed thus, *dvitīyam tṛtīyam uvāca*, he spoke even a second time and a third time, thus: "To whom will you offer me?" "To whom will you offer me?" Incensed at the thought, "This one is not behaving like a boy", the father *uvāca ha*, said, *tam*, to him, to his son—"*Mṛtyave*, to Death, to the son of the Sun; *dadāmi*, I give away; *tvā*, you, being the same as *tvām*", *iti*, (this much).

That son, having been spoken to thus, sorrowfully cogitated in a solitary place. How? That is being said:

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किꣳ स्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ ५॥

5. Among many I rank as belonging to the highest; among many I rank as belonging to the

middling. What purpose can there be of Death that my father will get achieved today through me?

Bahūnām, among many—of many sons or disciples; *emi*, I go (rank); *prathamaḥ*, as first, that is to say, through the foremost conduct of a disciple etc. And *bahūnām*, among many—many middling ones; *madhyamaḥ emi*, I move (count) as a middling one, I behave through the middling conduct. But never do I behave as the worst.[1] Though I am a son possessed of such quality, still to me my father has said, "To Death I shall offer you," *Kim svit*, what; *kartavyam*, purpose; *yamasya*, of Death—can there be; which purpose he (my father) *adya*, today; *kariṣyati*, will achieve; *mayā*, through me, by sending me?

"My father must have certainly spoken so out of anger without any consideration of purpose. Still the words of that father must not be falsified", thinking thus, he said sorrowfully to his father, remorseful as the latter was because of the thought, "What a thing I have uttered!"

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

6. Consider successively how your forefathers behaved, and consider how others behave (now). Man decays and dies like corn, and emerges again like corn.

[1] "The foremost conduct consists in engaging in the service of the teacher by ascertaining his wishes at the proper time. The engagement through an order is middling conduct. And disobedience to such orders is the worst."—A.G.

Anupaśya: *anu*, successively, *paśya*, consider, have a look at; *yathā*, how; your, *pūrve*, forebears, dead father, grandfather, etc. behaved. And seeing them, it behoves you to tread in their footsteps. *Tathā*, similarly too; as *apare*, others—other holy men, behave; them also; you *pratipaśya*, consider. Not that in them there ever was, or is, any falsification. Opposed to that is the behaviour of bad people, which consists of paltering with truth. Besides, not by prevarication can anyone become free from death and decrepitude. For *martyaḥ*, man; *sasyam iva*, like corn, *pacyate*, decays and dies; and after dying, *punaḥ*, again; *sasyam iva ājāyate*, reappears (is born) like corn. Thus what does one gain in this impermanent human world by breaking one's own words? Protect your own truth and send me to Death. This is the idea.

Having been addressed thus, the father sent (him) for the sake of his own veracity. And he, having gone to Death's abode, lived for three nights (i.e. days), Death being out. When Death returned from his sojourn, his councillors or wives said to him by way of advice:

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैताः शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

7. A Brāhmaṇa guest enters the houses like fire. For him they accomplish this kind of propitiation. O Death, carry water (for him).

Brāhmaṇaḥ, a Brāhmaṇa; as ***atithiḥ***, guest; ***praviśati*** enters, like ***vaiśvānaraḥ***, fire itself; as though burning ***gṛhān***, the houses. Since ***tasya***, for his sake—for the guest; the good people ***kurvanti***, accomplish; ***etām***, this kind of;

śāntim, propitiation—consisting in offering water for washing feet, a seat, etc., just as people do for allaying the conflagration of fire—and since evil consequences are declared in case of not doing so (Mu. I. ii. 3), therefore *vaivasvata*, O Death; *hara*, carry, *udakam*, water—for Naciketā for washing his feet.

आशाप्रतीक्षे संगतꣳ सूनृतां
चेष्टापूर्ते पुत्रपशूꣳश्च सर्वान् ।
एतद्वृङ्क्ते पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८॥

8. If in anyone's house a Brāhmaṇa guest abides without food, that Brāhmaṇa destroys hope and expectation, the results of holy association and sweet discourse, sacrifices and charities, sons and cattle—all these—of that man of little intelligence.

Āśāpratīkṣe: *āśā* is the hope for a desirable thing which is attainable though unknown; *pratīkṣā* is expectation for something that is attainable and known; these two, hope and expectation, are *āśāpratīkṣe*; *saṁgatam* is the fruit derived from the association with the holy people.[1] *Sūnṛtām ca*: *sūnṛtā* is sweet discourse—the fruit of that also. *Iṣṭā-pūrte*: *iṣṭa* is the fruit of sacrifice and *pūrta* is that

[1] We read this portion of the commentary as "*saṁgatam, satsaṁyogajam*". But some read it as "*saṁgatam, tatsaṁyogajam*", which means "the fruit resulting from association with that, viz the objects of hope and expectation".

of (charitable) work. *Putra-paśūn ca*, sons and cattle. *Sarvān etat* should be *sarvam etat*, all this, as described; (he) *vṛṅkte*, excludes (from) i.e. destroys; *puruṣasya alpa-medhasaḥ* from (i.e. of) a man of little intelligence; *yasya*, in whose; *gṛhe*, house; *brāhmaṇaḥ*, a Brāhmaṇa: *anaśnan*, fasting; *vasati*, abides. Therefore a guest should not be neglected under any condition. This is the idea.

Having been warned thus, Death approached Naciketā with adoration and said:

तिस्रो रात्रीर्यदवात्सीर्गृहे मे
अनश्नन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

9. O Brāhmaṇa, since you have lived in my house for three nights without food, a guest and an adorable person as you are, let my salutations be to you, and let good accrue to me (by averting the fault arising) from that (lapse). Ask for three boons—one in respect of each (night).

Brahman, O Brāhmaṇa; *yat*, since; *avātsīḥ*, you have lived; *gṛhe me*, in my house; *tisraḥ rātrīḥ* for three nights; *anaśnan*, without eating, *atithiḥ*, a guest; and *namasyaḥ*, worthy of being saluted (venerable)—as you are; therefore *namaḥ te astu*, let salutations be to you; *Brahman*, O Brāhmaṇa; let there be *svasti*, good fortune; *me*, for me; through the aversion of the evil accruing *tasmāt*, therefore, from the lapse caused by your abiding in my house without food. Although all good will befall me through your favour, still

for your propitiation all the more, *vṛṇīṣva* ask for; *trīn varān*, three boons—any particular three things you like; *prati*, one in respect of—each night you have spent without food.

As for Naciketā he said:

शान्तसंकल्पः सुमना यथा स्या-
द्वीतमन्युर्गौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्ट माऽभिवदेत्प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

10. O Death, of the three boons I ask this one as the first, viz that (my father) Gautama may become freed from anxiety, calm of mind, freed from anger towards me, and he may recognise me and talk to me when freed by you.

If you want to grant boons, then, *mṛtyo*, O Death; (I pray so) *yathā*, as; my father *gautamaḥ*, Gautama; *syāt*, may become; *śānta-saṁkalpaḥ*—he whose mind is freed, with regard to me, from the anxiety, "How may my son behave after reaching Death," that man is *śāntasaṁkalpaḥ*; *sumanāḥ*, calm of mind; and also *vītamanyuḥ*, free from anger; *mā abhi*, towards me; moreover, he *abhivadet*, may talk to; *mā*, me; *tvatprasṛṣṭam*, freed by you—sent towards home; *pratītaḥ*, getting his memory revived—i.e. recognising (me) thus, "That very son of mine is come"[1];—*trayā-*

[1] "Favour me in such a way, that my father may not avoid me under the idea, 'This one has returned after becoming a ghost; he is not to be looked at.'"—A.G.

ṇām, of the three boons; *vṛṇe*, I ask for; *prathamam*, as the first boon; *etat*, this one—that has this purpose, viz the satisfaction of my father.

Death said:

यथा पुरस्ताद् भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखꣳ रात्रीः शयिता वीतमन्यु-
स्त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ।।११।।

11. Having recognised (you), Auddālaki Āruṇi will be (possessed of affection) just as he had before. Seeing you freed from the jaws of Death, he will get over his anger and will, with my permission, sleep happily for many a night.

Yathā, as—the kind of affectionate feeling that your father had towards you; *purastāt*, before; your father *auddālakiḥ*, Auddālaki; *pratītaḥ*, having recognised (you); *bhavitā*, will become—possessed of affection, in that very same way. Uddālaka and Auddālaki refer to the same (person). And he is *Āruṇiḥ*, the son of Aruṇa; or he bears two family names.[1] *Matprasṛṣṭaḥ*, being permitted by me; (your father) *śayitā*, will sleep; during *rātrīḥ*, nights—other

[1] The suffix in *auddālaki* may not add any meaning to the original word *uddālaka* or it may signify the son of Uddālaka. In the latter case, he becomes a scion of the Uddālakas as also of the Aruṇas. This was possible when a brotherless girl was given in marriage with the stipulation that her son would be counted as belonging to either family, so that the offering of rice balls etc. to the departed of both the lines might be guaranteed.

(future) nights, too; *sukham*, happily—with a composed mind; and he will become *vītamanyuḥ*, free from anger—as well; *tvām dadṛśivān*, having seen you—his son; *mṛtyu-mukhāt pramuktam*, as having been freed from the jaws—from the grasp—of Death.

Naciketā said:

स्वर्गे लोके न भयं किंचनास्ति
न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

12. In heaven there is no fear—you are not there, (and) nobody is struck with fear because of old age. Having transcended both hunger and thirst and crossed over sorrow, one rejoices in the heavenly world.

Svarge loke, in the heavenly world; *bhayam kimcana na asti*, there is no fear whatsoever—fear arising from disease etc.; and *tvam*, you, O Death; *na tatra*, are not there—you do not exert your might there all of a sudden; so unlike what happens in this world, there *jarayā*, because of old age; *na bibheti*, nobody shudders—at you. Moreover *ubhe aśanāyā-pipāse tīrtvā*, having transcended both hunger and thirst; and *śokātigaḥ*, having crossed over sorrow—being free from mental unhappiness; (one) *modate*, rejoices; *svargaloke*, in the heavenly world.

स त्वमग्निꣳ स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि त्वꣳ श्रद्दधानाय मह्यम् ।

स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

13. O Death, such as you are, you know that Fire which leads to heaven. Of that you tell me who am full of faith. The dwellers of heaven get immortality. This I ask for through the second boon.

Mṛtyo, O Death; since *saḥ tvam*, you, such as you are; *adhyeṣi*, remember, i.e. know; *svargyam agnim*, the Fire that is the means for the attainment of heaven—heaven that is possessed of the qualities aforesaid; (therefore) *tvam*, you; *prabrūhi*, speak; *mahyam śraddadhānāya*, to me who am full of faith, and who pray for heaven—(tell me of that Fire) by worshipping which; *svarga-lokāḥ*, the dwellers of heaven, those who have got heaven as their place of attainment, the sacrificers; *bhajante*, get; *amṛtatvam*, immortality, divinity. That fact which is *etat*, this knowledge of Fire; *vṛṇe*, I seek for; *dvitīyena vareṇa*, through the second boon.

This is the promise of Death:

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

14. O Naciketā, being well aware of the Fire that is conducive to heaven, I shall tell you of it.

That very thing you understand, with attention, from my words. That Fire which is the means for the attainment of heaven and which is the support of the world, know it to be established in the intellect (of the enlightened ones).

Naciketas, O Naciketā; *te*, to you; *pra-bravīmi*, I shall say—what was prayed for by you. *Me*, from me, from my words; *nibodha*, understand with attention; *tat u*, that very thing, viz *svargyam agnim*, the Fire that is conducive to heaven—that is the means for the attainment of heaven; I shall tell you, *prajānan*, being well aware of (it)—this is the idea. The expressions, "I shall tell you" and "understand with attention" are meant for fixing the attention of the disciple (on the subject). Now he praises the Fire: That (Fire) which is *anantalokāptim*, the attainment of infinite world—that is, the means for the attainment of the result, viz heaven; *atho*, and also; *pratiṣṭhām*, the support—of the universe in the form of Virāṭ[1] (Cosmic Person)—*etam*, this, this Fire which is being spoken of by me; *viddhi*, you know; (as) *nihitam guhāyām*, located in the hidden place—i.e. placed in the intellect of men of knowledge.

These are words of the Upaniṣad itself:

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।

[1] In the Bṛhadāraṇyaka Upaniṣad we read: "He (Virāṭ—the Cosmic Person, embodied in the gross universe) differentiated himself in three ways," (I. ii. 3)—from which Vedic text it follows that it is the cosmic Virāṭ who exists as fire, air, and the sun. Fire as consituting that aspect of Virāṭ, is the support of the universe."—A.G.

स चापि तत्प्रत्यवदद्यथोक्त-
मथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

15. Death told him of the Fire that is the source of the world, the class and number of bricks, as also the manner of arranging for the fire. And he (Naciketā), too, repeated verbatim, with understanding, all these as they were spoken. Then Death, being satisfied with this, said again:

Tasmai, to him, to Naciketā; Death *uvāca*, spoke of; *tam lokādim agnim*, that Fire—that is being dealt with, and that was prayed for by Naciketā—the Fire which (as Virāṭ) preceded the world—since it was the first embodied being. Moreover, *yāḥ iṣṭakāḥ*, the class of bricks,that are to be collected (for the sacrificial altar); *yāvatīḥ vā*, how many (the bricks are to be) in number; *yathā vā*, or how—how the fire is to be arranged;[1]—all this he said, this is the significance. *Saḥ ca api*, and he, Naciketā, too; *pratyavadat*, repeated verbatim, with understanding; *tat*, all that; *yathoktam*, just as Death had spoken. *Atha*, then; *tuṣṭaḥ*, being satisfied, by his repetition; *mṛtyuḥ*, Death, *punaḥ eva āha*, said over again—desiring to offer another boon beside the three.

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भविताऽयमग्निः
सृङ्कां चेमामनेकरूपां गृहाण ॥ १६ ॥

[1] How the sacrificial wood is to be piled up, how the fire is to be procured, and how it is to be lit up.

16. Feeling delighted, that high-souled one said to him, "Out of favour towards you, I now grant again another boon. This fire will be known by your name indeed. And accept this multiformed necklace as well.

How did he say? *Prīyamāṇaḥ*, being delighted—feeling highly pleased at the fitness of the disciple, *mahātmā*, the high-souled one, one who was not narrow-minded; *tam*, to him to Naciketā; *abravīt*, said: "*Iha*, here, out of delight; *tava*, for you; a fourth boon;[1] *adya*, now; *dadāmi*,, I offer; *bhūyaḥ*, again. *Ayam agnīḥ*, this fire —the fire that is being spoken of by me; *bhavitā* will become—famous; *tava eva nāmnā*, by your name indeed. *Ca*, moreover; *gṛhāṇa*, accept; *imām*, this; *sṛṅkām*, necklace; (which is) *anekarūpām*, multiformed and variegated—resounding, set with jewels, and of various hues. Or *sṛṅkām* (may mean) the course—that consists of rites and is not ignoble; you accept. The idea is this: You accept an additional knowledge about (variegated) *karma* —(multiformed) because it leads to various results."

He (Yama) praises the *karma* itself again:

त्रिणाचिकेतस्त्रिभिरेत्य सन्धि
त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा
निचाय्येमाꣳ शान्तिमत्यन्तमेति ॥ १७॥

[1] The other three being, his father's composure, knowledge about Fire, and knowledge of the Self.

17. "One who getting connection with the three, piles up the Nāciketa fire thrice, and undertake three kinds of work, crosses over death. Getting knowledge of that omniscient One who is born of Brahmā, and realising Him, he attains this peace fully.

Sandhim ėtya, getting connection; *tribhiḥ*, with the three—with mother, father, and teacher, i.e. getting his instruction from mother etc., properly—for that is known as a source of valid knowledge from another Vedic text: "As one who has a mother, father, and teacher should say" etc. (Bṛ. IV. i. 2). Or (*tribhiḥ* may mean) through the Vedas, the Smṛtis, and the good people; or through direct perception, inference, and the scriptures; for it is a matter of experience that clarity[1] follows from them. *Triṇāciketaḥ*, one who has piled up the Nāciketa fire thrice; or one who is possessed of its knowledge, studies it, and performs it; and *trikarmakṛt*, one who undertakes three kinds of *karma*—sacrifice, study (of the Vedas), and charity; *tarati*, crosses over; *janmamṛtyū*, birth and death. Moreover, *viditvā*, knowing—from scriptures; *brahmajajñam*: one that is born from Brahmā, i.e. Hiraṇyagarbha is *brahmaja* (Virāṭ), and one who is *brahmaja* and *jña*, illumined, is *brahmajajña*—for He (i.e. Virāṭ) is omniscient; (knowing) that *devam*, deity, who is so called because of his effulgence (which is the derivative meaning), i.e. One who is possessed of such attributes as knowledge; and who is *īḍyam*, praiseworthy (adorable); (and) *nicāyya*, looking (meditating) on (that Virāṭ)—as one's

[1] "Comprehension of duties etc."—A.G.

own Self[1]; (one) *eti*, gets; *imām*, this (palpable), that is patent to one's understanding; *śāntim*, peace, cessation (from objects); *atyantam*, thoroughly. The idea is that through a combination of meditation and rites he attains the state of Virāṭ.[2]

Now he concludes the results of the knowledge about the Fire, and of its piling up, as also the topic under discussion:

त्रिणाचिकेतस्त्रयमेतद्विदित्वा
य एवं विद्वाꣳश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

18. "One who performs the Nāciketa sacrifice thrice after having known these three (factors), and he who having known thus, accomplishes the Nāciketa sacrifice, casts off the snares of Death even earlier and crossing over sorrow rejoices in heaven.

[1] "'The number of bricks (in this sacrifice) is 720; the days and nights in a year (identified with Virāṭ Prajāpati) have also the same number. Because of this similarity of number the Fire (Year-Prajāpati) constituted by those days and nights, am I'—meditating on the Fire (Virāṭ) in this way as identified with oneself."—A G.

[2] Bālagopālendra's interpretation: "Just as one who undertakes three kinds of work after getting connected with the three crosses over death, so does he who performs the Nāciketa sacrifice three times. Moreover, getting knowledge of that omniscient One who is born of Brahmā and realising that One (as his Self), he attains this peace fully."

Viditvā, after knowing; *etat trayam*, these three—described earlier, "the kind and number of bricks, as also the manner of arranging the fire" (Ka. I.i.15); he who becomes *triṇāciketaḥ*, a performer of the Nāciketa sacrifice thrice; and *yaḥ*, who; *evam vidvān*, having known the Fire (Virāṭ) thus—as identified with oneself; *cinute*, accomplishes; *nāciketam*, the Nāciketa fire, performs the sacrifice called Nāciketa;[1] *saḥ*, he; *praṇodya*, casting off; *mṛtyupāśān*, the snares of Death —consisting in vice, ignorance, desire, hatred, etc.; *purataḥ*, even earlier—i.e. before death; *śokātigaḥ*, crossing over sorrow—i.e. mental discomfort; *modate*, rejoices, *svargaloke*, in heaven, in the world of Virāṭ, by becoming identified with Him.

एष तेऽग्निर्नचिकेतः स्वर्ग्यो
यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनास-
स्तृतीयं वरं नचिकेतो वृणीष्व ॥ १९ ॥

19. "O Naciketā, this is for you the boon about the Fire that leads to heaven, for which you prayed through the second boon. People will speak of this Fire as yours indeed. O Naciketā, ask for the third boon."

Naciketaḥ, O Naciketā; *te*, to you; *eṣaḥ*, this is; *svargyaḥ agniḥ*, the Fire—the boon about the Fire—that leads to heaven; *yam*, which—which Fire as a boon;

[1] "Undertakes meditation on the Nāciketa Fire (i.e. Virāṭ)" according to Bālagopālendra, the word *Kratu* in the commentary being taken in the sense of "meditation".

avṛṇīthāḥ, you prayed for; *dvitīyena vareṇa*, through the second boon. That boon about the Fire is granted to you. This is only a conclusion of what was said earlier. Moreover, *janāsaḥ* (is the same as *janāḥ*), people; *pravakṣyanti*, will speak of; *etam agnim*, this Fire; *tava eva*, as yours—by your name—indeed. This is the fourth boon that I have given out of my satisfaction. *Naciketaḥ*, O Naciketā; *vṛṇīṣva*, ask for; *tṛtīyam varam*, the third boon. The idea is this: "unless that is given, I shall remain indebted."

This much only, as indicated by the two boons, and not the true knowledge of the reality, called the Self, is attainable through the earlier *mantras* and *brāhmaṇas* (of the Vedas) which are concerned with injunction and prohibition. Hence for the elimination of the natural ignorance, which is the seed of mundane existence, which consists in superimposing activity, agentship, and enjoyment on the Self, and which has for its contents those objects of prohibition and injunction (the subject matter of the scriptures), it is necessary to speak of the knowledge of the unity of the Self and Brahman; which knowledge is opposed to this ignorance, is devoid of any tinge of superimposition (on the Self) of activity, agentship, and enjoyment, and has for its object absolute emancipation. Therefore the subsequent text is begun. Through the story is being elaborated the fact as to how in the absence of the knowledge of the Self, which is the subject matter of the third boon, there cannot be any contentment even after getting the second boon. Since one who has desisted from the impermanent ends and means that are comprised in the abovementioned rites becomes qualified for the knowledge of the Self, (therefore) with a

view to decrying those ends and means, Naciketā is being tempted through the presentation of sons etc. Having been told, "O Naciketā, you ask for the third boon", Naciketā said:

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

20. This doubt that arises, consequent on the death of a man—some saying, "It exists", and others saying, "It does not exist"—I would know this, under your instruction. Of all the boons, this one is the third boon.

Yā iyam vicikitsā, this doubt, that arises; *prete manuṣye*, when a man dies; *eke*, some (say); *asti iti*, (It), the Self, which is distinct from the body, senses, mind, and intellect, and which gets connected with a fresh body (in the next life), exists; *ca eke*, and others (say); *ayam*, this one, a Self of this kind; *na asti*, does not exist. Hence It is a thing whose knowledge can be acquired by us neither through direct perception nor through inference. And yet the supreme human goal is dependent on a clear knowledge of It. Therefore, *tvayā anuśiṣṭaḥ*, being instructed by you; *aham*, I; *etat vidyām*, would know this. *Varāṇām*, of all the boons; *eṣaḥ*, this one; *varaḥ*, boon; is *tṛtīyaḥ*, the third—the remaining one.

With a view to testing whether this one (i.e. Naciketā) is absolutely fit or not for the knowledge of the Self, which (knowledge) is the means for the highest consummation, Death says:

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

21. With regard to this, even the gods entertained doubts in days of yore; for being subtle, this substance (the Self) is not easily comprehended. O Naciketā, ask for some other boon; do not press me; give up this (boon) that is demanded of me.

Purā, in days of yore; *atra*, with regard to this thing; *vicikitsitam*, doubt was entertained; *devaiḥ api*, even by gods; *hi*, since; *eṣaḥ*, *dharmaḥ*, this principle—called the Self; *na suvijñeyam*, is not easily comprehensible—to common people, even though heard by them; It being *aṇuḥ*, subtle. Hence *naciketas*, O Naciketā; *vṛṇīṣva*, you ask for; *anyam varam*, some other boon —whose result is not subject to doubt. *Mā uparotsīḥ*, do not press; *mā*, me—as a creditor does a debtor—*mā*, being the same as *mām* (me); *atisṛja*, give up; *enam*, this boon; that is directed towards *mā*, me (that is to say, demanded of me).

Being spoken to thus, Naciketā said:

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

22. Even the gods entertained doubt with regard to this thing; and O Death, since you too say that It is not well comprehended and since any other instructor like you, of this thing, is not to be had, (therefore) there is no other boon comparable to this one.

"*Atra*, with regard to this thing; doubt was entertained even by the gods"—this is heard by us from yourself. *Ca*, and; *mṛtyo*, O Death; *yat*, since; *tvam*, you; *āttha*, say; that the reality of the Self, *na sujñeyam*, is not well comprehended; therefore this thing is unknowable even to the learned; *vaktā ca asya*, and an instructor of this principle; *anyaḥ*, anyone else—who is a learned man *tvādṛk*, like you; *na labhyaḥ*, is not to be had—even by searching. But this boon is the means for the attainment of the highest goal. Hence *na anyaḥ varaḥ*, there is no other boon; *kaḥ cit*, whatsoever; which is *etasya tulyaḥ*, comparable to this one—since all the other bear impermanent fruits; this is the purport.

Although told this, still Death says by way of tempting:

शतायुषः पुत्रपौत्रान्वृणीष्व
बहून्पशून् हस्तिहिरण्यमश्वान् ।

भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥ २३॥

23. Ask for sons and grandsons that will be centenarians. Ask for many animals, elephants and gold, and horses, and a vast expanse of the earth. And you yourself live for as many years as you like.

Vṛṇīṣva, you ask for; *putra-pautrān*, sons and grandsons; who are *śatāyuṣaḥ*, gifted with a hundred years of life. Moreover, *bahūn*, many; *paśūn*, animals, such as cows etc.; *hasti-hiraṇyam*, elephants and gold; and *aśvān*, horses. Besides *vṛṇīṣva*, ask for; *mahat āyatanam*, a vast expanse, habitat, region, a kingdom; *bhūmeḥ*, of the earth. Furthermore, all this is useless if you yourself are short-lived. Therefore he says, *ca*, and; *svayam*, you yourself; *jīva*, live, hold to your body with all the senses unimpaired; for as many *śaradaḥ*, years; *yāvat icchasi*, as you wish—to live.

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ २४॥

24. If you think some other boon to be equal to this, ask for that. Ask for wealth and long life. You become (a ruler) over a vast region. I make you fit for the enjoyment of (all) delectable things.

Yadi, if; *manyase*, you think; some other *varam*, boon; *etat-tulyam*, as equal to this; even that boon, *vṛṇīṣva*, you ask for. Moreover, (you ask for) *vittam*, wealth—plenty of gold, jewels, etc; *ca cirajīvikām*, and long life—i.e. you ask for a long life together with wealth. In brief, *tvam*, you—Naciketā; *edhi*, become (a king); *mahābhūmau*, in a vast region. Besides, *karomi*, I make; *tvā*, you; *kāmabhājam*, partaker in the enjoyment—fit for enjoyment; *kāmānām*, of enjoyable things —divine as well as human; for I am a deity whose will never fails.

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान् कामाꣳश्छन्दत: प्रार्थयस्व ।
इमा रामा: सरथा: सतूर्या
न हीदृशा लम्भनीया मनुष्यै: ।
आभिर्मत्प्रत्ताभि: परिचारयस्व
नचिकेतो मरणं माऽनुप्राक्षी: ॥ २५ ॥

25. Whatever things there be that are desirable but difficult to get—pray for all those cherished things according to your choice. Here are these women with chariots and musical instruments—such are not surely to be had by mortals. With these, who are offered by me, you get yourself served. O Naciketā, do not inquire about death.

Ye ye, all things; that are *kāmāḥ*, desirable; and *durlabhāḥ*, difficult to get; *martyaloke*, in the human

world; *sarvān kāmān*, all those desirable things; *prārthayasva*, ask for; *chandataḥ*, according to your choice. Moreover, *imāḥ*, here are; the celestial nymphs—the *rāmāḥ* (lit. women) who are so called because they delight (*ramayanti*) men; (and who are there) *sarathāḥ*, with chariots, and *satūryāḥ*, with musical instruments. *Īdṛśāḥ*, such (women); *na hi lambhanīyāḥ*, are not surely to be had—without the favour of persons like us; *manuṣyaiḥ*, by mortals. *Ābhiḥ*, by these—by these female attendants; *matprattābhiḥ*, who are offered by me; *paricārayasva*, get (yourselt) served— i.e. get your own service performed, such as washing of feet etc. O Naciketā, *maraṇam*, of death—as to the problem of death, as to whether anything exists after the fall of the body or not, which question is (useless) like the examination of the teeth of a crow; *mā anuprākṣīḥ*, do not inquire—it does not befit you to ask thus.

Although tempted thus, Naciketā, who was not to be perturbed like a vast lake, said:

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

26. O Death, ephemeral are these, and they waste away the vigour of all the senses that a man has. All life, without exception, is short indeed. Let the vehicles be yours alone; let the dances and songs be yours.

Antaka, O Death; the enjoyable things enumerated by you are *śvobhāvāḥ*, ephermeral—whose existence (*bhāva*) is subject to the doubt as to whether they will exist or not tomorrow (*śvaḥ*); moreover, all those enjoyable things such as nymphs etc. *jarayanti*, waste away; *tejaḥ*, the vigour; *yat*, that (that there is) *sarvaindriyāṇām*, of all the senses; *martyasya*, of a human being; so these enjoyable things are an evil since they wear away virtue, strength, intelligence, energy, fame, etc. As for long life which you wish to offer, about that too listen; *Sarvam api jīvitam*, all life—even that of Brahmā; is *alpam eva*, short indeed; what need be said of the longevity of those like us? Therefore *vāhāḥ*, the vehicles etc; and so also *nṛtyagīte*, the dances and songs; *tava eva*, yours alone—let them remain yours.

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

27. Man is not to be satisfied with wealth. Now that we have met you, we shall get wealth. We shall live as long as you will rule it. But the boon that is worth praying for by me is that alone.

Besides, *manuṣyaḥ*, man; *na tarpaṇīyaḥ*, is not to be satisfied; *vittena*, with wealth—in abundance; for the acquisition of wealth is not seen in this world to satisfy anyone. Should there arise in us any hanker-

ing for wealth, *lapsyāmahe*, we shall acquire, i.e. we shall get; *vittam*, wealth; *cet adrākṣma*, now that we have seen; *tvā*, you—*tvā* being the same as *tvām*, you. Thus, too, we shall get longevity. *Jīviṣyāmaḥ*, we shall live; *yāvat*, as long as; *tvam*, you; *īśiṣyasi* (should rather be *īśiṣyase*), will rule—lord it over in the position of Death. How can a man, after having met you, become poor or short-lived? *Varaḥ tu me varaṇīyaḥ saḥ eva*, but the boon that is worth praying for by me is that alone —that which is the knowledge of the Self.

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदा-
नतिदीर्घे जीविते को रमेत ॥ २८ ॥

28. Having reached the proximity of the undecaying immortals, what decaying mortal who dwells on this lower region, the earth, but knows of higher goals, will take delight in a long life while conscious of the worthlessness of music, disport, and the joy thereof?

Besides, *upetya*, having approached the proximity; *ajīryatām*, of the undecaying, of those who do not undergo the loss of age; *amṛtānām*, of the immortals; (and) *prajānan*, knowing, perceiving—that some other better benefit can be derived from them; but himself being *jīryan martyaḥ*, subject to decrepitude and death; (and himself) *kvadhaḥsthaḥ*, living on the earth—the word being derived thus: *ku* is the earth and it is *adhaḥ*, below,

in relation to the sky and other regions; one who lives (*tiṣṭhati*) there is *kvadhaḥsthaḥ*. (Being so) how can he ask for such evanescent things as sons, wealth, gold etc. which are fit to be prayed for by the non-discriminating people? Or there may be a different reading—*kva tadāsthaḥ*—in which case the words are to be construed thus: *tadāsthaḥ* is one who has *āsthā*, absorption in, resorts to with absorption (*teṣu*) in those, sons etc; *kva* (means) when. (So the phrase means)—when will one, who wishes to achieve a human goal higher than that, difficult though it is to secure, become *tadāsthaḥ*, occupied with them? The idea is that nobody who knows their worthlessness will hanker after them. For every person verily wants to go higher and higher up. Therefore I am not to be seduced by the lure of sons, wealth etc. Moreover *kaḥ*, who, what sensible man; *abhidhyāyan*, while deliberating on —ascertaining the real nature of; *varṇaratipramodān*, music, disport, and delight—derivable from celestial nymphs etc.; as transitory; *rameta*, will delight; *atidīrghe jīvite*, in a long life?

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

इति काठकोपनिषदि प्रथमाध्याये प्रथमा वल्ली ॥

29. O Death, tell us of that thing about which people entertain doubt in the context of the next world and whose knowledge leads to a

great result. Apart from this boon, which relates to the inscrutable thing, Naciketā does not pray for any other.

Hence give up alluring me with transitory things and *brūhi naḥ* tell us; *tat*, that, which is prayed for by me; *yasmin*, about which—which Self; people *idam vicikitsanti*, entertain this doubt—as to whether it exists or not; *sāmparāye*, in the context of the next world—when a man dies; *yat*, which—which conclusive knowledge of the Self; *mahati*, is calculated to lead to a great result. To be brief, *ayam varaḥ*, this boon—that relates to the Self under discussion; *yaḥ*, which (boon); *gūḍham anupraviṣṭaḥ*, has entered into an inaccessible recess—has become very inscrutable: apart from that boon *anyam*, any other—any boon with regard to the non-Self that can be sought after by senseless people; *naciketā na vṛṇīte*, Naciketā does not pray for—even in thought. This (last sentence) is a statement by the Upaniṣad itself (and is not an utterance of Naciketā).

PART I

CANTO II

Having tested the disciple and found his fitness for knowledge, he (Yama) said:

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थे पुरुषꣳ सिनीतः ।
तयोः श्रेय आददानस्य साधु
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ।। १ ।।

1. The preferable is different indeed; and so, indeed, is the pleasurable different. These two, serving divergent purposes, (as they do), bind men. Good befalls him who accepts the preferable among these two. He who selects the pleasurable falls from the true end.

Śreyaḥ, the preferable, the supreme goal (freedom); *anyat eva* (is) certainly different. *Tathā* similarly; *uta*. too; *preyaḥ*, the more pleasant; *anyat eva*, (is) different indeed. *Te ubhe*, both of them—the pleasurable and the preferable; *nānā arthe*, serving divergent purposes —as they do; *sinītaḥ*, bind; *puruṣam*, man—one who, as subject to caste, stage of life, etc., is competent for either. All men are impelled by these two under an idea of personal duty; for according as one hankers after prosperity or immortality, one engages in the pleasurable or the preferable. Therefore, all men are said to be bound by these two through their sense of duty with regard to

what leads to the pleasurable or the preferable. These two, though related severally to the (two) human goals[1], are opposed to each other, inasmuch as they are of the nature of knowledge and ignorance. Thus since these cannot be performed together by the same person, without discarding either of the two, therefore *tayoḥ*, of the two; *ādadānasya*, to one who accepts; only *śreyaḥ*, the preferable, by discarding the pleasurable, (the latter) being of the nature of ignorance; *sādhu bhavati*, well-being, good comes—as a result. But he, who is a short-sighted, ignorant man, *hīyate*, gets alienated; *arthāt*, from this objective, from the human goal; i.e. he falls from the eternal supreme purpose. Who is that man? *Yaḥ u*, the one that; *preyaḥ vṛṇīte*, selects, i.e. takes hold of, the pleasurable.

If both can be done by a man at will, why do people cling mostly to the pleasurable only? This is being answered:

श्रेयश्च प्रेयश्च मनुष्यमेत-
स्तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

2. The preferable and the pleasurable approach mankind. The man of intelligence, having considered them, separates the two. The intelligent one selects the electable in preference to the delectable; the non-intelligent one

[1] (i) Prosperity here and hereafter, and (ii) salvation.

selects the delectable for the sake of growth and protection (of the body etc.).

True it is that they are subject to (human) option; still, since they are not easily distinguishable by men of poor intellect either with regard to their means or with regard to their fruits, therefore *śreyas ca preyas ca*, the preferable and the pleasurable; *manuṣyam etaḥ*, approach men; as though they are intermixed. Therefore just as a swan separates milk from water, similarly *dhīraḥ*, a man of intelligence; *samparītya*, having surveyed fully, having considered mentally their importance and unimportance; *vivinakti*, separates; *tau* those two, viz the preferable and the pleasurable. And having distinguished, *śreyaḥ hi*, the electable indeed; *abhivṛṇīte*, (he) selects, because of its higher value, *preyasaḥ*, in comparison with the delectable. Who is he (that prefers)? *Dhīraḥ*, the intelligent man. As for the *mandaḥ* the man of poor intelligence; he, because of a lack of discrimination; *yogakṣemāt*, for the sake of *yoga* and *kṣema*, i.e. for the growth and protection of the body etc.; *vṛṇīte*, selects; *preyaḥ*, the delectable, constituted by cattle, sons, etc.

स त्वं प्रियान्प्रियरूपांश्च कामा-
नभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

3. O Naciketā! you, such as you are, have discarded, after consideration, all the desirable

things that are themselves delightful or are the producers of delight. You have not accepted this path of wealth in which many a man comes to grief.

Saḥ tvam, you, such as you are—though tempted by me again and again; *abhidhyāyan*, having considered—the defects such as impermanence and unsubstantiality of; *kāmān*, desirable things; viz *priyān*, dear ones, such as children etc.; *ca*, and; *priyarupān*, producers of delight, such as nymphs etc.:[1] *naciketaḥ*, O Naciketā; *atyasrākṣīḥ*, you have discarded. What an intelligence you have! *Na avāptaḥ*, you have not accepted; *etām*, this; ugly *sṛṅkām*, course; *vittamayīm*, abounding in wealth; which is resorted to by ignorant people; *yasyām*, in which course; *bahavaḥ*, many; *manuṣyāḥ*, men; *majjanti*, sink, come to grief.

It has been said, "Good befalls him who accepts the preferable among these two. He who selects the pleasurable falls from the true end" (Ka. I.ii. 1). Why is that so?—Because:

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

4. That which is known as knowledge and that which is known as ignorance are widely

[1] Children are one's own Self, as it were, whereas nymphs are a degree removed from one.

contradictory, and they follow divergent courses. I consider Naciketā to be an aspirant for knowledge, (because) the enjoyable things, multifarious though they be, did not tempt you.

Ete, these two; are *dūram*, widely, by a great distance; *viparīte*, contradictory, mutually exclusive, like light and darkness, they being of the nature of discrimination and non-discrimination; *viṣūcī*, have divergent courses, i.e. they produce different results, being the cause of worldly existence and emancipation. This is the idea. Which are they? The answer is: *Yā ca* that which *jñātā*, is fully ascertained, known by the learned; *avidyā iti*, as ignorance—which has for its object the pleasurable; *yā ca*, and that which; (is known) *vidyā iti*, as knowledge —which has for its object the preferable. Of these two, *manye*, I consider; you *naciketasam*, Naciketā; *vidyābhīpsinam*, as desirous of knowledge. Why? Because *kāmāḥ*, the enjoyable things, such as nymphs etc.—which distract the intellect of the unenlightened; although they are *bahavaḥ*, many; they *na alolupanta*, did not tempt; *tvā*, you—*tvā* being the same as *tvām*; did not deflect you from the path of the preferable by arousing a desire for enjoying them. Therefore I consider you to be craving for enlightenment, to be fit for the preferable—this is the idea.

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितंमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

5. Living in the midst of ignorance and considering themselves intelligent and enlightened, the senseless people go round and round, following crooked courses, just like the blind led by the blind.

But those who are fit for worldly existence, they, *vartamānāḥ*, living; *avidyāyām antare*, in the midst of ignorance—as though in the midst of thick darkness, being entangled in hundreds of fetters, forged by craving for sons, cattle, etc; *manyamānāḥ*, considering—(thinking of themselves), *svayam* "we ourselves are; *dhīrāḥ*, intelligent; and *paṇḍitāḥ*, versed in the scriptures"; those *mūḍhāḥ*, senseless, non-discriminating people; *pariyanti*, go round and round; *dandramyamāṇāḥ*, by following[1] very much the various crooked courses, being afflicted by old age, death, disease, etc.; just as many *andhāḥ*, blind people; *nīyamānāḥ*, being led; *andhena eva*, by the blind indeed, on an uneven road, come to great calamity.

Because of this alone, because of ignorance, the means for the attainment of the other world does not become revealed (to them):

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

6. The means for the attainment of the

[1] Our reading is *gacchantaḥ*. A different reading is *icchantaḥ*, wishing for.

other world does not become revealed to the non-discriminating man who blunders, being befooled by the lure of wealth. One that constantly thinks that there is only this world, and none hereafter, comes under my sway again and again.

Samparāyaḥ is the other world, attainable after the falling of the body (*sampara*): *sāmparāyaḥ* is any particular scriptural means leading to the attainment of that other world. And this (means) *na pratibhāti*, does not become revealed to, i.e. does not become serviceable to *bālam*, a boy, a non-discriminating man; (who is) *pramādyantam*, blundering—whose mind clings to such needs as children, cattle etc.; and so also who is *mūḍham*, confounded, being covered by darkness (of ignorance): *vittamohena*, because of the non-discrimination caused by wealth. "*Ayam lokaḥ*, there is only this world—that which is visible and abounds with women, food, drink, etc,; *na paraḥ asti*, there is no other world, that is invisible"—*iti mānī*, constantly thinking thus; (he) getting born, *punaḥ punaḥ*, again and again; *āpadyate*, becomes subject to the *vaśam*, control; *me*, of me, who am Death; that is, he remains involved in a succession of grief in the form of birth, death, etc. Such is the world in general.

But among thousands, it is only one like you who hankers after the preferable, and who becomes a knowner of the Self; because:

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।

आश्चर्यो वक्ता कुशलोऽस्य लब्धाऽऽ-
श्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

7. Of that (Self), which is not available for the mere hearing to many, (and) which many do not understand even while hearing, the expounder is wonderful and the receiver is wonderful, wonderful is he who knows, under the instruction of an adept.

Yaḥ, that which—the Self that; *na labhyaḥ*, is not attainable; *bahubhiḥ*, by many; *śravaṇāya api*, even for the sake of hearing; *yam*, which—which Self; *bahavaḥ*, many (others); *śṛṇvantaḥ api*, even while hearing; *na vidyuḥ*, do not know; the unfortunate whose minds have not been purified may not know. Moreover, *asya vaktā*, Its expounder; (is) *āścaryaḥ*, wonderful—comparable to a wonder—a rare one, indeed, among many. Similarly, even after hearing of the Self, *kuśalaḥ*, one who is proficient—a rare one among many; becomes the *labdhā*, attainer. For *āścaryaḥ jñātā*, a wonderful man—a rare soul—becomes a knower; *kuśalānuśiṣṭaḥ*, being instructed by a proficient teacher.

Why (so)? Because:

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

8. The Self is not certainly adequately known when spoken of by an inferior person; for It is thought of variously. When taught by one who has become identified with It, there is no further cogitation with regard to It. For It is beyond argumentation, being subtler even than the atomic quantity.

Eṣaḥ, this—the Self about whom you ask me; (when) *proktaḥ*, spoken of; *avareṇa nareṇa*, by an inferior man, i.e. by a man of worldly understanding; *na hi suvijñeyaḥ*, is not certainly liable to be adequately understood; for It is *bahudhā*, variously—such as "It exists", "It does not exist", "It is the doer", "It is not the doer"; *cintyamānaḥ*, deliberated on—by disputants. How, again, is It well understood? This is being said: The Self *ananyaprokte*, when spoken of by a non-different man, by the teacher who does not see duality, who has become identified with the Brahman that is to be revealed (by him[1]); *atra*, here, with regard to the Self; *na asti*, there does not remain; *gatiḥ*, cogitation, of various kinds as to whether It exists or not; for from the Self is ruled out all thoughts involving doubt.

Or—*ananyaprokte*, when the (supreme) Self, that is non-different from, and is, one's very Self is adequately taught;[2] *na asti gatiḥ*, there is no other comprehension;[3]

[1] Or—"revealed in the Upaniṣads"—Bālagopālendra.

[2] Or—"taught as non-different from, and as, one's very Self"—Bālagopālendra.

[3] Apart from the realisation: "I am Brahman."

atra, in this Self; as there is nothing else[1] to be known. For the realisation of the unity of the Self is the culmination of all knowledge. Therefore, as there is no knowable, there remains nothing to be known here.

Or—when the non-different Self is spoken of, *na asti atra gatiḥ*, there remains no transmigration;[2] for emancipation, which is the result of that realisation, follows immediately.

Or—when the Self is spoken of by a teacher who has become identified with the Brahman that he speaks of, there is *na agatiḥ*, no non-comprehension non-realisation. To this hearer, the realisation, "I am that (Self)", does come, just as it did in the case of the teacher. This is the idea.

Thus is the Self well understood when It is taught to be non-different (from the taught) by a teacher who is well versed in the scriptures.[3] Else the Self becomes *aṇīyān*, more subtle; even *aṇupramāṇāt*, than an atomic thing. (For It is) *atarkyam* (should be *atarkyaḥ*) cannot be argued out—cannot be known through mere reasoning called up through one's own (independent) intellect.[4] For if the Self be regarded as an object of argumentation and postulated to be atomic in quantity, someone else may hold It to be subtler than that, while still another may

[1] Apart from the unity of the Self and Brahman.

[2] Bālagopālendra interprets *saṁsāra-gati* as the appearance of duality as a reality. This appearance ceases after Self-knowledge.

[3] "When It is taught by a teacher, well versed in the scriptures and established in a state of non-difference"—Bālagopālendra.

[4] As distinguished from the intellect purified by the teachings of an adept.

hold It to be the subtlest. Thus there is no finality about sophistry.

नैषा तर्केण मतिरापनेया
प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि
त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

9. The wisdom that you have, O dearest one, which leads to sound knowledge when imparted only by someone else (other than the logician), is not to be attained through argumentation. You are, O compassionable one, endowed with true resolution. May our questioner be like you, O Naciketā.

Therefore *eṣā*, this—this wisdom about the Self, as presented by the Vedas, that arises when the Self is taught by one who has become identified with It; *tarkeṇa*, through argumentation—called up merely by one's own intellect; *na āpaneyā*, is not to be attained. Or (reading the word as *apaneyā*, the expression means)—is not to be eradicated, not to be destroyed. For logician, who is not versed in the Vedas, talks of all sorts of things that can be called up by his own intellect. Therefore, *preṣṭha*, O dearest one; this wisdom that originates from the Vedas, *sujñānāya bhavati*, leads to sound knowledge; when *prokte*, imparted; *anyena eva*, by a different person indeed—by a teacher who is versed in the Vedas and is different from the logician. What, again is that belief that is beyond argumentation? This is being said: *yām*, that which—

the wisdom that; *tvam āpaḥ*, you have attained; through the granting of the boon by me. *Asi*, you are; *satyadhṛtiḥ*, of true resolution—your resolves refer to real things. Death utters the word *bata* (a particle expressing compassion) out of compassion for Naciketā, thereby eulogising the knowledge that is going to be imparted. Any other *praṣṭā*, questioner—whether a son or a disciple; (that there may be *naḥ*, to us; *bhūyāt*, may he be; *tvādṛk*, like you. Of what sort? The kind of questioner that you are; *naciketaḥ*, O Naciketā.

Being pleased, he said again:

जानाम्यहं शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्नि-
रनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

10. (Since) I know that this treasure is impermanent—for that permanent entity cannot be attained through impermanent things—therefore (knowingly) did I pile up the Nāciketa fire with impermanent things, and have (thereby) attained (relative) permanence.

Aham jānāmi, I know; *iti*, (this fact) that; *śevadhiḥ*, the treasure—comprising the fruits of action, which are prayed for like a treasure; that treasure is *anityam* (rather *anityaḥ*), impermanent. *Hi* for *anityaiḥ*, through impermanent things, *tat*, that; *dhruvam*, permanent entity—which is the treasure called the supreme Self; *na prāpyate*, cannot be attained. But that treasure alone, which con-

sists of impermanent pleasure, is to be attained through impermanent things. *Hi* since, this is so; *tataḥ*, therefore; *mayā*, by me—knowing, as I did that the permanent cannot be attained through the evanescent; *nāciketaḥ agniḥ*, the fire called Nāciketa; *citaḥ* was piled up, i.e. the sacrifice that is meant for the acquisition of heavenly bliss was accomplished; *anityaiḥ dravyaiḥ*, with impermanent things—by animals etc. Having acquired the requisite merit thereby, *prāptavān asmi*, I have achieved; *nityam*, the permanent—the relatively permanent abode of Death which is called heaven.

कामस्याप्तिं जगतः प्रतिष्ठां
क्रतोरानन्त्यमभयस्य पारम् ।
स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा
धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥ ११ ॥

11. O Naciketā, you, on becoming enlightened, have rejected (them all) by examining patiently the highest reach of desire, the support of the universe, the infinite[1] results of meditation, the other shore of fearlessness, the extensive course of (Hiraṇyagarbha) that is praiseworthy and great, as also (your own) state.

But you, *dṛṣṭvā*, having seen, examined; (Hiraṇyagarbha as) *kāmasya āptim*, the end of desire—that here indeed all desires end[2] (vide Mu. III. ii. 2); having seen

[1] All these are to be understood in a relative sense.

[2] Here, i.e. in the state of Hiraṇyagarbha. Desire cannot lead men beyond Hiraṇyagarbha.

Hiraṇyagarbha as) *jagataḥ pratiṣṭhām*, the support–because of His all-pervasiveness—of the world comprising all that is personal, elemental, heavenly, etc.; (having seen) the *ānantyam*, infinitude; *kratoḥ*, of meditation[1]—the (relatively) infinite result (of meditation on Hiraṇyagarbha), which is the state of Hiraṇyagarbha; (having seen) *pāram*, the other shore, the utmost limit; *abhayasya*, of fearlessness; (having seen) the *urugāyam*, extensive course of (Hiraṇyagarbha):[2] which is *stoma-mahat*: that which is *stoma*, praiseworthy, and *mahat*, great—abounding in many attributes such as divine faculties of becoming subtle etc.—is *stoma-mahat*, because it is possessed of super-excellence; (and having seen) *pratiṣṭhām*, existence—your own state, unsurpassable though it is; *naciketaḥ*, O Naciketā; having seen all these *dhṛtyā*, with patience; and having become, *dhīraḥ*, intelligent; *atyasrākṣīḥ*, you have renounced—have given up all these worldly enjoyments (up to the state of Hiraṇyagarbha), being desirous only of the Supreme One. O! what an unsurpassable quality you are endowed with!

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

12. The intelligent man gives up happiness and sorrow by developing concentration of mind

[1] This is according to Bālagopālendra. Some translate it as "of sacrifice".

[2] Since thereby is attained the state of Hiraṇyagarbha which lasts for a long time till final dissolution.

on the Self and thereby meditating on the old Deity who is inscrutable, lodged inaccessibly, located in the intellect, and seated in the midst of misery.

Tam, Him—the Self that you want to know; which is *durdarśam*, hard to see, because of Its extreme subtleness; *gūḍham anupraviṣṭam*, lodged inaccessibly, i.e. hidden by knowledge that changes in accordance with worldly objects; *guhāhitam*, located in the intellect—because It is perceived there; *gahvareṣṭham*, existing in the midst of misery—in the body and senses which are the source of many miseries. Since It is thus lodged inaccessibly and located in the intellect, therefore It is seated in the midst of misery. Hence It is hard to see; *matvā*, meditating on; that *purāṇam*, old (everlasting); *devam*, Deity—the Self; *adhyātmayogādhigamena*—concentration of the mind on the Self after withdrawing it from the outer objects is *adhyātma-yoga*—through the attainment of that; *dhīraḥ*, the intelligent man; *jahāti*, gives up; *harṣaśokau*, happiness and sorrow—since there is no excellence or deterioration for the Self.

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः
प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयꣳ हि लब्ध्वा
विवृतꣳ सद्म नचिकेतसं मन्ये ॥ १३ ॥

13. After hearing this, grasping it fully, separating this righteous thing (from the body etc.), and attaining this subtle thing, that mortal rejoices, for he has obtained that which is the

cause of delight. I consider that the mansion (of Brahman) is wide open to Naciketā.

Moreover, *śrutvā*, after hearing—through the favour of the teacher; *etat*, that reality of the Self that I shall speak of; *samparigṛhya*, after grasping (It) fully—as one's own Self; *pravṛhya*, after separating (from body etc); this *dharmyam*, righteous[1] (thing, the Self); and *āpya*, after attaining; *etam aṇum*, this subtle thing—the Self; *saḥ martyaḥ*, that mortal—(who has become) the enlightened man; *modate*, rejoices; *labdhvā*, having obtained; *modanīyam*, that which causes delight. Therefore *manye*, I consider; that the *sadma*, mansion—the abode of Brahman, which is of this kind; *vivṛtam*, is wide open to—has approached towards;[2] *naciketasam*, (you) Naciketā. The idea is: "I consider you fit for emancipation."

(Naciketā said), "If I am fit and you, too, sir, are pleased with me, then

अन्यत्र धर्मादन्यत्राधर्मा-
दन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च्य
यत्तत्पश्यसि तद्वद ॥ १४ ॥

14. "Tell (me) of that thing which you see as different from virtue, different from vice,

[1] Lit. that which is conducive to virtue, the knowledge of Reality being the highest virtue.

[2] Brahman and the mansion are identical, and the approach of this mansion towards Naciketā consists in the propitiousness of Brahman.

different from this cause and effect, and different from the past and the future."

Anyatra dharmāt, different from virtue—i.e. from the performance of scriptural duties, their results, and their accessories; so also *anyatra adharmāt*, different from vice; so also *anyatra asmāt kṛtākṛtāt*, different from this *kṛta*, the effect, and *akṛta*, the cause; moreover, *anyatra bhūtāt ca bhavyāt ca*, different from what was, or will be—as also what is—i.e. what is not limited by the three times (past, present, and future); *yat*, what—the thing of this kind that is beyond the reach of all empirical experience, which; *paśyasi*, you see, you know; *tat*, that thing; *vada*, you tell—me.

With a view to speaking of the thing asked for, as also some other attributes, Death said to him who had inquired thus:

सर्वे वेदा यत्पदमामनन्ति
तपाꣳसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदꣳ संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

15. I tell you briefly of that goal which all the Vedas with one voice propound, which all the austerities speak of, and wishing for which people practise Brahmacarya: it is this, viz *Om*.

Yat padam, that attainable thing—the goal, which; *sarve Vedāḥ*, all the Vedas—without divergence; *āmananti*, propound; *ca*, and; *yat*, that which; *sarvāṇi tapāṁsi*, all the austerities; *vadanti*, speak of—are meant for the attainment

of; *yat icchantaḥ*, wishing for which; *caranti*, (they) practise; *brahmacaryam*, Brahmacarya that consists either in residence (for study) in the house of the teacher or is of some other kind (i.e. lifelong celibacy) meant for the attainment of Brahman; *bravīmi*, I tell; *te*, you; *saṁgraheṇa*, in brief: *tat*, that thing—the goal; *om iti etat*, is this, viz *Om*. The goal that you desire to know is this that is indicated by the word *Om* and that has *Om* as its symbol.[1]

(Since *Om* is the name and symbol of Brahman), therefore:

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ।। १६ ।।

16. This letter (*Om*), indeed, is the (inferior) Brahman (Hiraṇyagarbha); and this letter is, indeed, the supreme Brahman. Anybody, who, (while) meditating on this letter, wants any of the two, to him comes that.

Etat eva akṣaram brahma, this letter (*Om*), indeed, is (the inferior) Brahman (Hiraṇyagarbha). And *etat eva*

[1] It is well known that the thing that is revealed (i.e. flashes in the mind) on the utterance of a word is signified by that word. Thus the knowledge, untouched by outer objects, that reveals itself to the man of concentrated mind on the utterance of the word *Om*, is also dependent on and signified by *Om*. One should meditate thus: "I am Brahman, as signified by *Om* and as conditioned by Māyā in which the *sattva* quality preponderates." If, however, one is not able to do so, one should superimpose the idea of Brahman on the symbol *Om*. The best minds can think of Brahman without *Om*. The middle ones can meditate on Brahman with the help of *Om*. And the inferior ones can worship Brahman on the symbol *Om*.

akṣaram param, this letter (*Om*) is the supreme Brahman. For of them both this letter (*Om*) is the symbol. *Jñātvā*, (while) worshipping; *etat eva akṣaram*, this very letter *Om* as Brahman; anything that—whether the supreme or the inferior Brahman; *yaḥ*, anybody; *icchati*, wishes for; *tat tasya*, that becomes his: if it is the supreme Brahman (that he desires), It becomes knowable; if it is the inferior Brahman, It becomes attainable.

एतदालम्बनꣳ श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

17. This medium is the best; this medium is the supreme (and the inferior) Brahman. Meditating on this medium, one becomes adorable in the world of Brahman.

Since this is so, therefore, among all the mediums, (e.g. *Gāyatrī*), for the attainment of Brahman, *etat ālambanam*, this medium, is *śreṣṭham*, the highest—the most praiseworthy; *etat ālambanam*, this medium (is); *param*, supreme Brahman—as well as the inferior Brahman, since it relates to both the inferior Brahman and the supreme Brahman. *Jñātvā*, meditating on; *etat ālambanam*, this medium; *brahmaloke mahīyate*, one is worshipped in the world of Brahman. The idea is this: Getting identified with the supreme Brahman or the inferior Brahman, (as a result of meditation), he becomes adorable like Brahman.

For those aspirants of medium and inferior quality, *Om* has been indicated both as a medium (for meditation on), and symbol (for worship), of the Self which is devoid of all attributes and which was inquired about in, "Tell me

of that thing which you see as different from virtue" etc. (Ka. I.ii.14;) and It has also been presented similarly, for similar aspirants, who wish to know the inferior Brahman.

Now this (verse) is being said with a view to ascertaining directly the nature of that Self which has the *Om* as Its medium:

न जायते म्रियते वा विपश्चि-
न्नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ १८॥

18. The intelligent Self is neither born nor does It die. It did not originate from anything, nor did anything originate from It. It is birthless, eternal, undecaying, and ancient. It is not injured even when the body is killed.

Vipaścit, the intelligent one (Self)—intelligent because Its nature of consciousness is never lost; *na jāyate*, is not born—It is not produced; *na vā mriyate*, nor does It die. An impermanent thing, that has origination, is subject to many modifications. With a view to denying all the modifications in the Self, the first and last of these modifications, in the form of birth and death, are being first denied here in the text: "He is neither born nor dies." Moreover, *ayam*, this one—the Self; *na kutaścit*, did not come from anything—did not originate from any other cause; and from the Self Itself *na kaścit babhūva*, nothing originated—as something different from It. Therefore *ayam*, this Self;

(is) *ajaḥ*, birthless; *nityaḥ*, eternal; *śāśvataḥ*, undecaying. That which is impermanent is subject to decay; but this one is everlasting; therefore, again, It is *purāṇaḥ*, ancient—new indeed even from of old. A thing is said to be new now which emerges into being through the development of its parts, as for instance, a pot etc. The Self, however, is opposed to them; It is ancient, i.e. devoid of growth. Since this is so, therefore, *na hanyate*, It is not killed—not injured; *śarīre hanyamāne*, when the body is killed—with weapons etc., though It exists there, just like space.

हन्ता चेन्मन्यते हन्तुꣳ हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायꣳ हन्ति न हन्यते ॥ १९ ॥

19. If the killer thinks (of It) in terms of killing and if the killed thinks (of It) as killed, both of them do not know. It does not kill, nor is it killed.

Even though the Self is of this kind, still *cet*, if; someone who looks upon the mere body as the Self, *manyate*, thinks—of It; *hantum*, for the sake of killing—(if he) thinks, "I shall kill It"; and the other who is *hataḥ*, killed; *cet*, if; he too, should *manyate*, think; the Self to be *hatam*, killed—(if he) thinks, "I am killed"; *ubhau tau*, both of them, equally; *na vijānītaḥ*, do not know—their own Self; because *ayam*, this one; *na hanti*, does not kill—the Self being unchangeable; similarly *na hanyate*, It is not killed—because of the very fact of unchangeability, as in the case of space. Therefore the worldly existence, consisting of virtue and vice, relates merely to the ignorant man, it does not belong to the knower of Brahman, because for him virtue and vice

are inappropriate both according to the Vedic authority and logic.

How does one know the Self? This is being said:

अणोरणीयान्महतो महीया-
नात्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

20. The Self that is subtler than the subtle and greater than the great is lodged in the heart of (every) creature. A desireless man sees that glory of the Self through the serenity of the organs, and (thereby he becomes) free from sorrow.

(The Self is) *aṇīyān*, subtler; *aṇoḥ*, than the subtle—such as a (tiny) *śyāmāka* grain; *mahīyān*, greater; *mahataḥ*, than the great—things that have a great dimension such as the earth. Whatever great or atomic thing there be in the world, can possibly be so by being possessed of its reality through that eternal Self. When deprived of that Self, it is reduced to unreality. Therefore that very Self is subtler than the subtle and greater than the great, for It is conditioned by all names, forms, and activities which are Its limiting adjuncts. And that *ātmā*, Self; *nihitaḥ*, is lodged—exists as the Self; *guhāyām*, in the heart; *asya jantoḥ*, of this creature–(in the heart) of all beings beginning from Brahmā and ending with a clump of grass. *Tam*, that Self—the means for whose realisation are hearing, thinking, and

meditation;[1] (he sees, who is) *akratuḥ*, a desireless man, i.e. one who has desisted from all outer objects, seen or unseen; and when this (detachment) takes place, *dhātavaḥ*, the organs, such as mind etc. become composed, the *dhātus* being so called because of their holding (*dhāraṇa*) the body. (So) *dhātuprasādāt*, through the serenity of these organs; (he) *paśyati*, sees; *tam mahimānam*, that glory; *ātmanaḥ*, of the Self—that is not subject to growth and decay in accordance with the results of work—he sees, i.e. he directly realises the Self as "I am the Self", and thereby he becomes *vīta-śokaḥ*, free from sorrow.

Otherwise, the Self is difficult to be known by ordinary people who are possessed of desire, because:

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

21. While sitting, It travels far away; while sleeping, It goes everywhere. Who but I can know that Deity who is both joyful and joyless?

(The Self) while *āsīnaḥ*, sitting—remaining stationary, motionless, *dūram vrajati*, goes far; *śayānaḥ*, while sleeping; *yāti*, goes; *sarvataḥ*, everywhere. Similarly, that Deity, the Self, is *madāmada*, possessed of *mada*, and devoid of *mada*—joyful and joyless—possessed of contradictory qualities. Hence it being difficult to know It, *kaḥ*, who; *madanyaḥ*, apart from me; *jñātum arhati*, can know; *tam madāmadam*

[1] This is according to Bālagopālendra. The phrase *darśana-śravaṇa-manana-vijñāna-liṅgam* may also mean, "the Self whose existence is inferable from the acts of seeing, hearing, thinking, and knowing."

devam, that joyful and joyless Deity? Since the Self, as conditioned by various limiting adjuncts, is possessed of opposite qualities and appears variously like a prism (*viśvarūpa*) or a philosopher's stone (*cintāmaṇi*),[1] therefore it is only by a wise man of fine intellect, like us, that this Self can be known. Hence the difficulty of Its realisation is being pointed out in the sentence: *kaḥ tam madanyaḥ jñatum arhati*, who apart from me can know It? Sleep is the cessation of the activities of the senses. The delimitation of consciousness,[2] caused by the senses, ceases for a sleeping man. When the Self is in such a state (of sleep), Its consciousness being of a general character, It *yāti sarvataḥ*, seems to go, (to be present), everywhere. When It is in a state of particularised consciousness, It, though really stationary by Its own nature, *dūram vrajati*, seems to travel far, in accordance with the movement of mind etc., because It is conditioned by those mind etc. In reality, It continues here (in this body) only.

The text further shows how from the knowledge of the Self comes the elimination of grief as well:

अशरीरꣳ शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

22. Having meditated on the Self, as bodiless in the midst of bodies, as permanent in the

[1] A *viśvarūpa* gem appears possessed of diverse colours, and a *cintāmaṇi* assumes various aspects in accordance with the thought of its possessor.

[2] Then consciousness has such limited expression as, "I am a man", "I see a blue thing", and so on.—A.G.

midst of the impermanent, and as great and pervasive, the wise man does not grieve.

The Self in Its own nature, is like space; (having meditated on) that Self (as) *aśarīram*, unembodied—as that bodiless Self; *śarīreṣu*, in the midst of bodies—of gods, Manes, human beings, etc.; (as) *avasthitam*, permanent, i.e. unchanging; *anavastheṣu*, in those that have no fixity—amidst the impermanent; and (having meditated) on the *mahāntam*, great (Self)—(and), lest the greatness be taken relatively, the text says *vibhum*, the pervasive; *ātmānam*, Self. The word Self (*ātman*) primarily means the indwelling Self. *Matvā*, having meditated—as "I am this"—on this Self that is of this kind; *dhīraḥ*, the wise man; *na śocati*, does not grieve. For grief cannot reasonably belong to a man of this kind who has known the Self.

The text says that though this Self is difficult to know, It can be known well through proper means:

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूꣳ स्वाम् ॥ २३॥

23. This Self cannot be known through much study, nor through the intellect, nor through much hearing. It can be known through the Self alone that the aspirant prays to; this Self of that seeker reveals Its true nature.

Ayam ātmā this Self; *na labhyaḥ* is not to be attained, is not to be known; *pravacanena* through the acquisition of many Vedas; and *na medhayā* not through the intellect—through the power of grasping the meaning of texts; *na bahunā śrutena* not through much hearing—alone. How is It then to be known? This is being said: *Yam eva* that (Self) indeed which is his (i.e. aspirant's) own Self which; *eṣaḥ* this one—the aspirant; *vṛṇute* prays to; *tena* by that—by that very Self which is the seeker (himself); the Self Itself is *labhyaḥ* can be known, i.e. It becomes known to be such and such. The meaning is that to a desireless man who seeks for the Self alone, the Self becomes known of Its own accord.[1] How is It known? This is being said: *eṣaḥ*, this Self, *tasya*, of that seeker of the Self;[2] *vivṛṇute*, reveals; *svām*, Its own—Its real; *tanūm*, body, i.e. Its own nature.

There is this further fact;

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

24. One who has not desisted from bad conduct, whose senses are not under control, whose mind is not concentrated, whose mind is not free from anxiety (about the result of concentration), cannot attain this Self through knowledge.

Na aviratah, not one who has not desisted; *duścaritāt*, from bad conduct—from sinful works either prohibited,

[1] Through Its grace. For other interpretations of this verse, see Mu. III. iii. 3.

[2] Some take *tasya* to mean "to that seeker".

or not sanctioned by the Vedas and the Smṛtis; *na aśāntaḥ*, nor one whose senses are not controlled—one who has not turned away from the lure of the senses; *na asamāhitaḥ*, nor one whose mind is not concentrated—one whose mind is scattered; *na*, nor one whose mind may be concentrated, but still who is *aśāntamānasaḥ*, whose mind is not at rest, because of hankering for the result of concentration; *āpnuyāt*, can attain; *enam*, this Self, that is being considered; *prajñānena*, through knowledge—of Brahman. But the man who has desisted from bad conduct, as also from the lure of the senses, whose mind has become concentrated, and who is also free from anxiety about the results of concentration, and has a teacher, attains the aforesaid Self through knowledge. This is the idea.

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥

इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

25. How can one know thus as to where It (the Self) is, for which both the Brāhmaṇa and the Kṣatriya become food, and for which death takes the place of a curry?

But how can one, who is not of this kind, know the Self—the Self *yasya*, for which; *ubhe*, both; *brahma ca kṣatram ca*, the Brāhmaṇa and the Kṣatriya—though they are the upholders of all righteousness and the protectors of all; *bhavataḥ*, become; *odanaḥ*, food; *yasya*, for which Self; *mṛtyuḥ*, death—though it is the destroyer of all; (becomes) *upasecanam*, supplement to the food (like curry)—being

unfit even to be a food; *kaḥ*, who—being a man with a worldly intellect, and devoid of the disciplines described above; *veda* knows; *itthā*, in this way—like the man endowed with the above mentioned disciplines; *yatra*, as to where;[1] *saḥ*, It—the Self (exists)?

[1] The Self, the eater—destroyer of the universe—exists in Its own glory. Who knows It as such?

PART I

CANTO III

The connection that this canto, beginning with *ṛtam pibantau*, has (with the earlier ones) is this: Knowledge and ignorance have been presented as possessed of diverse, opposite results; but they have not been ascertained properly (as regards their natures and means) together with their results. For the determination of this is called up the analogy of the chariot, inasmuch as this leads to easy comprehension. Thus also are presented two selves, for distinguishing between the attained and the attainer, and the goal and the goer.

ऋतं पिबन्तौ सुकृतस्य लोके
गुहां प्रविष्टौ परमे परार्धे (र्ध्ये)।
छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

1. The knowers of Brahman, the worshippers of the five fires,[1] and those who perform the Nāciketa sacrifice thrice, compare to shade and light, the two enjoyers of the inevitable results of work, who have entered within the body, into the cavity (of the heart) which is the supreme abode of the Most High (Brahman).

Pibantau, two drinkers of; *ṛtam*, truth, i.e. the results of work (which is called truth) because of its inevitability.

[1] Gārhapatya, Āhavanīya, Dakṣiṇāgni, Sabhya, and Āvasathya. Or heaven, cloud, earth, man, and woman—Br. VI. ix-xiii.

Of these two, one drinks—enjoys—the fruit of work, and not the other. Still both are called enjoyers, because of association with the enjoyer, on the analogy of the expression "the possessors of the umbrella".[1] *Sukṛtasya*, of what is done by oneself. This (word) is to be construed with *ṛtam* mentioned earlier—(meaning thereby the drinker of) the result of the work done by oneself. *Praviṣṭau*, (these) two have entered; *loke*, within this body; *guhām*, (is the same as *guhāyām*) into the cavity, into the intellect. *Parame*, (means) in the supreme; it (i.e. the space within the heart) is supreme in comparison with the outer space circumscribed by the human body; *parārdhe*, into that which is the abode (*ardha*) of Brahman (*para*)—there, indeed, is the supreme Brahman perceived. So the meaning is that they two have entered into the supreme abode of Brahman, which is the space within the heart. *Brahmavidaḥ*, the knowers of Brahman, *vadanti*, speak of—these two, again, as different like *chāyātapau*, shade and light—because of (their) worldliness and freedom from worldliness. Not only those who have given up rites speak (thus), but also *pañcāgnayaḥ*, those who worship the five fires—i.e. the householders; *ca*, and also; those who are *triṇāciketāḥ*, the people by whom has been piled up thrice the fire called Nāciketa.

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतꣳ शकेमहि ॥ २ ॥

2. We have known that Nāciketa Fire, which is the bridge for the sacrificers, as also that which

[1] When a king with his retinue moves out in a procession with umbrellas, people say, "*Chatriṇaḥ yānti*– people with umbrellas are going" though most of the people in the procession do not possess umbrellas.

is the undecaying supreme Brahman beyond fear for those who want to cross over (the world).

Śakemahi, we were able to know as well as to pile up, *Nāciketam*, the Nāciketa Fire (which is Virāṭ); *yaḥ*, who; is like a *setuḥ*, bridge—since it is calculated to lead beyond sorrow; *ījānānām*, for the sacrificers—the performers of rites. Moreover, that which is *abhayam*, the fearless; *akṣaram brahma*, the undecaying Brahman—which is the supreme resort and is called the Self; *pāram titīrṣatām*, for those who want to go to the shore—to the shore of the (sea of this) world—that also we succeeded to know. The meaning of the sentence is that both the immanent and transcendental Brahmans, which are the refuge of the knowers of rites and Brahman respectively, are worthy of realisation. For these two, in fact, have been introduced in the verse, "*ṛtam pibantau*" etc.

For the sake of that one among these (two Selves), which has through limiting adjuncts become the transmigrating soul and is fit for knowledge and ignorance whereby to attain either emancipation or the worldly state, a chariot is being imagined as a means to its reaching either.

आत्मानꣳ रथिनं विद्धि शरीरꣳ रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

3. Know the (individual) Self as the master of the chariot, and the body as the chariot. Know the intellect as the charioteer, and the mind as verily the bridle.

Of these, *viddhi*, know; *ātmānam*, the Self—the enjoyer of the fruits of *karma*, which is the soul in the worldly state;

as *rathinam*, the rider, the master of the chariot; *tu*, and; (know) *śarīram*, the body; as the *ratham*, the chariot—since the body is pulled by the senses which occupy the place of the horses tied to the chariot; *tu*, and; *viddhi*, know; *buddhim*, the intellect— characterised by determination; as *sārathim*, charioteer—since the body has the guiding intellect as its chief, just as the chariot has the guiding charioteer as its chief, all physical work being generally directed by the intellect. (Know) *manaḥ*, the mind—characterised by volition, doubt, etc.; as *pragraham*, bridle—for just as the horses act, when held in by the reins, similarly the senses such as ear, etc. act when held in by the mind.

इन्द्रियाणि हयानाहुर्विषयाꣳ स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

4. They call the senses the horses; the senses having been imagined as horses, (know) the objects as the ways. The discriminating people call that Self the enjoyer when It is associated with the body, senses, and mind.

Āhuḥ, they—those versed in calling up the imagery of the chariot—call; *indriyāṇi*, the senses—eye etc.; *hayān*, horses—because of the similarity of drawing the chariot and the body. *Teṣu*, those very senses, having been imagined as horses; know, *viṣayān*, the objects—such as colour etc.; as *gocarān*, the roads. *Manīṣiṇaḥ*, the discriminating people; *āhuḥ*, call; *ātmendriyamanoyuktam*, the Self as associated with the body, senses, and mind; as *bhoktā*, the enjoyer, the transmigrating soul. For the absolute Self can have no enjoyership; Its enjoyership is in fact created by

the limiting adjuncts such as the intellect etc. Thus also there is another Vedic text which shows the non-enjoyership of the absolute (Self): "It thinks, as it were, and shakes, as it were" etc. (Bṛ. IV. iii. 7). Only if this is so, does it become appropriate to attain the state of Viṣṇu (Ka. I. iii. 9) as one's own, through the analogy of the chariot which is going to be elaborated; but not otherwise, because one cannot transcend one's (true) nature.

This being so,

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥ ५ ॥

5. But the senses of that intellect, which, being ever associated with an uncontrolled mind, becomes devoid of discrimination, are unruly like the vicious horses of the charioteer.

Yaḥ tu, he however who—the charioteer called the intellect; *bhavati,* becomes; *avijñānavān,* unskilful —lacking in discrimination as regards engagement and disengagement, just as the other (real charioteer) is in conducting the chariot; being *sadā,* ever; associated *ayuktena manasā,* with an uncontrolled mind; *tasya,* his—of that incompetent intellect, i.e. of the driver; *indriyāṇi,* the senses—which are analogous to the horses; are *avaśyāni,* unruly uncontrollable; *duṣṭāśvāḥ iva,* like the vicious horses; *sāratheḥ,* of the charioteer—of the other (real) driver.

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥ ६ ॥

6. But of that (intellect) which—being ever associated with a restrained mind—is endowed with discrimination, the senses are controllable like the good horses of the charioteer.

Yaḥ tu, but that (intellect), again,—which is a charioteer opposed to the previous one; which *bhavati*, becomes; *vijñānavān*, skilful and possessed of discrimination; *yuktena manasā sadā*, being ever associated with a controlled mind —being endowed with a concentrated mind; *tasya*, of that (intellect); *indriyāṇi*, the senses—that are analogous to the horses; are *vaśyāni*, controllable—can be urged on or stopped; *sadaśvāḥ iva* like the good horses; *sāratheḥ*, of the charioteer—of the other (real) driver.

This is the result that is being foretold for the rider who has the aforesaid intellect as his charioteer:

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ।। ७ ।।

7. But he, (that master of the chariot), does not attain that goal (through that intellect), who, being associated with a non-discriminating intellect and an uncontrollable mind, is ever impure; and he attains worldly existence.[1]

Yaḥ tu, but he (the soul, the master of the chariot) who *avijñānavān bhavati*, is associated with a non-discriminating intellect; *amanaskaḥ*, whose mind is not under control; who is, because of that very reason, *aśuciḥ*, unclean; *sadā*, for

[1] Some translators take *yaḥ*, meaning the intellect, as the nominative of the first part, and *saḥ*, meaning the soul, as that of the second part.

ever; *saḥ*, that rider of the chariot; *na āpnoti*, does not achieve; *tat padam*, that goal—the aforesaid undecaying. One which is the supreme goal—with the help of that charioteer (viz intellect). Not only does he not attain emancipation, but also *adhigacchati*, he reaches; *saṁsāram*, worldly existence—involving birth and death.

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

8. That (master of the chariot), however, who is associated with a discriminating intellect, and being endowed with a controlled mind, is ever pure, attains that goal (getting detached) from which he is not born again.

The other one, *yaḥ tu*, who, however; is *vijñānavān*, associated with a discriminating charioteer—i.e. the rider of the chariot who has knowledge; *samanaskaḥ*, who is possessed of a controlled mind; and who is for that very reason, *sadā śuchiḥ*, ever pure; *saḥ tu*, he however; *tat padam āpnoti*, attains that state; *yasmāt*, from which—becoming non-alienable from which acquired goal; *bhūyaḥ*, again; he *na jāyate*, is not born—in the world.

What is that goal? The text says, It is this:

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

9. The man, however, who has, as his charioteer, a discriminating intellect, and who has under control the reins of the mind, attains the

end of the road; and that is the highest place of Viṣṇu.

Yaḥ naraḥ tu, the man however, who, as described earlier; *vijñānasārathiḥ*, has a discriminating intellect as his charioteer; *manaḥpragrahavān*, who has the mind as his reins—whose mind is controlled, who having a concentrated mind has become holy; *saḥ* (*naraḥ*), that man—that man of knowledge; *āpnoti*, reaches; *adhvanaḥ pāram*, the end of the road—i.e. the very supreme goal to be reached beyond the course of the world. He becomes free from all the worldly bondages. *Tat*, that; is *paramam padam*, the highest place, i.e. the very nature; *viṣṇoḥ*, of Viṣṇu—of the all-pervading Brahman, of the supreme Self who is called Vāsudeva[1]—which this man of knowledge attains.

Now this portion begins in order to show how the goal (i.e. Brahman), that is to be reached, is to be realised as the indwelling Self through an ascending gradation, from grossness to subtleness, commencing from the gross senses:

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥ १० ॥

10. The sense-objects are higher than the senses, and the mind is higher than the sense-objects; but the intellect is higher than the mind, and the Great Soul is higher than the intellect.

Now, then, the senses are gross. The *arthāḥ*, sense-objects, by which those senses were created for their (i.e. of

[1] He who provides dwelling place (*vāsa*) for all in Himself is *vāsu*. *Deva* is effulgent, i.e. self-luminous. He is both *vāsu* and *deva*.

the sense-objects) own revelation, are certainly *parāḥ*, higher—subtler, more pervasive, and are their inner selves; *indriyebhyaḥ*, than those senses—which are their own effects (the sense-organs having been created from sense-objects for perceiving them). *Arthebhyaḥ ca*, as compared with even those sense-objects, *manaḥ*, the mind; is *param*, higher—more subtle, pervasive, and is their inner self. By the word *manaḥ*, is indicated the elements in their rudimentary subtle form (*tanmātras*) which are the material cause of the mind, for they are the originators of volition and conjecture. *Manasaḥ api*, as compared with even the mind; *buddhiḥ*, the intellect; is *parā*, higher—subtler, more pervasive, and is their inner self. By the word *buddhiḥ* is denoted the rudimentary elements (*tanmātras*) which are the source of determination etc. *Buddheḥ*, as compared with the intellect; *mahān ātmā*, the Great Soul (is higher); it is *ātmā*, the soul, because it is the innermost principle of all the intelligence of all beings, and it is *mahān*, great, because it is the most pervasive of all. The principle called Hiraṇyagarbha, which was born before all, from the Unmanifested (Māyā), and which consists of both intelligence and activity, is called the Great Soul that is *paraḥ*, higher, than the intellect.

महत: परमव्यक्तमव्यक्तात्पुरुष: पर: ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गति: ॥ ११ ॥

11. The Unmanifested is higher than Mahat; Puruṣa is higher than the Unmanifested. There is nothing higher than Puruṣa. He is the culmination, He is the highest goal.

Mahataḥ, as compared (even) with Mahat (the Great Soul); *param*, higher—subtler, inner self, and the most

pervasive; is *avyaktam*, the Unmanifested—that which is the seed of the whole universe, the essence of unmanifested name and form, the state of combination of all powers of causes and effects,[1] called by such names as *avyakta* (Unmanifested), *avyākṛta* (Unevolved), *ākāśa* (Space), etc., resting on the supreme Self through and through like the power of a banyan tree in a tiny banyan seed.[2] *Avyaktāt*, as compared with that *avyakta*;[3] (Puruṣa is) *paraḥ*, higher—subtler and greater, being the cause of all the causes and the inmost self of all—and therefore too, He is called *puruṣaḥ* (lit. person), because (derivatively) He fills up everything. Ruling out the possibility of anything being higher than Him, the text says, *puruṣāt na param kim cit*, there is nothing higher than Puruṣa. Since there is no other substance beyond Puruṣa who is a mass of pure consciousness, the Puruṣa is *kāṣṭhā*, the acme, the culmination—of subtleness, greatness, and inwardness as Self. Here, indeed, end all subtleness etc., commencing from the senses. Hence this is *parā gatiḥ*, the supreme goal—of all travellers, all individual souls that transmigrate; because the Smṛti says, "Going where they do not return" (G. VIII. 21; XV. 6).

Objection: Is it not a fact that if there is going, there

[1] During cosmic dissolution

[2] "As the seed, with the potentiality of the tree, is but a single entity, without a second, similarly Brahman, too, as possessed of the power of Māyā is not a dual entity"—A G.

[3] That has no individuality when ascertained from the point of view of existence etc. It is the cause of the whole manifested world. Since it is dependent on the supreme Self, the latter is indirectly called the cause. But in reality the Self is not the cause, because It is not subject to mutation.

shall be coming as well? How is it then said, "from which he is not born again" (Ka. I. iii. 8)?

Answer: That is no fault. Since He is the indwelling Self of all, the fact of realising Him is figuratively spoken of as attaining Him. And that He is the indwelling Self is shown through His being higher than the senses, the mind, and the intellect. He who is a traveller goes, indeed, to something that is unattained, non-immanent, and non-Self; but not contrariwise. Thus there is the Vedic text: "Those who want to get beyond the ways (of the world) do not walk on roads" etc. (Itihāsa Upaniṣad, 18). Thus also is being shown that He is the indwelling Self of all:

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

12. He is hidden in all beings; and hence He does not appear as the Self (of all). But by the seers of subtle things, He is seen through a pointed and fine intellect.

Eṣaḥ, this one—this Puruṣa; *sarveṣu bhūteṣu*, in all creatures—from Brahmā to a clump of grass; *gūḍhaḥ*, is hidden;—though He has such activities as hearing, seeing, etc., yet He is covered by *avidyā*, i.e. Māyā.[1] Thus, since He is the *ātmā*, the Self (of all); *na prakāśate*, (He) does not appear as the Self of anyone.[2] Alas, how unfathomable, inscrutable, and variegated is this Māyā, that every creature,

[1] The very word *avidyā* (ignorance) suggests that it is removable by *vidyā* (knowledge); and Māyā (cosmic illusion) suggests that it is unreal.

[2] The Self, as such, cannot be the content of any conventional idea.

though in reality identical with the supreme Entity, and is instructed as such, does not grasp the fact, "I am the supreme Self", while even without being told, he accepts as his Self the non-selves, viz the aggregate of body and senses, under the idea, "I am the son of such a one", though these (latter) are objects of perception (and are hence not his selves) like pots etc.! Verily, it is through the Māyā of the supreme Being, that every man moves, again and again (through birth and death). There is this Smṛti on this point: "I am not revealed to all, being veiled by my Yoga-Māyā" (i.e. the illusion born of the congress of the *guṇas*) etc. (G. VII. 25).

Objection: Is it not contradictory to say, "Having realised It, the intelligent man does not grieve" (Ka. II.i. 4) and "He does not appear"?

Answer. This is not so. Since He is not known to a man whose intellect has not been purified, it is said, "He does not appear". *Tu* (but); *dṛśyate*, (He) is seen; through the purified (intellect)—*agryayā*, through the pointed (intellect); that (intellect) which is like a point (*agra*) is *agryā*; through that, i.e. being associated with concentration; *sūkṣmayā*, through the subtle (intellect) that is engaged in ascertaining subtle things.[1] By whom? *Sūkṣma-darśibhiḥ*, by the seers of subtle things. These seers are those who have become skilled in penetrating into the subtlest thing through their perception of an ascending order of

[1] "When the mind becomes concentrated through the perfection of meditation and thus becomes helpful, then from the *mahāvākya* (great saying—Thou art That), associated with that mind, there arises such a conviction as 'I am Brahman'. On that intellectual pattern is revealed the reality of Brahman; and this is conventionally referred to as the self-revealed immediate perception of Brahman."—A.G.

subtleness by following the process as indicated in the text, "The sense-objects are higher than the senses", etc. (Ka. I.iii. 10). By them, i.e. by the learned people.

The means for His attainment is being stated:

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥ १३ ॥

13. The discriminating man should merge the (organ of) speech into the mind; he should merge that (mind) into the intelligent self; he should merge the intelligent self into the Great Soul, he should merge the Great Soul into the peaceful Self.

Prājñaḥ, the discriminating man; *yacchet*, should merge. What (should he merge)? *Vāk*, i.e. *vācam*, the organ of speech, (i.e. all the organs), *vāk* being used suggestively for all organs. Where? *Manasī*, into the mind; the use of the word with a long *ī* is a Vedic licence. *Tat*, that mind, again, *yacchet*, he should merge; *jñāne ātmani*, into the intellect—bright by nature—which is their self; as the intellect pervades the organs, beginning with the mind, it is their self, their innermost principle. *Jñānam*, the intellect; *niyacchet*, he should dissolve; *mahati ātmani*, in the Great Soul—the First Born (Hiraṇyagarbha). The idea is that he should make the intelligence as clear in its nature as is the First Born. And that Great Soul again, *yacchet*, he should sink; *śānte*, into the peaceful—whose nature does not admit of any distinction, which is unchangeable; (into that peaceful) *ātmani*, Self—into the real Self which is within all and is the witness of all the modifications of the intellect.

Just as the water in a mirage, the snake on a rope, and dirt in the sky are eliminated through the perception of the real nature of the mirage, rope, and the sky, similarly by dissolving in Puruṣa—the Self—through the knowledge of the true nature of one's own Self, all that is projected by unreal ignorance, that is characterised by action, instrument, and result, and that is but constituted by the three—name, form, and action—one becomes established in the Self and peaceful in mind, and he has his goal achieved. Since this is so, therefore, for the sake of realizing this—

उत्तिष्ठत जाग्रत
प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्ग पथस्तत्कवयो वदन्ति ॥ १४॥

14. Arise, awake, and learn by approaching the excellent ones. The wise ones describe that path to be as impassable as a razor's edge, which when sharpened, is difficult to tread on.

You creatures, who are sleeping in ignorance that has no beginning, *uttiṣṭhata*, arise, turn towards the knowledge of the Self; *jāgrata*, awake—put an end to the sleep of ignorance which is terrible by nature and is the seed of all evil. How (to put an end to it)? *Prāpya*, approaching; *varān*, the adorable ones, the excellent teachers—who know that (Self); *nibodhata*, learn—understand the all-pervading Self, taught by them, as "I am that". The Upaniṣad says out of compassion, like a mother, that this should not be neglected, for the thing to be known is comprehensible by a very fine intellect. With what can that fine intellect be

compared? This is being said: *Dhārā*, the edge; *kṣurasya*, of a razor; *niśitā*, being sharpened; becomes, *duratyayā*, such as can be passed over with great difficulty, impassable. As that razor is difficult to walk on with the feet, similarly, *kavayaḥ*, the intelligent people; *vadanti*, describe; *pathaḥ* (should rather be *panthānam*), the path; (as) *durgam*, impassable, i.e. hard to attain. The idea is that since the object to be known is very subtle, they speak of the path of knowledge leading to it as impassable.

How very subtle is the thing to be known? That is being said. Now, then, this earth is gross developed as it is by (the principles of) sound, touch, colour, taste, and smell; and it is an object of perception to all the senses. So also is the body. Here a gradation of subtleness, pervasiveness, purity, permanence, etc., is noticed in water etc., through the elimination of the attributes of smell etc., one by one, till one reaches, *ākāśa*[1] (space). Therefore what need is there to speak of the unsurpassable subtleness etc. of that in which there do not exist those attributes beginning with smell and ending with sound that are the causes of grossness. That is what the Upaniṣad shows:

अशब्दमस्पर्शमरूपमव्ययं
तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

[1] Earth is possessed of five qualities—smell, taste, colour, touch, and sound; water consists of the four qualities beginning from taste; fire of the next three; air of the next two; and space of the last one. It is difficult to translate the word *ākāśa*. *Vedānta-sāra* defines it as the element that provides space and has sound as its quality.

15. One becomes freed from the jaws of death by knowing that which is soundless, touchless, colourless, undiminishing, and also tasteless, eternal, odourless, without beginning, and without end, distinct from Mahat, and ever constant.

Yat, that which—is described as; *aśabdam*, soundless, *asparśam*, touchless; *arūpam*, colourless; *avyayam*, undiminishing; *tathā* and also; *arasam*, tasteless; *nityam*, eternal—that is the undecaying Brahman. That which is possessed of sound etc. diminishes. But this one, being soundless etc., is *avyayam*—It does not diminish, does not decay; and because of this, It is eternal. Whatever decays is non-eternal; but this one does not decay, therefore it is permanent. For this further reason, too, It is eternal: that which has no *ādi* (beginning), cause, is *anādi*, beginningless. That which has a cause is impermanent, because it is an effect and it merges into its cause, as for instance earth etc. But this one being the cause of all, is not the effect, and hence It is eternal; It has no cause into which It can merge. Similarly, *anantam*, infinite—that which has no end. As the plantain etc. are seen to be impermanent after yielding their products in the form of fruits etc., not even that way has Brahman any finitude; hence too, It is eternal. *Mahataḥ*, from the principle Mahat, called *buddhi*, intelligence; It is *param*, distinct, by nature—for It is the witness of all, being eternal Consciousness; and It is Brahman, being the Self of all beings. For it has been already said, "He is hidden in all beings" (Ka. I.iii.12). And *dhruvam*, is that which is changelessly constant, whose eternality is not

relative unlike that of the earth etc. *Nicāyya*, realising; *tat* that Self—the Self that is the Brahman of this kind; *pramucyate*, one gets freed from—detached from; *mṛtyumukhāt*, from the jaws, grasp of Death—which consists of ignorance, desire, and action.

For the sake of eulogising the knowledge under discussion the Upaniṣad says:

नाचिकेतमुपाख्यानं मृत्युप्रोक्तꣳ सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

16. Relating and hearing this eternal anecdote—as received by Naciketā and as told by Death—the intelligent man becomes glorified in the region that is Brahman.

Uktvā relating—to Brāhmaṇas; *ca* and; *śrutvā* hearing—from teachers; this *sanātanam upākhyānam* eternal anecdote—eternal because it is Vedic; (that was) *nāciketam* received by Naciketā; (and) *mṛtyuproktam*, told by Death; *medhāvī*, the intelligent man *mahīyate*, becomes glorified; i.e. he becomes adorable by becoming identified with Brahman; *brahmaloke*, in the region of Brahman that is identical with Brahman Itself.

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥ १७ ॥

इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥

17. Should anyone, after purification, get this highest secret recited before an assembly of Brāhmaṇas, or at the time of the ceremonies for the dead (then) that (ceremony) becomes conducive to eternal result.

Should *yaḥ*, anyone; *prayataḥ*, after becoming purified; *idam śrāvayet*, cause this text to be recited—verbatim, as also with explanation; (that is) *paramam guhyam*, the greatest secret; *brahmasamsadi*, in an assemblage of Brāhmaṇas; *śrāddhakāle vā*, or at the time of the ceremonies for the dead, to the Brāhmaṇs seated fort he feast; (then) *tat*, that--funeral ceremony, of that man; *kalpate*, becomes conducive; *ānantyāya*, to eternal result. The repetition is for concluding the Part.

PART II

CANTO I

It has been stated, "He is hidden in all beings, and hence He does not appear as the Self (of all). But He is seen through a pointed and fine intellect" (Ka. I. iii. 12). What again is the obstacle to this pointed intellect because of which there is an absence of that intellect and the Self is not seen? This canto is begun to show the cause of that non-perception.[1] For only when the cause that bars the good is known, can effort be made to remove it and not otherwise:

पराञ्चि खानि व्यतृणत् स्वयम्भू-
स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-
दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

1. The self-existent Lord destroyed the outgoing senses. Therefore one sees the outer things and not the inner Self. A rare discriminating man, deisring immortality, turns his eyes away and then sees the indwelling Self.

Parāñci, outgoing; by the word *khāni* (*kha* meaning an orifice, cavity) are referred to the senses such as ear etc., which are suggestively indicated by it. They surely proceed outward for revealing their objects, sound etc. He *vyatṛṇat*, afflicted, i.e. killed these; since they are of such a nature.

[1] This is according to the reading *tadadarśana*. The other reading is *taddarśana*, which gives the opposite meaning.

Who is He (that did so)? *Svayambhūḥ*, the Great Lord—who (*bhū*) exists ever, and (*svayam*, by Himself) on His own right, and not subject to anything else; (since He injured them), *tasmāt*, therefore; the perceiver (individual) *paśyati*, sees, perceives; *parāk*, the outer—sounds etc., which are the non-Self and exist as external things; *na antarātman*, i.e. *na antarātmānam*, but (sees) not the inner Self. Though such is the nature of man, yet like reversing the current of a river *kaḥ cit dhīraḥ*, some (rare) discriminating man (sees); *pratyagātmānam*, the indwelling Self. That which is *pratyak* in the interior, and at the same time *ātmā*, the Self is the *pratyagātmā*. In common usage the word *ātmā* conventionally means only the individual soul, and not anything else. From the point of etymology, too, the word *ātmā* has that very sense. For in the Smṛti the derivation of the word is given thus: "Since It pervades, absorbs, and enjoys (all) objects in the world, and since from It the world derives its continuous existence, therefore, is It called the *ātmā*" (Liṅga Purāṇa, I.lxx.96). That indwelling Self—one's own reality—one *aikṣat*, saw, i.e. sees, for in the Vedas there is no regularity about the tenses. How one sees is being stated: (Becoming) *āvṛttacakṣuḥ*, having one's eyes covered—having one's eye, i.e. the group of organs beginning with the ear, turned away from all sense-objects. Such a one, who is purified thus, sees the indwelling Self. For it is not possible for the same person to be engaged in the thought of sense-objects and to have the vision of the Self as well. Why, again, should the discriminating man check his natural propensity thus through great effort and then realise the Self? This is the answer: *Icchan*, desiring—for oneself. *amṛtatvam*, immortality—one's own unchanging nature.

पराचः कामाननुयन्ति बाला-
स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

2. The unintelligent people follow the external desires. They get entangled in the snares of the wide-spread death. Therefore the discriminating people, having known what true immortality is in the midst of impermanent things, do not pray for anything here.

Now then, the natural tendency to perceive outwardly the things that are not the Self is the cause of the obstruction of the vision of the Self; and it is ignorance, since it is opposed to that (vision). And there is that thirst for the enjoyment of those very outer things, whether seen or unseen, which are presented by ignorance. Those whose vision of the Self is obstructed by those two—ignorance and thirst—those *bālāḥ*, men of little intelligence; *anuyanti*, follow; only *parācaḥ kāmān*, the external desirable things. *Te*, they; because of that reason; *yanti*, get entangled in; *pāśam*, the snares—those by which one is bound, consisting in the association with or dissociation from the body, senses, etc.; *vitatasya*, of that which is vast, spread everywhere; *mṛtyoḥ*, of death—of the group of ignorance, desire, and action. The meaning is that they are constantly subject to birth, death, old age, disease, and other multifarious evils. Since this is so, *atha*, hence; *dhīraḥ*, the discriminating people; *viditvā*, having known; *amṛtatvam*, immortality

—which consists in continuing in the true state of the indwelling Self; as the *dhruvam*, sure thing; for the immortality of the gods and others is unstable, whereas this immortality consisting in continuing in the true state of the indwelling Self is stable, as is supported by the text, "It neither increases nor decreases through work" (Bṛ.IV.iv. 23). Having known the constant and unshakable immortality which is of this kind, having ascertained it from *adhruveṣu*, amidst all impermanent things; the knowers of Brahman *na prārthayante*, do not pray for—anything; *iha*, in this world, that is full of evil; because all this is opposed to the vision of the innermost Self. The idea is that they inevitably rise above the desires for progeny, wealth, and worlds (of enjoyment).

How is that known, by realising which the men of enlightenment do not pray for anything else? This is being said:

येन रूपं रसं गन्धं शब्दान् स्पर्शाꣳश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ।। ३ ।।

3. What remains here (unknowable to this Self) through which very Self people perceive colour, taste, smell, sound, touch, and sexual pleasures? This is that (Self asked for by Naciketā).

Yena, that by which—by the Self which is consciousness by nature; all people *vijānāti*, know clearly; *rūpam*, colour; *rasam*, taste; *gandham*, smell; *śabdam*, sound; *śparsan*, touch; *ca*, and; *maithunān*, pleasurable sensations from sex.

Objection: May it not be argued that the idea, "I know through the Self which is distinct from the body etc.", is not familiar to anyone? Rather all people experience thus: "I as the combination of the body etc. know."

Answer: But this is not so. Since the aggregate of body etc., is substantially indistinguishable from (knowable objects like) sound, etc., and hence it, too, is equally a knowable, it cannot reasonably be the knower. If the aggregate of body etc., though constituted by colour etc., can perceive colour etc., then the external colour etc., may as well know each other as also their own individual feature. But this does not tally with facts. Therefore, just as that through which iron burns (anything) is (inferred to be) fire, similarly people perceive colour and other attributes, in the form of the body etc., *etena eva*, through this only—through the Self which is consciousness by nature and which is distinct from the body etc. *Kim*, what, *atra*, in this world; *pariśiṣyate*, remains, which is unknowable to the Self? Nothing remains; but everything can certainly be known through the Self. The Self to which nothing can remain unknown is omniscient. *Etat vai tat*, this (Self) indeed is that. What is that? That which was asked for by Naciketā, about which the gods had also doubts, which is different from virtue etc., which is the highest state of Viṣṇu, and beyond which there is nothing. That very thing, which is described thus, is comprehended here. This is the idea.

Thinking that the Self, being subtle, is difficult to know, the text states the same idea over and over again:

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

4. Having realised that great and all-pervading Self, through which a man perceives the objects in both the sleep and the waking states, a wise man does not grieve.

Yena, that—the Self—through which; a man, *anupaśyati*, perceives; *svapnāntam*, the content of sleep, the sleep objects; similarly *jāgaritāntam*, the content of the waking state, the waking objects; *ubhau*, both—the sleep and waking objects. All this is to be explained as before.[1] *Matvā*, realising; that *mahāntam vibhum ātmānam*, great and all-pervading Self; having directly known It as identified with oneself thus, "I am the supreme Self"; *dhīraḥ*, the wise man; *na śocati*, does not grieve.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

5. Anyone who knows proximately[2] this Self—the enjoyer of the fruits of works, the supporter of life etc.—as the lord of the past and the future, does not want to save (the Self) just because of that (knowledge). This is that.

Moreover, *yaḥ*, anyone who; *veda*, knows; *antikāt*, proximately, *imam*, this; *ātmānam*, Self;—*jīvam*, the sustainer of the whole lot of vital force etc.; *madhvadam*, the enjoyer of the fruits of works—as *īśānam*, the ruler; *bhūtabhavyasya*, of past and future—of all the three times; *tataḥ*,

[1] The objection that can be raised, with regard to the Self's being the real knower is to be met as in II.i.3.

[2] As non-different from oneself.

after that—after that knowledge; *na vijugupsate*, does not want to save (himself)—because he has attained fearlessness. One wants to save the Self so long as one is in the midst of fear and considers the Self to be impermanent. But when one knows the eternal, non-dual Self, then who would wish to save what or from whom? *Etat vai tat*, is to be explained as before.

Now it is being shown that the indwelling Self, that has been identified with God, is the Self of all·

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥६॥

6. He sees this very aforesaid Brahman who sees the First Born (Hiraṇyagarbha)[1]—born before the five elements from Consciousness (Brahman)—as existing in the cavity of the heart in the midst of body and senses, after having entered there.

Yaḥ, anyone—who being desirous of freedom, (*vyapaśyata*, sees) the *pūrvam jātam*, the First Born—Hiraṇyagarbha; *yaḥ*, who; *ajāyata*, was born; *pūrvam*, earlier. Earlier than what? That is being said: *Adbhyaḥ*, than water; the idea is that He was earlier than the five elements inclusive of water, and not merely earlier than water. *Tapasaḥ*, (born) from Brahman, characterised by consciousness etc. Anyone who (sees) that First Born, who after having created the *bodies* of gods etc., (and) *praviśya guhām*, having entered into the cavity of the heart, of everybody; *tiṣṭhantam*, remains in existence; *bhūtebhiḥ*, in association with the

[1] As an ornament, made of gold, continues to be gold, so is Hiraṇyagarbha nothing but Brahman.

elements—in the midst of body and senses, perceiving sound etc.; *yaḥ, vyapaśyata,* i.e. *paśyati,* anyone who sees thus, he sees; *etat vai tat,* this very thing that is under discussion.

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत् ॥७॥

7. He (sees) that very Brahman (who sees) that Aditi, comprising all the deities, who takes birth as Hiraṇyagarbha, who is manifested in association with the elements, and who is seated in the cavity of the heart, after entering there.

Furthermore, *yā aditiḥ,* that *Aditi*—so called because of enjoying (*adana*) all such things as sound; who is *devatāmayī,* comprises all the deities; (and) who *sambhavati,* takes birth; *prāṇena* as Hiraṇyagarbha – from the supreme Brahman. The portion "He who sees that Aditi as existing in the cavity of the heart after having entered there"—is to be explained as before. That very Aditi is being distinguished—*yā* which; *bhūtebhiḥ* as associated with the elements; *vyajāyata* took birth i.e. was created.

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ।
एतद्वै तत् ॥८॥

8. The sacrificial Fire lodged in two fire producing pieces of wood, (as also the Fire lodged in the hearts of Yogis) that is well protected, just as

much as the foetus is by pregnant women, and the Fire that is adorable every day by vigilant men with oblation (and contemplation)—that Fire too is but this Brahman.

Besides, that *jātāvedāḥ*, Fire; which is *nihitaḥ*, lodged; as the deity of the sacrifice, *araṇyoḥ*, in the upper and lower pieces of wood—(by rubbing which fire is produced); which, as the eater of all oblations, is (lodged) in the individual person (as Virāṭ, in the heart); and which is *subhṛtaḥ*, well protected—by the men of contemplation; *garbhaḥ iva*, just as the foetus—is well protected; *garbhiṇībhiḥ*, by pregnant women—through food, drink etc., that are not condemned. The meaning is that, just as in the world, the foetus is well protected, similarly it (i.e. the Fire) is protected by the priests and the meditators. Moreover, that *agniḥ*, Fire; which is *īḍyaḥ*, laudable and adorable—by sacrificers and meditators in the sacrifices and the hearts; *dive dive*, every day; *jāgṛvadbhiḥ*, by the sleepless, i.e. vigilant; *manuṣyebhiḥ*, i.e. *manuṣyaiḥ*, by men; *haviṣmadbhiḥ*, who are possessed of oblations, e.g. ghee, as also possessed of meditation and contemplation; *tat*, that Fire; *etat vai*, is this only—the Brahman that is being discussed.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वे अर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

9. On that, from which the sun rises and in which it sets, are fixed all deities. None ever transcends that. This is that.

Moreover, *yataḥ ca*, that from which—from which Prāṇa (i.e. Hiraṇyagarbha); *udeti*, rises; *sūryaḥ*, the sun;

yatra, where, in which Prāṇa itself; *astam gacchati*, sets—day after day; *tam*, on that—on the Prāṇa which is the Self; *sarve devāḥ*, all the gods—Fire etc., in the divine context, and speech etc., in the personal context; *arpitāḥ*, are fixed—like spokes on the nave of a chariot wheel—during the period of existence (of the universe). He (that Prāṇa), too, is Brahman. This is that all-pervading Brahman. *Tat u*, that indeed; *na kaḥ cana*, nobody—whosoever; *atyeti*, transcends— ceasing to be identified with It becomes something other than that. This is that.

The following verse is there to counteract the doubt that may arise in anybody's mind that the entity which exists in all beings from Brahmā down to the immovable and appears as non-Brahman, owing to those particular limiting adjuncts, is an individual soul different from the supreme Brahman, and is subject to birth and death:

यदेवेह यतदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

10. What, indeed, is here is there; what is there is here likewise. He who sees as though there is difference here, goes from death to death.

Yat eva iha, what, indeed, is here—that entity which, being associated with limiting adjuncts, viz the body and senses (i.e. as existing here in the individual), appears to the ignorant to be possessed of worldly attributes; *tat*, that—that very entity, established in Its own reality, is; *amutra*, there—(existing in Its causal condition as) Brahman which is by nature a mass of consciousness and is devoid of all worldly attributes. And *yat amutra*, that which is there (in the causal condition), established in Itself; *tat*, that very

thing; *iha anu*, (is) here likewise—appearing diversely in conformity with the limiting adjuncts such as name and form, body and senses; It is nothing else. This being so, *yaḥ*, anyone who—being deluded by ignorance, consisting in seeing differences that are natural to limiting adjuncts; *paśyati*, sees, perceives; *iha*, here—in this Brahman, which is not a plurality; *nānā iva*, as though there is difference; feels such differences as, "I am different from the supreme Self, and the supreme Brahman is different from me"; *saḥ*, he; *āpnoti*, gets; *mṛtyoḥ mṛtyum*, death after death, he becomes subject to repeated birth and death. Therefore one should not perceive like that; one should perceive thus: "I am, indeed, Brahman which is homogeneous consciousness and which pervades everything through and through like space." This is the meaning of the sentence.

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

11. This is to be attained through the mind. There is no diversity whatsoever. He who sees as though there is difference here, goes from death to death.

Before attaining the knowledge of unity, *idam* this—Brahman which is homogeneous; *āptavyam*, is to be attained, as identical with the Self, there being nothing else existing; *manasā*, through the mind—which is purified by the teacher and the scriptures. And since ignorance, that presents diversity, ceases on this attainment; *iha*, here—in the Brahman; *nānā*, diversity; *kim cana*, even so little; *na asti*, does not exist. On the other hand, *yaḥ*, he who—does not give up his vision of ignorance that is comparable to

darkness; (and) *nānā iva paśyati*, sees as though there is diversity; *saḥ*, he; *mṛtyoḥ mṛtyum gacchati*, does (indeed) go from death to death, even by superimposing the slightest difference. This is the idea.

The Upaniṣad again speaks of that Brahman which is being discussed:

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

12. The Being (Puruṣa), of size of the a thumb, resides in the body. Knowing Him as the ruler of the past and the future, one does not want, by virtue of that knowledge, to save the Self. This is that.

Aṅguṣṭhamātraḥ, of the size of a thumb, the lotus of the heart is of the size of a thumb; (and) as conditioned by the internal organ existing in the space within the lotus of the heart, (the Self) has the size of a thumb, just like space existing in a section of a bamboo that is of the size of a thumb. *Puruṣaḥ*, means He by whom everything is filled. Knowing Him, who *tiṣṭhati*, stays; *madhye ātmani* in the body; as the *īśānam*[1] *bhūtabhavyasya*, the ruler of the past and the present. (The portion) *na tataḥ* etc., is to be explained as before (Ka. II.i.5).

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

13. The Puruṣa, who is of the size of a thumb, is like a light without smoke. He is the ruler of

[1] The alternative reading is *īśāno bhutabhavyasya*

the past and the future. He exists today, and He will exist tomorrow. This is that.

Moreover, the *aṅguṣṭhamātraḥ puruṣaḥ*, the Puruṣa (the all-pervasive entity) of the size of a thumb, is *jyotiḥ iva adhūmakaḥ*, like a smokeless light. *Adhūmakaḥ* should rather be *adhūmakam*, since it qualifies *jyotiḥ* (which is neuter). He, who is perceived as such by the Yogis in their hearts, is the *īśānaḥ bhūtabhavyasya*, lord of the past and the future. *Saḥ*, He, the eternal and unchanging; exists *adya*, now, in all beings; *u* and; *saḥ*, He, will exist; *śvaḥ*, even tomorrow. The idea is that none equals Him now, nor will any be born in future (to do so). Though one of the alternatives, viz "Some say that He does not exist (after death)" (Ka. I.i.20), cannot logically arise, yet hereby it is refuted by the Upaniṣad itself in its own words, and so also is dismissed the theory of momentary existence.

The Upaniṣad again presents a refutation of the perception of difference with regard to Brahman:

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

14. As water rained on an inaccessible height gets dispersed on (lower) hilly regions, similarly, one who perceives the selves differently, runs after them only.

Yathā, as; *udakam*, water; *vṛṣṭam*, poured; *durge*, on an inaccessible place, on a height; *vidhāvati*, flows—being dispersed becomes dissipated; *parvateṣu*, over hills, over hilly lower regions; *evam*, similarly; *paśyan*, seeing; *dharmān*, the selves; *pṛthak*, differently—in everybody;

anuvidhāvati, one runs after; *tān eva*, them only—those souls that conform to the different bodies. The meaning is that he assumes different bodies again and again.

Now is being stated as to how the nature of the Self is attained by one who is a man of realisation, for whom has been destroyed the perception of difference that is created by limiting adjuncts, who sees the non-dual Self which is a homogeneous mass of pure consciousness, and who is possessed of knowledge and is engaged in meditation.

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥

इति काठकोपनिषदि द्वितीयाध्याये प्रथमा वल्ली ॥

15. O Gautama, as pure water poured on pure water becomes verily the same, so also does become the Self of the man of knowledge who is given to deliberation (on the Self).

Yathā, as; *śuddham udakam*, pure water; *āsiktam*, being poured; *śuddhe*, on pure (water); *bhavati*, becomes; *tādṛk eva*, of that kind only, of the same quality and not anything else; *ātmā*, the Self, too; *bhavati*, becomes; *evam*, so; *vijānataḥ*, of one who knows—realises unity; *muneḥ*, of one who deliberates; O Gautama. Therefore, giving up the perception of duality that bad logicians have and the erroneous notions that the non-believers entertain, the people whose pride has been quelled should eagerly seek after the realisation of the unity of the Self, that is inculcated by the Vedas that are more beneficent than thousands of fathers and mothers. This is the idea.

PART II

CANTO II

As Brahman is difficult to know, this is a fresh commencement for ascertaining in another way the reality that It is:

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥१॥

1. Of the unborn One, whose consciousness is is unflickering, there is a city with eleven gates. Meditating (on Him), one does not grieve and, becoming freed, one becomes emancipated. This is that.

Puram, a city, i.e. comparable to a city; the body is the city, since in it we find an assemblage of such appendages of a city as gatekeepers, their commanders, etc.; and a city, together with its paraphernalia, is seen to be meant for an independent owner (viz king) who is not a constituent part of it;[1] similarly, since this body, consisting of an assemblage of various paraphernalia, has resemblance with a city, it must exist for an owner who takes the position of a king, but does not form a part of it. This city then, that is called a body, *ekādaśadvāram*, is possessed of eleven doors —seven in the head, three, inclusive of the navel, in the lower parts, and one on the (top of the) head; because of these, it is a city possessed of eleven doors. Of Whom?

[1] He does not grow or contract even though the city may do so, and His existence can be known independently of the city.

Ajasya, of the birthless One—of the Self which is free from all modifications, such as birth etc., which occupies the place of the king, and which is dissimilar to the properties of the city; *avakracetasaḥ*, of the One whose knowledge is not crooked—whose *cetaḥ*, consciousness is *avakra*, straight, constant and unchanging like the light of the sun—i.e. of Brahman which is comparable to the king. *Anuṣṭhāya*, meditating, on Him to whom this city belongs, on the supreme Lord who is the owner of the city; for His *anuṣṭhāna* (lit. performance) consists in contemplation with a view to complete knowledge.[1] One who, after becoming entirely free from all desires, contemplates on Him as residing equally in all beings, *na śocati*, does not grieve. How can there be any vision of fear, since there is no occasion for sorrow after the attainment of fearlessness resulting from His realisation? Even here, (while still living), he becomes *vimuktaḥ*, free—free from the bondage of desire and duty, created by ignorance; *vimuktaḥ ca*, and having become free (while still living); *vimucyate*, he becomes emancipated, i.e. he does not take up a body again.

But He (the Self) does not reside in the city of one body only. What then? He exists in all the cities? How?

हꣳसः शुचिषद्वसुरन्तरिक्षस-
द्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमस-
दब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

[1] Unobstructed, direct vision. Bālagopālendra interprets *samyagvijñānapūrvakam* as (meditation) that has complete realisation as its objective.

2. As the moving (sun) He dwells in heaven, (as air) He pervades all and dwells in inter-space; as fire He resides on the earth; as Soma He stays in a jar; He lives among men; He lives among gods; He dwells in space; He is born in water; He takes birth from the earth; He is born in sacrifice; He emerges from the mountains; He is unchanging; and He is great.

(As) *haṁsaḥ*, a mover—derived from the root *han*, meaning to go; He is *śuciṣat*—derived from *śuci*, pure, and *sad*, to live—a dweller, as the sun, in heaven which is pure. As *vasuḥ*—derived from the causative form of the root *vas*, meaning to provide dwelling for—as all-pervasive air; He is *antarikṣasad*, a dweller in the intermediate space. As *hotā* (meaning) fire—because of the Vedic text, "Fire, indeed, is *hotā*" (Cityupaniṣad, III. 1., VII. 1); (He is) *vediṣat* derived from the root *sad*—a resider on the *vedi*, i.e. earth—because of the *mantra* which begins with, "This *vedi* (sacrificial altar) is the highest state of the earth" (R. II.iii.20). *Atithiḥ* (*san*), as the Soma juice, (He is) *duroṇasat*, a dweller in a jar (*duroṇa*); or as a Brāhmaṇa guest, He dwells in houses (*duroṇa*). (He is) *nṛṣat*, a dweller among men; *varasat*, a dweller among the adorable ones—the gods; *ṛtasat*, a dweller in *ṛta*, i.e. truth or sacrifice; *vyomasat*, a dweller in *ākāśa* (space); *abjāḥ*—derived from *ap* (water) and *jā* (to be born)—born in water, as conch, mother of pearl, *makara* (a sea animal), etc.; *gojāḥ*, born on earth (*go*), as paddy, barley, etc.; *ṛtajāḥ*, born in the sacrifice, (*ṛta*), as its appendages; *adrijāḥ*, born from mountains (*adri*), as rivers etc.; although He is the Self of all, He is verily *ṛtam*, unchanging

in nature; (and) *bṛhat*, great—being the cause of all. Even if it be a fact that the sun is spoken of in this verse (and not the Self), still, as the sun is regarded in reality as the Self, there is no contradiction with the *brāhmaṇa* which explains that way.[1] The meaning of this verse is that the world has but one Self which is all-pervasive, and that there is no plurality of selves.

A (logical) basis is being provided for comprehending the nature of the Self:

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

3. All deities worship that adorable one, the seated in the middle, who pushes the *prāṇa* upward and impels the *apāna* inward.

The word *yaḥ*, he who, is to be supplied. He who *unnayati*, leads higher up; *ūrdhvam*, upward—from the heart; *prāṇam*, the air functioning as exhalation; similarly, *pratyak asyati*, thrusts inward, downward; *apānam*, the air functioning as inhalation; that *vāmanam*, the adorable One; *madhye āsīnam*, sitting in the middle—sitting in the space inside the lotus of the heart, shining in the intellect as revealed knowledge; *viśve*, all; *devāḥ*, deities—the organs such as the eye etc.; *upāsate*, worship—by carrying to Him presents in the form of perception of colour etc., just as the subjects do to

[1] "In the *brāhmaṇa* portion of the Veda this verse is explained thus: 'That sun is the *haṁsaḥ śuciṣat*.' But there is a *mantra* which says, 'The sun is the Self of all that moves and does not move', (R. I. cxv. i; Ai. II.iii.3) from which it is known that the sun symbolises the all-pervasive Consciousness."—A.G.

a king. The idea is that they never cease from activity meant for Him. The purport of the sentence is that He for whom, and under whose direction, exist all the activities of the organs and the vital force, is proved to be different from them.

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

4. When this dweller in the body becomes detached, when He is freed from this body, what else remains in this body? This is that.

Moreover, *asya dehinaḥ śarīrasthasya*, of this embodied one (the Self) that is in the body; *visraṁsamānasya*, as It gets loosened, detached. The meaning of the word *visraṁsana* (loosening) is being given: *dehād vimucyamānasya*, as It gets freed from the body, *kim atra pariśiṣyate*, what else remains here--in this group of vital force etc.?[1] Nothing remains here in this body. That Self is proved to be different (from the body etc.), on whose departure all this aggregate of body and senses becomes instantaneously powerless, defunct, and destroyed, just as it happens in the case of the citizens when the lord of the city retreats.

The opinion may be held that this body gets destroyed on the departure of the *prāṇa*, *apāna*, etc., but not owing to the exit of the Self that is distinct from them; for a man lives only by *prāṇa* and the rest. But this is not so.

[1] This is according to the reading, *prāṇādikalāpe*. If the reading is *prāṇādikalāpaḥ*, the meaning will be "nothing of the group of *prāṇa* etc. remains".

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

5. No mortal lives by *prāṇa* or *apāna*; but all live by something else on which these two depend.

Na prāṇena na apānena, neither through the function of exhaling nor through that of inhaling —nor by the eye and the rest; *kaḥ cana martyaḥ*, any human being; *jīvati*, lives —nobody lives. Inasmuch as these are meant for somebody else and act jointly, they cannot be the source of life. Composite things like houses etc., are not seen to exist in this world, unless this existence is brought about by someone for his own benefit, who is not part of the assemblage. This should be so in the case of *prāṇa* etc. too, since they also form a combination. Therefore all these *jīvanti*, live, maintain life, having been combined by someone else who is dissimilar to the *prāṇa* etc., that constitute the group. *Yasmin*, that on which —that Self, true and supreme, and distinct from the combination, on which; *etau* these two — *prāṇa* and *apāna*, in combination with eye etc.; *upāśritau*, are dependent;[1] and for the benefit of which uncombined Self, *prāṇa*, *apāna*, etc. exist as a combination, performing their own functions; that Self is established to be distinct from them. This is the purport.

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

[1] Or—*Yasmin* (*sati*) whose existence—the existence of which Self, supreme and distinct from the combination—being taken for granted; *etau upāśritau*, these two get supported.

6. Well, O Gautama, I shall tell you of this secret, eternal Brahman; and also how the Self fares after death.

Hanta, well, now again; *te*, to you; *pravakṣyāmi*, I shall tell; *idam*, this; *guhyam*, secret; *sanātanam brahma*, everlasting Brahman; through knowledge of which comes about a cessation of all worldly existence, and through ignorance of which, *maraṇam prāpya*, attaining death; *yathā*, how; *ātmā*, the soul; *bhavati*, becomes—how It transmigrates; that you hear, O Gautama.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

7. Some souls enter the womb for acquiring bodies and others follow the motionless, in accordance with their work and in conformity with their knowledge.

Anye dehinaḥ, some souls—some ignorant fools; *śarīratvāya*, for assuming bodies; *yonim prapadyante*, enter into the womb. *Anye*, others—the extremely inferior ones; after death, *anusaṁyanti*, follow; *sthāṇum*, the state of motionless things like trees etc.; *yathākarma*, in accordance as each one's work is—i.e. under the impulsion of the (fruits of) works they have accomplished in this life; similarly, too, *yathāśrutam*, in conformity with the nature of knowledge acquired. The idea is that they take bodies accordingly; for another Vedic text says; "Creatures are born in accordance with their knowledge."

The Upaniṣad speaks of the secret Brahman about which it was promised, "I shall tell":

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥८॥

8. Puruṣa, who keeps awake and goes on creating desirable things even when the senses fall asleep, is pure; and He is Brahman, and He is called the Immortal. All the worlds are fixed on Him; none can transcend Him. This is that.

Yaḥ, eṣaḥ, He who; *jāgarti*, keeps awake and does not sleep; *supteṣu*, when *prāṇa* etc., are asleep. How? *Nirmimāṇaḥ*, creating—through ignorance; *kāmam kāmam*, each of those desirable things—such desirable things as woman etc. *Puruṣaḥ*, the Puruṣa (all-pervading Brahman)—who keeps awake, by accomplishing these; *tat eva*, that (Puruṣa) indeed; is *śukram*, white, pure; *tat brahma*, that is Brahman—there is no other secret Brahman; *tat eva*, that indeed; *amṛtam ucyate*, is called the indestructible—in all scriptures. Moreover, *sarve lokāḥ*, all the worlds—such as the earth etc.; *tasmin*, on It—on Brahman; *śritāḥ*, are supported—for It is the source of all the worlds. The text beginning with *tat u nātyeti kaścana* is to be explained as before (Ka. II.i.9).

Since the knowledge of the unity of the Self, though validated by proof and reiterated more than once does not find a lodging in the hearts of those Brāhmaṇas of insincere intellect whose minds are swayed by the intellect of numerous logicians, therefore the Upaniṣad, being eager to inculcate it, says again and again:

अग्निर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ।। ९ ।।

9. Just as fire, though one, having entered the world, assumes separate forms in respect of different shapes, similarly, the Self inside all beings, though one, assumes a form in respect of each shape; and (yet) It is outside.

Yathā, as; *agniḥ*, fire; though bright by nature and only *ekaḥ*, one; *praviṣṭaḥ*, having entered; *bhuvanam*—derived from the root *bhū* (to be), in the sense of a place where creatures come into being, the word means this world; *rūpam rūpam prati*, in conformity with each form, i.e. in respect of the difference of combustible substances, such as wood etc.; *babhūva*, became; *pratirūpaḥ*, multiformed, assuming the respective shapes of those different fuels; *tathā*, similarly; *sarvabhūtāntarātmā*, the Self that is inside all beings—by virtue of Its subtleness, like fire in fuels etc.; though only *ekaḥ*, one; has become *pratirūpaḥ*, formed in accordance with the individual shapes—in respect of all bodies, owing to Its entry there; *bahiḥ ca*, and (yet) It is outside—in Its own unmodified form, just like space.

Similarly there is another illustration:

वायुर्यथैको भुवनं प्रविष्टो
रूपं रूपं प्रतिरूपो बभव ।

एकस्तथा सर्वभूतान्तरात्मा
रूपं रूपं प्रतिरूपो बहिश्च ॥ १० ॥

10. As air, though one, having entered into this world, assumes separate forms in respect of different shapes, similarly, the Self inside all beings, though one, assumes a form in respect of each shape. And yet It is outside.

Yathā, as; *vāyuḥ*, air—in the form of vital force; having entered into the bodies; *rūpam rūpam pratirūpaḥ babhūva*, etc., is to be explained as before.

Since the contingency arises that if the one entity is the Self of all, then the sorrowfulness of the world will belong to the supreme Brahman Itself, (therefore) this is being said:

सूर्यो यथा सर्वलोकस्य चक्षु-
र्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

11. Just as the sun, which is the eye of the whole world, is not tainted by the ocular and external defects, similarly, the Self, that is but one in all beings, is not tainted by the sorrows of the world, It being transcendental.

Yathā, as; *sūryaḥ*, the sun; even though by virtue of helping the eyes through its light, and illuminating such

impure things as urine, ordure, etc., becomes *sarvalokasya cakṣuḥ*, the eye of all the people—who see those things: still *na lipyate*, it is not tainted; *cākṣuṣaiḥ bāhyadoṣaiḥ*, by the ocular and external blemishes—by ocular faults, physical lapses amounting to sin, which are caused by the sight of impurity etc., and by external faults consisting in the contact with impurity etc.; *tathā* similarly; (He who) though *ekaḥ*, one; is *sarvabhūtāntarātma*, the Self inside all; *na lipyate lokaduḥkhena*, is not tainted by the sorrows of the world; (since He is) *bāhyaḥ*, transcendental. It is through ignorance, superimposed on the Self, that people suffer the sorrows arising from desire and work. But that ignorance does not really inhere in one's Self just as the snake, the silver, the water, and the dirt, superimposed on a rope, a mother of pearl, a desert, and the sky (respectively), do not in reality exist as the distortions of the rope etc. But they appear as the defects of those things (rope etc.) because of the superimposition of false notions on the substances (rope etc.) that provide the bases for them.[1] They (the substances) are not tainted by those faults, for they are outside the notions thus falsely superimposed. Similarly, people, after having superimposed on the Self the false notions of action, agent, and fruit, like the snake (on a rope), experience the misery of birth, death, etc., consequent on that superimposition; but the Self, though It is the Self of all, is not tainted by the sorrows of the world arising from false superimposition. Why? (Because It is) outside. For just like the rope etc., It is extraneous to the superimposition of false notion.

[1] Or—"because of the superimposition of such false notions in the persons who come in contact with them."

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

12. Eternal peace is for those—and not for others—who are discriminating and who realise in their hearts Him who—being one, the controller, and the inner Self of all—makes a single form multifarious.

Moreover, He indeed is the supreme Lord, all-pervasive, independent, and *ekaḥ*, one; there is none equal to or greater than Him. (He is) *vaśī*, controller—for the whole universe is under His control. Why? Because (He is) *sarvabhūtāntarātmā*, the Self in all beings. Since He, *yaḥ*, who, because of His inscrutable power; *karoti*, makes—by His mere existence; (His) *ekam rūpam*, one form—His own Self that is homogeneous and consists of unalloyed consciousness; *bahudhā*, diverse—through the differences in the impure conditions of name and form; *tam ātmastham*, Him as residing in the space of the heart within the body, i.e. as manifested as knowledge in the intellect, like a face appearing to exist in a mirror, it being impossible for the body to be the receptacle of the Self that is formless like space; *ye dhīrāḥ*, those discriminating people who—those who have ceased from external activities; *anupaśyanti*, realise directly —as a result of the pursuance of the instruction of the teacher—realise that God who is the Self; *teṣām*, for them, who have become identified with the supreme Lord; is *śāśvatam sukham*, eternal happiness—consisting in the bliss-

fulness of the Self; *na itareṣām*, not for others for those non-discriminating people whose intellects are attached to external things, for though the happiness is their very Self, (they do not get it), because of the obstruction of ignorance.

नित्योऽनित्यानां चेतनश्चेतनाना-
मेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरा-
स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

13. Eternal peace is for those—and not for others— who are discriminating and who realise in their hearts Him who—being the eternal among the ephemeral, the consciousness among the conscious—alone dispenses the desired objects to many.

Furthermore, *nityaḥ*, indestructible, *anityānām*, among the destructible; *cetanaḥ*, consciousness; *cetanānām*, among the conscious—among the manifestors of consciousness such as the living creatures beginning with Brahmā. As it is owing to fire that water etc., that are not fire, come to be possessed of the power to burn, similarly, the power to manifest consciousness that is seen in others is owing to the consciousness of the Self. Besides, He (is) the omniscient Lord of all—*yaḥ*, who; *ekaḥ*, alone; *vidadhāti*, arranges diversely, i.e. dispenses without effort; *kāmān*, desirable things, the fruits of work according to merit, as also out of His own grace; *bahūnām*, of many, of the desirous, worldly people. Those discriminating people who realise Him in their hearts—for them *śāntiḥ*, cessation; is *śāśvatī*, eternal—

for them accrues peace that is their very Self; and *na itareṣām*, not for others who are of a different sort.

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

14. How shall I know that supreme, unspeakable Bliss which they realise directly as "This"? Is It self-effulgent—does It shine distinctly, or does It not?

(*Yat*) *tat*, that—that knowledge of the Self, that is *sukham*, bliss; *anirdeśyam*, indescribable; and *paramam*, superexcellent; (*yat tat*), that which, though beyond the range of speech and mind of ordinary people, still, the Brāhmaṇas, who are free from desires, *manyante*, consider; *etat iti*, as "this", as something directly known; *katham nu*, how indeed; *vijānīyām*, I shall know; *tat*, that—happiness; how can I make It an object of my consciousness as "This", as do the *sannyāsins* who are free from desires? *Kim u tat bhāti*, does It shine?—That which is self-effulgent, does It *vibhāti*, appear, is It seen, distinctly as an object of our intellect? *Vā*, or, is It not? (Or[1]—since It is effulgent, is It perceived clearly as an object of our intellect, or is It not?)

The answer to this (aforesaid question) is that It is both self-effulgent and shines distinctly (or multifariously). How?

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।

[1] The word *yat* being interpreted as meaning since.

तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

15. There the sun does not shine, neither do the moon and the stars; nor do these flashes of lightning shine. How can this fire? He shining, all these shine; through his lustre all these are variously illumined.

Tatra, there—in Brahman which is one's Self; *sūryaḥ*, the sun; *na bhāti*, does not shine, i.e. it does not illuminate that Brahman, though it illumines all. Similarly, *na candra-tārakam, na imāḥ vidyutaḥ bhānti*, neither the moon and stars nor these flashes of lightning shine; *kutaḥ ayam agniḥ*, how can this fire—that is seen by us—(shine)? To cut short, all, inclusive of these, that shines, *anubhāti*, shine according as, *tam eva bhāntam*, He, the supreme Lord, shines. Just as (hot) water, fire-brand, etc., owing to their contact with fire, burn according as the fire does, but not independently, similarly, it is verily *tasya bhāsā*, by His effulgence, that *sarvam idam*, all this—the sun etc.; *vibhāti*, shines variously. This being so it is that Brahman Itself that is effulgent and shines variously. Through the various kinds of effulgence in the effects, it is known that the characteristic of luminosity is intrinsic to that Brahman. For that luminosity which does not exist naturally cannot impart it to others; for a pot etc. are not seen to illuminate others, whereas luminous things like the sun etc., are seen to do so.

PART II

CANTO III

As in the world, the root of a (silk-cotton) tree can be traced by coming to know its cotton,[1] similarly the sixth canto is commenced in order to ascertain the real nature of Brahman through the determination of the tree of the universe of which Brahman is the root:

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १॥

1. This is the beginningless peepul tree that has its roots above and branches down. That (which is its root) is pure, that is Brahman and that is called immortal. On that are fixed all the worlds; none transcends that. This verily is that.

Ūrdhvamūlaḥ, that which has its roots above—the root that is the state of supreme Viṣṇu. This tree of the world, comprising everything from the Unmanifested to the immovables, has its root above. It is called *vṛkṣa* (tree) because (of the root meaning) of being felled. It consists of many evils, such as birth, old age, death, sorrow, etc.; it changes itself every moment, inasmuch as no sooner is it seen than its nature is destroyed like magic, water in a mirage, a city in the sky, etc., and it ceases to exist ultimately like a tree; it is without any heart-wood like the stem of

[1] By seeing the cotton of the silk-cotton tree etc, one can infer hat it comes from a tree which is rooted somewhere.

a plantain tree; it is subject to hundreds of doubts in the minds of sceptics; its reality is determined in its true colour by the seekers of truth;[1] its essence lies in its root, the supreme Brahman, ascertained in Vedanta; it grows from out of the seed of ignorance,[2] desire, action, and the Unmanifested; it has for its sprout Hiraṇyagarbha, the inferior Brahman, comprising the two powers of knowledge and action; it has for its trunk the diverse subtle bodies of all creatures; its vigour of growth results from the sprinkling of the water of desire; it has for its tender sprouts the objects of the senses of knowledge; its leaves are the Vedas, the Smṛtis, logic, learning, and instruction; its lovely flowers are the many deeds such as sacrifice, charity, austerity, etc.; its various tastes are the experience of happiness and sorrow; its infinite fruits are the means of subsistence of beings; it has its secondary roots well developed, entwined, and firmly fixed through the sprinkling of the water of desire (for those fruits),[3] it has for its nests the seven worlds beginning from the one called Satya, built by the birds which are the living beings from Brahmā downwards; it has its uproar, rendered tumultuous through the various sounds arising from dancing, singing, instrumental music, disport (play, jest, etc.), clapping on the arms, laughing, pulling, crying, exclaiming "Alas, alas!" "Leave me, leave me!" induced by mirth and grief arising from the enjoyment and pain of living beings; and it is felled by the weapons of

[1] Or, according to another reading, "Its nature cannot be fixed as such and such by the seekers of truth.

[2] Superimposition.

[3] Desires for works develop from desires for results; they get entwined and mixed up with various dispositions—*sāttvika*, *rājasika*, and *tāmasika* (calm, active, and lazy).

detachment consisting of the realisation of the identity of Brahman and the Self as inculcated by Vedānta. This tree of the world is an *aśvatthaḥ*[1] —its nature is ever unsteady, like the peepul tree, shaken as it is by the wind of desire and deeds; it is *avākśākhaḥ*—downwards are its branches, consisting of heaven, hell, and states of beasts and ghosts; (it is) *sanātanaḥ*, existing from time immemorial, having no beginning. *Tat eva*, that very thing—which is the root of the tree of the world—is; *śukram*, white, pure, resplendent—being in reality the light of the Self which is Consciousness; *tat brahma*, that is Brahman, being the greatest of all; *tat eva*, that indeed; *ucyate*, is called; *amṛtam*, indestructible by nature, being true. All else is false, being "mutable, existing as mere name dependent on speech" (Ch. VI. i. 4), and hence it is mortal. *Tasmin*, on Him, on Brahman that is absolutely true; *sarve*, all; *lokāḥ*, the worlds—which are comparable to a city in the sky, or water in a mirage, and which vanish on the realisation of the supreme Truth; *śritāḥ*, are fixed—during creation, existence, and dissolution, *Kaḥ cana na*, nothing whatsoever—no modification; *atyeti*, transcends; *tat u*, that—that Brahman; just as the products like pot etc., do not transcend (their material) earth etc. This verily is that.

It may be said that the very root of the world, Brahman, by realising which it is stated that people become immortal, does not exist, and that this (universe) has emerged out of nothing. But this is wrong:

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।
महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

[1] Lit. *a* not; *sthātā* existing; *śvaḥ*, tomorrow; impermanent.

2. All this universe, that there is, emerges and moves because there is the supreme Brahman that is a great terror like an uplifted thunderbolt. Those who know this become immortal.

Prāṇe (*sati*) the supreme Brahman[1] (being there), *yat idam kim ca jagat sarvam*, all this universe that there is; *niḥsṛtam* (*sat*) having emerged—acts regularly. That Brahman which is thus the cause of the origination etc., of the world is *mahat bhayam*, greatly terrifying - *bhayam* being derived in the sense of that from which one gets fear; *vajram udyatam*, like an upraised thunderbolt. The idea imparted is that just as servants, finding their master in front with an uplifted thunderbolt, methodically follow his command, similarly this universe consisting of the sun, the moon, the planets, the constellations, and the stars, continues methodically without a moment's respite because it has a God. *Ye*, those who; *viduḥ etat*, know this—the Brahman as the witness of all the activities of their minds; *te*, they; *bhavanti*, become; *amṛtāḥ*, possessed of deathlessness.

The text says how out of fear of Him the world behaves:

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

3. From fear of Him Fire burns, from fear shines the Sun; from fear run Indra and Air, and Death, the fifth.[2]

[1] "Brahman, being the source of activity of even the vital force (*prāṇa*), is figuratively referred to by the word *prāṇa*."—A.G.

[2] Fire etc. stand for their respective deities.

Asya bhayāt, from fear of Him—of the supreme Lord; *agniḥ tapati*, Fire burns; *bhayāt*, from fear; *tapati*, shines; *sūryaḥ*, the Sun; *bhayāt indraḥ*, from fear, Indra; *ca*, and; *vāyuḥ*, Air; *mṛtyuḥ ca*, and Death; *pañcamaḥ*, the fifth; *dhāvati*, runs. For unless there was a ruler, like one with an uplifted thunderbolt in hand, over these protectors of the world who themselves are powerful, there would not have been any regulated activity as that of servants trembling out of fear for their master.

इह चेदशकद्बोद्धुं प्राक्शरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

4. If one succeeds in realising here before the falling of the body, (one becomes freed); (else) because of that (failure) one becomes fit for embodiment in the worlds of creatures.

Cet, if; (one) being competent; *aśakat*, i.e. *śaknoti*, succeeds; *boddhum*, in knowing—knows that Brahman which is the cause of this fear; even *iha*, here—while still living; *prāk śarīrasya visrasaḥ*, before the disintegration, falling off, of the body; then one becomes free from the bondage of the world. If one does not succeed in knowing, then *tataḥ*, because of that non-realisation, *sargeṣu lokeṣu*, in the worlds of creatable things—on earth etc., the word *sarga* being derived from the root *sṛj* in the sense of the places where creatable beings are created; *kalpate*, one becomes fit; *śarīratvāya*, for embodiment; the idea is that one assumes a body (in those worlds).

Hence effort is to be made for the realisation of the Self before the falling off of the body, for here alone is it

possible for the vision of the Self to be as clear as that of a face in a mirror, whereas this is not possible in other worlds apart from that of Brahmā, which however, is difficult to attain. How? This is being answered:

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।
यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके
छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

5. As (one sees) in a mirror, so in one's intellect; as in a dream, so in the world of the manes; as it is seen in water, so in the world of the Gandharvas. As it is in the case of shade and light, so in the world of Brahmā.

Yathā, as —as one sees oneself very distinctly reflected; *ādarśe*, in a mirror; *tathā*, similarly; here, *ātmani*, in one's own intellect—the idea is that, when the intellect has become spotless like a mirror, there springs a distinct vision of the Self. *Yathā svapne*, as in a dream—the vision arising from the impressions of the waking state is indistinct; *tathā*, similarly; indistinct is the vision of the Self *pitṛloke*, in the world of the manes—because of being entangled in the enjoyment of the results of work. *Yathā apsu*, as in water; one's form *pari iva dadṛśe*—is equivalent to *paridṛśyate iva*—appears to be without clear demarcation of the parts (hazy); *tathā*, similarly; indistinct is the vision of the Self *gandharvaloke*, in the world of Gandharvas. It is known from the authority of the scriptures that similar is the case in other worlds as well. Only in one, viz *brahmaloke*, in the world of Brahmā, is the vision very distinct; *chāyā-ātapayoḥ iva*, as (it is) in the case of shade and light. But that world

is difficult to attain, being the result of many special kinds of work and knowledge (i.e. of rites and meditation). Therefore effort should be made for the realisation of the Self here itself. This is the idea.

How is He to be known and what is the need of His knowledge? This is being answered:

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

6. Having known the dissimilarity of the senses that originate separately, as also their rising and setting, the intelligent man does not grieve.

Indriyāṇām, of the senses—such as ear etc.; *pṛthak utpadyamānānām*, that are separately produced—from their sources, *ākāśa* etc., for the purpose of perceiving their own respective objects; *matvā* knowing—through discrimination; their *pṛthagbhāvam*, difference—their nature of being essentially dissimilar to the nature of the Self that is extremely pure, absolute, and consciousness alone; similarly (knowing their) *udayāstamayau*, (rising and setting) creation and dissolution—in relation to the waking and sleeping states—as belonging to them and not to the Self; *dhīraḥ*, the intelligent man; *na śocati*, does not grieve; for, the constantly uniform nature of the Self being unchangeable, the Self cannot be the cause of sorrow. Similar is another Vedic text: "The knower of the Self crosses over sorrow" (Ch. VII.i.3).

The Self, in relation to which the dissimilarity of the senses has been pointed out, is not to be realised outside, for It is the inmost Self of all. How can that be? This is being said:

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७॥

7. The mind is superior to the senses; the intellect is superior to the mind; Mahat (the Great Soul) is superior to the intellect; the Unmanifested is superior to Mahat.

The sense-objects, belonging to the same class as they do with the senses, are understood to be enumerated by the mention of the senses. The rest is as before (Ka. I.iii.10). By the word *sattva*, the intellect is referred to here.

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८॥

8. But superior to the Unmanifested is the supreme Puruṣa who is pervasive and is, indeed, without worldly attributes, knowing whom a man becomes freed and attains immortality.

Avyaktāt tu paraḥ puruṣaḥ, Puruṣa is superior to the Unmanifested; and He is *vyāpakaḥ*, pervasive—for He is the source of all pervasive things such as space etc.; *aliṅgaḥ* —*liṅga* derivatively means that sign through which anything is comprehended, i.e. intellect etc.—He who has not that *liṅga*, intellect etc., is indeed *aliṅga*; that is, He who is devoid of all worldly attributes; *eva*, indeed. *Yam jñātvā*, having known whom—from the teacher and the scriptures; *jantuḥ*, a man; *mucyate*, becomes freed—even while living—from the bondages of the heart, such as ignorance etc.; and when the body falls, he *gacchati amṛtatvam ca*, attains

immortality as well. This part is to be construed with the earlier thus: He, the *aliṅgaḥ* (incomprehensible) *paraḥ* (supreme) Puruṣa, by knowing whom a man becomes free and attains immortality, is superior to the Unmanifested.

How can there, then, be any possibility of the vision of the incomprehensible? This is being said:

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिक्लृप्तो
य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

9. His form does not exist within the range of vision; nobody sees Him with the eye. When this Self is revealed through deliberation, It is realised by the intellect, the ruler of the mind,[1] that resides in the heart. Those who know this become immortal.

Asya rūpam, His form—the form of this inmost Self; *na tiṣṭhati*, does not exist; *saṁdṛśe*, as an object of vision. Therefore *na kaḥ cana*, nobody; *paśyati*, sees, perceives; *enam*, this Self—that is being considered; *cakṣuṣā*, through the eyes—i.e. through any of the senses, for the word *cakṣuḥ* (eye) is used here suggestively for all the senses. How, then, He is to be seen is being said: *hṛdā*, by that

[1] The intellect is the ruler dissuading the mind from its occupation with objects. The identity of the self and Brahman taught in the Upaniṣads, is confirmed by *manana*, deliberation. Then in the pure intellect, unoccupied with objects, arises the conviction, "I am Brahman" from the Upaniṣadic text, "That thou art." Brahman becomes fully revealed to that convinced intellect.

which is in the heart; *manīṣā*, by the intellect—*manīt* being that which, as the controller, rules (*īṣte*) the mind (*manas*) characterised by thought. *Abhiklṛptaḥ*, when (It is) confirmed, i.e. revealed; by that (intellect) which is in the heart and is free from occupation with objects; *manasā*, through the adequate vision consisting in deliberation; then "the Self can be realised"—this should be supplied to complete the sentence. *Ye*, those who; *viduḥ*, know; *etat*, this, this fact that the Self is Brahman; *te*, they; *amṛtāḥ bhavanti*, become immortal.

How can the ruler in the heart be attained? For that purpose yoga is being inculcated:

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

10. When the five senses of knowledge come to rest together with the mind, and the intellect, too, does not function, that state they call the highest.

Yadā, at the time when; *pañca jñānāni*, the five senses of knowledge—such as ear etc., which are called *jñāna* (knowledge) being meant for it; *saha manasā*, together with the mind, which the senses follow—together with the internal organ (mind) which is (now) weaned away from (its functions of) thinking etc.; *avatiṣṭhante*, are at rest—in the Self alone, after desisting from their objects; *ca buddhiḥ*, and the intellect—characterised by determination; *na viceṣṭate*,[1] does not engage in its own activities; *tām*, that (state); *āhuḥ*, they call; *paramām gatim*, the highest state.

[1] An alternative reading is "*viceṣṭati*".

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

11. They consider that keeping of the senses steady as yoga. One becomes vigilant at that time, for yoga is subject to growth and decay.

Manyante, they consider; *tām*, that state—which is such; viz *sthirām indriyadhāraṇām*, the steady control of the senses, i.e. keeping the inner and outer organs steady; *yogam iti*, as yoga (joining)—though in reality it is disjunction, for this state of the yogi consists in the cessation of the contact with all evils, and in this state, indeed, is the Self established in Its own nature, free from the superimposition of ignorance. *Bhavati*, one becomes; *apramattaḥ*, unerring—ever careful about the concentration of mind; *tadā*, at that time—at the very time that one commences yoga, which meaning follows from the implication of the context; for when the intellect etc., cease to function, there can be no possibility of carelessness; therefore the carefulness is enjoined even before the cessation of the activities of the intellect etc. Or since unimpeded vigilance is possible only when the senses are kept steady, it is stated, "One becomes unerring at that time." Why? *Yogaḥ hi prabhavāpyayau*, for yoga is subject to growth and decay—this is the meaning. Therefore vigilance is needed for avoiding decay.[1] This is the idea.

If Brahman be an object of the activities of the intellect etc., then It should be specifically apprehended as "This is

[1] The sentence "Therefore" etc., follows up the first interpretation, where the Upaniṣad gives an injunction about the need of vigilance, the word, "becomes", being transformed into "should become". The second interpretation—starting with "Or since"—is a statement of fact.

such and such"; and since It cannot be perceived on the cessation of the intellect etc., there being then no instrument for cognition, Brahman should surely have no existence (then). It is a wellknown fact in the world that a thing exists so long as it is within the range of an instrument of cognition, and the contrary one is non-existent. Hence yoga is useless; or Brahman is to be perceived as non-existing inasmuch as It cannot be cognised. This contingency having arisen, this is the reply:

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ।। १२ ।।

12. It cannot be attained through speech, nor through mind, nor through eye. How can It be known to anyone apart from him who speaks of It as existing?

It is true that *na eva vācā*, neither through speech; *na manasā*, nor through mind; *na cakṣuṣā*, nor through eye; nor through the other senses; *prāptum śakyaḥ*, It is to be attained; i.e. It cannot be attained; still though It is devoid of all attributes, It does exist, since It is known as the root of the universe; for the denial of effects presupposes some existence as their ultimate limit. Similarly, this effect (in the form of the universe) when traced back in ascending order of subtleness, makes one apprised of the idea of existence as its ultimate resort. Even when the intellect is being attenuated through the sublation of objects, the intellect dissolves only as pregnant with a concept of existence. And reason, indeed, is the proof for us in ascertaining the real nature of the existent and the non-existent. If the world had no root, this creation would be filled with non-existence and

would be perceived as non-existent. But in fact, this is not so; it is perceived as "existing", just as a pot etc., produced from earth etc., are perceived as permeated with earth. Therefore the Self, the root of the universe, is to be realised as existing. Why? *Asti iti bruvataḥ*, apart from the faithful one who, following the scriptures, speaks of existence; *anyatra*, anywhere else—in the one who holds the theory of non-existence, in the one who thinks perversely in this way, "The root of the world, the Self, does not exist; this effect is causeless, and it gets dissolved into non-existence as its end"; *katham*, how; can *tat*, that Brahman; *upalabhyate*, be known? The idea is that It is not perceived in any way.

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ।। १३ ।।

13. The Self is (first) to be realised as existing, and (then) as It really is. Of these two (aspects), the real nature of the Self that has been known as merely existing, becomes favourably disposed (for self-revelation).

Therefore, eschewing the devilish company of those who advance the theory of non-existence, *asti iti eva upalabdhavyaḥ*, the Self should be realised as existing (i.e. immanent in all)—as productive of effects in which existence inheres, and as having the intellect etc., as Its limiting adjuncts. But when the Self is devoid of all that and is not subject to changes—and effects do not exist apart from their cause, because of the Vedic text, "All modification is mere name, being supported by speech—earth alone is real" (Ch. VI.i.4)—then of that unconditioned, attributeless Self

that is free from becoming an object of such concepts as existence and non-existence; *tattvabhāvaḥ*, the true (transcendental) nature—(*bhavati*) is revealed. (*Tattvabhāvena*), in that (truly revealed) form, too—"is the Self to be realised", this much is to be supplied. The sixth (genitive) case in *ubhayoḥ* is used to imply selection. *Ubhayoḥ*, of the two (aspects), again—of the conditioned and the unconditioned, of the aspects of immanence and transcendence; the *tattvabhāvaḥ*, the real (transcendental) aspect; *asti iti eva upalabdhasya*, of that very Self which was earlier realised as existing[1] (as immanent), i.e., which was known through the idea of existence called up by the limiting adjuncts that are themselves the effects of an existing entity; that real aspect of that very Self *prasīdati*, becomes favourably disposed for revealing Itself—i.e. to the man who had realised It earlier as existence; the real aspect being that from which all limiting adjuncts have vanished, which is different from the known and the unknown, is non-dual by nature, and is ascertained by such Vedic texts as, "not this, not this" (Bṛ. II.iii.6, III.ix.26), "not gross, not subtle, not short" (Bṛ. III.viii.8), "in the changeless, bodiless, inexpressible, unsupporting" (Tai. II.vii.l).

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

14. When all desires clinging to one's heart fall off, then a mortal becomes immortal, (and) one attains Brahman here.

[1] The Self which was inferred as existing from the fact of Its being the cause of all the effects that are perceived as existing.

Of the man who has realised the supreme Reality, *yadā*, when; *sarve kāmāḥ*, all desires; *pramucyante*, fall off, are broken to pieces; owing to the absence of anything else to be desired; *ye*, the desires which; *hṛdi śritāḥ*, clung to the heart; *asya*, of that man of knowledge, before his enlightenment—the intellect, and not the Self, being the seat of the desires, which fact is also supported by another Vedic text—"desire, thought, (doubt, etc., all these are but the mind)" (Bṛ. I. v. 3); *atha*, then; he who was before enlightenment *martyaḥ*, mortal, *amṛtaḥ bhavati*, becomes immortal, after enlightenment—by virtue of the elimination of death constituted by ignorance, desire, and deeds; death, which causes departure, having been destroyed, there remains no possibility of departure, and hence *atra*, here itself; owing to the cessation of all bondage, like the blowing out of a lamp, *samaśnute brahma*, (he) attains Brahman, i.e. (he) becomes Brahman Itself.

When again, the desires will be totally uprooted? This is being said;

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५ ॥

15. When all the knots of the heart are destroyed, even while a man is alive, then a mortal becomes immortal. This much alone is the instruction (of all the Upaniṣads).

Yadā, when; *sarve granthayaḥ*, all the knots—i.e. all concepts arising from ignorance, that bind one fast like knots; *hṛdayasya*, of the intellect; *prabhidyante*, get shattered, are destroyed; *iha*, here—even while a man is living.

The concepts arising from ignorance are, "I am this body", "This wealth is mine", "I am happy and unhappy", etc. When the bondages of ignorance are destroyed by the rise of the opposite knowledge of the identity of the Self and Brahman, in the form, "I am Brahman indeed and am not a transmigrating soul", then the desires originating from the knots become totally eradicated. *Atha martyaḥ amṛtaḥ bhavati*, then a mortal becomes immortal. *Etāvat hi*, this much only is—there should not be any anticipation that there is more; *anuśāsanam*, the instruction; the expression, "of all the Upaniṣads", should be supplied to complete the sentence.

By asserting, "He attains Brahman here" (Ka. II. iii.14), it has been declared that there is no going for an enlightened man for whom all the knots of ignorance become destroyed on the realisation of the identity of the Self with the all-pervading and absolutely attributeless Brahman, and who becomes Brahman even while living, which fact is also supported by another Vedic text: "Of him the organs do not depart. Being but Brahman he is merged in Brahman" (Bṛ. IV. iv. 6). But for those who are not much advanced in the knowledge of Brahman, who are engaged in other kinds of knowledge (i.e. in worship and meditation), and who are fit for the world of Brahmā, as also for those others who are the opposite of these and are fit for worldly existence, this particular kind of path is stated with a view to eulogising the superior result of the knowledge of Brahman that is being treated here. Moreover, the knowledge of Fire had been questioned about and was imparted. The process of the attainment of the fruit of that knowledge has also to be described. Hence this verse is begun. As to that,

शतं चैका च हृदयस्य नाड्य-
स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्ङन्या उत्क्रमणे भवन्ति ।। १६ ।।

16. The nerves of the heart are a hundred and one in number. Of them the one passes through the head. Going up through that nerve one gets immortality. The others that have different directions, become the causes of death.

The nerves that issue out of the heart of a man are *śatam*, a hundred in number; *ca ekā*, and one—called *suṣumṇā*. *Tāsām*, of these; *ekā*, the one—the *suṣumṇā*; *abhiniḥsṛtā*, goes out, by piercing through *mūrdhānam*, the head. At the time of death one should bring one's mind under control through that (*suṣumṇā*) nerve, and get it concentrated in the heart. *Tayā*, through that nerve; *ūrdhvam āyan*, going up—along the Path of Sun (*uttara-mārga*); one *eti*, attains; *amṛtatvam*, immortality—which is relative because of the Smṛti, "The place (i.e. Brahmaloka) that lasts till the absorption of all the elements (i.e. cosmic dissolution) is called immortality" (Viṣṇu Purāṇa, II. viii. 97). Or—after having enjoyed incomparable pleasures, abounding in the world of Brahmā, he attains immortality, in the primary sense of the word, along with Hiraṇyagarbha (Brahmā), in due course of time. *Viṣvak anyāḥ*, the other nerves that branch out (otherwise), in different directions, become the causes *utkramaṇe*, for death, i.e. for the attainment of the worldly state alone.

Now concluding the purport of all the cantos the Upaniṣad says:

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

17. Puruṣa, the indwelling Self, of the size of a thumb, is ever seated in the hearts of men. One should unerringly separate Him from one's body like a stalk from the Muñja grass. Him one should know as pure and immortal. Him one should know as pure and immortal.

Aṅguṣṭhamātraḥ puruṣaḥ antarātmā sadā janānām hṛdaye, in the heart as related to men; *saṁniviṣṭaḥ*—all this is as has been already explained (Ka. II.i. 12-13). *Tam*, Him; *pravṛhet*, one should raise, should pull out, should separate; *svāt śarīrāt*, from one's own body. Like what? That is being said: *Dhairyeṇa*, unerringly; *iṣīkām iva muñjāt*, like a stalk from the Muñja grass, that is inside it. *Vidyāt*, one should know; *tam*, that thing—the absolute Consciousness as drawn out from the body—to be *śukram amṛtam* as pure and immortal—to be the Brahman previously described. The repetition (of "Him one", etc.), as also the word *iti*, is to show that the Upaniṣad is concluded.

Now this conclusion of the purport of the story is being stated with a view to eulogising the knowledge:

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-
रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥

18. Naciketā, having become first free from virtue and vice, as also desire and ignorance, acquired this knowledge imparted by Death, as also the process of yoga in its totality, and he attained Brahman. Anyone else, too, who becomes a knower thus (like Naciketā) of the indwelling Self, attains Brahman.

Naciketā, *labdhvā*, having attained—from Death, through the granting of boons; *mṛtyuproktām etam vidyām*, this knowledge of Brahman imparted by Death—as stated above; *yogavidhim ca kṛtsnam*, and the process of yoga in its entirety, i.e. together with all its accessories and results. What happened to him after that? *Brahmaprāptaḥ abhūt*, (he) attained Brahman, i.e. became free. How? By having already become *virajaḥ*, free from virtue and vice, (and) *vimṛtyuḥ*, free from desire and igorance, through the acquisition of knowledge. Not only Naciketā, but *anyaḥ api*, anyone else, too—becomes like Naciketā a knower of Brahman by attaining the Self, existing in the context of the body, as the innermost reality in Its absoluteness, and not in any other form—other than the indwelling Self. He who knows *adhyātmam eva*, the Self, that exists in the context of the body—in the manner as described; who is an *evam-vit*, a knower of this kind, "he, too, having become *virajaḥ* (free

from virtue and vice), becomes *vimṛtyuḥ* (free from desire and ignorance)—by knowing Brahman"—this (sentence) is to be added to complete the idea.

This valedictory prayer is uttered with a view to removing all faults incurred by the disciple and the teacher through lapses resulting from inadvertence during the course of acquiring or imparting the knowledge:

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ १९ ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

19. May He protect us both (by revealing knowledge). May He protect us both (by vouchsafing the results of knowledge). May we attain vigour together. Let what we study be invigorating. May we not cavil at each other. Peace! Peace! Peace!

Avatu, may He protect; *saha nau*, both of us together—by revealing the real nature of knowledge. Who? That supreme God Himself who is revealed in the Upaniṣads. Besides *bhunaktu*, may He protect, *saha nau*, both of us together—by revealing the result of that knowledge. *Karavāvahai*, may we both accomplish; *saha*, together—jointly indeed; *vīryam*, the power—originating from knowledge. Moreover, let *adhītam*, the lesson; *tejasvinau* (is to be construed as *tejasvinoḥ*), of us two who are of sharp intellect (be befitting for us)—let what has been studied by us be well

studied. Or the meaning is: Let *nau adhītam*, what has been studied by us two—be, very *tejasvi*, potent, invigorating. *Mā vidviṣāvahai*, may we not two cavil at each other—i.e. may we not entertain that antagonism subsisting between a disciple and his teacher owing to defects in study and teaching that originate from unwitting lapses. *Śāntiḥ, śāntiḥ, śāntiḥ*, peace, peace, peace—this repetition three times is to avert all evils.[1] *Om.*

[1] On the three planes—physical, natural, and supernatural

TAITTIRĪYA UPANISAD

ॐ शं नो मित्रः शं वरुणः। शं नो भवत्वर्यमा। शं न इन्द्रो बृहस्पतिः। शं नो विष्णुरुरुक्रमः। नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मासि। त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि। ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारम्।

ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ सह नाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै। तेजस्विनावधीतमस्तु मा विद्विषावहै।

ॐ शान्तिः शान्तिः शान्तिः ॥

(For translation etc see I.i. and II i)

TAITTIRĪYA UPANIṢAD

PART I

ON THE SCIENCE OF PRONUNCIATION ETC.

CHAPTER I

Salutation to that (Brahman) which is of the nature of consciousness, from which this whole universe was born, into which it gets dissolved, and by which this is sustained.

I bow down ever before those adorable Teachers by whom was explained this Upaniṣad in the past, by taking into consideration the words, the sentences, and the means of valid knowledge.

With the grace of my Teacher, and for the benefit of those who prefer a clear exposition, I compose this explanation of this Upaniṣad that is the essence of (that section of the Vedas, called) the Taittirīya.

Introduction: In the preceding text[1] have been studied the obligatory duties that are meant for diminishing the accumulated sins, and the optional rites that are resorted to by people craving for results. Now is commenced the knowledge of Brahman with a view to eschewing the causes that lead to the performance of *karma*.[2] Desire must be the source of *karma*, since it stimulates action; for no impulsion to activity is possible in the case of those whose desires have been fulfilled, they being then established in their own Self as a result of the absence of desire. And fulfilment of

[1] The Taittirīya Āraṇyaka of which this Upaniṣad forms a part

[2] Rites, duties, etc., enjoined by scriptures.

desires follows from the desire for the Self[1] inasmuch as the Self, indeed, is Brahman, and for the knower of Brahman will be declared the attainment of the Highest (Tai. II. i. 1). Therefore the continuance in one's own Self, on the eradication of ignorance, is tantamount to the attainment of the Highest, which fact is supported by such Vedic texts as: "One gets fearlessly established in (Brahman)" (II. vii), "He attains this Self made of Bliss" (II. viii. 5).

Objection: May it not be said that emancipation consists in remaining established in one's own Self without any positive effort—a state that ensues as a consequence of the non-commencement of optional and prohibited activities, the exhaustion through enjoyment of *karmas* that are commenced, and the absence of sin owing to the performance of obligatory *karmas*. Or, otherwise, emancipation results from the activities themselves, since *karmas* are the source of that unsurpassable happiness which is called heaven.

Answer: This cannot be so, because *karma* is multifarious; and, as such, there is the possibility that the actions, done in many previous births and bearing fruits (in this life) or remaining in abeyance, may have opposite results. Accordingly, since those of the actions that have not begun to bear fruit (in this life) cannot possibly become exhausted through enjoyment in (this) one single birth, it is reasonable that a fresh body may be created as a result of the residual fruits of action; and the existence of residual fruits of work is also proved by hundreds of Vedic and Smṛti texts such as: "Those who act here virtuously (take

[1] Really speaking, desire relates to the non-Self, and this ceases on the realisation of the Self. Therefore "the desire for the Self" is to be understood as implying an unfettered devotion to the Self with the idea that It alone is the Reality, and nothing else exists.

birth in a good womb)" (Ch. V. x.7); "Owing to the residual (results, the soul gets its future birth)" (Āp. II.2.2.3; Go. Sm. 11).

Objection: The obligatory duties are calculated to consume all the good and bad fruits of actions that are still inoperative.

Answer: No; for it is stated that the non-performance (of obligatory duties) entails *pratyavāya*. And the word *pratyavāya* means evil consequences. Since it is admitted that the obligatory duties are meant for warding off the evil consequence in the form of a future sorrow, they cannot be meant for consuming the actions that have not begun to bear fruit. Granted, however, that the obligatory duties are capable of dissipating the actions that are yet inoperative, it is only the impure ones that they can sweep away and not the pure ones; for there is no contradiction (between the pure actions and obligatory duties) inasmuch as the actions that have desirable results are pure by nature, and, as such, they cannot be logically opposed to obligatory duties, the pure and the impure alone being reasonably opposed to each other.

Moreover, since desires, that are the springs of action, cannot cease unless there is enlightenment, there is no possibility of the eradication of actions as a whole. And it has been said that since desire has for its objects things other than the Self, it belongs to one who has not realised the Self; that there can be no desire in one's own Self, It being ever realised;[1] and that the Self is the supreme Brahman. Besides, the non-performance of the obligatory duties is a

[1] "To those who see everything as the Self, there can be really no object (of desire) and hence there is no possibility of desire".—A.G.

negation, from which an evil consequence cannot reasonably follow;[1] hence the non-observance of the obligatory-duties is a pointer to the fruition of the evil consequences flowing from the sins accumulated in the past. Accordingly, the use of the suffix *śatṛ* (-ing) is not unreasonable in the text: "Not performing the obligatory duty (and performing the prohibited ones and getting attached to sense-objects, a man courts his downfall)"[2] (M. XI. 44). Else there will emerge a positive entity from a non-entity, which fact will nullify all means of valid knowledge. Therefore, it is not proved that such a man (as a result of *karma*) remains poised in his Self without any positive (spiritual) effort.

As for the statement "emancipation is attainable through activity inasmuch as the unsurpassable happiness, called heaven, is a result of works", that too is wrong. For emancipation is a permanent entity, and nothing that is everlasting can ever have a beginning. Whatever is produced in this world is impermanent. Therefore, emancipation is not a creation of work.

Objection: *Karma* in association with meditation (and worship) has the capacity of producing a permanent thing.

[1] "A future sorrow is called a *pratyavāya*, which being a positive entity, cannot have a non-entity as its cause. For according to the Vedic text, 'Sin arises from sin' (Bṛ IV. iv. 5) sorrow is caused by the performance of prohibited actions."—A.G.

[2] The use of the *śatṛ* (-ing) along with a negative (in 'not performing') cannot be construed to mean that non-performance is the cause of downfall; for the sentence bears a more reasonable interpretation. For good people point to evil consequences thus: "Had there been a proper performance of obligatory and occasional duties, there would have been an attenuation of accumulated sins. But this man did not perform the enjoined duties; hence there must be *pratyavāya* (i.e. non-elimination of future sorrow)." Non-performance is thus only a pointer and not a cause.

Answer: No, because that involves a contradiction. It is self-contradictory to say that a thing that is eternal is still created.

Objection: Since the very thing which is destroyed cannot be produced again, therefore liberation, though permanent, can be brought into existence just like non-existence in the form of destruction (which is brought about by action).[1]

Answer: No, for freedom is a positive entity.[2] (Moreover) since non-existences, (as such), cannot be distinguished, it is a mere fancy to aver that non-existence in the form of destruction has a beginning.[3] Non-existence is in fact that which is opposed to existence. On the analogy that existence, though one, is differentiated by a pot or a cloth, as the existence of a pot or the existence of cloth, the non-existence of existence, too, though undifferentiated, is imagined to be differentiated owing to the (fancied) association (with it) of action, quality, etc. Not that a non-existence can co-exist with a quality in the sense that a lotus

[1] According to the Nyāya philosophy, non-existences are of four kinds: (i) absolute non-existence (*atyantābhāva*), (ii) mutual non-existence (*anyonyābhāva*), (iii) non-existence in the form of destruction (*pradhvaṁsābhāva*), and (iv) previous non-existence (*prāgabhāva*) As regards the third kind of non-existence, it occurs where a thing, e.g. a pot, is broken. Since that very pot cannot be created over again, the destruction, once encompassed, continues for eternity. Or, in other words, the destruction is created, but it is eternal. Similarly, a created salvation can be eternal.

[2] And not a non-existence, which destruction is.

[3] It is wrong to deny a beginning for other forms of non-existence while allowing it for destruction only. Nyāya believes that emancipation means destruction of sorrow and nothing positive.

does (with its colour etc.). Should it be possessed of an adjective, it will become nothing but existence.[1]

Objection: Since the agent of meditation and action is eternal. The salvation emerging as a result of a flow of meditation and action[2] is eternal.

Answer: No. For the agentship that flows like the current of the Gaṅgā is an evil in itself, and salvation will be subject to cessation on the cessation of agentship.[3] Therefore, emancipation consists in continuance in one's own Self on the cessation of the material cause, viz ignorance, desire, and activity. The Self, as such, is Brahman; and from the knowledge of Brahman follows liberation consisting in the eradication of ignorance. Hence is commenced this Upaniṣad which is calculated to lead to the acquisition of the knowledge of Brahman. Knowledge (itself) is referred to by the word Upaniṣad, for, in the case of those who are devoted to it, it either loosens or ends such things as being born in a womb and old age, or because it takes one near Brahman, or because the highest good is

[1] An adjective co-exists with a noun. Now non-existence cannot co-exist with its counterpart—a positive attribute—though the latter is prefixed to it as an adjective (as in *ghatābhāva*—pot's non-existence); for if co-existence were possible, then on the assumption that *pradhvaṁsābhāva* is eternal, its adjectival counterpart, viz pot, would also, become eternal. Moreover, if it co-exists with the pot, then it cannot be non-existence, for existence and non-existence are mutually exclusive. Therefore, the supposition that different classes of non-existences can be distinguished is only an error arising from similar concepts pertaining to their positive counterparts.

[2] Since the means flow as a constant current, the end, too, will go on flowing concurrently and eternally.

[3] If agentship flows on unceasingly, there will be no emancipation; and if the flow stops, emancipation too will stop.

proximately embedded in it. And the book, too, is called the Upaniṣad because it is meant for that purpose.

शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥ इति प्रथमोऽनुवाकः ॥

1. May Mitra be blissful to us. May Varuṇa be blissful to us. May Aryaman be blissful to us. May Indra and Bṛhaspati be blissful to us. May Viṣṇu, of long strides, be blissful to us. Salutation to Brahman. Salutation to you, O Vāyu. You, indeed, are the immediate Brahman. You alone I shall call the direct Brahman. I shall call you righteousness. I shall call you truth. May He protect me. May He protect the teacher. May He protect me. May He protect the teacher. *Om*, peace, peace, peace!

May Mitra—the deity who identifies himself with and is the self of the function of exhaling and of day; become *śam*, blissful; *naḥ*, to us. Similarly, too, Varuṇa is the deity who identifies himself with and is the self of the function of inhaling and of night. Aryaman identifies himself with the eye and the sun, Indra with strength, and Bṛhaspati with speech and intellect. Viṣṇu is *urukramaḥ*, possessed of

great strides—and identifies himself with the feet. These are the deities in the context of the body. The expression, *śam naḥ bhavatu*, may he be blissful to us, is to be connected with all. Since the comprehension, retention, and communication of knowledge of Brahman can proceed without hindrance when the gods are benevolent, their benignity is being prayed for by saying, *śam naḥ bhavatu* etc. By one, craving for the knowledge of Brahman, salutation and eulogy are offered to Vāyu (Air), so that the hindrances to the knowledge of Brahman may be averted; for the fruits of all actions are in his keeping. Vāyu is Brahman; *brahmaṇe*, to that Brahman; *namaḥ* (humble) salutation; the expression, "I offer", has to be added to complete the sentence. *Namaḥ*, salutation; *te*, to you, *vāyo*, O Vāyu, i.e. I salute you. Thus Vāyu (Air, Life) himself is referred to both mediately and immediately. Besides, (O Air), since *tvam eva asi*, you yourself are; *pratyakṣam brahma*, the direct and immediate Brahman—being proximate and without any intervention, as contrasted with outer organs like the eye etc; therefore, *vadiṣyāmi*, I shall call; *tvām eva*, you alone; as *pratyakṣam brahma*, the direct and immediate Brahman.[1] *Ṛtam*, righteousness, is an idea, fully-ascertained by the intellect in accordance with the scrip-

[1] Brahman is referred to indirectly by such words as, "that", and directly by the word Vāyu; for Vāyu, in the form of the vital force (*prāṇa*) is directly perceived, though as Sūtra (Hiraṇyagarbha linking up all) he is known indirectly. The life force is more directly cognised than the sense-organs like the eye etc., which have to be inferred from the facts of their perceiving colour etc. The vital force is directly cognised by the Witness (Self); and as compared with the sense-organs, it is nearer to the Self. Besides, the word Brahman, derivatively means that which nourishes; the vital force nourishes the body. Therefore it is Brahman with regard to the body.

tures and in conformity with practice; that, too, being subject to you, *vadiṣyāmi*, I shall speak, of you alone as, that (*ṛta*). *Satyam*, truth, is that which is reduced to practice by speech and bodily action; since that truth, too, is practised under you, *vadiṣyāmi*, I shall call—you that truth. May *tat*, that, the all-pervasive Brahman, called Vāyu, being thus prayed to by me who hanker after knowledge, *avatu mām*, protect me—by endowing me with knowledge. May *tat*, that—very Brahman; *avatu*, protect; *vaktāram*, the expounder—by endowing him with the power of exposition. The repetition of the expressions, *avatu mām, avatu vaktāram*, is for showing solicitude (for the knowledge). The three repetitions in *Om śāntiḥ, śāntiḥ, śāntiḥ*, (*Om*, peace, peace, peace) are for destroying the three kinds of obstacles to the acquisition of knowledge, viz the physical, the natural, and the supernatural.

CHAPTER II

ॐ शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम सन्तानः । इत्युक्तः शीक्षाध्यायः ॥ १ ॥ इति द्वितीयोऽनुवाकः ॥

We shall speak of the science of pronunciation. (The things to be learnt are) the alphabet, accent, measure, emphasis, uniformity, juxtaposition. Thus has been spoken the chapter on pronunciation.

The chapter "On the Science of Pronunciation" is begun, so that there may not be any slackness in the effort

involved in the recital of the text; for the comprehension of meaning plays a prominent part in the Upaniṣad.[1] *Śīkṣā* (derivatively) signifying that through which something is learnt, is the science of pronunciation of letters etc. Or from the (derivative) implication of those things that are learnt, *śīkṣā* means the letters etc. *Śīkṣā* is the same as *śikṣā*, the lengthening (of *i*) being a Vedic licence. That *śīkṣām*, science of pronunciation; *vyākhyāsyāmaḥ*, we shall explain—(derivatively meaning) we shall speak (*khyā-syāmaḥ*) clearly (*vi*) and fully (*ā*). This form of the verb, signifying, as it does, the revelation of the activity (of the organ of speech), is derived from the root *cakṣiṅ* which optionally changes into *khyā*, and is preceded by *vi* and *ā*. Now the *varṇaḥ*, alphabet, consists of *a* etc. The *svaraḥ*, accent, is *udātta* (elevated) etc. (*svaritaḥ*, pitched; and *anudātta*, unaccented). The *mātrāḥ*, measures (the times required to pronounce), are short etc. *Balam*, emphasis, is a kind of effort (in pronunciation). *Sāmaḥ* is uniformity —a medium mode of pronunciation of letters. *Santānaḥ* is the same as *saṁhitā* i.e. juxtaposition (conjoining of the letters etc.). This is, indeed, what is to be taught. The chapter in which *śīkṣā* occurs is the *ṣīkṣādhyāyaḥ*. *Iti*, thus, *uktaḥ*, is spoken. The conclusion with the word, *uktaḥ*, is for the sake of making the way clear for what follows.

CHAPTER III

सह नौ यशः । सह नौ ब्रह्मवर्चसम् ।
अथातः सहिताया उपनिषदं व्याख्यास्यामः ।

[1] Comprehension of meaning is dependent on proper pronunciation; and slackness in effort refers to errors in pronunciation.

पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रज-
मध्यात्मम् । ता महासꣳहिता इत्याचक्षते । अथाधिलोकम् ।
पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः ॥ १ ॥

1. May we both attain fame together. May spiritual pre-eminence be vouchsafed to both of us together.

Now, therefore, we shall state the meditation on juxtaposition through five categories—relating to the worlds, to the shining things, to knowledge, to progeny, and to the body. These, they call the great juxtapositions. Now then, as regards the meditation on the worlds. The earth is the first letter. Heaven is the last letter. The sky is the meeting-place.

Now is being stated the esoteric meditation on the *saṁhitā* (conjoining of letters). There, again, may the *yaśaḥ*, fame—that is prayed for as a reward for the full knowledge of the esoteric meditation on the *saṁhitā* etc.; come *saha*, simultaneously; *nau*, to us both—to the teacher and the taught. And the *brahma-varcasam*, spiritual pre-eminence, splendour, that results from it, may that, too, occur *saha*, simultaneously; *nau*, to us both. This is an expression of a prayer on the part of the pupil. For in the case of a pupil a prayer is appropriate, since his aspiration still remains unrealised. But this is not a prayer of the teacher, as he has gained the desired consummation. For a teacher is called so when his aspiration is fulfilled.

Atha, after this, after the codification of the science of study; since the intellect that is too much occupied with (verbal) texts cannot easily be led to the domain of comprehension of meaning, *ataḥ*, therefore; *vyākhyāsyāmaḥ*, we shall state; *upaniṣadam saṁhitāyāḥ*, the Upaniṣad, i.e. meditation, with regard to the *saṁhitā* (conjoining of letters)—a subject that is closely related to the (verbal) text itself; *pañcasu adhikaraṇeṣu*, under five headings—through five means or subjects of knowledge. Which are they? They are being enumerated; *adhilokam*, the meditation that refers to the worlds; similarly, *adhijyautiṣam*, meditation concerning lights; *adhividyam*, meditation concerning knowledge; *adhiprajam*, meditation concerning progeny; *adhyātmam*, meditation concerning the body.[1] The people versed in the Vedas, *ācakṣate*, speak of; *tāḥ*, these ones—these meditations concerning five subjects—as *mahāsaṁhitāḥ*, great juxtapositions—they being great, since they relate to great things like the world, and being *saṁhitās* (juxtapositions) as well. *Atha*, now then; from among all these, as they are presented seriatim, *adhilokam*, the meditation with reference to the worlds, is being stated. The word *atha* is used everywhere to show the order (of meditation). *Pṛthivī*, the earth, is; *pūrvarūpam*, the earlier form, the earlier letter; this amounts to saying that one should think of the first letter, occurring in a juxtaposition, as the earth. Similarly, too, the *uttararūpam*, the last letter; is *dyauḥ*, heaven. *Ākāśaḥ*, sky (or space) is *sandhiḥ*, the

[1] As one thinks of an image as Viṣṇu, so one can think of the different factors in a juxtaposition as the deities that reside over them, the meditation being on the deities and not on the things that are enumerated under the five categories.

middle one, between the first and the last letters, since in it the first and last forms get united.

वायुः सन्धानम् । इत्यधिलोकम् । अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः । वैद्युतः सन्धानम् । इत्यधिज्यौतिषम् । अथाधिविद्यम् । आचार्यः पूर्वरूपम् ॥ २ ॥

अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनꣳ सन्धानम् । इत्यधिविद्यम् । अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः । प्रजननꣳ सन्धानम् । इत्यधिप्रजम् ॥ ३ ॥

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनुरुत्तररूपम् । वाक्सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् । इतीमा महासꣳहिताः । य एवमेता महासꣳहिता व्याख्याता वेद । संधीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥ ४ ॥ इति तृतीयोऽनुवाकः ॥

2-4. Vāyu is the link. This is the meditation with regard to the worlds. Then follows the meditation with regard to the shining things. Fire is the first letter. The sun is the last letter. Water is the rallying point. Lightning is the link. This is the meditation with regard to the shining things. Then follows the meditation with regard to knowledge.

The teacher is the first letter. The student is the last letter. Knowledge is the meeting-place. Instruction is the link. This is the meditation with regard to knowledge. Then follows the meditation with regard to progeny. The mother is the first letter. The father is the last letter. The progeny is the focal point. Generation is the link. This is the meditation with regard to progeny. Then follows the meditation with regard to the (individual) body. The lower jaw is the first letter. The upper jaw is the last letter. Speech is the meeting-place. The tongue is the link. This is the meditation with regard to the (individual) body. These are the great juxtapositions. Anyone who meditates on these great juxtapositions, as they are explained, becomes conjoined with progeny, animals, the splendour of holiness, edible food, and the heavenly world.

Vāyuḥ, air, is; *sandhānam*, link (a catalytic agent)—derived in the sense of that by which things are conjoined.[1] *Iti*, thus far—is stated; *adhilokam*, the meditation with reference to the worlds. *Atha adhijyautiṣam* etc., are to be

[1] "To illustrate: In the text *iśe tvā*, the *e* that follows the *ś* is the symbol of the earth; the *t* that follows is identical with heaven; the intermediate space between these two letters is *ākāśa* (the tryst); the other *t* that emerges by duplication in that space as a result of the process of conjoining the two parts, the actual pronunication being *iśet-tvā*, is identified with Vāyu (the joining agent). This is how one should meditate." — Śaṅkarānanda.

similarly explained. The two words, *iti* and *imāḥ*, thus and these, allude to what was mentioned earlier. *Yaḥ*, anyone who; *evam*, thus; *veda*, meditates; on *etāḥ mahāsaṁhitāḥ*, these great juxtapositions; *vyākhyātāḥ*, as explained. The meaning of the word *veda* should be *upāsanā*, meditation or adoration, because the topic is of perfect knowledge,[1] and because there is the text: "Thus O Prācīnayogya, you meditate" (Tai. I.vi.2). And meditation consists in a current of uniform concepts, not interspersed with dissimilar ones, which proceeds according to the scriptures and relates to an object enjoined in the scriptures. Besides, the word *upāsanā* is well known in the world in such sentences as, "He *upāsate*, waits on (i.e. adores), the Guru", "He *upāsate*, waits on (i.e. adores), the king"; for a man who constantly serves the Guru and others is said to be rendering *upāsanā* (adoration) to them; and he acquires the fruit of his adoration. Similarly, in the present context, too, he who meditates thus *sandhīyate*, is conjoined with the things beginning from progeny and ending with heaven; that is, he acquires the fruits such as progeny and others.

CHAPTER IV

यश्छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्यमृतात्संबभूव। स मेन्द्रो मेधया स्पृणोतु। अमृतस्य देव धारणो भूयासम्। शरीरं मे विचर्षणम्। जिह्वा मे मधुमत्तमा। कर्णाभ्यां भूरि

[1] If this meditation is resorted to by one who desires fruits, he gets these only. But this again leads a desireless man to knowledge of Brahman, and the second objective is aimed at by this Upaniṣad.

विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय । आवहन्ती वितन्वाना ॥ १ ॥

कुर्वाणाऽचीरमात्मनः । वासाꣳसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा । आमायन्तु ब्रह्मचारिणः स्वाहा । विमाऽऽयन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा ॥ २ ॥

1-2. The *Om* that is the most exalted in the Vedas, that pervades all words, and that emerged from the immortal Vedas as their quintessence, may he (*Om* that is Indra), the supreme Lord, gratify me with intelligence. O Lord, may I be the receptacle of immortality. May my body be fit; may my tongue be surpassingly sweet; may I hear much through the ears. You are the sheath of Brahman; you are covered by (worldly) wisdom. Protect what I have heard. Then vouchsafe to me who am her (i.e. Prosperity's) own, that Prosperity which brings, increases, and accomplishes quickly for me clothes, cattle, food, and drink for ever, and which is associated with furry and other animals. *Svāhā*. May the Brahmacārins (i.e. students) come to me from all sides. *Svāhā*. May the Brahmacārins come to me in various ways. *Svāhā*. May the Brahmacārins come to me in the proper

way. *Svāhā.* May the Brahmacārins have physical self-çontrol. *Svāhā.* May the Brahmacārins have mental self-control. *Svāhā.*

In the text, beginning with *yaḥ chandasām*, are being mentioned, for him who wants intelligence and wealth, a prayer and a sacrifice which are the means for their acquisition; and this conclusion is borne out by the indications implied in, "May that Indra strengthen me with wisdom", and "Then bring for me wealth". *Yaḥ*, he who; *chandasām*, among the Vedas; is *ṛṣabhaḥ*, a bull—like a bull, because of pre-eminence; *viśvarūpaḥ*, omni-form—because of permeating all speech, in accordance with another Vedic text: "To illustrate: as by fibres (all the leaves are permeated, so by *Om* is permeated all speech)" (Ch. II. xxiii.3). Hence is *Om* the bull. *Om* is the object to be worshipped here; and hence its eulogy, through such words as "bull", is appropriate. *Chandobhyaḥ*, from the Vedas; *amṛtāt*, from immortality—the Vedas are indeed, immortal—from that immortality; *adhisambabhūva*, was born super-excellently. The idea is that, *Om* appeared as the quintessence when Prajāpati performed austerity (i.e. deliberated intently) with a view to extracting the finest pith from the worlds, the gods, and the Vedas. It was only a revelation (to him), for in the case of *Om*, which is everlasting, no real origination can properly be imagined. *Saḥ*, he—the *Om*, which is of this kind and which is *indraḥ*, the ordainer of all desires, the supreme Lord; *spṛṇotu*, may (He) gratify or strengthen—for the strength of wisdom is the object prayed for; *mā*, me; *medhayā*, with wisdom. *Deva*, O God; *bhūyāsam*, may (I) become; *dhāraṇaḥ*, the wearer; *amṛtasya*, of immortality—of the knowledge of Brahman which is the

cause of immortality, this being the context of that knowledge.[1] Moreover, may, *me*, my; *śarīram*, body; become-*vicarṣaṇam*, skilful, i.e. fit. The verb *bhūyāsam* (in the first person) should (here) be changed into *bhūyāt* in the third person. (May) *me*, my; *jihvā*, tongue; (become) *madhumattamā*, exceedingly sweet, i.e. abundantly possessed of sweet speech. *Karṇābhyām*, through the ears; *Viśruvam*, may I hear, that is, may I become a hearer of; —*viśruvam* being the same as *vyaśruvam*; *bhūri*, much. The meaning of the passage is that the group of my body and senses should become fit for the knowledge of the Self.

For the same purpose, intelligence, too, is being prayed for, *Brahmaṇaḥ*, of Brahman; *asi*, you are; the *kośaḥ*, sheath—like the scabbard of a sword, because you are the seat of realisation; for you are the symbol of Brahman, on you is Brahman realised. (You are) *pihitaḥ*, covered; *medhayā*, by worldly intelligence—your reality is not known to people of ordinary intellect. (You) *gopāya*, protect; *me*, my; *srutam*, heard things—the knowledge, etc., of the Self, that I have acquired through hearing. The ideas is: Vouchsafe it that there may not be any forgetfulness etc., of what I have acquired through it. These *mantras* are meant to be used for self-repetition by one who wants intelligence. Now are being stated the *mantras* to be used for offering oblations by one who wants prosperity.

Since prosperity to an unwise man is a cause of evil, therefore, *tataḥ*, after that, after the vouchsafing of intelli-

[1] Unless a man has intelligence, he cannot acquire knowledge of Brahman. Hence even a prayer for intelligence is meant for that knowledge. And since a poor man cannot purify his heart by scriptural rites, he must perform a sacrifice that is calculated to make him wealthy. Thus such a sacrifice, too, is an indirect aid to knowledge.

gence; *āvaha*, bring; *śriyam*, the (Goddess of) Prosperity; which is *āvahantī*, a bringer; *vitanvānā*, an increaser—for the root *tan* implies that kind of action; (*sarvadā*, ever); *kurvāṇā*, an accomplisher, *acīram*, soon—*acīram* being the same as *aciram*, the lengthening (of *i*) being a Vedic licence; or the reading may be, *ciram kurvāṇā*, an accomplisher for ever; *ātmanaḥ mama*, for myself who belong to Prosperity herself. (Bringer, etc.) of what? That is being said: *vāsāṁsi*, clothes; *ca*, and; *gāvaḥ*, that is to say *gāḥ*, cattle; *ca annapāne*, and food and drink. (Bring) the Prosperity that, *sarvadā*, for ever, accomplishes all these. How is that Prosperity qualified? *Lomaśām*, furry—(Prosperity that is) endowed with goats, sheep etc.; *saha*, together with—(Prosperity that is) endowed with—other *paśubhiḥ*, animals. From the context, as determined by "*āvaha*, bring", it follows that *Om* itself is to be connected (with *āvaha* as its nominative). The utterance of *svāhā* is for indicating the end of the *mantra* meant for offering an oblation. The construction of *ā* is with the remote word *yantu* thus: *āyantu māṁ* (*brahmacāriṇaḥ*), may the Brahmacārins come to me (from all sides). Similarly, may *brahmacāriṇaḥ*, the Brahmacārins; *vi mā āyantu*, come to me variously; *pra mā āyantu*, come to me in a proper way;[1] *damāyantu*, be controlled in body; *śamāyantu*, be controlled in mind; etc.

यशो जनेऽसानि स्वाहा। श्रेयान् वस्यसोऽसानि स्वाहा। तं त्वा भग प्रविशानि स्वाहा। स मा भग प्रविश स्वाहा। तस्मिन् सहस्रशाखे निभगाहं त्वयि मृजे स्वाहा। यथाऽऽपः प्रवता यन्ति यथा मासा अहर्जरम्। एवं मां ब्रह्मचारिणः।

[1] *Vimāyantu* and *pramāyantu* are also interpreted thus: "May they be sincere towards me, may they be recipients of valid knowledge."

धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥ ३ ॥ इति चतुर्थोऽनुवाकः ॥

3. May I become famous among people. *Svāhā.* May I become praiseworthy among the wealthy. *Svāhā.* O adorable One, may I enter into you, such as you are. *Svāhā.* O venerable One, you, such as you are, enter into me. *Svāhā.* O adorable One, who are greatly diversified, may I purify my sins in you. *Svāhā.* As water flows down a slope, as months roll into a year, similarly O Lord, may the students come to me from all quarters. *Svāhā.* You are like a resting house, so you become revealed to me, you reach me through and through.

Asāni, may I become; *yaśaḥ*, i.e. *yaśasvī*, famous; *jane*, among a multitude. *Vasyasaḥ*, is the same as *vasīyasaḥ*, and means, from the supremely affluent or from him that excels all the wealthy; *śreyān*, more praiseworthy; *asāni*, I become—this is the construction. Moreover, *tam tvā*, into you, such as you are—as the sheath of Brahman; *bhaga*, O venerable One; *praviśāni*, may I enter, and after entering, may I become identified, become your very Self; this is the idea. *Saḥ*, that, you, too; *bhaga*, O adorable One; *praviśa*, enter; *mā*, into me; let there be nothing but identity among us. *Tasmin*, in you, such as you are; *sahasraśākhe*, who are greatly diversified, *aham*, I; *mṛje*, purify my sinful acts. *Yathā*, as; *āpaḥ*, water; *yanti*, goes (flows); *pravatā*, down a sloping place; and *yathā*, as; *māsāḥ*, months; (roll

into) *aharjaram*, year—the year is *aharjara* since it, by undergoing change day by day, wears out people, or since the days get worn out, i.e. included in it. As the months go to it, *evam*, similarly, *dhātaḥ*, O Ordainer, of everything; let *brahmacāriṇaḥ*, the Brahmacārins; *mām āyantu*, come to me; *sarvataḥ*, from all quarters. *Prativeśaḥ* means a resting-place, a house at hand. Thus to those who are devoted to you, *prativeśaḥ asi*, you are like a rest-house, a place where all sorrows resulting from sin can be removed. Therefore, towards *mā*, me; *prabhāhi*, you reveal—yourself, and *prapadyasva*, reach me through and through—make me full of you and identified with you as a metal is when soaked in mercury. The prayer for prosperity is dealt with in this context of knowledge for the sake of wealth; for wealth is needed for rites, and rites are calculated to diminish accumulated sins, on the exhaustion of which knowledge becomes revealed. Supporting this view there is this Smṛti: "Just as one sees oneself on the clean surface of a mirror, so knowledge arises for man on the exhaustion of sin" (Mbh. Śā.204.8; Garuḍa.I.237.6).

CHAPTER V

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः। तासामु ह स्मैतां चतुर्थीम्। माहाचमस्यः प्रवेदयते। मह इति। तद्ब्रह्म। स आत्मा। अङ्गान्यन्या देवताः। भूरिति वा अयं लोकः। भव इत्यन्तरिक्षम्। सुवरित्यसौ लोकः॥ १॥

मह इत्यादित्यः। आदित्येन वाव सर्वे लोका महीयन्ते। भूरिति वा अग्निः। भुव इति वायुः। सुवरित्यादित्यः।

मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतींष्यि महीयन्ते । भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूंषि ॥ २ ॥

1-2. *Bhūḥ*, *Bhuvaḥ*, *Suvaḥ*—these three, indeed, are the *Vyāhṛtis*. Of them Māhācamasya knew a fourth one—*Maha* by name. It is Brahman; it is the Self. The other gods are the limbs. *Bhūḥ*, indeed, is this world. *Bhuvaḥ* is the intermediate space. *Suvaḥ* is the other world. *Maha* is the sun; through the sun, indeed, do all the worlds flourish. *Bhūḥ*, indeed, is the fire. *Bhuvaḥ* is the air. *Suvaḥ* is the sun. *Maha* is the moon; through the moon, indeed, all the luminaries flourish. *Bhūḥ*, indeed, is the Ṛg-Veda. *Bhuvaḥ* is the Sāma-Veda. *Suvaḥ* is the Yajur-Veda.

The meditation with regard to conjoining has been stated. After that have been dealt with, in an orderly way, the *mantras* for one who desires intelligence and prosperity. They, too, are indirectly helpful to knowledge. Then is being commenced the internal meditation on Brahman as identified with the *Vyāhṛtis*,[1] which has for its result the attainment of independent sovereignty (Tai. I.vi.2). The

[1] *Bhūḥ*, *bhuvaḥ*, *suvaḥ*, etc., which stand for the respective worlds, are technically called the *Vyāhṛtis*. "These *Vyāhṛtis* had been accepted with faith (by the student). If Brahman is now taught by ignoring them, it will not be comprehended by the student's intellect. Hence Brahman embodied in the *Vyāhṛtis* as Hiraṇyagarbha, is being presented for his inward meditation." —A. G.

recital of the text *bhūḥ bhuvaḥ suvaḥ iti*, is for drawing attention to what was stated (earlier). The statement *etāh tisraḥ*, these three, is for calling up to memory the ones that have been enumerated; and *vai* (indeed) is used for refreshing the memory with regard to the things called up. Thus we are reminded of these three well-known *Vyāhṛtis*. *Tāsām*, of these; this is the fourth *Vyāhṛti* called *Maha*. *Māhācamasyaḥ*, the son of Mahācamasa, *pravedayate*, knows—i.e. knew, or visualised, because (the particles) *u*, *ha*, and *sma*, refer to what is past; *tām etām caturthīm*, this fourth one. The mention of Māhācamasya is by way of alluding to the seer (*Ṛṣi*). And from the fact of his mention in the instruction here, it is to be understood that the remembrance of the seer, too, forms a part of the meditation. The *Vyāhṛti* that was seen (discovered) by Māhācamasya, *Mahaḥ iti*, as *Maha*; *tat*, that, is *brahma*, Brahman; for Brahman is great (*mahat*), and the *Vyāhṛti*, too, is *Maha*. What is that again? It is the Self—the word *ātmā* (Self) being derived from the root *āp* in the sense of encompassing; for the other *Vyāhṛtis*, comprising the worlds, gods, the Vedas, and the vital forces, are encompassed by the Self in the form of the *Vyāhṛti*, *Maha*, that is identical with the sun, the moon, the Atharva-Veda, and food. Therefore *anyāḥ devāḥ*, the other gods, are the *aṅgāni*, limbs. The mention of the gods is suggestive of the worlds and other factors as well. Since the others, viz the gods, the worlds, etc., are the limbs of the Self in the form of the *Vyāhṛti*, called *Maha*, therefore, the text says that the worlds etc., are made great by the sun etc., just as the limbs are made great, through the self (i.e. the trunk of the body). To become great (*mahanam*) is to grow, to develop; so *mahīyante* means (they) grow. *Ayam lokaḥ* (this world), *agniḥ* (fire), *ṛgvedaḥ* (the Ṛg-Veda),

prāṇaḥ (exhalation)—these are the first *Vyāhṛti*, *Bhūḥ*. Similarly, each of the succeeding ones becomes fourfold.[1]

मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते । भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते । ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥ ३ ॥ इति पञ्चमोऽनुवाकः ॥

3. *Maha* is Brahman (i.e. *Om*), for by Brahman (*Om*), indeed, are all the Vedas nourished. *Bhūḥ*, indeed, is *prāṇa*; *Bhuvaḥ* is *apāna*; *Suvaḥ* is *vyāna*; *Maha* is food; for by food, indeed, are all the vital forces nourished. These, then, that are four, are (each) fourfold. The *Vyāhṛtis* are divided into four groups of four (each). He who knows these knows Brahman. All the gods carry presents to him.

Maha is Brahman. Brahman means *Om*, for this being a context of words, any other meaning is inadmissible. The

[1] The *Vyāhṛti*, called *Maha*, is the trunk or self of the body of Brahman in Its aspect of Hiraṇyagarbha, for the trunk is the main thing on which are fixed and by which are sustained the subsidiary limbs. The first *Vyāhṛti* (*bhūḥ*) forms the legs; the second (*bhuvaḥ*) constitutes the hands; the third (*suvaḥ*) is the head of the Cosmic Person. The main injunction here is about the meditation on Brahman as embodied in the *Vyāhṛtis*. Then follow four other subsidiary meditations on the individual *Vyāhṛtis*, each of which is to be looked upon as identical with four things.

remaining portion is already explained. *Tāḥ vai etāḥ*, these above-mentioned ones—*Bhūḥ*, *Bhuvaḥ*, *Suvaḥ*, *Mahaḥ*; these *catasraḥ*, four—each individually is *caturdhā*, of four kinds, the suffix *dhā*, implying mode. The meaning is that they, forming groups of four (things), become fourfold (individually).[1] And the instruction, over again, regarding those very things that were thought of before, is for the sake of making a strict rule about the sequence of their meditation. *Yaḥ veda*, anyone who knows; *tāḥ*, those—the *Vyāhṛtis* as mentioned; *saḥ veda*, he knows. Knows what? *Brahma*, Brahman.

Objection: Is it not a fact that when Brahman has been already known in (the text), "It is Brahman, it is the Self", there should not be the statement again, "he knows Brahman", as though It is still unknown?

Answer: No, there is no fault; since the intention is to state some speciality about Brahman. It is true that Brahman was known as identified with the fourth *Vyāhṛti* (*Mahaḥ*), but the special fact of Its being realised within the heart was not known, nor were known the attributes beginning with "who is realised through mind (i.e. knowledge)" etc., and ending with "enriched with peace" (I.vi. 1-2) that are being presented through a relationship of substance and qualities. Therefore, with a view to speaking of these, the scripture assumes as though Brahman is unknown, and says, "he knows Brahman". Thus there is no defect. The idea is this: He, indeed, knows Brahman who knows It as qualified by the attributes to be mentioned hereafter.

[1] As the moon is made of sixteen digits, so also the Cosmic Person can be imagined to be constituted by sixteen limbs. Hence by thinking on each of the four *Vyāhṛtis* as consisting of four parts, one really meditates on the Cosmic Person in His totality.

Hence the present chapter is connected with the succeeding one through a single idea; for in both the chapters there is but a single meditation. And this is borne out by an indication (*liṅga*), too. For (the continuity of thought and imagery involved in) the statement, "He resides in fire in the form of the *Vyāhṛti Bhūḥ*" etc., (occurring in the sixth chapter) points to the unity of the meditation. Moreover, this (unity) follows from the absence of any (independent) verb of injunction, for (in the sixth chapter) there is no such imperative word as *veda* (should meditate), *upāsitavyaḥ* (is to be meditated on).[1] And again since the statement *tāḥ yaḥ veda* (he who meditates on them) (I.v.3) implies something that has still to be stated, there is nothing to lead to a splitting up of the meditation (into two). And by asserting that there is an intention of stating some speciality, it has already been shown (by us) how this chapter has an ideological connection with what follows.

Asmai, to this one—who has known thus: *sarve devāḥ*, all the deities—that form the limbs; *āvahanti*, carry, bring; *balim*, offering—i.e. when "he himself attains independent sovereignty" (I.vi.2).

CHAPTER VI

It has been said that the other deities, viz those of *Bhūḥ*, *Bhuvaḥ*, and *Svaḥ*, are the limbs of Brahman as identified with the *Vyāhṛti* called *Mahaḥ*. Just as a *Śālagrāma* (a stone symbol of Viṣṇu) is in the case of Viṣṇu, so

[1] "We do not find two independent verbs of injunction, from which to get the idea of two independent meditations. Besides, the division of the two chapters can be justified by holding the one as dealing with a primary injunction and the other with a subsidiary injunction. Accordingly, there is no justification for splitting up the meditation."—A. G.

the cavity of the heart is being presented as the place for the direct realisation of and the meditation on Brahman of which those *Vyāhṛtis* are the limbs. For when Brahman is meditated on there, It is directly realised as possessed of such attributes as being "realised through knowledge" etc., like a myrobalan fruit in the hand. Moreover, the way to the realisation (of Brahman) as the Self of all has to be stated. Hence begins this chapter:

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ॥ १ ॥

सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं ब्रह्म । सत्यात्म प्राणारामं मन आनन्दम् । शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्स्व ॥ २ ॥

इति षष्ठोऽनुवाकः ॥

1-2. In the space that there is in the heart, is this Person who is realisable through knowledge, and who is immortal and effulgent. This thing that hangs down between the palates like a teat, through it runs the path of Brahman; and reach-

ing where the hairs part, it passes out by separating the skulls. (Passing out through that path, a man) becomes established in Fire as the *Vyāhṛti Bhūḥ*; he becomes established in Air as the *Vyāhṛti Bhuvaḥ*; in the Sun as the *Vyāhṛti Svaḥ*; in Brahman as the *Vyāhṛti Mahaḥ*. He himself gets independent sovereignty; he attains the lord of the mind; he becomes the ruler of speech, the ruler of eyes, the ruler of ears, the ruler of knowledge. Over and above all these he becomes Brahman which is embodied in *ākāśa*, which is identified with the gross and the subtle and has truth as Its real nature, which revels in life, under whose possession the mind is a source of bliss, which is enriched with peace and is immortal. Thus, O Prācīnayogya, you worship.

The word *saḥ* (he) is to be construed with *ayam puruṣaḥ* (this Person), skipping over the intermediate words. *Yaḥ eṣaḥ*, this (space) that is *antaḥ hṛdaye*, inside the heart. The heart is a lump of flesh in the shape of a lotus, which is the seat of the vital force, which opens out through many nerves, which has its stalk upwards and face downwards, and which is perceived as a familiar thing when an animal is dissected. Within that is the *ākāśaḥ*, space—that is quite familiar like the space within a water-pot; *tasmin*, within that; exists *ayam puruṣaḥ*, this Person -who was mentioned earlier. Puruṣa is (derivatively) so called because of sleeping (*śayana*) within *puri*, the city (of the heart); or He by whom the worlds, such as the earth, are filled up (*pūrṇa*) is

the Puruṣa. (He is) *manomayaḥ*: *manaḥ* means knowledge, being derived from the root *man* implying, to know; *manomaya* means consisting of that knowledge, because of being realised through it.[1] Or *manaḥ* may mean the internal organ (mind), being derived from the root *man* in the sense of that through which one thinks; and one who presides over the mind, is identified with it, or is indicated by it, is *manomaya*. (He is) *amṛtaḥ*, deathless, *hiraṇmayaḥ*, effulgent. A path is being indicated which leads to the realisation of that Indra (i.e. Brahman) in His aforesaid nature who has these attributes, and who is realised within the cavity of the heart, and who is the Self of the man of knowledge. The nerve, called *suṣumṇā*, goes upward from the heart and is well known in the scriptures on Yoga. And that nerve runs, *antareṇa*, in the well-known middle part; *tāluke* (should be *tālukayoḥ*), of the two palates. And *yaḥ eṣaḥ*, that one –the piece of flesh which; *stanaḥ iva avalambate*, hangs down like a teat- between the palates; (the *suṣumṇā* runs) through that even—this is the idea. And *yatra*, where; *keśāntaḥ*, the ends or roots, of the hairs; *vivartate*, divide—i.e. the top of the head; reaching that place, (the path) emerges out of it, *vyapohya*, splitting; *śīrṣakapāle*, the skull-bones on the head; that which (thus) issues forth, *sā indrayoniḥ*, that is the path of Indra, Brahman– the path for the realisation of His true nature. The man of knowledge, who thus realises the Self as identified with the mind, passes through the head, and *pratitiṣṭhati*, gets established; *agnau*, in Fire—(the deity) who presides over this world, who is identified with the *Vyāhṛti Bhūḥ*, and who is a limb of the great Brahman (as identified with *Mahaḥ*). The idea

[1] Since Brahman pervades the mind, It is realised in the mind which becomes transformed as knowledge (of Brahman).

is that the enlightened man pervades this world through his identity with Fire. Similarly, *Bhuvaḥ iti*, as the second *Vyāhṛti Bhuvaḥ*, that is identified with Air; *vāyau*, in Air; "he gets established"—this is understood, He becomes established, *āditye*, in the Sun, *Suvaḥ iti*, as the third *Vyāhṛti Svaḥ*, which is identified with the Sun. He becomes established *brahmaṇi*, in Brahman; *Mahaḥ iti*, as the fourth *Vyāhṛti Mahaḥ*, which is identified with Brahman and of which the others are parts. Remaining in them as identified with them and becoming Brahman, *āpnoti*, he attains; *svārājyam*, the state of a sovereign—he himself becomes a king who rules over all others, just as Brahman does over the gods that form Its limbs. And the deities that become his limbs carry offerings to the enlightened man just as they do to Brahman. *Āpnoti manasaspatim*, he attains the lord of the mind; since Brahman is all pervasive, It is the lord of all the minds; for It thinks through all the minds; a man who meditates thus attains It. Moreover, *bhavati*, he becomes; *vākpatiḥ*, the ruler of all the organs of speech. Similarly, also *cakṣuṣpatiḥ*, the ruler of all the eyes; *śrotrapatiḥ*, the ruler of all the ears; and *vijñānapatiḥ*, the ruler of all kinds of knowledge. The idea is that he, being all-pervasive, becomes possessed of the respective senses through identification with the sense of all beings. Besides, *tataḥ*, over and above all that; *etat bhavati*, he becomes this. What is that? The answer is being given; (He becomes) *ākāśaśarīram*—that which has *ākāśa* (space) as its body or whose body is as subtle as *ākāśa*. Who is that? *Brahma*, the Brahman, that is being discussed. It is *satyātma*: that which has *satya*, the gross and the subtle as also truth as Its *ātmā*, real characteristic, is this *satyātma*. (That Brahman is) *prāṇārāmam*: that which has its *āramaṇa*, disport, in the

prāṇas, vital forces, is *prāṇārāma*; or that in which life finds its *ārāma*, delight, is *prāṇārāma*. (It is) *mana-ānandam*: that whose mind (*manaḥ*) has become bliss (*ānanda*), a producer of happiness is *mana-ānanda*. (It is) *śānti-samṛddham*: *śāntiḥ* is peace; the very entity that is peace, being also prosperous (*samṛddha*) is *śānti-samṛddha*; or that which is seen to be enriched (*samṛddha*) with peace is *śānti-samṛddha*. (It is) *amṛtam* immortal by nature. These additional attributes are to be understood as belonging to the earlier context beginning with *manomayaḥ* etc. Thus *prācīnayogya*, O Prācīnayogya; *upāssva* meditate on the aforesaid Brahman as possessed of the qualities of being realisable through knowledge etc. This is a presentation of the teacher's utterance by way of demonstrating his love (for meditation). The meaning of the word *upāsanā* (meditation) has already been explained.

CHAPTER VII

Of that very Brahman (i.e. Hiraṇyagarbha) that has been presented for meditation as identified with the *Vyāhṛtis*, another meditation, as identified with the groups of five things beginning with the earth, is being stated. Because of the similarity of the number five, they are equated with the metre called *Paṅkti*.[1] Thereby everything becomes identified with *Paṅkti*. And a sacrifice, too, is identified with *Paṅkti*, because the (metre) *Paṅkti* has five

[1] *Sampat* is a kind of meditation in which a lower thing is thought of as some other higher thing because of some point of similarity. Here the point of similarity is the number five. The different five factors, constituting the lower human personality, are here identified with the factors making up the higher cosmic Virāṭ.

feet (with five letters in each), and a Vedic text says. "The sacrifice is equated with *Paṅkti*"[1] (Bṛ. I.iv.17). As a result, all things beginning from the worlds and ending with the *ātmā* (*Virāṭ*) that are thought of as reduced to *Paṅkti*, are thereby virtually imagined to be a sacrifice. Through the sacrifice, thus imagined, one becomes Prajāpati, who is identified with all that is equated with *Paṅkti*. As to that, it is being shown how all this universe consists of *Paṅkti* (five factors):

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः ।[2] अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक् त्वक् । चर्म माꣳसꣳ स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदꣳ सर्वम् । पाङ्क्तेनैव पाङ्क्तꣳ स्पृणोतीति ॥ १ ॥ इति सप्तमोऽनुवाकः ॥

1. The earth, sky, heaven, the primary quarters, and the intermediate quarters; fire, air, the sun, the moon, and the stars; water, herbs, trees, sky, and Virāṭ—these relate to natural factors. Then follow the individual ones: *Prāṇa*, *Vyāna*, *Apāna*, *Udāna*, and *Samāna*;[3] the eye, the ear, the

[1] Since a sacrifice is performed with five factors—the sacrificer and his wife, the priest, divine wealth, and human wealth. Thus everything can be equated not only with the metre *Paṅkti*, but also with sacrifice.

[2] Some texts read it as *'vāntaradiśaḥ*.

[3] These different forms of the vital force perform these functions respectively: exhaling, pervading, inhaling, leaving the body, and digesting.

mind, speech, and the sense of touch; skin, flesh, muscles, bones, and marrow. Having imagined these thus, the seer said, "All this is constituted by five factors; one fills up the (outer) fivefold ones by the (individual) fivefold ones.

The earth, sky, heaven, the (primary) quarters, and the intermediate quarters—these constitute the groups of five in the context of the worlds. Fire, Air, Sun, Moon, Stars—these constitute the group of five deities (lit. shining ones). Water, herbs, trees, space, and *ātmā*, constitute the collection of five natural things. The word *ātmā* implies the cosmic gross body (Virāṭ) because this is a context of natural factors. *Iti adhibhūtam*, this with regard to natural things—this expression is used to imply the two groups of five worlds and the five deities as well, because the collections of the five worlds and the five deities, too, have been mentioned earlier. *Atha*, after that; *adhyātmam*, with regard to the human person—the three groups of five each, in the context of the individual, are being stated: Those beginning with *prāṇa* (function of exhaling) constiute the group of five vital forces. Those starting with *cakṣu* (eye) make up the group of five sense organs. Those commencing with *carma* (skin) form the group of five material constituents of the body. This much, indeed, is all that pertains to the human person. And the external also is fivefold. Therefore, *etat adhividhāya*, having imagined these thus; *ṛṣiḥ*, the Vedas, or some seer endowed with this vision; *avocat*, said. What? That is being said: *pāṅktam vai idam sarvam*, all this is constituted by five factors; *pāṅktena eva*, through the fivefold ones—the ones relating to the human person; *spṛṇoti*, one strengthens, fills up; *pāṅktam*, the

(external) fivefold ones; that is to say, they are realised as identical. The meaning is that, he who realises all this (existence) as fivefold becomes identified with Prajāpati Himself.[1]

CHAPTER VIII

The meditation on Brahman as identified with the *Vyāhṛtis* was stated (Tai. I.v.vi). Then followed a meditation on the same Brahman, conceived of as a fivefold entity (Tai. I.vii). Now is being enjoined a meditation on *Om* which is involved as a factor in all meditations. For though *Om* is a mere word, it becomes a means for the attainment of the supreme Brahman or of Hiraṇyagarbha in accordance as it is meditated on with the idea of the supreme Brahman or of Hiraṇyagarbha. For just as an image is a symbol of Viṣṇu, so is *Om* a symbol for both, (Brahman and Hiraṇyagarbha), in accordance with the Vedic text: "One becomes united with either of the two with the help of this sanctuary (i.e. symbol)" (Pr. V.2).

ओमिति ब्रह्म । ओमितीदꣳ सर्वम् । ओमित्येतदनुकृतिर्ह स्म वा अप्यो श्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ओꣳशोमिति शस्त्राणि शꣳसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति । ब्रह्मैवोपाप्नोति ॥ १ ॥ इत्यष्टमोऽनुवाकः ॥

[1] Constituted by the five elements.

1. *Om* is Brahman. *Om* is all this. *Om* is well known as a word of imitation (i.e. concurrence). Moreover, they make them recite (to the gods) with the words, "*Om*, recite (to the gods)". They commence singing *Sāmas* with *Om*. Uttering the words "*Om śom*" they recite the *śastras*. The (priest) Adhvaryu utters the encouraging words with *Om*. The (priest) Brahmā approves with the word *Om*. One permits the performance of the Agnihotra sacrifice with the word *Om*. A Brāhmaṇa, when about to recite the *Vedas* utters *Om* under the idea, "I shall attain Brahman". He does verily attain Brahman.

Om iti: the word *iti* (this) is used for distinguishing the word *Om* as such (and not its meaning). One should contemplate in one's mind, i.e. meditate, that *Om*, as a word, is Brahman. For *om iti idam sarvam*, all this, that consists of sound, is *Om*—since everything is permeated by *Om*, in accordance with another Vedic text: "As by the fibres (the leaves are pervaded, so by *Om* is pervaded all speech)" (Ch. II. xxiii. 3). And since all that is nameable is dependent on the names, it is said that all this is *Om*. The remaining passage is for the praise of *Om*, for it is to be meditated on. *Om iti etat*, this word that is *Om*, is *anukṛtiḥ*, a word of concurrence (lit. imitation). When somebody says, "I do", or "I shall go", another approves the act or speech by uttering the word *Om*. Therefore *Om* is imitation (approval). *Ha*, *sma*, and *vai*, indicate something well known, for *Om* is well known as a word of imitation (concurrence). *Adi*, more-

over, *āśrāvayanti*, (they) make them recite, with the words of direction, "*O śrāvaya iti, Om*, make (the gods) hear"[1]. Similarly, the singers of *Sāmas*, *gāyanti*, sing, (start singing); *om iti*, uttering the word *Om*. The reciters of the *śastras*, too, *śaṁsanti*, intonate; *śastrāṇi*, the *śastras*;[2] *om śom iti*, by uttering the words "*Om śom*".[3] Similarly, the priest, Adhvaryu, *pratigṛṇāti* utters; *pratigaram*, the encouraging words; *om iti*, with the word *Om*.[4] *Brahmā*, the priest called Brahmā (who is versed in all the Vedas and supervises the rite), *prasauti*, approves—through direction, makes them recite. When told, "I shall pour oblation", *om iti agnihotram anujānāti*, he gives permission for the Agnihotra sacrifice by uttering the word *Om*. *Brāhmaṇaḥ*, the Brāhmaṇa; *pravakṣyan*, when about to recite the Vedas, when intent on studying; *āha*, utters; *om iti*, the word *Om*—indeed; that is, he takes refuge in *Om* for the sake of study; under the idea, *upāpnavāni iti*, may I get—I shall acquire; *brahma*, the Vedas; *upāpnoti eva brahma*, he does master the Vedas. Or *brahma* means the supreme Self. (In this case the meaning is this): *Pravakṣyan*, wishing to make the Self attained; under the idea *upāpnavāni iti*, "May I attain,

[1] The priests offering oblations, get the direction from their leader thus: "*Om*, make the gods hear the formulas for oblations", and then they chant the *mantras*.

[2] The *Ṛk mantras* set to tune are the *Sāmas*; those that are not so set are the *śastras*.

[3] *Śam*, meaning bliss, changes to *śom*, in *om śom*, uttered as an acceptance of the directions of the leading priest.

[4] Adhvaryu is the priest in charge of the *Yajur-mantras*. The priest in charge of the *Ṛg-mantras* seeks his permission with the words "*Om*, may we pray". And he replies, "*Om*, this will be pleasing to us." Śaṅkarānanda, however, gives an alternative meaning thus: *Pratigara* is a rite; *prati pratigaram*, with regard to this rite; *gṛṇāti*, he utters (*Om*).

the supreme Self"; *om iti āha*, one utters the word *Om*—indeed; and he *brahma upāpnoti eva*, does indeed attain Brahman—through that *Om*. The purport of the passage is that, since the activities that are undertaken with the utterance of *Om* become fruitful, *Om* should be meditated on as Brahman.

CHAPTER IX

From the statement that knowledge alone leads to the attainment of independent sovereignty (Tai. I.vi), it may follow that the duties enjoined by Vedas and Smṛtis are useless. In order to avoid such a contingency, the duties are being presented here, so that they may be shown as contributory to the attainment of human goals.

ऋतं च स्वाध्यायप्रवचने च। सत्यं च स्वाध्यायप्रवचने च। तपश्च स्वाध्यायप्रवचने च। दमश्च स्वाध्यायप्रवचने च। शमश्च स्वाध्यायप्रवचने च। अग्नयश्च स्वाध्याय-प्रवचने च। अग्निहोत्रं च स्वाध्यायप्रवचने च। अतिथयश्च स्वाध्यायप्रवचने च। मानुषं च स्वाध्यायप्रवचने च। प्रजा च स्वाध्यायप्रवचने च। प्रजनश्च स्वाध्यायप्रवचने च। प्रजातिश्च स्वाध्यायप्रवचने च। सत्यमिति सत्यवचा राथीतरः। तप इति तपोनित्यः पौरुशिष्टिः। स्वाध्याय-प्रवचने एवेति नाको मौद्गल्यः। तद्धि तपस्तद्धि तपः॥ १॥ इति नवमोऽनुवाकः॥

1. Righteousness and learning and teaching (are to be practised). Truth and learning and

teaching (are to be practised). Austerity and learning and teaching (are to be resorted to). Control of the outer senses and learning and teaching (are to be practised). Control of the inner organs and learning and teaching (are to be resorted to). The fires (are to be lighted up), and learning and teaching (are to be followed). The Agnihotra (is to be performed), and learning and teaching (are to be carried on). Guests (are to be entertained), and learning and teaching (are to be practised). Social good conduct (is to be adhered to), and learning and teaching (are to be followed). Children (are to be begotten), and learning and teaching (are to be carried on). Procreation and learning and teaching (are to be carried on). A grandson (is to be raised), and learning and teaching (are to be practised). Truth (is the thing)—this is what Satyavacā, of the line of Rathītara, thinks. Austerity (is the thing)—this is what Taponitya, son of Puruśiṣṭi, thinks. Learning and teaching alone (are the things)—this is what Nāka, son of Mudgala, thinks. For that indeed is the austerity; for that indeed is the austerity.

The word *ṛta* has been explained.[1] *Svādhyāyaḥ* is study (of the scriptures). *Pravacana* is teaching (of the scriptures), or self-recital of the Vedas (called *brahmayajña*). These, viz

[1] Tai. I. 1: The definite ideas regarding duty imbibed from scriptures

ṛta etc., are to be practised—this much is understood at the end of the sentence. And *satyam* means truthfulness in speech or what has been explained earlier;[1] *tapaḥ* is austerity etc; *damaḥ* is the control of the outer organs; *śamaḥ* is the control of the inner organs (mind). *Agnayaḥ*, the fires—are to be piled up. And *agnihotram*, the Agnihotra sacrifice—is to be performed. And *atithayaḥ*, the guests—are to be adored. *Mānuṣam* means social good conduct; that too should be practised as the occasion demands. And *prajā*, progeny—is to be begotten. *Prajanaḥ ca*, and procreation in due course. *Prajātiḥ* is the raising of a grandson; in other words, the son is to be married. Learning and teaching are mentioned in all the contexts in order to imply that these two are to be carefully practised even by one who is engaged in all these duties. The comprehension of meaning is dependent on study; and the supreme goal (emancipation) is dependent on the understanding of the meaning. And teaching is for the preservation of that memory and for the increase of virtue. Therefore one has to entertain a love for learning and teaching. *Satyam iti*, truth alone—is to be practised. *Satyavacāḥ* is one whose speech consists of truth; or *Satyavacāḥ* is his name. *Rāthītaraḥ*, the teacher Rāthītara, born in the line of Rathītara, thinks. *Tapaḥ iti*, austerities alone—are to be undertaken. *Taponityaḥ*, one who is ever (*nitya*) steeped in austerity (*tapaḥ*), or whose name is Taponitya. The teacher *pauruśiṣṭiḥ*, who is the son of Puruśiṣṭi, thinks. *Svādhyāya-pravacane eva*, learning and teaching alone—are to be practised; *iti* this is what; the teacher thinks, who was *Nākaḥ*, Nāka by name, and *Maudgalyaḥ*, a son of Mudgala. *Hi*, since; *tat*, that—learning and teaching, verily constitute *tapaḥ*, austerity;

[1] Tai. I. 1: Righteousness reduced to practice.

therefore they are to be followed—this is the idea. Although truth, austerity, learning, and teaching were mentioned earlier, they are dealt with over again in order to show solicitude for them.

CHAPTER X

The *mantra* commencing with *aham vṛkṣasya rerivā* is introduced here for the sake of self-recital (*japa*), and from the context it follows that the self-recital is for the sake of development of knowledge; for the present topic is concerned with knowledge, and no other purpose appears to be implied; moreover, it is considered that knowledge arises in one whose mind is purified by self-recital.

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणꣳ सवर्चसम् । सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥ इति दशमोऽनुवाकः ॥

1. I am the invigorator of the tree (of the world). My fame is high like the ridge of a mountain. My source is the pure (Brahman). I am like that pure reality (of the Self) that is in the sun. I am the effulgent wealth. I am possessed of a fine intellect, and am immortal and undecaying. Thus was the statement of Triśaṅku after the attainment of realisation.

Aham, I—as the self that rules from within—am; *rerivā*, the invigorator; *vṛkṣasya*, of the tree—the tree of

saṁsāra (the world), that is subject to uprooting. My *kīrtiḥ*, fame — is high; *iva*, like; *pṛṣṭham*, the ridge; *gireḥ*, of a mountain. *Ūrdhvapavitraḥ*, I who am the all-pervasive Self, and whose *ūrdhvam*, cause, is *pavitram*, purifying, revealable through knowledge — the pure, supreme Brahman — that I am *ūrdhvapavitra*. *Vājini iva* is the same as *vājavati iva*; *vājam* is food, and (*vājini* means) in one that is possessed of food — that is to say, in the sun. Just as it is a fact, well known from hundreds of Vedic and Smṛti texts, that the *amṛtam*, nectar, the reality of the Self, that is lodged in the sun, is pure; similarly, *asmi*, am I; the *svamṛtam*, beautiful, holy, reality of the Self. *Savarcasam* means effulgent; and *draviṇam* is wealth; (and) "I am that (wealth) that is the reality of the self" — the expression "I am" is to be supplied at the end. Or the knowledge of Brahman is effulgent, inasmuch as it reveals the reality of the Self; and it is called wealth, being comparable to wealth because of its producing the bliss of emancipation. On this interpretation, "(this wealth) has been attained by me" (and not "I am") has to be supplied at the end. I, whose wisdom (*medhas*) is beautiful (*su*), characterised by omniscience, that I am *sumedhāḥ*; this fine wisdom being due to my being endued with the skill of preserving, creating, and destroying the world. And therefore, I am *amṛtaḥ*, possessed of the attribute of immortality, (and) *akṣitaḥ*, inexhaustible, undecaying. Or the (latter) word may be *ukṣitaḥ* soaked in, i. e. soaked in *amṛta*, nectar; for there is a *Brāhmaṇa* text, too: "I am soaked in nectar." *Iti*, thus; was the *vedānuvacanam*: *vacanam* is the statement *tnu*, after — after the attainment of, *vedaḥ* i. e. *vedanam*, *a*he realisation of the unity of the Self — *triśaṅkoḥ* of Triśaṅku — a seer who had known Brahman and become

Brahman. This statement (of his) was for the sake of expressing the fact that he had reached the goal of all desires, just like Vāmadeva (Ai. II. 5). The idea is that the traditional text in the form of the *mantra,* as visualised by Triśaṅku through the eyes of a seer, reveals the knowledge of the Self. And it can be understood that the self-repetition of this *mantra* is calculated, to lead to knowledge. From the introduction of duty in the chapter commencing with, "Righteousness and" (I. ix), and the conclusion later on with the text, "Thus was the statement after the attainment of realisation", it becomes evident that the visions of the seers, with regard to the Self etc., become revealed to one who engages in the obligatory duties enjoined in the Vedas and Smṛtis, who is devoid of selfish motives, and who hankers after the realisation of the supreme Brahman.

CHAPTER XI

The instruction about duties, in the text commencing with "Having taught the Vedas", is meant to indicate that, before the realisation of Brahman, the duties inculcated in the Vedas and Smṛtis are to be performed regularly; for the Vedic reference to post-instruction (i. e. instruction after the study of the Vedas, implied in *anuśāsti*) is meant for creating proper tendencies in a man; for in accordance with the Smṛti, "He eradicates sin through austerities, and attains immortality through knowledge" (M. XII. 104), the knowledge of the Self dawns easily on one who has the proper mental disposition and whose mind is purified. And this Upaniṣad will say, "Crave to know Brahman

through concentration" (III. ii. 5). Therefore, the duties are to be undertaken so that knowledge may emerge. From the mention of injunction implied in the expression, "imparts this post-instruction", it follows that guilt will be the consequence of the transgression of the command. Moreover, there is the fact of the earlier treatment of the rites etc. Rites etc., have been dealt with before the introduction of the absolute knowledge of Brahman. And this Upaniṣad will show the absence of rites etc., after the rise of knowledge, in such passages as, "(Whenever the aspirant) gets fearlessly established (in Brahman)" (II. vii. 1), "(The enlightened man) has nothing to be afraid of" (II. ix. 1). "(Him, indeed, this remorse does not afflict): why did I not perform good deeds?" (II. ix. 1). Hence it is known that duties are calculated to lead to the dawn of knowledge through the eradication of sins accumulated in the past. And this is borne out by the Vedic text: "Crossing over death through rites etc., one attains immortality through meditation" (Īś. 11). The earlier inculcation of *ṛta* (righteousness) etc., (Tai. I. ix) was for the sake of avoiding the idea of their uselessness. And the present instruction is for making an obligatory rule about their performance, they being ordained for leading to the rise of knowledge.

वेदमनूच्यार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ॥ १ ॥

1. Having taught the Vedas, the preceptor imparts this post-instruction to the students: "Speak the truth. Practise righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no inadvertence about truth. There should be no deviation from righteous activity. There should be no error about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching.

Anūcya, having instructed; *vedam*, the Vedas; *ācāryaḥ*, the teacher; *anuśāsti*, imparts a post-instruction; i.e. *anu*, after the mastery of the verbal text; *śāsti*, makes him, i.e, the *antevāsinam*, the disciple, understand its meaning. Hence it is implied that a student, who has studied the Vedas, should not leave his preceptor's house without inquiring into the scriptural duties. And this is supported by the Smṛti: "One should begin the duties after understanding them" (Āp. II. xxi. 5). How does he instruct? The answer is: *Satyam vada*, speak the truth; *satyam* is that which accords with what is grasped through valid means of knowledge and is fit to be uttered; that thing *vada*, (you) speak. Similarly, *dharmam cara*, practise righteousness. Inasmuch as truth etc., are specifically mentioned, the word *dharma* (righteousness) is a generic term for all that is to be practised. *Svādhyāyāt*, from study; *mā pramadaḥ* make no deviation. *Acāryāya*, for the preceptor; *āhṛtya*, having brought, having offered; *priyam dhanam*, the

desirable wealth, in exchange for the knowledge; and having taken a worthy partner with his permission, *mā vyavacchetsīḥ,* do not break; *prajātantum,* the line of progeny—the family line should not be broken. The idea is that, even though a son is not begotten, effort should be made for his birth through such rites as the Putreṣṭi, which conclusion follows from the mention of the son, procreation, and getting a grandson (in Tai. I. ix); for, otherwise, the single word procreation would have been mentioned (there). *Satyāt na pramaditavyam,* there should be no negligence about truth. Inadvertence about truth is tantamount to falsehood. So from the force of the word *pramāda,* inadvertence, it follows that a falsehood should not be uttered even through forgetfulness; this is the idea. Else there would have been a mere prohibition of untruthfulness. *Dharmāt na pramaditavyam*: since the word *dharma* relates to practices to be undertaken, the *pramāda,* inadvertence, consists in not undertaking the practices; that should not be the case. That is to say, righteous actions must be undertaken. Similarly, *kuśalāt,* from an action meant for one's own protection, *na pramaditavyam. Bhūtiḥ* means *vibhūtiḥ,* welfare; *bhūtyai,* from that welfare, from an activity meant for welfare, from propitious work; *na pramaditavyam. Svādhyāya-pravacanābhyām na pramaditavyam· Svādhyāya* is learning, and *pravacana* is teaching; there should be no carelessness about them. The idea is that they should be regularly practised.

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव ।

यान्यनवद्यानि कर्माणि तानि सेवितव्यानि । नो इतराणि । यान्यस्माकꣳ सुचरितानि । तानि त्वयोपास्यानि ॥ २ ॥

नो इतराणि । ये के चास्मच्छ्रेयाꣳसो ब्राह्मणाः । तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ॥ ३ ॥

ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥ ४ ॥ इत्येकादशोऽनुवाकः ॥

2-4. There should be no error in the duties towards the gods and manes. Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. Let your guest be a god unto you. The works that are not blameworthy are to be resorted to, but not the others. These actions of ours that are commendable are to be followed by you, but not the others. You should, by offering

seats, remove the fatigue of those Brāhmaṇas who are more praiseworthy among us. The offering should be with honour; the offering should not be with dishonour. The offering should be in plenty. The offering should be with modesty. The offering should be with awe. The offering should be with sympathy. Then, should you have any doubt with regard to duties or customs, you should behave in those matters just as the Brāhmaṇas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, and who are desirous of merit. Then, as for the accused people, you should behave with regard to them just as the Brāhmaṇas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, who are desirous of merit. This is the injunction. This is the instruction. This is the secret of the Vedas. This is divine behest. This is how the meditation is to be done. This is how this must be meditated on.

So also *devapitṛ-kāryābhyām,* from duties towards the gods and manes; *na pramaditavyam,* there should be no deviation; the duties towards the gods and manes must be

performed. *Mātṛ-devaḥ* is one to whom the mother is a deity; as such, you *bhava*, do become, *mātṛ-devaḥ*. Similarly, you become *pitṛdevaḥ, ācārya-devaḥ, atithidevaḥ*: the idea is that these (father, teacher, guest) are to be worshipped as gods. Moreover, *yāni karmāṇi*, those activities; that are *anavadyāni*, not blameworthy, that constitute the conduct of the good people; *tāni sevitavyāni*, those are to be resorted to - by you; *no itarāṇi*, not the others — the others that are censurable are to be shunned, though they may be followed by the good people. *Yāni*, those that are; *asmākam*, our — of us teachers; *sucaritāni*, good conduct - not opposed to scriptures; *tāni*, those — alone, *upāsyāni tvayā*, are to be performed by you, for the sake of unseen results; that is to say, they are to be undertaken regularly; *no itarāṇi*, not the others, that are opposed to these, though they be done by the teacher. *Ye ke ca asmat-śreyāṁsaḥ*, those who are superior to, or more praiseworthy than, us—whoever they may be—by virtue of their distinction in teachership etc.; and are *brāhmaṇāḥ*, Brāhmaṇas — and not Kṣatriyas and others; *teṣām*, of them; *praśvasitavyam tvayā*, the fatigue must be removed by you; *āsanena*, by the offering of a seat etc.; *praśvāsanam* is the same as *prasvāśaḥ* the removal of fatigue. Besides (the sentence may be construed thus): *Teṣām āsane*, in their assemblage, when they are assembled for a meeting; *na praśvasitavyam tvayā*, (so much as) deep breathing should not be done by you — you should only try to grasp the meaning of what they say.

Moreover, whatever is to be given, *deyam*, should be given; *śraddhayā*, with reverence; it *adeyam*, should not be given; *aśraddhayā*, disrespectfully. It *deyam*, should be offered; *śriyā*, according to (one's) prosperity. And *deyam*,

should be given; *hriyā*, with modesty. And *deyam*, should be given; *bhiyā*, with fear; and *saṁvidā*, with *saṁvid*, which means friendly action, etc. *Atha*, then—while you are conducting yourself thus; *yadi*, if—at any time; *syāt*, should there be; *te*, (in) your (mind); *karma-vicikitsā vā vṛtta-vicikitsā vā*: *vicikitsā*, doubt, with regard to the *karmas*, rites and duties, inculcated by the Vedas and Smṛtis, or with regard to *vṛtta*, conduct, consisting in customary behaviour; should there be doubt, then you *vartethāḥ*, should behave; *tathā*, in that manner; *yathā*, as, in the manner in which; *tatra*, with regard to that work or conduct; *te*, they—those Brāhmaṇas *varteran*, may behave; *ye brāhmaṇāḥ*, the Brāhmaṇas, who; *syuḥ*, may happen; *tatra*, at that time or place, to be *yuktāḥ*, adepts; *tatra*, in those works, etc.,—the word *tatra* being related with the remote word *yuktāḥ*—(the Brāhmaṇas who are) *saṁmarśinaḥ*, able deliberators; *yuktāḥ*, adepts in duties or customs; *āyuktāḥ*, not directed by others; *alūkṣāḥ*—is the same as *arūkṣāḥ*, not cruel (or not crooked) in disposition; *dharmakāmāḥ*, desirous of merit, i. e. not moved by passion. *Atha*, then; *abhyākhyāteṣu*: *abhyākhyātāḥ* are those who are charged by somebody with some doubtful guilt, with regard to them also; you should apply all the text, *ye tatra*, etc., in the way as shown before. *Eṣaḥ*, this is; *ādeśaḥ*, (the scriptural) injunction; *eṣaḥ* this is; *upadeśaḥ*, instruction -to sons and others by fathers and others; *eṣā*, this is *veda-upaniṣat*, the secret of the Vedas, i. e. the meaning of the Vedas. *Etat*, this is—verily; *anuśāsanam*, the behest of God—for the word *ādeśa* has already been explained as (scriptural) injunction. Or *anuśāsanam* means the direction of all those who are accepted as authoritative. Since this is so, therefore, *etat*,

this; *upāsitavyam*, should be meditated on; *evam*, thus. *Evam u ca etat upāsyam*, and thus must this be meditated on--and this meditation is not to be neglected. The repetition is to show solicitude.

KARMA, KNOWLEDGE, AND LIBERATION

Here, for the sake of distinguishing between knowledge and *karma* (i. e. scriptural rites and duties) we enter into a consideration of the question as to whether the supreme goal (emancipation) results from *karmas* alone, or from *karmas* aided by knowledge, or from *karmas* and knowledge in combination, or from knowledge aided by *karmas*, or from knowledge alone.

First opponent: As to that, the supreme goal must be the result of *karmas* alone, since a man who is versed in the full import of the Vedas is competent for *karmas*, in accordance with the Smṛti, "The Vedas, together with their secret, are to be mastered by the twice-born." And the mastery must be along with the purport of the Upaniṣads, which consists in the knowledge of the Self etc. Besides, the competence for duties is declared everywhere in such terms as: "The man of knowledge performs a sacrifice", "The knowing man gets the sacrifice performed." And there is the further text, "After knowing follows the practice."[1] For some people consider that the Vedas, as a whole, are meant for *karma*; now, if the supreme goal be unattainable through *karma*, the Vedas will become useless.

Answer: No, for freedom is a permanent entity. That

[1] Seems to be an echo of G. XVI. 24.

freedom is eternal is an admitted fact. It is a matter of common experience that anything that is produced by action is impermanent. Should liberation be a result of action, it will be transitory; and this is undesirable, since it contradicts the logically justifiable Vedic text, "As the result of action becomes exhausted in this world (so also) the other world acquired through virtue, gets exhausted" (Ch. VIII. i. 6).

Objection: Since the obligatory *karmas* are undertaken,[1] and since the works that are prompted by motives and those that are prohibited are not resorted to, and since the works that have begun to bear fruit in this life get consumed through enjoyment and suffering, emancipation follows independently of knowledge.

Answer: That, too, is inadmissible. For this was refuted by us by saying that, since there is the possibility of residual results of work, there lies the contingency of the production of a fresh body by them, and by saying that since the residual results of work are not opposed to the performance of obligatory duties, their elimination (by the latter) is illogical (see *Introduction*). As for the assertion that a man, possessed of the full import of the Vedas, is competent for *karma* (and that, therefore, the supreme goal must be the result of *karma*), that, too, is wrong; for there is such a thing as meditation which is different from what is acquired by merely hearing the Vedas (at the house of the teacher). For one becomes competent to undertake *karmas* from a mere knowledge got through hearing, and he need not have to wait for meditation; whereas meditation is enjoined apart from

[1] Thereby warding off all latent suffering.

such Vedic study (at the teacher's house).[1] And this meditation has emancipation as its result and is well known as different (from mere study). Moreover, after having said, "(The Self) is to be heard (of)", other efforts are enjoined by saying, "It is to be thought of and meditated on" (Bṛ. II. iv. 5); and deliberation and meditation are well known (in life) to be different from the knowledge acquired through hearing.[2]

Second opponent: In that case emancipation will result from *karma* aided by knowledge. *Karma*, as associated with knowledge, has the power of producing a different result. Just as poison, curd, etc., which by themselves are calculated to effect death or fever, can produce different results when mixed with sacred formulae, sugar, etc., similarly, emancipation is generated by *karma* when associated with knowledge.

Answer: No, for the defect was pointed out (by us) by stating that whatever is produced is impermanent.

Objection: On the authority of scriptural text — e. g., "He does not return" (Ch. VIII. xv. 1) — emancipation is eternal, though it is produced.

[1] There is the general injunction about the study of the Vedas, to be sure. But the study may be merely of the verbal text or of its meaning as well. Besides, one need not know the meaning of all the texts to be qualified for rites and duties, since he can proceed to them after understanding those texts only that bear on them; the portion dealing with meditation may well be left over, since that portion is not necessary for these rites and duties.

[2] *Śravaṇa* (lit. hearing) means intelligent understanding of the import; *manana* (lit. thinking) means bringing conviction to oneself by deliberating on it and counteracting opposite ideas; and *nididhyāsana* (lit. concentrated meditation) means making it part of one's being by constant meditation.

Answer: No, for a scriptural text is only informative. A scriptural passage supplies information of a thing existing as such; it cannot create a thing that does not exist. Anything that is eternal cannot have a beginning despite a hundred texts (to the contrary); nor can anything be indestructible if it has a beginning.

Third opponent answered: Hereby is refuted the view that knowledge and *karma* in their combination can produce emancipation.

Objection: Knowledge and *karma* remove the causes that hinder emancipation.[1]

Answer: No, for *karma* is known to have a different effect; for *karma* is known to result in creation, improvement (purification), transformation, or acquisition. And liberation is opposed to such consummations as creation etc.

Objection: Liberation is achievable in accordance with Vedic texts that speak of courses (that are followed by departing souls). That liberation can be acquired is proved by such texts as: "They proceed by the path of the sun" (Mu. I. ii. 11), "Going up through that (nerve)" (Ka. II. iii. 16).

Answer: No, because it (i. e. liberation, being identical with Brahman) is all-pervasive and non-different from the goers. Brahman is omnipresent, because It is the (material)

[1] "The hindrances are ignorance, vice, etc. Knowledge and *karma* remove them; but they do not produce emancipation itself. Thus the continuance in one's natural state (of freedom) can be eternal, since non-existence in the form of destruction (here—destruction of vice etc) is known to be everlasting."—A. G. (see p. 235, footnote 1).

cause of *ākāśā* (space) etc.,[1] and all conscious souls are non-different from Brahman. And hence liberation is not (an) achievable (result). A traveller has to reach a place which is different from himself. Not that the very place that is non-different from oneself can be reached by oneself. And this follows from the well-known fact of identity (of the individual and Brahman) gathered from hundreds of Vedic and Smṛti texts such as: "Having created it (the world), He entered into it" (Tai. II. vi. 1), "Know the individual soul also to be myself" (G. XIII. 2).

Objection: This (conclusion) runs counter to the Vedic texts about courses (that the departing souls follow), and the glory (that they attain), etc. Moreover, if emancipation be unobtainable, not only will the texts talking about courses be contradicted, it will also contradict such Vedic texts as: "He assumes a single form (he assumes two forms, etc.)" (Ch. VII. xxvi. 2). "Should he desire to be united with the manes, (the manes get united with him by his mere wish)" (Ch. VIII. ii. 1), "(Remaining established in his own nature, he moves on, enjoying happiness) in the company of women or with vehicles" (Ch. VIII. xii. 3).

Answer: No, for they (i. e. those texts) relate to the conditioned Brahman. Women and others can exist only in the conditioned Brahman but not in the unconditioned, according to such Vedic texts as: "One only without a second" (Ch. VI. ii. 1), "Where one does not see anything different" (Ch. VII. xxiv. 1). "What will one see there and with what?" (Bṛ. II. iv. 14; IV. v. 15). Besides, the combination of knowledge and *karma* is not possible,

[1] Which are the material causes of everything.

because of their mutual contradiction. For knowledge—which relates to an entity in which all distinction of accessories, such as the agent, get merged—is antithetical to *karma* that has to be accomplished with accessories that are opposed to it (knowledge). For the same thing cannot be visualised as being in reality both possessed of such distinctions as agentship etc., and as devoid of them. Either of the two must of necessity be false. And when one or the other has to be false, it is reasonable that falsehood should pertain to that duality which is the object of natural ignorance, in accordance with hundreds of Vedic texts such as: "Because when there is duality, as it were, (then one smells something, one sees something, etc.)" (Bṛ. II. iv. 14); "He goes from death to death (who sees differences, as it were, in It)" (Ka. II. i. 10; Bṛ. IV. iv. 19), "And that, in which one perceives a second, is limited" (Ch. VII. xxiv. 1); "While he who worships another god (thinking), He is one and I am another (does not know)" (Bṛ. I. iv. 10); For whenever this one (i. e. the aspirant) makes the slightest difference in It, (he is smitten with fear)" (Tai. II. vii. 1). And truth belongs to unity, according to such Vedic texts as: "It should be realised in one form only" (Bṛ. IV. iv. 20), "One without a second" (Ch. VI. ii. 1), "All this is but Brahman" (Mu. II. ii. 11). "All this is but the Self" (Ch. VII. xxv. 2). Nor is *karma* possible without perceiving the difference implied by such (grammatical) cases as the dative etc. Besides, the denunciation of the perception of difference in the sphere of knowledge is to be met with at a thousand places in the Vedas. Hence there is an opposition between knowledge and *karma*, and hence also is their combination impossible. This being so, the statement that liberation

is brought about by a combination of knowledge and *karma* is not justifiable.

Objection: (On such an assumption) there is a contradiction of the Vedas, for *karmas* are enjoined (by them). If like the knowledge of the rope etc., meant for eradicating the false knowledge of the snake etc., the knowledge of the unity of the Self is inculcated for eradicating the distinction of such accessories as the agent etc., then a contradiction becomes inevitable, since the Vedic injunctions about *karma* are left without any scope. But as a matter of fact, *karmas* are enjoined, and that contradiction is inadmissible, since Vedic texts are all means of valid knowledge.

Answer: No, for the aim of the Vedas is to impart instruction in respect of human goals. That being so, the Vedic texts that are devoted to the communication of knowledge engage themselves in the revelation of knowledge under the belief that since a man has to be liberated from the world, ignorance, which is the cause of the world, must be eradicated through knowledge. Hence there is no contradiction.

Objection: Even so, the scriptures establishing the existence of the accessories, viz agent etc., are certainly contradicted.

Answer: No; the scriptures, on the assumption of the hypothetical existence of the accessories, enjoin rites and duties for the wearing away of the accumulated sins of those who aspire for liberation, and also as a means for the achievement of fruits by those who hanker after results. (But) they do not concern themselves with establishing the reality of those accessories. To explain: The rise of

knowledge cannot be imagined for one who has hindrances constituted by accumulated sins. On the wearing away of those sins, knowledge will emerge; from that will follow the cessation of ignorance, and from that the absolute cessation of the world. Moreover, a man who perceives something as non-Self has craving for that non-Self. And a man, impelled by desire, engages himself in works. From that follows the worldly state, consisting in embodiment etc., for the sake of enjoying the fruits of that desire. Contrariwise, for a man who, in the absence of the perception of the non-Self, sees the unity of the Self, there arises no desire, since objects (of desire) do not exist. Besides, since desire cannot rise with regard to oneself, owing to non-difference, there ensues liberation consisting in existence in one's own Self. From this also follows, that knowledge and *karma* are contradictory. And just because of this conflict, knowledge does not depend on *karma* so far as emancipation is concerned. And we have said that in the matter of the attainment of one's Self, the obligatory *karma* becomes the cause for the dawn of knowledge by way of removing the hindrance constituted by accumulated sins. And we pointed out that this is the reason why *karmas* have been introduced in the present context. Thus the Vedic texts enjoining *karmas* are not at variance (with the Upaniṣads). Hence it is established that the highest goal is achievable through knowledge alone.

Objection: In that case there is no possibility of any other stage of life (*āśrama*). Inasmuch as the rise of knowledge is contingent on *karma* and *karma* is enjoined in connection with the life of the householders, there can be only one stage of life. And from this point of view,

the Vedic texts, such as "One should perform the Agnihotra sacrifice throughout one's life", become more apposite.

Answer: No, for *karmas* are multifarious. Not that Agnihotra etc. are the only practices to be undertaken. There exist also such practices as celibacy, austerity, truthfulness, control of external and internal organs, and non-injury, which are familiarly associated with the other stages of life, besides such practices as concentration, meditation, etc.—all of which are best calculated to serve as means for the origination of knowledge, since they are unadulterated (with sinful acts). And this Upaniṣad will declare, "Crave to know Brahman through concentration" (III. ii. 5). And since, even before entering the householder's life, knowledge can emerge from the practices undertaken in earlier lives, and since one embraces the householder's life for performance of *karmas*, its acceptance becomes certainly meaningless when one has already acquired the knowledge that is (held to be) the result of *karmas* (to be performed in domestic life). Moreover, since sons etc., are meant for the (attainment of) worlds, how can there be any lingering inclination for *karma* in one who has (already) desisted from all desires for these worlds- to wit, this world, the world of the manes, and the world of the gods, which are attainable through such means as sons (and *karma* and meditation) (Bṛ. I. v. 16)- who has attained the world of the Self that exists eternally, and who has nothing to achieve through *karma*? Even for one who has accepted the life of a householder, there will simply be cessation from *karma* after the rise of knowledge and after the renunciation of everything on the maturity of knowledge when one feels no need for any *karma*, in

accordance with the Vedic indication implied in such texts as, "My dear (Maitreyī), I am going to renounce this life for monasticism" (Bṛ. IV. v. 2).

Objection: This is unsound, since the Vedas are at so much pains to prescribe *karma*. The Vedas display much solicitude for such *karmas* as Agnihotra; and *karmas* involve great effort, since Agnihotra etc., have to be performed with a variety of accessories. And since the practices pertaining to the other stages of life, such as austerity, celibacy, etc., are equally present in the householder's life, and since the other practices involve little trouble, it follows that a houscholder's duty should not be considered as an alternative, on the same footing with the duties of other stages of life.

Answer: No, for (the dispassionate man) there is the favourableness ensured by practices in his previous lives. As for the statement that "the Vedas are much at pains to enjoin *karma*" etc., that is nothing damaging; for the *karmas* such as Agnihotra, as also the practices of celibacy etc., undertaken in the past lives, become helpful to the rise of knowledge, because of which fact, some are seen to be non-attached to the world from their very birth, while others are seen to be engaged in *karma,* attached to the world, and averse to enlightenment. Accordingly, in the case of those who have become detached, owing to the tendencies created in the past lives, it is desirable to resort to the other stage of life. And since there is a profuseness of *karmas* leading to a plethora of results comprising progeny, heaven, glory of holiness, etc., and since people have an abundance of desire for those results, it is reasonable that the Vedas should evince a great solicitude for *karmas* meant for them: for it is a matter

of experience that peoples' desires expressed in such forms as "Let this be mine", "May that one be mine", are multifarious. Moreover, since *karmas* are a means (to enlightenment, the Vedas make greater effort with regard to them). We said that *karmas* are helpful to the rise of enlightenment; and one should pay more attention to the means rather than to the end.

Objection: Since enlightenment is caused by *karma*, there is no need for any other effort. If it is a fact that enlightenment emerges on the wearing away of the past accumulated sins through *karmas* alone, then apart from the *karmas*, it is needless to make any effort for the hearing (i. e. understanding) etc. of the Upaniṣads.

Answer: No, for there is no restrictive rule about that. There is surely no such rule that knowledge arises from the mere elimination of the obstructions alone, and not from the grace of God or the practice of austerity, meditation, etc.; for (as a matter of fact) non-injury, celibacy, etc., are aids to enlightenment; and hearing, thinking, and meditating are the direct causes of it. Hereby is established the need of other stages of life, and it is also proved that people in all stages of life can aspire for knowledge, and that the supreme goal is attainable through knowledge alone.

CHAPTER XII

An invocation is being read for warding off the obstructions to the knowledge already dealt with:

शं नो मित्रः शं वरुणः। शं नो भवत्वर्यमा। शं न इन्द्रो बृहस्पतिः। शं नो विष्णुरुरुक्रमः। नमो ब्रह्मणे। नमस्ते

वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद् वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥ इति द्वादशोऽनुवाकः ॥

इति शीक्षावल्ली समाप्ता ॥

This has been explained before[1] (pp. 229-31).

[1] The verbs in the second half are, however, put in the past tense. The translation of this half is: "I spoke of you as the immediate Brahman. I spoke of you as *ṛta*. I spoke of you as *satya*. He protected me. He protected the teacher. He protected me, protected the teacher."

PART II

On the Bliss that is Brahman

CHAPTER I

The invocation beginning with *śam no mitraḥ* was recited (at the end of the last Part) in order to avert the impediments to the acquisition of the knowledge set forth earlier. Now is being recited the invocation, *śam no mitraḥ* etc.,[1] as also *saha nāvavatu* etc., for averting the obstacles to the acquisition of the knowledge of Brahman that is going to be stated:

(For "*Śam no*" etc. see I. i.).

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

May He protect us both together. May He nourish us both together. May we both acquire strength together. Let our study be brilliant. May we not cavil at each other. Om! Peace! Peace! Peace!

Śam no etc., is easy to understand just as before.

Saha nāvavatu: *Avatu,* may He protect, *nau,* us both—the teacher and the taught; *saha,* together: *Bhunaktu,* may He nourish; *nau saha. Karavāvahai,* may we both accomplish; *vīryam,* strength—arising from knowledge; *saha.* Let the *adhītam,* study; *nau,* of us both—who are both

[1] Some books omit these references here to "*Śam no*" etc. in the commentary, as also the invocation itself.

bright; *tejasvi astu,* be brilliant;—let what we read be well read, i. e. let it be conducive to the comprehension of meaning. There is occasion for ill-feeling on the part of the student in the matter of learning, as also on the part of the teacher, consequent on unwitting lapses; hence the prayer, "May we not cavil" etc., is made in order to forestall this. *Mā vidviṣāvahai,* may we not entertain ill-feeling against each other. The three repetitions in the form *śāntiḥ, śāntiḥ, śāntiḥ* --peace, peace, peace—have been explained already (as meant for averting bodily, natural, and supernatural hindrances). Moreover, this invocation is for warding off the impediments to the knowledge that is going to be imparted. An unobstructed acquisition of the knowledge of the Self is being prayed for, since the supreme goal is dependent on that enlightenment.

The meditations relating to conjoining that are not opposed to rites and duties have been stated (Tai. I. iii). After that, with the help of the *Vyāhṛtis,* has been described the meditation on the conditioned Self within the heart (I. v-vi), which (meditation) culminates in the attainment of one's independent sovereignty by oneself (I. vi. 2). But thereby one does not achieve the total eradication of the seed of worldly existence. Hence is begun, the text, *brahmavidāpnoti param* etc., for the sake of realising the Self as freed from all distinctions that are created by limiting adjuncts, so that (as a result of the realisation), ignorance which is the seed of all miseries, may cease. And the need of this knowledge of Brahman is the cessation of ignorance, as also the total eradication of worldly existence which results from that. And the Upaniṣad will declare, "The enlightened man has nothing to be afraid of" (Tai. II. ix. 1), and that it is inconceivable to be

established in a state of fearlessness so long as the causes of worldly existence persist (II. vii), and that things done and not done, virtue and vice, do not fill him with remorse (II. ix). Therefore it is understood that the absolute cessation of the worldly existence follows from this knowledge which has for its content Brahman that is the Self of all. And in order to apprise us of its own relation and utility at the very beginning, the Upaniṣad itself declares its utility in the sentence; *brahmavid āpnoti param* -the knower of Brahman reaches the highest. For one engages in hearing, mastering, cherishing, and practising a science only when its utility and relation are well known. The result of knowledge certainly succeeds hearing etc., in accordance with such other Vedic texts as "It is to be heard of, reflected on, and meditated upon" (Br. II. iv. 5, IV. v. 6).

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ॥

सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा विपश्चितेति ॥

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥ इति प्रथमोऽनुवाकः ॥

1. The knower of Brahman attains the highest. Here is a verse uttering that very fact: "Brahman is truth, knowledge, and infinite. He who knows that Brahman as existing in the intellect, lodged in the supreme space in the heart, enjoys, as identified with the all-knowing Brahman, all desirable things simultaneously.

From that Brahman, which is the Self, was produced space. From space emerged air. From air was born fire. From fire was created water. From water sprang up earth. From earth were born the herbs. From the herbs was produced food. From food was born man. That man, such as he is, is a product of the essence of food: Of him this, indeed, is the head; this is the southern side; this is the northern side; this is the Self; this is the stabilising tail.

Here is a verse pertaining to that very fact:

Brahmavit, the knower of Brahman; Brahman is that whose characteristics will be stated and who is called Brahman because of (the etymological sense of) *bṛhattamatva,* being the greatest. He who *vetti,* knows, that Brahman is *brahmavit.* He *āpnoti,* attains; *param,* the absolutely highest. That very Brahman (that occurs as the object of the verb, *vid,* to know) must be the highest (goal as well), since the attainment of something does not logically follow from the knowledge of something else and since another Vedic text, viz "He who knows

that supreme Brahman becomes Brahman indeed" etc., (Mu. III. ii. 9), clearly shows the attainment of Brahman by the knower of Brahman.

Objection: The Upaniṣad will say that Brahman permeates everything and is the Self of all; hence It is not attainable. Moreover, one thing is seen to be attained by another — one limited thing by another limited thing. And Brahman is unlimited and identical with all; hence Its attainment — as of something that is limited and is different from one's Self — is incongruous.

Answer: This is no fault.

Objection: How?

Answer: Because the attainment or non-attainment of Brahman is contingent on Its realisation or non-realisation. The individual soul, though intrinsically none other than Brahman, still identifies itself with, and becomes attached to, the sheaths made of food etc., which are external, limited, and composed of the subtle elements; and as (in the story) a man, whose mind is engrossed in the counting of others, misses counting himself, though that personality is the nearest to him and supplies the missing number,[1] just so, the individual soul, under a spell of ignorance, that is characterised by the non-perception of one's own true nature as Brahman,

[1] Ten men, after crossing a river, were faced with the question, "Have we lost one of us in the stream?" So they went on counting themselves. But each one missed taking himself into account and concluded that they were only nine, one having actually been drowned. They then began wailing, when a passer-by found out their foolishness, counted them one by one, and then turning to the last counter said, "You are the tenth." That reassured them.

accepts the non-Selves, such as the body composed of food, as the Self, and as a consequence, begins to think, "I am none other than those non-Selves composed of food etc." In this very way, Brahman, that is the Self, can become the non-Self through ignorance. Just as through ignorance, there is a non-discovery (in the story) of the individual himself who makes up the requisite number, and just as there is the discovery of the selfsame person through knowledge when he is reminded of that personage by someone, similarly in the case of one, to whom Brahman remains unattained owing to his ignorance, there may be a discovery of that very Brahman by realising that omnipresent Brahman to be none other than one's own Self—a realisation that comes through enlightenment consequent on the instruction of the scriptures.

The sentence, "The knower of Brahman attains the highest", is a statement in brief of the purport of the whole Part (II). The ideas involved in quoting a *Ṛg-mantra* with the words, "*Tad eṣā abhyuktā*—here is a verse uttering that very fact", are (as follows). (First) It is sought to determine the true nature of Brahman through a definition that is capable of indicating the intrinsic nature (in all its nakedness) of that very Brahman which was briefly referred to as a knowable entity in the pithy sentence, "The knower of Brahman attains the highest", but of which any distinct feature remained undetermined; (secondly) the knowledge of that Brahman having been spoken of (earlier) in an indefinite way, it is now sought to make that very Brahman realisable as non-different from one's own indwelling Self; (and lastly) the idea is to demonstrate that the attainment of supreme Brahman by a knower of Brahman—which (attainment) is spoken of

as the result of the realisation of Brahman—is really nothing but identity with the Self of all, which is Brahman Itself transcending all worldly attributes. *Tat,* with regard to that—with regard to what has been said by the *brāhmaṇa* portion (of the Upaniṣad), *eṣā,* this Ṛk (mantra); is *abhyuktā,* uttered:

The sentence *satyam jñānam anantam brahma*–Brahman is truth, knowledge, infinite—is meant as a definition of Brahman. For the three words beginning with *satya* are meant to distinguish Brahman which is the substantive. And from the fact that Brahman is the thing intended to be known, it follows that Brahman is the substantive. Since Brahman is sought to be presented as the chief object of knowledge -the knowable must be the substantive. And just because (Brahman and *satya* etc.) are related as the substantive and its attributives, the words beginning with *satya* have the same case-ending, and they stand in apposition. Brahman, being qualified by the three adjectives, *satya* etc., is marked out from other nouns. Thus, indeed, does a thing become known when it is differentiated from others; as for instance, in common parlance, a particular lotus is known when it is described as blue, big, and sweet-smelling.

Objection: A noun can be distinguished only when there is the possibility of its ruling out some other adjective (that does not belong to it), as for instance a (white) lotus can be distinguished by ruling out either red or blue. An adjective is meaningful when there are many nouns which belong to the same class and which are capable of having many adjectives; but it can have no meaning with regard to a single noun, where there is no possibility of any alternative adjective. There is a

single Brahman, just as there is a single sun; there do not exist other Brahmans from which It can be distinguished, unlike a blue lotus that can be (marked out from a red one).

Answer: No, there is nothing wrong, since the adjectives are used by way of definition (also).

Objection: How?

Answer: Since the adjectives (here) bear a predominatingly defining sense and not a qualifying sense.

Objection: What again is the difference between the two relations—(1) that existing between the definition and the thing defined; and (2) that between the quality and the thing qualified?

The *answer* is: An adjective distinguishes a noun from things of its own class, whereas a definition marks it out from everything else, as for instance, (the definition of) *ākāśa* is that which provides space. And we said that the sentence (under discussion) stands for a definition.

The words, *satya* etc., are unrelated among themselves, since they subserve something else; they are meant to be applied to the substantive. Accordingly, each of the attributive words is thus related with the word Brahman, independently of the others: *satyam brahma, jñānam brahma, anantam brahma.* As for *satya,* a thing is said to be *satya*, true, when it does not change the nature that is ascertained to be its own; and a thing is said to be unreal when it changes the nature that is ascertained to be its own. Hence a mutable thing is unreal, for in the text, "A mutable thing (like a vessel of earth) exists only in name depending on speech; the earth alone is true" (Ch. VI. i. 4), it has been emphasised that, that alone is true that exists (Ch. VI. ii. 1). So the phrase *satyam brahma*

(Brahman is truth) distinguishes Brahman from unreal things.

From this it may follow that (the unchanging) Brahman is the (material) cause (of all subsequent changes); and since a material cause is a substance, it can be an accessory as well, thereby becoming insentient like earth. Hence it is said that Brahman is *jñānam. Jñāna* means knowledge, consciousness. The word *jñāna* conveys the abstract notion of the verb (*jñā*, to know); and being an attribute of Brahman along with truth and infinitude, it does not indicate the agent of knowing. If Brahman be the agent of knowing, truth and infinitude cannot justly be attributed to It. For as the agent of knowing, It becomes changeful; and, as such, how can It be true and infinite? That, indeed, is infinite which is not separated from anything. If it be the agent of knowing, It becomes delimited by the knowable and the knowledge, and hence there cannot be infinitude, in accordance with another Vedic text: "That is the Infinite in which one does not know anything else. And that in which one knows anything else is limited" (Ch. VII. xxiv.1).

Objection: From the denial of particulars in the (above) statement, "One does not know anything else", it follows that one *knows* the Self.

Answer: No, for the sentence is intended to enunciate a definition of the Infinite. The sentence, "in which one does not see anything else", etc., is devoted wholly to the presentation of the distinguishing characteristics of Brahman. Recognising the well-known principle that one sees something that is different from oneself, the nature of the Infinite is expressed in that text by declaring that the Infinite is that in which that kind of action does not

exist. Thus, since the expression, "anything else", is used (in the above sentence) for obviating the recognised fact of duality, the sentence is not intended to prove the existence of action (the act of knowing) in one's Self. And since there is no split in one's Self, cognition is impossible (in It). Moreover, if the Self be a knowable, there will remain no one else (as a knower) to know It, since the Self is already postulated as the knowable.

Objection: The same self can exist both as the knower and the known.

Answer: No, this cannot be simultaneously, since the Self is without parts. A featureless (indivisible) thing cannot simultaneously be both the knower and the known. Moreover, if the Self can be cognised in the sense that a pot is, (scriptural) instruction about Its knowledge becomes useless. For if an object is already familiar, just as a pot for instance is, the (Vedic) instruction about knowing it can have no meaning. Hence if the Self be a knower, It cannot reasonably be infinite. Besides, if It has such distinctive attributes as becoming the agent of knowing, It cannot logically be pure existence. And pure existence is truth, according to another Vedic text, "It is truth" (Ch. VI. vii. 7). Therefore the word *jñāna* (knowledge), having been used adjectivally along with truth and infinitude, is derived in the cognate sense of the verb, and it is used to form the phrase, *jñānam brahma* (Brahman is knowledge), in order to rule out (from Brahman) all instrumentality as that of an agent, as also for denying non-consciousness as that of earth etc.

From the phrase, *jñānam brahma*, it may follow that Brahman is limited, for human knowledge is seen to be

finite. Hence, in order to obviate this, the text says, *anantam,* infinite.

Objection: Since the words, *satya* (truth) etc., are meant only for negating such qualities as untruth, and since the substantive Brahman is not a well-known entity like a lotus, the sentence beginning with *satya* has nothing but a non-entity as its content, just as it is the case with the sentence, "Having bathed in the water of the mirage, and having put a crown of skyflowers on his head, there goes the son of a barren woman, armed with a bow made of a hare's horn."

Answer: No, for the sentence is meant as a definition. And we said that even though *satya* etc. are attributive words, their chief aim is to define. Since a sentence, stating the differentia of a non-existing substantive, is useless, and since the present sentence is meant to define, it does not, in our opinion, relate to a non-entity. Should even *satya* etc,, have an adjectival sense, they do not certainly give up their meanings.[1] If the words *satya* etc.,' be meaningless, they cannot logically distinguish their substantive. But if they are meaningful, as having the senses of truth etc., they can justifiably differentiate their substantive Brahman from other substantives that are possessed of opposite qualities. And the word Brahman,

[1] "Etymologically, the word *satya* indicates an existing entity that is not sublated; the word *jñāna* means the self-revealing cognition of things; and the word *ananta* is used with regard to something pervasive, as in (the expression) 'the sky is infinite' etc. Hence they negate opposite ideas by the very fact of their imparting their own meanings to the substantives. Therefore they cannot be reduced to mere negation."—A G.

too, has its own individual meaning.[1] Among these words, the word, *ananta,* becomes an adjective by way of negating finitude; whereas the words, *satya* and *jñāna,* become adjectives even while imparting their own (positive) senses to the substantive.

Since in the text, "From that Brahman which is the Self, (was produced this space)" (Tai. II. i), the word Self (*ātmā*) is used with regard to Brahman Itself, it follows that Brahman is the Self of the cognising individual; and this is supported by the text, "He attains this self made of bliss" (Tai. II. vii. 5), where Brahman is shown to be the Self. Moreover, it is Brahman which has entered (into men); for by the text, "having created that, (He) entered into that very thing" (Tai. II. vi. 1), it is shown that very Brahman has entered into the body as the individual soul. Hence the cogniser, in his essential nature, is Brahman.

Objection: If thus Brahman be the Self, It becomes the agent of cognition, since it is a well-known fact that the Self is a knower. And from the text, "He desired" (Tai. II. vi. 1), it is well established that the one who desires is also an agent of cognition. Thus, Brahman being the cogniser, it is improper to hold that Brahman is consciousness. Besides, that (latter conclusion) leads to Its impermanence. For even if it be conceded that *jñāna* (cognition) is nothing but consciousness, and thus Brahman has only the cognate sense (knowledge) of the verb ("to know", and not the verbal sense of knowing), It (Brahman) will still be open to the charge of

[1] Derived from the root *bṛh* having the sense of growth, vastness, Brahman is that which is not limited by time, space or causation. Thus the word has its own positive import and cannot refer to a void.

impermanence and dependence. For the meanings of verbs are dependent on the cases (of the nouns). And knowledge is a sense conveyed by a root (dependent on a noun). Accordingly, Brahman becomes impermanent as well as dependent.

Answer: No, since without implying that knowledge is separable from Brahman, it is referred to as an activity by way of courtesy. (To explain): Knowledge, which is the true nature of the Self, is inseparable from the Self, and so it is everlasting. Still the intellect, which is the limiting adjunct of the Self, becomes transformed in the shape of the objects while issuing out through the eyes etc., (for cognising thing). These configurations of the intellect in the shape of sound etc., remain objectively illumined by the Consciousness that is the Self, even when they are in a state of incubation; and when they emerge as cognitions, they are still enlightened by that Consciousness.[1] Hence these semblances of Consciousness–a Consciousness that is really the Self—that are referable by the word knowledge and bear the root meaning (of the verb "to know"), are imagined by the non-discriminating people to be attributes of the Soul Itself and to be subject to mutation. But the Consciousness of Brahman is inherent in Brahman and is inalienable from It, just as the light of the sun is from the sun or the heat of fire is from fire. Consciousness is not dependent on any other cause for its (revelation), for it is by nature eternal (light). And since all that exists is inalienable from Brahman in time or space, Brahman being the cause of time, space, etc., and since Brahman is surpassingly subtle, there is

[1] In the incipient stage, they have the fitness to be illumined; and after emergence, they remain soaked in consciousness.

nothing else whether subtle or screened or remote or past, present or future which can be unknowable to it. Therefore, Brahman is omniscient. Besides, this follows from the text of the *mantra*: "Though He is without hands and feet, still He runs and grasps; though He is without eyes, still He sees; though He is without ears, still He hears. He knows the knowable, and of Him there is no knower. Him they called the first, great Person" (Śv. III. 19). There are also such Vedic texts as. "For the knower's function of knowing can never be lost, because It is immortal; but (It does not know, as) there is not that second thing, (separated from It, which It can know)" (Bṛ. IV. iii. 30). Just because Brahman's nature of being the knower is inseparable and because there is no dependence on other accessories like the sense-organs, Brahman, though intrinsically identical with knowledge, is well known to be eternal. Thus, since this knowledge is not a form of action, it does not also bear the root meaning of the verb. Hence, too, Brahman is not the agent of cognition. And because of this, again, It cannot even be denoted by the word *jñāna* (knowledge). Still Brahman is indicated, but not denoted, by the word knowledge which really stands for a verisimilitude of Consciousness as referring to an attribute of the intellect; for Brahman is free from such things as class etc., which make the use of the word (knowledge) possible. Similarly, Brahman is not denoted even by the word *satya* (truth), since Brahman is by nature devoid of all distinctions. In this way, the word *satya,* which means external reality in general, can indirectly refer to Brahman (in such expressions) as "Brahman is truth", but it cannot denote It. Thus the words truth etc., occurring in mutual proximity,

and restricting and being restricted in turns by each other, distinguish Brahman from other objects denoted by the words, truth etc., and thus become fit for defining It as well. So, in accordance with the Vedic texts, "Failing to reach which (Brahman), words, along with the mind turn back" (Tai. II. iv. 1), and "(Whenever an aspirant gets fearlessly established in this changeless, bodiless,) inexpressible, and unsupporting Brahman" (Tai. II. vii. 1), it is proved that Brahman is indescribable, and that unlike the construction of the expression, "a blue lotus", Brahman is not to be construed as the import of any sentence.[1]

Yaḥ veda, anyone who knows—that Brahman, described before; as *nihitam,* (hidden) existing; *guhāyām,* in the intellect; *guhā,* being derived from the root *guha* in the sense of hiding, means the intellect; because in that intellect are hidden the categories—knowledge, knowable, and knower; or because in that intellect are hidden the two human objectives -enjoyment and liberation. *Parame vyoman,* in the supreme space (that permeates its own effect, the intellect), *vyoman* being the same as *vyomni*—in the space, which is called the Unmanifested (i.e. Māyā), that, indeed, being the supreme space in accordance with the Vedic text, "By this Immutable (Brahman), O Gārgi, is the (Unmanifested) space (*ākāśa,* i.e., Māyā) pervaded" (Bṛ. III. viii. 11), where *ākāśa* occurs in the proximity of *akṣara* (Immutable.)[2] Or from the apposition (of *guhā*

[1] Brahman cannot be comprehended through the common relationship of words and things denoted by them. Nor can It be denoted through the relationship of substance and quality.

[2] "The Unmanifested called *vyoma* (space, *ākāśa*) is inherent in the intellect (*guhā*), which is the effect of the former. In that Unmanifested is placed Brahman. The element called *ākāśa* is not accepted

and *vyoma*) in the expression, *guhāyām vyomni,* the Unmanifested space (Māyā) itself is the *guhā* (cavity); for in that, too, are hidden all things during the three periods (creation, existence, and dissolution), it being their cause as well as more subtle. In that (Māyā) is hidden Brahman. It is, however, reasonable to accept the space circumscribed by the cavity of the heart as the supreme space, for the text wants to present space here as something entering into realisation or meditation as a part of it.[1] The space within the heart is well known as the supreme space from the other Vedic texts; "The space that is outside the individual (Ch. III. xii. 7) . . . is the same as the space within the individual (Ch. III. xii. 8) (and that again) is the same as the space within the lotus of the heart" (Ch. III. xii. 9). (Thus the meaning of the sentence is): Within the cavity of the intellect that is within the (supreme) space defined by the heart, is *nihitam,* lodged, placed, Brahman; in other words, Brahman is perceived clearly through the function of that intellect; for apart from this perception, Brahman can have no connection, (in the sense of being lodged in), with any particular time or space, Brahman being all-pervasive and beyond all distinctions.

here as the meaning of *vyoma,* since the element *ākāśa* cannot be called *parama* (supreme), it being an effect of Unmanifested *ākāśa*. Besides in the Bṛhadāranyaka, the Unmanifested *ākāśa* and not the Element *ākāśa,* occurs in the proximity of Immutable Brahman (*akṣara*)" — A.G.

[1] Brahman is placed, i e manifest as the witness, in the cavity of the intellect that is lodged in the space circumscribed by the heart, and It is directly perceived there as such. If, however, Brahman is placed in the Cosmic Unmanifested, i.e., in the principle called Māyā, It will become an object of indirect perception. And an indirect realisation cannot negate the direct superimposition that a man suffers from.

Saḥ, he—one who has known Brahman thus; what does he do? *Aśnute,* enjoys; *sarvān,* all without any exception; *kāmān,* desires, i.e. all enjoyable things. Does he enjoy the sons, heavens, etc. in sequence as we do? The text says: No; he enjoys all the desirable things, that get focussed in a single moment, *saha,* simultaneously—through a single perception which is eternal like the light of the sun, which is non-different from Brahman Itself, and which we called "truth, knowledge, infinite". That very fact is described here as *brahmaṇā saha,* in identification with Brahman. The man of knowledge, having become Brahman, enjoys as Brahman, all the desirable things simultaneously; and he does not enjoy in sequence the desirable things that are dependent on such causes as merit and demerit, and such sense-organs as the eyes, as does an ordinary man, identified with the worldly Self which is conditioned by limiting adjuncts, and which is a reflection (of the supreme Self) like that of the sun or water. How does he then enjoy? As identified with the eternal Brahman which is omniscient, all-pervasive, and the Self of all, he enjoys simultaneously, in the manner described above, all the desirable things that are not dependent on all such causes as merit etc., and are independent of the organs like the eyes etc. This is the idea. *Vaipaścityam* means, as (identified with) the intelligent, i.e. all-knowing (Brahman), for that, indeed, is true intelligence which is omniscience. The idea is that, he enjoys in his identity with the all-knowing Brahman. The word *iti* is used to indicate the end of the *mantra.*

The entire purport of the chapter is summed up succinctly in the sentence, "The knower of Brahman attains

the highest", occurring in the *brāhmaṇa* portion. And that pithy statement (aphorism) is briefly explained by the *mantra* (the *Ṛg* verse). Since the meaning of that very statement has to be elaborately ascertained again, the succeeding text, *tasmād vā etasmāt* etc., is introduced as a sort of a gloss to it. As to that, it has been said at the beginning of the *mantra* that Brahman is truth, knowledge, and infinite. The text proceeds to show how It can be truth, knowledge, and infinite. As to that, there are three kinds of infinitude—from the standpoint of space, time, and objects. To illustrate: The sky is unlimited from the point of view of space, for it is not limited in space. But the sky is not infinite as regards time or as regards (other) substances. Why? Since it is a product. Brahman is not thus limited in time like the sky, since It is not a product. A created thing is circumscribed by time, but Brahman is not created. Hence It is infinite from the point of view of time as well. Similarly, too, from the point of view of substances. How, again, is established Its infinitude from the point of view of substances? Since It is identical with all substances. A thing that is different acts as a limitation to another. For when the intellect gets occupied with something, it becomes detached from something else. That, because of which an idea becomes circumscribed, acts as a limit to that idea. To illustrate: The idea of cowhood is repelled by the idea of horsehood; hence horsehood debars cowhood, and the idea (of cowhood) becomes delimited indeed. That limitation is seen in the case of distinct substances. Brahman is not differentiated in this way. Hence It has infinitude even from the standpoint of substances. How, again, is Brahman non-different from everything? The answer is: Because It is the

cause of everything. Brahman is verily the cause of all things—time, space, etc.

Objection: From the standpoint of substances, Brahman is limited by Its own effects.

Answer. No, since the things that are effects are unreal. For apart from the cause, there is really no such thing as effect by which the idea of the cause can become delimited. This fact is borne out by another Vedic text which says that "All modifications exist in name only, being supported by mere words; the earth (inhering in the modifications of earth) alone is true" (Ch. VI. 1. 4.); similarly, existence (i.e. Brahman that permeates everything) alone is true (Ch. VI. ii. 1). Brahman, then, is spatially infinite, being the cause of space etc. For space is known to be spatially infinite; and Brahman is the cause of that space. Hence it is proved that the Self is spatially infinite; for no all-pervading thing is seen in this world to originate from anything that is not so. Hence the spatial infinitude of Brahman is absolute. Similarly, temporally, too, Brahman's infinitude is absolute, since Brahman is not a product. And because there is nothing different from Brahman, It is infinite substantially as well. Hence Its reality is absolute.

By the word *tasmāt*, from that, is called to mind the Brahman that was briefly stated in the sentence started with; and by the word *etasmāt*, from this, is called to memory the Brahman just as It was defined immediately afterwards in the *mantra*. *Ātmanaḥ*, from the Self—from the Brahman that was enunciated in the beginning in the words of the *brāhmaṇa* portion, and that was defined immediately afterwards as truth, knowledge, infinite (in the *mantra*)—from that Brahman that is called the Self;

for It is the Self of all, according to another Vedic text, "It is truth, It is the Self" (Ch VI. viii-xvi). Hence Brahman is the Self. . From that Brahman, that is identical with the Self, *ākāśaḥ*, space; *sambhūtaḥ*, was created. *Ākāśa* means that which is possessed of the attribute of sound and provides space for all things that have forms. *Ākāśāt*, from that space; *vāyuḥ*, air—which has two attributes, being possessed of its own quality, touch, and the quality, sound, of its cause (*ākāśa*). The verb, "was created", is understood. *Vāyoḥ*, from that air, was created *agniḥ*, fire—which has three attributes, being possessed of its own quality, colour, and the two earlier ones (of its cause, air). *Agneḥ*, from fire, was produced, *āpaḥ*, water—with four attributes, being endowed with its own quality, taste, and the three earlier ones (of fire). *Adbhyaḥ*, from water, was produced *pṛthivī*, earth—with five attributes, consisting of its own quality, smell, and the four earlier qualities (of its cause, water). *Pṛthivyāḥ*, from the earth; *oṣadhayaḥ*, the herbs. *Oṣadhībhyaḥ*, from the herbs; *annam*, food. *Annāt*, from food, transformed into human seed, (was created), *puruṣaḥ*, human being, possessed of the limbs—head, hands, etc. *Saḥ vai eṣaḥ puruṣaḥ*, that human being, such as he is; *annarasamayaḥ*, consists of the essence of food, is a transformation of the food substance. Since the semen, the seed, emerging as it does as the energy from all the limbs, is assumed to be of the human shape, therefore the one that is born from it should also have the human shape; for in all classes of beings, the offsprings are seen to be formed after the fathers.

Objection: Since all beings, without exception, are modifications of the essence of food and since all are

equally descendants of Brahman, why is man alone specified?

Answer: Because of his pre-eminence.

Objection: In what, again, does the pre-eminence consist?

Answer: In his competence for *karma* and knowledge. For man alone is qualified for rites and duties as also for knowledge, by virtue of his ability, craving (for results), and non-indifference (to results). That a person, desirous (of results) and possessed of learning and capacity is qualified for work and knowledge, is proved by the evidence of another Vedic text which says: "In man alone is the Self most manifest, for he is the best endowed with intelligence. He speaks what he knows, he sees what he knows; he knows what will happen tomorrow; he knows the higher and lower worlds; he aspires to achieve immortality through mortal things. He is thus endowed (with discrimination), while other beings have consciousness of hunger and thirst only" (Ai. Ā. II. iii. 2. 5).

The intention here is to make that very human being enter into the inmost Brahman through knowledge. But his intellect, that remains engaged in the particulars that simulate the outer objects, thinking them to be the Self, though they are non-Selves, cannot without the support of some distinct object, be suddenly made contentless and engaged in the thoughts of the inmost, indwelling Self. Therefore, on the analogy of the moon on the bough,[1]

[1] Though the moon is far away, it is at times spoken of as "the moon on the bough", because she appears to be near it. The point is that, the idea of something, which escapes ordinary comprehension, is sought to be communicated with the help of something more tangible though, in reality, the two are entirely disparate.

the text takes the help of a fiction that has an affinity with the identification of the Self and the physical body; and leading thereby the intellect inward, the text says, *tasya idam eva śiraḥ*: *tasya*, of that human being who is a modification of the essence of food, *idam eva śiraḥ*, this is verily the head—that is well known. The text, "This is verily the head", is stated lest somebody should think that the head is to be imagined here just as it is in the case of the vital body etc., where things that are not heads are imagined to be so Similar is the construction in the case of the side etc. *Ayam*, this—the right hand of a man facing east—is the *dakṣiṇaḥ pakṣaḥ*, the southern side. *Ayam*, this—the left hand—is the *uttaraḥ pakṣaḥ*, the northern side. *Ayam*, this—the middle portion (trunk) of the body—is the *ātmā*, self, soul of the limbs, in accordance with the Vedic text, "The middle of these limbs is verily their soul" (Ai. III. v. 4). *Idam*, this—the portion of the body below the navel, is the *puccham pratiṣṭhā*, the tail that stabilises. *Pratiṣṭhā* derivatively means that by which one remains in position. The *puccha* (here) is that which is comparable to a tail, on the analogy of hanging behind, as does the tail of a cow. On this pattern is established the symbolism in the case of the succeeding vital body etc., just as an image takes its shape from molten copper poured into a crucible. *Tat api*, as to that also, illustrative of that very idea contained in the *brāhmaṇa* portion; *eṣaḥ bhavati ślokaḥ*, here occurs a verse—which presents the self made of food.

CHAPTER II

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीꣳ श्रिताः ।
अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः ।
अन्नꣳ हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते ।
अन्नꣳ हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते ।
अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते ।
अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति ।

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥ इति द्वितीयोऽनुवाकः ॥

1. All beings that rest on the earth are born verily from food. Besides, they live on food, and at the end, they get merged in food. Food was verily born before all creatures; therefore it is called the medicine for all. Those who worship food as Brahman acquire all the food. Food was verily born before all creatures; theres fore it is called the medicine for all. Creature-

are born of food; being born, they grow by food. Since it is eaten and it eats the creatures, it is called food.

As compared with this self made of the essence of food, as said before, there is another inner self which is made of air. By that is this one filled. This self is also of the human form. Its human form takes after the human form of that (earlier one). Of this, *prāṇa* is the head, *vyāna* is the southern side, *apāna* is the northern side, space is the self, the earth is the tail that stabilises. Pertaining to that is this (following) verse:

. *Annāt*, from food—transformed into chyle; *prajāḥ*, the living beings—moving or stationary; *prajāyante*, take birth; (the living beings), *yāḥ kāḥ ca*, whichever (they be)—without distinction; who, *pṛthivīm śritāḥ*, rest on, have taken as their resort, the earth—all of them are verily born from food. The word *vai* is used for calling up to memory (something mentioned earlier). *Atho*, moreover, when born, *annena eva*, by food, indeed; they *jīvanti*, live—preserve their lives, i.e. grow. *Atha*, besides; *antataḥ*, at the end, at the conclusion of the growth that is indicative of life; *api-yanti*, (they) move towards, the prefix *api* being used in the sense of towards; *enat*, it, i.e. food; the idea is that they get absorbed advancing in the direction of food, (and culminating in food). Why? *Hi*, since; *annam*, food; is *jyeṣṭham*, the first born; *bhūtānām*, of all beings. Since food is the source of all the other creatures beginning

with the physical, all living beings originate from food, live on food, and merge into food. Since this is so, *tasmāt*, therefore; food is *ucyate*, called; *sarvauṣadham*, a medicine for all, a curative that alleviates the bodily discomfort of all. The goal achieved by the knower of food as Brahman is being stated: *Te*, they; *āpnuvanti*, acquire; *sarvam vai annam*, all the food. Who? *Ye*, those who; *upāsate*, meditate on; *annam brahma*, food as Brahman—as shown earlier. How? Thus: "I am born of food, am identical with food, and merge in food. Therefore food is Brahman." How, again, does the meditation on food, as identical with oneself, result in the acquisition of all the food? The answer is: *Hi annam jyeṣṭham bhūtānām*, since food is the first born of all beings; since it is the eldest, being born before all the creatures, *tasmāt sarvauṣadham ucyate* (see ante). Therefore it is logical that one who worships all food as identical with oneself should acquire all food. The repetition in "*annāt bhūtāni jāyante*, from food originate all creatures; *jātāni annena vardhante*, when born they grow through food" is for the sake of summing up The etymology of the word *anna* is now being shown. Since food is *adyate*, eaten, by creatures; and itself *atti*, eats, *bhūtāni*, the creatures; *tasmāt*, therefore –by virtue of being eaten by creatures and of eating the creatures; *tat annam ucyate*, it is called food. The word *iti* is to indicate the end of the first sheath.

Brahman is the inmost of all the selves beginning from the physical sheath and ending with the blissful one. The scripture starts with the text *tasmāt vā etasmāt annarasamayāt* etc., with a view to revealing, through knowledge, that Brahman as the indwelling Self by following a

process of eliminating the five sheaths, just as rice is extracted from the grain called *kodrava* that has many husks. *Tasmāt vai etasmāt*, as compared with the body made of the essence of food, as described above; there is *anyaḥ*, a different; *ātmā*, self; *antaraḥ*, which is inside, (which is) imagined through ignorance to be a self, just as the physical body is; (which latter self is) *prāṇamayaḥ*: *prāṇa* is air (vital force), and *prāṇamaya* means constituted by air, possessed predominantly of air. *Tena*, by that airy (vital) self; *pūrṇaḥ*, is filled; *eṣaḥ* this one—the self constituted by the essence of food, just as bellows are filled with air. *Saḥ vai eṣaḥ prāṇamayaḥ ātmā*, this vital self that has been spoken of; is *puruṣavidhaḥ eva*, also of a human form possessing a head, sides, etc. Is it so naturally? The text says, no The self constituted by the essence of food is well known to have a human shape: *anu*, in accordance with; *puruṣavidhatām tasya*, the human shape of that self, constituted by the essence of food, *ayam*, this, the self constituted by air; is *puruṣavidhaḥ*, humanly shaped like an image cast in a crucible, but not naturally. Similarly, the succeeding selves become human in shape in accordance with the human shapes of the preceding ones; and the earlier ones are filled up by the succeeding ones. How, again, is constituted its human form? The answer is *tasya*, of him, of the self constituted by the vital force that is a transformation of air; *prāṇaḥ eva*, the special function of exhaling through mouth and nostrils; is imagined, through the authority of the text, as *śiraḥ*, head. The imagination of the sides etc., at every turn, is just because of scriptural authority. *Vyānaḥ*, the function called *vyāna* (pervading the whole body); is *dakṣiṇaḥ pakṣaḥ*, the right side. *Apānaḥ*, *apāna* (the

function of inhaling); is *uttaraḥ pakṣaḥ*, the northern side. *Ākāśaḥ*, space, i.e. the function (of air) existing in space as *samāna*; is *ātmā*, the self – being comparable to the Self. (*Ākāśa* means *samāna*), for it is the context of the functions of the vital force, and it is the self, being in the middle as compared with the other functions that are in the periphery. The one that exists in the middle is recognised as the self in the Vedas, in accordance with the text. The middle (i.e the trunk) of these limbs is the "self" (Ai. III v 4). *Pṛthivī puccham pratiṣṭhā*: *pṛthivī* means the deity of the earth; and this deity supports the physical vital force, since this deity is the cause of its stability according to another Vedic text, "That deity, taking help of the *apāna* in a man" (Pr. III. viii). Else the body would ascend upwards because of the action of the vital function called *udāna*, or there would be falling down because of its weight. Therefore the deity of the earth is the stabilising tail of the vital self. *Tat*, pertaining to that very idea with regard to the vital self; here is *eṣaḥ, ślokaḥ*, this verse.

CHAPTER III

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये ।
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते ।
सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते ।
प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति ।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् प्राणमयात् । अन्योन्तर आत्मा मनोमयः । तेनैष

पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

इति तृतीयोऽनुवाकः ॥

1. The senses act by following the vital force in the mouth; all human beings and animals that are there act similarly; since on the vital force depends the life of all creatures, therefore it is called the life of all. Those who worship the vital force as Brahman, attain the full span of life; since on the vital force depends the life of all, it is called the life of all.

Of the preceding (physical) one, this one, indeed, is the embodied self. As compared with this vital body, there is another internal self constituted by mind. By that one is this one filled up. That self constituted by mind is also of a human shape. The human shape of the mental body takes after the human shape of the vital body. Of the mental body, the *Yajur-mantras* are the head. The *Ṛg-mantras* are the right side, the *Sāma-mantras* are the left side; the *brāhmaṇa* portion is the self (trunk), the *mantras* seen by Atharvāṅgiras are the stabilising tail. Pertaining to this here is a verse:

Devāḥ, the gods Fire etc.; *prāṇanti*, perform the act of breathing become active through the functioning of the vital force; *anu prāṇam*, after the self that is constituted by air; that is to say, the gods perform the vital functions by becoming identified with that which possesses the power of sustaining life. Or because this is the context of the physical body, *devāḥ* means the sense-organs; (they) *prāṇam anu prāṇanti*, become active by following the function of breathing, that subsists in the mouth. Similarly, *ye manuṣyāḥ paśavaḥ ca*, those that are human beings and animals, they become active through the function of breathing. Hence, also, it is not simply by possessing the limited self in the form of the body, built up by food, that creatures become dowered with selves. What then? Human beings and others are endowed with selves by virtue of possessing a vital body within each physical body, which former is common to, and pervades, each physical body as a whole. Similarly, all creatures are possessed of selves by virtue of being provided with the bodies beginning with the mental and ending with the blissful which successively pervade the preceding ones and which are made up of the elements, beginning with *ākāśa*, that are the creations of ignorance. So also are they blessed with a self by the Self that is common to all, self-existent, the source of ether etc., everlasting, unchanging, all-pervading, defined as "truth, knowledge, and infinite", and beyond the five sheaths. And by implication it is also said that this is the real Self of all. It has been said that the senses act by following the activity of the vital force. How is that so? This is being answered: *Hi*, since; *prāṇaḥ*, the vital force; is *āyuḥ*, life; *bhūtānām*, of creatures—which accords

with another Vedic text, "Life lasts so long as the vital force resides in this body" (Kau. III·2); therefore it (the vital force) is *sarvāyuṣam*: *sarvāyuḥ* means the life of all; and that which is *sarvāyuḥ, ucyate*, is called *sarvāyuṣam*, the life of all. Since death is a known consequence of the departure of the vital force, the latter is universally recognised as the life of all. Hence those who, after detaching themselves from this external, personal, physical body, meditate on the inner, common vital force as Brahman with the idea, "I am the vital force, that is the self and the determinator of the span of life, being the source of life", get the full span of life in this world, i.e. they do not meet with any accidental death before the ordained span of life. The word *sarvāyuḥ* should, however, properly mean (full span of life, i.e.) one hundred years in accordance with the well-recognised fact in the Vedic text, "He attained the full span of life" (Ch. II. xi-xx, IV. xi-xiii). What is the reason (of attaining the full life)? *Prāṇaḥ hi bhūtānām āyuḥ tasmāt sarvāyuṣam ucyate* (see ante). The repetition of the expression *prāṇaḥ hi* etc., is to indicate the logic of the attainment of the fruit of meditation, to wit: Anyone who worships Brahman as possessed of certain qualities, himself shares in them.

Tasya pūrvasya, of the physical body described above; *eṣaḥ eva*, this verily is; the *śārīraḥ ātmā*, the self existing in the body made of food. Which is it? *Yaḥ eṣaḥ* that which is this one—constituted by the vital force. The rest beginning with *tasmāt vai etasmāt* is to be construed as before. *Anyaḥ antaraḥ ātmā*, there is another inner self; *manomayaḥ* constituted by mind. *Manaḥ* means the internal organ comprising volition etc. That which consists

of mind is *manomaya*, just as in the case of *annamaya*. It is the inner self of the vital body. *Tasya*, of that mental body; *yajuḥ eva śiraḥ*, the *Yajur-mantras* are the head. *Yajuḥ* means a kind of *mantra* in which the number of letters and feet, and length (of lines) are not restricted; the word *yajuḥ* denotes (prose) sentences of that class. It is the head because of its pre-eminence, and the pre-eminence is owing to its subserving a sacrifice directly, for an oblation is offered with a *Yajur-mantra* uttered along with a *svāhā* etc. Or the imagination of the head etc., everywhere is only on the authority of the text. (*Yajuḥ* is a constituent of the mental sheath) since *yajuḥ* is that state of the mind which is related to organs (of utterance), effort (involved in utterance), sound (produced thereby), intonation, letters, words, and sentences; which consists of a volition with regard to these factors; which is pre-occupied with their thoughts; which has the organs of hearing etc., for its communication; and which has the characteristics of the *Yajur-mantras*. Thus also are (to be understood) the *Ṛg mantras*, and thus the *Sāma-mantras*. Thus, when the *mantras* are considered as mental states, their mental repetition *(japa)* becomes possible, since that implies that those states alone are continued in the mind. Else, mental repetition of a *mantra* would not be possible, since the *mantra* would then be outside the mind just as much as pot etc., are [1] But, as a matter of fact, the repetition of *mantras* has to be undertaken (since it) is enjoined variously in connection with rites.

[1] The words in the *mantra* would be outside the mind, and mind would have no independence with regard to them.

Objection: The (mental) repetition of a *mantra* can be accomplished by the repetition of the memory of letters (constituting it).

Answer: No, since (on that assumption) there is no possibility of repetition in the primary sense. The repetition of *Ṛg-mantra* is enjoined in the text., "The first *Ṛg-mantra* is to be repeated thrice and the last *Ṛg-mantra* is to be repeated thrice."

That being so, if the *Ṛg-mantras* themselves be not made the objects of repetition, and if the repetition of their memory be undertaken, the repetition of the *Ṛg-mantra*, in the primary sense, that is enjoined in "the first *Ṛg-mantra* is to be repeated thrice", will be discarded. Hence the *mantras* called *Yajuḥ* are (in the last analysis) nothing but the Consciousness of the Self that is identical with the beginningless and endless Self lodged in and conditioned by the mental functions that act as Its limiting adjuncts. Thus is the eternality of the Vedas justifiable. Else, if they are objects like colour etc., they will be impermanent. Nor is that right. And the Vedic text, "Where all the Vedas get united is the Self in the mind"[1] (Cityupaniṣad, XI. 1, Tai. Ā. III. ii. 1), which declares the identity of the *Ṛg-mantras* etc., with the eternal Self, can be reconciled only if the *mantras* are eternal. And there is also the *mantra* text, "The *Ṛg-mantras* exist in that undecaying and supreme space (Brahman) where all the gods reside" (Śv. IV. 8). *Ādeśaḥ* here means the *brāhmaṇa* portion of the Vedas, since (in consonance with the etymological meaning of *ādeśa*, command) the *brāhmaṇa*

[1] Where the Self exists as the witness of all mental functions.

portion inculcates all that has to be enjoined. *Atharvāṅgirasaḥ*, the *mantra* and the *brāhmaṇa* portions seen by Atharvāṅgiras; are *puccham pratiṣṭhā*, the stabilising tail, since they are chiefly concerned with rites performed for acquiring peace, prosperity, etc., which bring about stability. Pertaining to this is a verse, just as before, which reveals the self that is constituted by the mind:

CHAPTER IV

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति ।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छ प्रतिष्ठा । तदप्येष श्लोको भवति ॥ १ ॥

इति चतुर्थोऽनुवाकः ॥

1. One is not subjected to fear at any time if one knows the Bliss that is Brahman, failing to reach which (Brahman, as conditioned by the mind), words, along with the mind, turn back.[1]

[1] Mind and speech cannot act with regard to that mental self which is constituted by themselves, since nothing can act on itself.

Of that preceding (vital) one, this (mental) one is verily the emboided self. As compared with this mental body, there is another internal self constituted by valid knowledge. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him faith is verily the head; righteousness is the right side; truth is the left side; concentration is the self (trunk); (the principle, called) Mahat, is the stabilising tail. Pertaining to this, here is a verse:

Yataḥ vācaḥ nivartante etc., (For commentary see Tai. II. ix). *Tasya pūrvasya*, of that preceding one—of the one constituted by vital force; *eṣaḥ eva ātmā*, this one is verily the self; *śārīraḥ*, existing in the body. Which? *yaḥ eṣaḥ manomayaḥ*, that which is constituted by mind. "*Tasmād vai etasmāt*, as compared with this one" etc., is to be explained as before. *Anyaḥ antaraḥ ātmā*, there is another self that is internal —the intelligence-self being within the mental-self. It has been mentioned that the mental self consists of the Vedas. The wisdom about the contents of the Vedas, amounting to certitude, is *vijñāna*; and that (*vijñāna*), again, in the form of determination, is a characteristic of the internal organ. *Vijñānamaya* is the self consisting of such *vijñāna*, and it is constituted by well-ascertained knowledge that is authoritative by nature. For sacrifice etc., are undertaken where there exists knowledge arising from a valid source. And the (next) verse will declare that it is the source of sacrifices. In one, who is

possessed of well-ascertained knowledge, there arises firs. *śraddhā*, faith, with regard to the things to be performed. Since that faith precedes all duties, it is the *śiraḥ*, head, i.et comparable to a head. *Ṛta* and *satya*, righteousness and truth, are as they have been explained before (I.i). *Yogaḥ* is conjunction, concentration. It is the *ātmā*, self, being comparable to the Self. Faith etc., like the limbs of a body, become fit for the acquisition of valid knowledge in a man who is possessed of a self by virtue of his concentration. Therefore, *yogaḥ*, concentration, is the self (i.e. trunk) of the body constituted by knowledge. *Mahaḥ puchham pratiṣṭhā*: *Mahaḥ* means the principle called Mahat—the first born, in accordance with another Vedic text, "(He who knows) this Mahat (great), adorable, first-born being (as the Satya-Brahman).[1] (Bṛ. V. iv. 1). It is *puccham pratiṣṭhā*, the supporting tail, since it is the cause (of the intelligent self). The cause is, in fact, the support of the effects, as for instance, the earth is of trees and creepers. The principle, called Mahat, is the cause of all intellectual cognitions. Thereby it becomes the support of the cognitive self consisting of intelligence. Pertaining to that there occurs this verse, just as before. Just as there are verses expressive of the physical self etc., that are mentioned in the *brāhmaṇa* portion, so also is there a verse with regard to the cognitive one.

CHAPTER V

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च ।
विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते ।

[1] The Cosmic Person comprising all gross and subtle things.

विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा । सर्वान्कामान्समश्नुत इति ।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको मवति ॥ १ ॥

इति पञ्चमोऽनुवाकः ॥

1. Knowledge actualises a sacrifice, and it executes the duties as well. All the gods meditate on the first-born Brahman, conditioned by knowledge. If one knows the knowledge-Brahman, and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things.

Of that preceding (mental) one this (cognitive) one is verily the embodied self. As compared with this cognitive body, there is another internal self constituted by bliss. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him joy is verily the head, enjoyment is the

right side, hilarity is the left side; Bliss is the self (trunk). Brahman is the tail that stabilises. Apropos of this here is a verse:

Vijñānam yajñam tanute, knowledge actualises a sacrifice; for a man of knowledge executes it with faith etc. Hence knowledge is presented as the doer in (the expression) "Knowledge actualises the sacrifice". *Api ca*, and also; it *karmāṇi tanute*, executes the duties. Since everything is accomplished by knowledge, it is reasonable to say that the cognitive self is Brahman. Moreover, *sarve devāḥ*, all the gods, Indra and others; *upāsate*, meditate on; *vijñānam brahma*, Brahman as conditioned by cognition; (which is) the *jyeṣṭham*, the first-born—since it was born before all or because all actions presuppose it. That is to say, they meditate on that knowledge-Brahman, identifying themselves with it. Hence, through the worship of the *Mahat* Brahman, they become possessed of knowledge and glory. *Cet*, if; *veda*, one knows; that *vijñānam brahma*, Brahman as conditioned by cognition; and not only does one know, but also, *cet*, if, *na pramādyati tasmāt*, does not err about that Brahman does not deviate from that Brahman. Since one is prone to thinking the external non-Selves as the Self, there arises the possibility of swerving from the thought of the knowledge-Brahman as identified with one's Self; in order to bar out that possibility, the text says, "if one does not err about that Brahman", that is to say, if one has eschewed all ideas of identity of the physical selves etc., with his own Self and goes on thinking of the know ledge-Brahman as his Self. What will happen thereby? The answer is: *śarīre pāpmanaḥ hitvā*, abandoning all sins

in the body. All sins are verily caused by the identification of oneself with the body. And on the analogy of the removal of the shade, on the removal of the umbrella, their eradication is possible when their cause is removed as a result of the identification of oneself with the knowledge-Brahman. So the meaning is this: *hitvā śarīre*, having abandoned in the body itself, all the physical *pāpmanaḥ*, sins, that are caused by the identification of oneself with the body; and becoming identified with the knowledge-Brahman (i.e. Hiraṇyagarbha); one *samaśnute*, fully enjoys, through the cognitive self; *sarvān kāmān*, all desirable things, that are there in the knowledge-Brahman.

Tasya pūrvasya, of the preceding one, of the mental self; *eṣaḥ eva ātmā*, this is verily the self, that is lodged in the mental *śarīra*, body, and is hence the *śārīraḥ*, embodied. Which? *Yaḥ eṣaḥ*, that which is this; *vijñānamayaḥ*, the cognitive one.

Tasmāt vai etc., is as already explained. From the context and from the use of the suffix, *mayaṭ* (made of), it is to be understood that a conditioned self is implied by the word *ānandamayaḥ* (made of bliss). For the conditioned selves—made of food etc.—which are material, are dealt with here. And the self made of bliss also is included in that context. Besides, the suffix *mayaṭ* is used here in the sense of transmutation (and not abundance), as in the case of *ānandamaya*. Hence the *ānandamaya* is to be understood as a conditioned self. This also follows from the fact of *saṅkramaṇa* (attaining). The text will say, "He attains the self made of bliss" (II. viii. 5). And things that are non-Selves and effects are seen to be attained by others. Moreover, the self made of bliss is mentioned in the text as the object of the act of attaining, just as it

is in the text, *annamayam ātmānam upasaṅkrāmati*, he attains the self made of food (II. viii. 5). Nor is the (unconditioned) Self attainable, since such an attainment is repugnant to the trend of the passage and it is logically impossible. For the (unconditioned) Self cannot be attained by the Self, inasmuch as there is no split within the Self, and Brahman (the goal) is the Self of the attainer. Moreover, (on the supposition that the unconditioned Self is spoken of), the fancying of head etc., becomes illogical. For the imagination of limbs, head etc , is not possible in one (i.e. in the Self) which has the characteristics mentioned earlier, which is the cause of space etc., and which is not included in the category of effects. And this is borne out by such Vedic texts, denying distinctive attributes in the Self, as the following: "(Whenever an aspirant gets fearlessly established) in this changeless, bodiless, inexpressible, and unsupporting (Brahman)" (Tai. II. vii. 1), "It is neither gross nor minute" (Bṛ. III. viii. 8), "The Self is that which has been described as 'not this', 'not this'" (Bṛ. III. ix. 26). This also follows from the illogicality (otherwise) of quoting the (succeeding) *mantra*; for the quotation of the *mantra*, "If anyone knows Brahman as non-existing, he himself becomes non-existent" (Tai II.vi.1), cannot be justified on the supposition that Brahman is directly perceived to be the self possessed of such limbs as joy for Its head, and so on, since on that supposition there cannot exist any such doubt as "Brahman does not exist". Besides, it is unjustifiable to refer separately to Brahman as the stabilising tail in "Brahman is the stabilising tail". So the *ānandamaya* (made of bliss or blissful) *ātmā* (self) belongs to the category of the conditioned ones; it is not the supreme Self. *Ānanda* (bliss) is an

effect of meditation and rites, and *ānandamaya* is constituted by this bliss. And this self is more internal than the cognitive self, since it has been shown by the Upaniṣad to be indwelling the cognitive self which is the cause of sacrifices etc., Inasmuch as the fruit of meditation and rites is meant for the enjoyer,[1] it must be the inmost of all; and the blissful self is the inmost as compared with the others. Further, this follows from the fact that meditation and rites are meant for the acquisition of joy etc., for meditation and rites are undertaken for joy etc. Thus since joy etc., which are the fruits (or rites and meditation), are nearer to the Self, it is logical that they should be within the cognitive self; for the blissful self, revived by the impression of joy etc., is perceived in dream as sustained by the cognitive self.[2]

Tasya, of him, of the self made of bliss; the *priyam*, joy arising from seeing such beloved objects as a son; is the *śiraḥ*, head comparable to a head, because of its pre-eminence. *Modaḥ*, enjoyment the joy that follows the acquisition of an object of desire. When that enjoyment reaches its acme it is *pramodaḥ*, exhilaration. *Ānandaḥ*, Bliss pleasure in general, which is the soul (trunk) of the different limbs, (i.e. expressions) of happiness in the form of joy etc., for this *ānanda*, (i.e. common Bliss), permeates them all. *Ānanda* (Bliss) is supreme Brahman; for it is Brahman which manifests Itself in various mental modifications, evoked by past good deeds, with regard to such limiting adjuncts as a son, a friend, etc., in the presence of which the mind, freed from *tamas* (gloom, darkness,

[1] Since enjoyment follows action.

[2] "The self, possessed of joy etc , is not the primary self, since it is perceived by the witnessing Self in dream"—A.G.

etc.), becomes placid. And this is known in the world as objective happiness. This happiness is momentary, since the result of past deeds that brings about those particular modifications of the mind is unstable. That being so, as much as that mind becomes purified through austerities that dispel *tamas* (indolence), and also through meditation, continence, and faith, so much do particular joys attain excellence and gain in volume in that calm and free mind. And this Upaniṣad will say, "That is verily the source of joy; for one becomes happy by coming in contact with that source of joy. This one, indeed, enlivens people" (Tai. II vii. 1). There is also this other Vedic text to the point, "On a particle of this very Bliss other beings live" (Bṛ. IV. iii. 32). Thus, too, it will be said that bliss increases a hundredfold in every successive stage, in proportion to the perfection of detachment from desires (Tai. II. viii).[1] Thus, speaking from the standpoint of the knowledge of the supreme Brahman, Brahman is certainly the highest as compared with the blissful self that evolves gradually. The Brahman under discussion - which is defined as "truth, knowledge, infinite" (Tai. II. 1), for whose realisation have been introduced the five sheaths, commencing with the one made of food, which is the inmost of them all, and by which they become endowed with their selves (entity) – that *brahma*, Brahman, is *puccham pratiṣṭhā*, the tail that stabilises. That non-dual Brahman, again, which is the farthest limit of all negation

[1] If the increase of bliss were dependent on things alone, the Upaniṣad would not speak of bliss with reference to a man of detachment as it does in fact in Tai. II viii. In reality, bliss becomes higher in proportion as the heart becomes purer, calm, and more freed from objects, whereby it becomes abler to reflect the Bliss that is Brahman.

of duality, superimposed by ignorance, is the support of the blissful self, for this self culminates in unity. (It follows, therefore, that) there does exist that One, the non-dual Brahman, as the farthest limit of the negation of duality, called up by ignorance, and this Brahman supports (the duality) like a tail Illustrative of this fact, too, here is a verse:

CHAPTER VI

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद ।। सन्तमेनं ततो विदुरिति ।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य । अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य कश्चन गच्छति ३ । आहो विद्वानमुं लोकं प्रेत्य कश्चित्समश्नुता ३ उ ।

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदꣳ सर्वमसृजत । यदिद किच । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किंच । तत्सत्यमित्याचक्षते तदप्येष श्लोको भवति ।। १ ।।

इति षष्ठोऽनुवाकः ।

1. If anyone knows Brahman as non-existing, he himself becomes non-existent. If anyone knows that Brahman does exist, then they con-

sider him as existing by virtue of that (knowledge).

Of that preceding (blissful) one, this one is the embodied self. Hence hereafter follow these questions: After departing (from here) does any ignorant man go to the other world (or does he not)? Alternatively, does any man of knowledge, after departing (from here) reach the other world (or does he not)?

He (the Self) wished, "Let me be many, let me be born. He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, It became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that Brahman Truth. Pertaining to this, there occurs this verse:

Saḥ, he; *bhavati*, becomes; *asan eva*, non-existing indeed—like something non-existent; just as a non-entity has no relation with any human objective, similarly, he remains dissociated from any human objective (viz liberation). Who is that? He who, *cet*, perchance; *veda*, knows; *brahma*, Brahman; *asat iti*, as non-existing. As opposed to that, *cet veda*, should he know, that thing; *brahma iti*, as Brahman; which is *asti*, does exist—as the basis of all

diversification, the seed of all activity, though in Itself It is devoid of all distinctions, (then the knowers of Brahman consider him as existing). Why, again, should there be any apprehension of Its non-existence? We say that (this is so, because) Brahman is beyond all empirical relationships. The intellect that is prone to think of existence with regard to everything, possessed of human value and having speech alone as its substance, may assume non-existence with regard to anything that is opposed to this and is transcendental. For instance, it is well known that a pot, comprehended as a thing that man can deal with, is true, while anything of an opposite nature is false. Thus, by a parity of reasoning, there may arise here an apprehension of the non-existence of Brahman. Therefore it is said, "if anyone knows that Brahman does exist". What again, will happen to one who knows Brahman as existing? That is being answered: *Tataḥ*, because of that realisation of of existence; the knowers of Brahman *viduḥ*, know; *enam*, this one -who has this realisation; as *santam*, existing—as identified with the Self that is absolutely real, for he has become one with the Brahman that exists. The idea is that he becomes worthy to be known by others, just as Brahman is. Or (the alternative meaning is) if a man thinks, "Brahman is non-existence", then that man, by his want of faith, apprehends the entire righteous path, consisting of the scheme of castes, stages of life, etc., as false (non-existing), inasmuch as that path is not calculated to lead him to Brahman. Hence this atheist is called *asat*, unrighteous--in this world. As opposed to such a man, if anyone knows that "Brahman does exist", then, he, because of his faith, accepts truly the righteous path, comprising the scheme of castes, stages of life, etc., and

leading to the realisation of Brahman. Since this is so, *tataḥ*, therefore; the good people know this one as *santam*, treading the righteous path. The purport of the sentence is this: Because of this fact, Brahman is to be accepted as existing.

Tasya pūrvasya, of the preceding one of the cognitive one; *eṣaḥ eva*, this one, indeed is; *śārīraḥ ātmā*, the self existing in the body. Which is that? *Yaḥ eṣaḥ*, that which is this one the self made of bliss. As to this self there is no apprehension of non-existence. But Brahman's non-existence may be suspected, since It is devoid of all distinctions, and since It is common to all.[1] Since this is so, *ataḥ*, therefore; *atha*, aferwards; there are these *anupraśnāḥ*: *praśnāḥ* means questions, by the disciple who is the hearer, and *anu*, means after; the questions after what the teacher has spoken are the *anupraśnāḥ*. Brahman, being the cause of space etc., is equally common to the man of knowledge and the ignorant man. Therefore, it may be suspected that the ignorant man, too, reaches Brahman. *Uta* has the meaning of *api*, used in introducing a question. *Cana* is used in the sense of *api* (implying even). *Pretya*, departing, from here; does *kaḥ cana avidvān*, even one who is ignorant? *gacchati*, reach; *anum lokam*, that world – the Self? The question, "Or does he not go?" is implied because of the use of the plural number in *anupraśnāḥ*, questions put after the teacher's instruction. The remaining two questions are with regard

[1] Since Brahman pervades everything, Its utility should be perceptible at every turn. But actually this is not so. Hence Its existence can be questioned. But *ānandamaya's* (blissful self's) existence is not doubted in this sense. Hence *ānandamaya* is not the subject-matter of the verse quoted above.

to the enlightened man. If the ignorant man fails to reach Brahman, though It is the common source of all, then the attainment of Brahman by an enlightened man may as well be doubted. Hence with regard to him is the question: *Āho vidvān* etc. Does *kaḥ cit*, someone; who is a *vidvān*, enlightened man knower of Brahman; *pretya*, departing, from here; *amum lokam samaśnute*, reach the other world? In the expression *samaśnute u*, the *e* (in *te*) is replaced by *av*, of which the *v* having been dropped out, the *a* becomes lengthened, and the expression becomes *samaśnutā u*. And the letter *u*, occurring later, should be transferred from the bottom and the letter *ta* should be detached from *uta*, occurring earlier, (to form a new word *uta*). Placing this (new) *uta* before the word *āho*, the question is being put: *Uta āho vidvān* etc., or does the enlightened man attain the other world? The other question is: "Or does the enlightened man not attain it, just as the ignorant man does not?" Alternatively, there are only two questions relating to the enlightened and unenlightened men. The plural occurs with reference to other questions that may crop up by implication. From hearing, "If one knows Brahman, as non-existing", and "If one knows that Brahman does exist", the doubt arises as to whether It exists or does not exist. From that, by implication, crops up this first question after the teacher's instruction: "Does Brahman exist or does It not?" The second one is: "Since Brahman is impartial, does the unenlightened man reach It or does he not?" Even if Brahman is equal to all, Its non-attainment, in the case of the enlightened man, can be suspected as much as in the case of the unenlightened one; and hence the third question following on the teacher's instruction, is, "Does

the man of knowledge attain or does he not?" The succeeding text is introduced for answering these questions.

Apropos of this, existence is being first spoken of. It remains to be explained as to what kind of truth is meant in the assertion that was made thus: "Brahman is truth, knowledge, infinite". Hence it is being said: Brahman's truth is affirmed by speaking of Its existence; for it is asserted that the existing is the true (an echo of Ch. VI. ii. 1). Therefore, the very affirmation of existence amounts to an avowal of reality. How is it known that this text bears such an import? From the trend of the words of this text. For the succeeding sentences, such as "They call that Brahman truth" (Tai. II. vi. 1), "(Who, indeed, will inhale and who exhale) if this Bliss (Brahman) be not there in the supreme space (within the heart)?"

Objection: While on this topic, the suspicion arises that Brahman is non-existent. Why? Because whatever exists is perceived as possessed of distinctive attributes, as for instance a pot etc. Whatever is non-existent is not perceived, as for instance the horn of a hare etc. Brahman is not perceived in that way. So Brahman does not exist, since It is not perceived as possessed of distinguishing attributes.

Answer: This is not tenable, since Brahman is the cause of space etc. It is not a fact that Brahman does not exist. Why? Since all the products of Brahman, such as space etc., are perceived. It is a matter of common experience in this world that any thing from which something is produced does exist, as for instance, earth, seed, etc., which are the causes of a pot, a sprout, etc. So Brahman does exist, since It is the cause of space etc. Nor is any effect perceived in this world as having been produced from non-

entity. If such effects as name and form had originated from nonentity, they should not have been perceived since they have no reality. But, as a matter of fact, they are perceived. Hence Brahman exists. Should any effect originate from nonentity, it should remain soaked in unreality even while being perceived. But facts point otherwise. Therefore Brahman exists. Pertaining to this another Vedic text—"How can a thing, that exists, come out of a thing that does not?" (Ch.VI.ii.2) —points out the logical impossibility of the creation of something out of nothing. Therefore, it stands to reason that Brahman is a reality.

Objection: As to that, should Brahman be the cause like earth, seed, etc., It will be insentient.

Answer: No, since It is capable of desiring. It is not certainly a matter of experience that one who can desire can be insentient. And we have said that Brahman is, indeed omniscient; and so it is but reasonable that It should be capable of desiring.

Objection: Since Brahman has desires, It has wants like ourselves.

Answer: Not so, for It is independent. Such defects as desire cannot impel Brahman to action, just as they do others, by subjecting them to their influence. What then are these (desires of Brahman)? They are by nature truth and knowledge, and they are pure by virtue of their identity with Brahman.[1] Brahman is not impelled to action by them.

[1] "Brahman, as reflected on Māyā, is the material cause of the world, and It is possessed of desires that are the modifications of Māyā But these modifications are not distinguishable from truth and knowledge, since they are permeated by Consciousness that is not subject to ignorance etc.; and they are pure, since they are untouched by unrighteousness etc. by virtue of their non-distinction from Brahman." –A.G.

But Brahman ordains them in accordance with the results of actions of the creatures. Therefore, Brahman has independence with regard to desires. So Brahman has no want. And this follows also from the fact of Brahman's non-dependence on any other means. To explain, Brahman has no dependence on accessories etc., as others have whose desires are not identified with themselves but are dependent on such causes as righteousness, and require the extraneous body and senses as their instruments. How do they exist then (in Brahman)? They are non-different from Itself.[1] That fact is stated in *saḥ akāmayata*: *saḥ*, the Self from which space originated; *akāmayata*, desired. How? *Bahu syām*: *syām*, I shall become, *bahu*, many.

Objection: How can the One become many, unless It enters into something else?

The *answer* is in *prajayeya*, "I shall be born". The multiplication here does not refer to becoming something extraneous as one does by begetting a son. How then? Through the manifestation of name and form that are latent in Itself. When name and form, existing latently in the Self, get manifested, they evolve into all the states by retaining their intrinsic nature as the self and remaining indistinguishable from Brahman in time and space. Then that evolution of name and form is (what is called) the appearance of Brahman as many. In no other way can one justify either the evolution of Brahman as a plurality, or Its finitude. Its finitude and plurality are just as in the

[1] "Since Māyā, as possessed of the impressions of desires, has identity with Brahman (through superimposition), the desires, that are the modifications of this Māyā, have also identity with Brahman. Therefore, there is no need for a physical body, etc." (for making possible the existence of desires in Brahman, as it is in our case)—A.G.

case of (the delimitation and diversification of) space, where these are the creations of extraneous factors. Hence the Self becomes multiple through these alone. For no such subtle, disconnected and remote thing exists as a non-Self, in the past, present, or future, which is different from the Self and separated from It by time or space. Therefore, it is because of the Self (i.e. Brahman) that name and form have their being under all circumstances, but Brahman does not consist of them. They are said to be essentially Brahman, since they cease to exist when Brahman is eliminated. And as conditioned by these two limiting adjuncts, Brahman enters as a factor into all empirical dealings involving such words as knowledge, knower, and knowable, as also their implications etc.

Having such a desire, *saḥ*, He -that Self; *tapaḥ atapyata*: by *tapaḥ* is meant knowledge since another Vedic text says, "He whose *tapaḥ* consists of knowledge" (Mu. I.i.9), and since the other kind of *tapaḥ* (austerity) is out of place in one in whom all desires remain fulfilled. That kind of *tapaḥ*, knowledge, he *atapyata*, practised. The idea is that the Self reflected on the plan etc., of the creation of the world. *Saḥ tapaḥ taptvā*, He, having reflected thus; *asṛjata*, created; in consonance with such contributory factors as the results of actions of creatures; *idam sarvam*, all this; *yat idam kiṁ ca*, whatever there is, without any exception –this universe, together with space, time, name, and form as He perceived it, and as it is perceived by all beings under all circumstances. Brahman, *sṛṣṭvā*, having created; *tat*, that, this world. What did He do? The answer is: *tat eva*, into that very world—which had been created; *anuprāviśat*, He entered.

With regard to this, it is a matter for consideration as

to how He entered. Did the Creator enter in the very form of the Creator or in some other form? Which is the reasonable position?

Pseudo-Vedāntist: From the use of the suffix *ktvā* (-ing), it follows that the Creator Himself entered.[1]

Objection: Is that not illogical, since on the supposition that Brahman is a (material) cause in the same sense as clay is, the effects are non-different from Brahman? For it is the cause that becomes transformed into the effect. Hence it is illogical that, after the production of the effect, the cause should enter over again into the effect as a separate entity, as though it had not done so already.[2] Apart from being shaped into a pot, the clay has no other entry into the pot, to be sure.

Pseudo-Vedāntist: Just as earth, in the form of dust, enters into a pot (made of earth), similarly, the Self can enter into name and form under some other guise. And this also follows from another Vedic text, "Entering in the form of this individual soul" (Ch. VI. iii. 2).

Objection: This is not proper, since Brahman is one. In the case of earth, however, it is possible to enter into a pot in the form of dust, since lumps of earth are many and have parts, and since powder of earth has places still not penetrated by it. In the case of the Self, however, there cannot possibly be any entry, since It is one at the

[1] Grammar indicates that the finite verb and the verb ending with *ktvā* (-ing), in the same sentence, refer to the same nominative.

[2] The action denoted by the verb having the suffix *ktvā* precedes the action of the finite verb. This is not possible here, since the production of the effect and the entry of the cause into it are simultaneous.

same time that It has no dimension and has nowhere to enter into.

Pseudo-Vedāntist: What kind of entry will it be then? The fact of entry has to be upheld anyhow in view of the Upaniṣadic statement: "He entered into that very thing." That being so, Brahman may as well have dimensions, and having dimensions, it is but proper that Brahman's entry into name and form should be like that of a hand into the mouth.

Objection: No, since there is no empty space. For Brahman, which has become transformed into effects, has no other space, apart from that occupied by the effects, consisting of name and form, which is devoid of It and into which It can enter as an individual soul. Should It (i.e. Brahman as the individual soul) enter into the cause (viz Brahman as such),[1] It will cease to be an individual soul, just as a pot ceases to be a pot on entering into (i.e. on being reduced to) earth. Hence the text, "He entered into that very thing", cannot justifiably imply entry into the cause.

Pseudo-Vedāntist: Let (the entry be into) another effect. The text, "He entered into that very thing," means that one effect, viz the individual soul, entered into another effect, viz name and form.

Objection: No, since this involves a contradiction; for a pot does not become merged into another pot. Besides, this runs counter to the Vedic texts that speak of their distinction; so that the Vedic texts that reaffirm the difference of the individual soul from the effect, name and form,

[1] Brahman is the common cause of everything including the individual souls. Now, the individual soul may enter into Brahman which, though transformed as name and form, is still its cause.

will be contradicted. Furthermore, if the soul merges into name and form, liberation will be impossible. It does not stand to reason that one merges into what one tries to get freed from. The freedom of a thief, when captured, does not lie in his entering into the fetters.

Pseudo-Vedāntist. Suppose Brahman is transformed into two parts, external and internal. To explain, that very Brahman, which is the cause, has become diversified as the receptacle in the shape of body etc., and as the thing contained in the shape of the embodied soul.

Objection: No, for entry is possible only for what is outside. Not that a thing that is (naturally) comprised within another is said to have entered there. The entry should be of something that is outside, for the word entry (*praveśa*) is seen to carry that sense, as for instance in the sentence, "He entered into the house after erecting it."

Pseudo-Vedāntist. The entry may be like that of reflections, as of the sun etc., in water.

Objection: No, since Brahman is not limited, and since It has no configuration. A thing that is limited and has features can be reflected on something else which is by nature transparent, as for instance, the sun etc., can be reflected on water; but of the Self there can be no reflection, since It has no form. Moreover, the entry of the Self in the form of a reflection is not possible, since the Self is all-pervasive, being the cause of space etc., and since there is no other substance which can hold the Self's reflection by being placed somewhere unconnected with the Self. This being so, there is no entry whatsoever. Nor do we find any other interpretation possible for the text "He entered into that very thing." And a Vedic text is meant to enlighten us about supersensuous realities. But from this sentence, not even diligent people can

derive any enlightenment. Well, then, this sentence, "Having created it, He entered into that very thing," has to be discarded, since it conveys no meaning.

Vedāntist's answer: No, (it need not be discarded). As the sentence bears a different meaning, why should there be this discussion that is out of context? You should remember the other meaning which is implied in this sentence and which is the subject under discussion here, as stated in the text: "The knower of Brahman attains the highest. .. Brahman is truth, knowledge, and infinite. He who knows (that Brahman) as existing in the intellect (lodged in the supreme space in the heart)" (Tai. II. i 1.) The knowledge sought to be imparted is of that Brahman, and that is also the topic under discussion. And the effects, beginning with space and ending with the body made of food, have been introduced with a view to inducing knowledge about the nature of that Brahman, and the topic started with is also the knowledge of Brahman. Of these, the self made of the vital force indwells and is different from the self made of food; within that is the self made of mind and the self made of intellect. Thus (by stages) the self has been made to enter into the cavity of the intellect. And there, again, has been presented a distinct self that is made of bliss. After this, through the comprehension of the blissful self which acts as a pointer (to the Bliss Brahman), one has to realise, within this very cavity of the heart, that Self as the culmination of the growth of bliss, which is Brahman (conceived of) as the stabilising tail (of the blissful self), which is the support of all modifications and which is devoid of all modifications. It is with this idea that the entry of the Self is assumed. Inasmuch as Brahman has no distinctive attribute, It cannot be realised anywhere else. It is a matter of experience that

knowledge of a thing is dependent on its association with distinct entities. Just as the knowledge of Rāhu arises from its association with the distinct entities, the sun and the moon,[1] similarly, the association of the Self with the cavity of the internal organ causes the knowledge of Brahman, for the internal organ has proximity (to the Self) and the power of illumination. Just as pot etc., are perceived when in contact with light, so also the Self is perceived when in contact with the light of intellectual conviction.[2] Hence it suits the context to say that the Self is lodged in the cavity of the intellect which is the cause of Its experience. In the present passage, however, which is a sort of elaboration of that theme, the same idea is repeated in the form, "Having created it, He entered into that very thing." *Tat*, that very Brahman Itself —which is the cause of space; and which *sṛṣṭvā*, after creating, the effect; has entered into the creation, as it were; is perceived, within the cavity of intellect, as possessed of such distinctions as being a seer, a hearer, a thinker, a knower, etc. That, indeed, is Its entry. Hence Brahman, as the cause of this phenomenon, must exist. Accordingly, just because It exists, It should be apprehended as such.

What did It do after entering creation? It *abhavat*, became; *sat ca*, the formed (gross); *tyat ca*, and the formless

[1] Rāhu is a mythological being that has no limb except a head. During eclipses it swallows the sun or the moon, and then alone we are conscious of its existence

[2] A thing becomes illumined with the light of knowledge, only when the internal organ is in contact with it, but not otherwise. A reflecting medium must be transparent enough to catch an image properly. The intellect alone can reflect the Self best. Again, light removes darkness, though both are insentient, similarly, intellectual conviction removes ignorance, though both are insentient. The intellect cannot reveal Brahman objectively.

(subtle). The formed and the formless, existing in the Self in their state of unmanifested name and form, are manifested by the indwelling Self: and even when manifested and known as the formed and the formless, they still continue to be inseparable from the Self in time and space. Having this fact in view, it is said that the Self became these two. Moreover, the (Self became) *niruktam ca aniruktam ca*, the definable and the undefinable. *Nirukta* is that which is definable as "this is that", by distinguishing it from things of its own class as also from things of other classes, and by associating it with a certain time and space. *Aniruktа* is its opposite. *Nirukta* and *aniruktа*, too, are but attributes of the formed and the formless. Just as the formed and the formless are the visible and invisible, so also are the *nilayanam ca anilayanam ca*, the sustaining and the non-sustaining. *Nilayana* means a nest, a sustaining thing; and this is an attribute of the formed. *Anilayana*, a non-sustaining thing—is opposed to that (*nilayana*) and is an attribute of the formless. Though invisible, undefinable, and non-sustaining are the attributes of the formless, they relate only to the manifested, for they are referred to in the Vedas as occurring after creation. By *tyat*, the formless, are meant the vital force etc.; and they, again, are inexpressible as well as non-sustaining. So all these adjectives belonging to the formless, relate to the manifested (created). *Vijñānam* is sentient, and *avijñānam* is devoid of sentience, insentient stone etc. It follows from the context that *satyam* is veracity as found in empirical dealings, and not absolute truth. For the absolute truth is only one, which is Brahman. But here the relative truth, as found in the empirical world, is referred to; as for instance, water is said to be true in comparison with the water in a mirage which is false. *Anṛtam*, untruth, is the opposite of that.

What is it that *abhavat*, became, all this? That which is *satyam*, the absolute truth. What is that, again? It is Brahman; for it is Brahman that has been introduced as the topic of discussion by the sentence, "Brahman is truth, knowledge, infinite." The knowers of Brahman *ācakṣate* call it *satyam*, truth, because it is the one Brahman, called *satya*, truth; that *abhavat*, became; *yat kiṁ ca idam*, all this that there is—all modifications, without any exception, starting with the visible and the invisible, all of which are the features of the formed and the formless—there being no existence of any of these modifications of name and form apart from that Brahman.

The question that was mooted after the teacher's instruction concerned existence and non-existence. As an answer to this, it has been said that the Self desired, "I shall become many." He created, in accordance with His wish, such products as space etc., which are characterised as the visible and invisible etc., and then He entered into them to appear as many through His acts of seeing, hearing, thinking, and knowing. Hence it is implied thereby that the Self must be accepted as existing, since It is the cause of space etc., exists in this creation, is lodged in the supreme space within the cavity of the heart, and is perceived through Its diverse reflections on the mental concepts.[1]

Tat, pertaining to this concerning this idea expressed in the *brāhmaṇa* portion; *eṣaḥ ślokaḥ bhavati*, occurs this verse. Just as in the preceding five chapters occurred verses expressive of the selves, counting from the one

[1] The mental concepts are "I am a doer", "I am an enjoyer", etc.; and these, again, being the different appearances of the light of the Self, reveal the Self in Its conditioned form, and not in Its unconditioned essence.

constituted by food, so, too, is there this verse which indicates through Its effects the existence of the Self that indwells everything.

CHAPTER VII

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मानꣳ स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति ।

यद्वै तत् सुकृतम् । रसो वै सः । रसꣳ ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवाऽऽनन्दयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥ १ ॥

इति सप्तमोऽनुवाकः ।

1. In the beginning all this was but the unmanifested (Brahman). From that emerged the manifested. That Brahman created Itself by Itself. Therefore It is called the self-creator.

That which is known as the self-creator is verily the source of joy; for one becomes happy by coming in contact with that source of joy. Who, indeed, will inhale, and who will exhale, if this Bliss be not there in the supreme space

(within the heart). This one, indeed, enlivens (people). For, whenever an aspirant gets fearlessly established in this unperceivable, bodiless inexpressible, and unsupporting Brahman, he reaches the state of fearlessness. For, whenever the aspirant creates the slightest difference in It, he is smitten with fear. Nevertheless, that very Brahman is a terror to the (so-called) learned man who lacks the unitive outlook.

Illustrative of this is this verse here:

Asat vai idam agre āsīt, in the beginning all this was but the unmanifested (Brahman). By the word *asat* is meant the unconditioned Brahman as contrasted with the state in which distinctions of name and form become manifested. Not that absolute non-existence (the root meaning of the word, *asat*) is meant, for the existent cannot come out of the non-existent. *Idam*, this, standing for the manifested world possessed of the distinctions of name and form; *agre*, in the beginning—before creation; *āsīt asat*, was but Brahman that could be called *asat*. *Tataḥ*, from that—from that unconditioned; *vai*, indeed; *sat* that which is distinguished by manifested name and form; *ajāyata* was born. Is the effect entirely separated from that (cause), just as a son is from the father? The answer is being given negatively: *Tat*, that which is called the unconditioned (Brahman); *svayam*, Itself; *akuruta*, created; *ātmānam*, Itself. Since this is so, *tasmāt*, therefore; *tat*, that Brahman Itself; *ucyate*, is called; *sukṛtam*, selfcreator.[1]

[1] *Sukṛtam* (standing for *svakṛta*) should mean self-created. But Śaṅkara takes it as a Vedic licence for self-creator"—A.G.

By virtue of being the cause of everything, Brahman is well recognised in this world as the self-creator. Or, since Brahman Itself created everything by virtue of Its being everything, therefore that very Brahman, which is the cause from the standpoint of virtue as well, is called *sukṛta* (merit).[1] At all events, whether the meaning of *sukṛta* be "merit" or it be the other one (self-creator) a cause which is related to the fruit etc. is familiarly known in the world as *sukṛta*. That universal recognition is possible only if there is an eternal consciousness acting as the cause. Hence, from the universal fact of the admission of *sukṛta*, it follows that Brahman exists.

It exists because of this further reason. Of which reason? Since It is the source of joy. How is Brahman well known as the source of joy? The answer is: *Yat vai tat sukṛtam*, that which is known as the self-creator; *rasaḥ vai saḥ*, is verily the *rasaḥ* (a source of joy). *Rasaḥ* stands for anything that is a means for satisfaction, i.e. a source of joy, such as sweet and sour things which are well known to be so in the world. *Hi*, since, *rasam labdhvā*, begetting a thing of joy; *ayam bhavati*, one becomes, *ānandī*, happy. A nonentity is not seen in this world to be a cause of happiness. Inasmuch as those Brāhmaṇas (who have realised Brahman) are seen to be as happy as one is from obtaining an external source of joy—though, in fact, they do not take help of any external means of happiness, make no effort, and cherish no desire—it follows, as a matter of course, that Brahman is the source of of their joy. Hence there does exist that Brahman which is full of joy[2] and is the spring of their happiness.

[1] *Sukṛta* (lit. well done) means merit, which is one of the causes of creation.

[2] Taking the expression, *rasavat*, to mean "like a juice, i.e a sweet thing" (instead of "full of joy"), the concluding portion may be

Brahman exists because of this additional reason. Of which? Since such actions as exhaling are seen. This body, too, of a living being, exhales through that function of the vital force called *prāṇa* and inhales through that other called *apāna*. Thus are the body and senses, in their association, seen to perform their vital and organic functions. This achievement of unity for serving a common purpose is not possible unless there is an intelligence which is not a part of this conglomeration. For such is not the case anywhere else.[1] That fact is being stated: *yat*, if; *eṣaḥ ānandaḥ*, this Bliss; *na syāt*, should not be there; *ākāśe*, in the (supreme) space—that is lodged in the cavity of the heart; then in this world, *kaḥ hi eva*, who, indeed; *anyāt*, should inhale—should perform the function of *apāna*; or *kaḥ prāṇyāt*, who should exhale—should perform the function of *prāṇa*? Therefore that Brahman exists. People's happiness is caused by that very entity for whose purpose there are such activities of the body and senses, as exhaling etc., How? *Eṣaḥ hi eva*, this one—this supreme Self—indeed; *ānandayāti* (is the same as *ānandayati*), enlivens—people, in accordance with their merit. The idea is this: That very Self, which is Bliss by nature, is thought of as limited and diversified by people because of their ignorance.

That Brahman exists as the cause of fear and fearlessness of the men of ignorance and knowledge (respectively). For fearlessness comes as a result of taking refuge in something that exists, whereas fear cannot cease by resorting to some-

translated thus: "Brahman, which is the spring of their happiness just as a sweet thing is."

[1] Building materials themselves, for instance, do not erect a structure. A house stands there because somebody built it and yet did not form a part of it.

thing that does not exist. How does Brahman become the cause of fearlessness? The answer is: *Hi*, since; *yadā eva*, at the very time that *eṣaḥ*, this one —an aspirant; *etasmin*, in this one —in Brahman. (Brahman) of what kind? *Adṛśye*: *dṛśya* is anything that is meant to be seen, that is to say, any modification; for a modification is meant to be perceived; what is not a *dṛśya* is *adṛśya*, i.e. changeless. In this *adṛśye*, changeless, that which is not an object of cognition. *Anātmye*, in the unembodied. Since It is imperceptible, It is incorporeal. Since It is incorporeal, It is *aniruktam*, inexpressible. Anything possessed of attributes can alone be expressed in words, and anything possessed of attributes is mutable, whereas Brahman is changeless, It being the source of all modifications. Hence, It is inexpressible. That being so, It is *anilayanam*: *nilayana* is a nest, refuge; *anilayana* is the opposite of that; It is not the sustainer. The meaning of the sentence is: (When) in that entity which is this changeless, unembodied, inexpressible, unsustaining Brahman, (the aspirant) *vindate*, gets; *pratiṣṭhām*, stability, Self-absorption; *abhayam*, in a fearless way. The word, *abhayam* (fearlessly), is used adverbially (to modify the verb *vindate*, gets); or it has to be changed in gender to *abhayām* fearless) to qualify the noun (*pratiṣṭhām*, stability). (When the aspirant gets this fearless stability in Brahman) *atha*, then; since he does not see then diversity that is the creation of ignorance and is the cause of fear, therefore, *saḥ*, he; *abhayam gataḥ bhavati*, becomes established in fearlessness. When he becomes established in his true nature, then he does not see anything else, does not hear anything else, does not know anything else. Someone gets afraid of someone else, but it is not logical that the Self should be afraid of the Self. Hence the Self is the source of

fearlessness for the Self. There are Brāhmaṇas to be found who are free of fear from all quarters. This would be unjustifiable if Brahman, the protector from fear were not there, at the same time that the causes of fear persisted. Therefore, from the fact of noticing their fearlessness, it follows that Brahman exists as the source of that intrepidity. When does that aspirant reach fearlessness? When he does not perceive anything else and does not create any *antaram*, difference, in the Self, then he attains fearlessness. This is the idea.

On the contrary, *hi*, since; *yadā*, when, in the state of ignorance; *eṣaḥ*, this one, the ignorant man; sees in this Self something, presented by nescience, like the vision of a second moon seen by a man suffering from the eye-disease called *timira*: and *etasmin*, in this, in Brahman; *kurute*, he creates; *ut aram*, even a slight; *antaram*, hole, difference--since the perception of difference is the cause of fear,[1] it means that even if he sees the slightest difference-- *atha*, then, because of that seeing of difference; *tasya*, for that soul that perceives difference; *bhayam bhavati*, fear crops up. So the Self alone is the cause of fear for the ignorant man himself. The Upaniṣad states that very fact here: *Tu*, nevertheless; *tat eva*, that very Brahman; is *bhayam*, a terror; *viduṣaḥ*, to the man of (apparent) learning, who perceives difference: that very Brahman, when perceived through a sense of duality and called God, becomes a terror for the (apparently) learned man who knows thus, "God is different from me, and I am a worldly creature different from God," and who creates the slightest difference—(a terror) *amanvānasya*, for that unthinking (learned) man, who does not view from the standpoint of unity. Accordingly, the man who does not realise

[1] Another reading is *bhedadarśanam eva hi antarakaraṇam*—"the seeing of difference itself is the creator of difference".

the entity of the Self as one and undifferentiated is really unenlightened, though he may be learned. Anyone who considers oneself destructible becomes struck with fear at the very sight of a destructive agency. A destroyer (in the ultimate analysis) can be so, only if it is itself indestructible.[1] Now, if there be no cause of destruction, there should be no such fear in the destructible as issues from a perception of a destroyer. The whole world, however, is seen to be stricken with fear. Therefore, from the perceived fact of fear in the world, it follows that there does exist a terrifying thing which is an indestructible agency of destruction, because of which the world shudders.

Expressive of this idea, too, there is this verse:

CHAPTER VIII

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः ।
भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति ।

सैषाऽऽनन्दस्य मीमाꣳसा भवति । युवा स्यात्साधु-युवाऽध्यायकः । आशिष्ठो दृढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः ॥ १ ॥ स एको मनुष्यगन्धर्वाणा-मानन्दाः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्य-गन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः ।

[1] The ultimate cause of fear must itself be indestructible, since a contrary supposition will lead to an infinite regress. And such an eternal agent is Brahman.

श्रोत्रियस्य चाकामहतस्य। ते ये शतं देवगन्धर्वाणामानन्दाः। स एकः पितृणां चिरलोकलोकानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं पितृणां चिरलोकलोकानामानन्दाः। स एक आजानजानां देवानामानन्दः ॥ २ ॥ श्रोत्रियस्य चाकामहतस्य। ते ये शतमाजानजानां देवानामानन्दाः। स एकः कर्मदेवानां देवानामानन्दः। ये कर्मणा देवानपियन्ति। श्रोत्रियस्य चाकामहतस्य। ते ये शतं कर्मदेवानां देवानामानन्दाः। स एको देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं देवानामानन्दाः। स एक इन्द्रस्याऽऽनन्दः ॥ ३ ॥ श्रोत्रियस्य चाकामहतस्य। ते ये शतमिन्द्रस्याऽऽनन्दाः। स एको बृहस्पतेरानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं बृहस्पतेरानन्दाः। स एकः प्रजापतेरानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं प्रजापतेरानन्दाः। स एको ब्रह्मण आनन्दः। श्रोत्रियस्य चाकामहतस्य ॥ ४ ॥

1-4. Out of His fear the Wind blows. Out of fear the Sun rises. Out of His fear runs Fire, as also Indra, and Death, the fifth.

This, then, is an evaluation of that Bliss:

Suppose there is a young man—in the prime of life, good, learned, most expeditious, most strongly built, and most energetic. Suppose there

lies this earth for him filled with wealth. This will be one unit of human joy.[1] If this human joy be multiplied a hundred times, it is one joy of the man-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If this joy of the man-Gandharvas be multiplied a hundred times, it is one joy of the divine-Gandharvas, and so also of a follower of the Vedas unaffected by desire. If the joy of the divine-Gandharvas be increased a hundredfold, it is one joy of the manes whose world is everlasting, and so of a follower of the Vedas untouched by desire. If the joy of the manes that dwell in the everlasting world be increased a hundredfold, it is one joy of those that are born as gods in heaven, and so of a follower of the Vedas untouched by desire. If the joy of those that are born as gods in heaven be multiplied a hundredfold, it is one joy of the gods called the Karma-Devas, who reach the gods through Vedic rites, and so of a follower of the Vedas unaffected by desire. If the joy of the gods, called the Karma-Devas, be multiplied a hundredfold, it is one joy of the gods, and so of a follower of the Vedas untarnished by desire. If the joy of the gods be increased a hundred times, it is one joy of Indra, and so of a

[1] A unit of measurement for the estimation of Bliss.

follower of the Vedas untouched by desire. If the joy of Indra be multiplied a hundredfold, it is one joy of Bṛhaspati and so of a follower of the Vedas unaffected by desire. If the joy of Bṛhaspati be increased a hundred times, it is one joy of Virāṭ, and so of a follower of the Vedas untarnished by desire. If the joy of Virāṭ be multiplied a hundred times, it is one joy of Hiraṇyagarbha, and so is it of the follower of the Vedas unsullied by desire.

Bhīṣā, through fear; *asmāt*, of Him,; *vātaḥ pavate*, (the god of) Wind blows. *Bhīṣā*, through fear; *udeti*, rises; *sūryaḥ*, the Sun. *Bhīṣā asmāt*, through fear of Him; *dhāvati*, runs; *agniḥ, ca Indraḥ ca*, Fire as also Indra; (and) *mṛtyuḥ pañcamaḥ*, Death, the fifth. Since Wind etc., greatly adorable and lordly though themselves they are, engage regularly in such highly strenuous works as blowing, it is reasonable to conclude that this is possible on the supposition of a ruler because of whom they have their disciplined activity. Since they engage in their duties out of fear of this Brahman, just as servants do out of fear of a king, therefore, Brahman does exist as their ruler as a terrifying entity.

And that Brahman, the source of fear, is Bliss. *Eṣā bhavati*, this is; a *mīmāṁsā*, evaluation; *ānandasya*, of the Bliss, that is the aforesaid Brahman. What is there to be assessed about the Bliss? The answer is: The Bliss can be studied thus from this point of view; whether It arises from the contact of subject and object, as is the case with worldly bliss, or whether It is natural. As to that, the worldly bliss attains excellence owing to a concurrence of external and internal means. The bliss, thus attained, is being instanced

here as an approach to the Bliss that is Brahman; for through this familiar bliss can be approached the Bliss that is comprehended by an intellect, free from objective thought. Even worldly bliss is a particle of the Bliss that is Brahman, which becomes transmuted into impermanent worldly bliss, consequent on knowledge becoming covered up by ignorance, and ignorance becoming successively thicker according as the individuals, starting with Hiraṇyagarbha, think diversely of this Bliss under the impulsion of the result of their past actions and in conformity with their past contemplations. Again, according as ignorance and desire become attenuated, that very Bliss appears to the vision of one, who is learned, versed in the Vedas, and free from passion, as rising higher and higher a hundredfold each time, in the planes starting with that of the man-Gandharvas, till the bliss of Hiraṇyagarbha is reached. But when the division of subject and object is eliminated by enlightenment, there is only the all-pervading and intrinsic Bliss that is one without a second. In order to impart this idea, the text says: *yuvā syāt* etc.

Yuvā, a youth—one in the prime of life. *Sādhu yuvā* is an adjective of youth, and means one who is both young and good. A youth may be bad, and a good man may not be young. Hence the specification, "Suppose there is a young man who is a good youth." *Adhyāyakaḥ*, is one who has studied the Vedas. *Āśiṣṭhaḥ*, the best ruler or the quickest in action. *Dṛḍhiṣṭhaḥ*, most hardy (i.e. having all the senses intact). *Baliṣṭhaḥ*, strongest. (Suppose the youth is) blessed with such physical accessories. (And let there be) *tasya*, for him, *iyam sarvā pṛthivī*, this whole earth; *pūrṇā* filled, enriched; *vittasya*, (should rather be *vittena*), with wealth—with seen objects that are meant for enjoyment, and unseen objects that follow from *karma*. The idea is that he is a king ruling

over the earth. *Saḥ*, the joy that he has; is *ekaḥ mānuṣaḥ ānandaḥ* a single human bliss—a unit of the highest human bliss. *Te ye śatam mānuṣāḥ ānandāḥ*, that human bliss multiplied a hundredfold; is *saḥ ekaḥ manuṣya-gandharvāṇām ānandaḥ*, a unit of the bliss of the man-Gandharvas. The happiness of man-Gandharvas becomes a hundred times better than that of man. Man-Gandharvas are those human beings who become Gandharvas through some special *karmas* and meditations. As they are possessed of the power of disappearance etc., being endowed with subtle bodies and senses, so obstacles in their way are few, and they have the power to resist obstacles and have a wealth of accessories. Therefore, a man-Gandharva will have mental tranquillity inasmuch as he remains unopposed and can repel opposition. From the progress of that tranquillity follows a progressive expression of Bliss. Thus it stands to reason that in proportion to the betterment of tranquillity on the succeeding planes as compared with that on the preceding ones, the excellence of bliss also progresses a hundredfold. The man free from desire has not been taken into consideration at the initial stage with a view to showing that the bliss of one, who observes Vedic duties and is untouched by desire for the enjoyment of human objects, is a hundred times higher than the human bliss and is comparable to that of a man-Gandharva. Devotion to Vedic duties and sinlessness (Bṛ. IV. iii. 33) are implied by the two terms "learned" and "young and good". These two qualities are, indeed, common to all the planes. But desirelessness has been treated distinctively in order to demonstrate the superiority and inferiority of bliss independently of the superiority and inferiority of objects. Thus since happiness is seen to improve a hundredfold proportionately with the advance of desirelessness, it is treated here

with a view to enjoining dispassionateness as a means for the attainment of supreme Bliss. The rest has been already explained.

Deva-Gandharvāḥ, divine-Gandharvas, are so from their birth. The term *ciralokalokānām*, of those whose world lasts for ever, is an adjective of *pitṛṇām*, of the manes, the manes being so qualified since their world lasts (relatively) for ever. *Ājāna* is the world of the gods; those who are born there—born in the regions of gods as a result of special rites prescribed by the *Smṛtis*—are the *Ājānaja* gods. The *karmadevāḥ* are those who reach the gods by mere Vedic *karma*, such as Agnihotra etc. The *devāḥ*, gods, are those who are thirty-three in number[1] and receive oblations. Indra is their lord. His preceptor is Bṛhaspati. Prajāpati is Virāṭ who has the three worlds (earth, heaven, and intermediate space) as his body.[2] Brahmā pervades the whole universe as the cosmic and individual persons. This Brahmā is Hiraṇyagarbha in whom all these varieties of bliss become unified, and in whom reside virtue as the cause of that bliss, consciousness of that bliss, and dispassionateness of the highest order. This bliss of His is directly perceived everywhere by one who is versed in the Vedas, free from sin, and unsullied by desire. Hence it is inferred that these three qualities are the means (for the attainment of Bliss). Of these, Vedic learning and sinlessness are invariable (in all the planes), whereas desirelessness improves; and hence the last is known to be its best means. The Bliss of Brahman that is perceivable on the perfection of desirelessness and is also open to the direct vision of one who follows the Vedas, that supreme Bliss, a particle or a bit of which forms the bliss of this Brahmā, in accordance with the

[1] Eight Vasus, eleven Rudras, twelve Ādityas, Indra, and Prajāpati.

[2] Commentary on Br. III. iii. 2.

Vedic text, "On a particle of this very Bliss other beings live" (Bṛ. IV. iii. 32), is that very Bliss from which all this bliss has separated like spray from the sea and into which it gets united again. It is the natural supreme Bliss, and in It there is no bifurcation of the joy and the enjoyer, since It is non-dual.

The result of this evaluation is being concluded here:

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रामति । एतं प्राणमयमात्मानमुपसंक्रामति । एतं मनोमयमात्मानमुपसंक्रामति । एतं विज्ञानमयमात्मानमुपसंक्रामति । एतमानन्दमयमात्मानमुपसंक्रामति । तदप्येष श्लोको भवति ॥ ५ ॥ इत्यष्टमोऽनुवाकः ॥

5. He that is here in the human person, and He that is there in the sun, are one. He who knows thus attains, after desisting from this world, this self made of food, attains this self made of vital force, attains this self made of mind, attains this self made of intelligence, attains this self made of bliss.

Expressive of this there occurs this verse:

He who, after projecting all the creation—beginning with space and ending with the body made of the essence of food—entered into it and is lodged in the supreme space within the cavity of the heart, is here indicated by the words *saḥ yaḥ*, He who. Who is He? *Ayam puruṣe yaḥ ca asau āditye*, He is in the human person, and He is the

same as resides in the sun. The supreme Bliss, that has been indicated as directly perceptible to the follower of the Vedas, and on a particle of which subsist all the beings, worthy of joy—counting from Brahmā—that supreme Bliss is being described as "He is the same as resides in the sun". He is one in the same sense that the space in a pot, standing separately, is one with space (as such).

Objection: In the matter of describing that Bliss, the corporeal soul should not be referred to in general terms by saying, "He that is in the human person", rather it is proper to indicate that soul by saying, "And He that is in the right eye" (Bṛ.II.iii.5, IV.ii.2, V.v.2.), that being better known.

Answer: No, for the discussion is here about the supreme Self.[1] The supreme Self certainly forms the subject matter here in the texts, "In the changeless, bodiless" (Tai.II.viii), "Out of His fear the Wind blows" (II.viii.1), "This, then, is an evaluation of that Bliss" (*ibid*). It is not reasonable to refer suddenly to something out of context. And the subject sought to be taught is the knowledge of the supreme Self.[2] Therefore the supreme Self is referred to in the expression, *saḥ ekaḥ*, He is one.

Objection: Is not the topic started with an estima-

[1] The other text, quoted above, refers to a meditation based on the identity of the individual soul and Hiraṇyagarbha, and not the identity, as such, of the individual self and the supreme Self.

[2] "The same unsurpassing Bliss of the conscious Reality that is reflected on a superior medium, viz the sun, is also reflected on an inferior medium, viz a human being possessing head, hands, etc. Thus, from the standpoint of supreme Bliss, the two distinct entities are on a par, and intrinsically they are the same. This is what is taught." —A.G.

tion of Bliss? The result of that estimation, too, has to be concluded by saying: "The Bliss that is non-different and intrinsic, and not a product of the contact between the subject and the object, is the supreme Self."

Answer: It is not quite in line with that to indicate (that Self) by way of eliminating the distinctions, pertaining to different loci, that we come across here in the sentence, "He that is in the human person and that is in the sun is the same"?

Objection: Even so, is it not useless to single out the sun?

Answer: No, it is not useless, because it is meant for obviating (notions of) superiority and inferiority. In the sun is found the highest perfection of duality, consisting of the formed and the formless. If, from the standpoint of the supreme Bliss, that perfection can be placed on the same footing with the human personality, after eliminating the peculiarities of the latter, there will remain no superiority or inferiority for one who attains that goal; and hence it becomes reasonable to say that "he attains a state of fearlessness" (Tai.II.vii).

The question as to whether Brahman exists or not, raised after the teacher's instruction, has been dealt with. One of these post-questions has been dismissed by saying that from the reasonings that justify the phenomena of creation, acquisition of joy, functioning of life, reaching a state of fearlessness, and experience of fear, it follows that Brahman does exist as the cause of those space etc. There are two other post-questions relating to the attainment or non-attainment of Brahman by the enlightened man and the unenlightened man. Of these, the last post-question is, "Does the enlightened man attain or does he

not?" In order to settle this, it is being said (as below). The middle post-question is settled by the answer to the last one; and hence no (separate) effort is made for solving it.

Saḥ yaḥ, anyone that; is *evaṁvit*, a knower of this kind; who, having discarded all ideas of superiority and inferiority, knows Brahman, described earlier, in this manner, "I am the non-dual truth, knowledge, infinity"; for the word *evaṁ*, thus, is used for alluding to some topic already mooted. What does he become? The totality of things seen and unseen is indicated by the term "this world"; he, *pretya*, (lit. after departing), desisting, becoming indifferent; *asmāt lokāt*, from this world—as described; *upasaṁkrāmati*, attains; *etam annamayam ātmānam*, this body built up by food, as described already. The idea is that he does not perceive the totality of objects as different from his body built up by food; he sees all the gross elements as identical with his body built up by food.[1] Then he attains *etam prāṇamayam ātmānam*, this body constituted by the vital force, that is itself undivided and is inside the (cosmic) body built up by all the food. Then he attains this body made of mind, this body made of intelligence,[2] this body made of bliss. Then he reaches the state of fearlessness in the changeless, bodiless, inexpressible, and unsupporting (Tai.II.vii).

With regard to that, this has got to be considered:

[1] He attains identity with Virāṭ, the gross Cosmic Person, whose body is constituted by the three worlds—earth, heaven, and intermediate space.

[2] Hiraṇyagarbha, conceived of as possessing the powers of action, will, and knowledge, has a subtle body constituted by the totality of vital, mental, and intellectual energy.

What is he who knows thus, and how does he attain? Is the attainer different from or the same as the supreme Self? What follows from that? Should the attainer be different, the conclusion will run counter to such Vedic texts as "Having created that, He entered into that very thing" (Tai. II.vi), "(One who worships another god thinking), 'He is one, and I am another', he does not know" (Bṛ. I.iv.10), "One without a second" (Ch. VI.ii.1), "Thou art that" (Ch. VI. viii-xvi). On the contrary, if the Self Itself attains the blissful self, we shall be faced with the unsoundness of the same entity being both subject and object; moreover, the supreme Self will either be reduced to a transmigratory soul or a nonentity.

Objection: The discussion is useless if the fault that arises on either assumption is unavoidable. On the other hand, if either of the assumptions is free from defect, or if a third flawless assumption is so, then that alone is the meaning of the scripture, so that the discussion is uncalled for.

Answer: No, for the discussion is meant for its ascertainment. True it is that the accruing defect cannot be avoided by accepting either of the two positions, and that the discussion becomes useless if a third flawless position is ascertained; but that third alternative has not been determined. Hence this consideration is fruitful as it is calculated to lead to that ascertainment.

Objection: True it is that an investigation is fruitful so far as it culminates in the fixing of the meaning of a scripture. But in your case, you will simply cogitate without ever hitting upon any meaning.

Answer: Is it your view that there can occur any Vedic sentence whose meaning need not be determined?

Objection: No.

Counter objection: How then (is the discussion useless)?

Objection: Because there are many opponents. You are a monist, since you follow the Vedic ideas, while the dualists are many who are outside the Vedic pale and who are opposed to you. Therefore I apprehend that you will not be able to determine.

Answer: This itself is a blessing for me that you brand me as sworn to monism and faced by many who are wedded to plurality. Therefore I shall conquer all; and so I begin the discussion.

The attainer must be the supreme Self alone, inasmuch as merger into that state is the idea implied. What is sought to be imparted here in the text, "The knower of Brahman attains the highest" (Tai.II.i), is becoming the supreme Self through Its knowledge. One thing cannot surely become something else.

Objection: Is it not also unsound to say that the individual soul becomes the supreme Self?

Answer: No, for the idea conveyed is that of removal of the identity (with the body etc.) created by ignorance. The attainment of one's own Self through the knowledge of Brahman, that is taught, is meant to imply the elimination of the distinct selves—such as the food-self, the products of nescience —which are really non-Selves, superimposed as Selves.

Objection: How is such a meaning understood?

Answer: Because knowledge alone is prescribed. The effect of knowledge is seen to be the eradication of ignorance; and here that knowledge alone is prescribed as the means for the attainment of the Self.

Objection: May not that be like the communicating of information about a path? So the mere prescription of knowledge as a means does not amount to showing that the supreme Self is the Self of the attainer.

Counter Objection: Why?

Opponent: For it is seen that, in the matter of reaching a different place, the information about the way is communicated. Not that the village itself can be the goer.[1]

Answer: Not so, for the analogy is inept.[2] In the illustration cited, the information imparted is not of the village, but it is of the path, leading to one's arrival there. But in this case, no information about any other means apart from the knowledge of Brahman is imparted.

Objection: The knowledge of Brahman, as depending on such means as rites etc., enjoined earlier, is taught as a means for the attainment of the highest.

Answer: No, for this was refuted earlier by saying "Since liberation is eternal" etc.[3] And the text, "Having created that, He entered into that very thing" (Tai.II.vi), shows that the Self, immanent in creation, is identical with the Supreme. And this follows from the logic of attaining the state of fearlessness. For if the man of enlighten-

[1] The traveller is not the village, though the knowledge of the path to the village is valuable to him. Similarly, the individual is not Brahman, though the instruction about knowledge of Brahman is valuable; for by practising it he can reach Brahman.

[2] One does not say, "You are the village", when talking about the path leading to it, whereas the identity of the two is taught here explicitly.

[3] Brahman is identical with liberation, and as such, It is not to be attained. But we can know Brahman in the sense that our ignorance about It can be removed.

ment sees nothing as different from his own Self, then the statement, "He gets established in that state of fearlessness", becomes appropriate, since (for him) nothing exists as a separate entity which can cause fear. Moreover, if duality is a creation of nescience, then only is it reasonable to show its dissipation through knowledge; for (the proof of) the non-existence of a second moon consists in its not being seen by one whose eyes are not affected by the disease called *timira*.

Objection: But non-perception of duality is not thus a matter of experience.

Answer: No, for duality is not perceived by those who are deeply absorbed in the Self during sleep (or *samādhi*).

Objection: The non-perception of duality in deep sleep is comparable to the non-perception by one who is preoccupied with something else.

Answer: Not so, for then (i.e. in sleep and *samādhi*) there is non-perception of everything (so that there can be no preoccupation with anything).

Objection: Duality has existence because of its perception in the dream and waking states.

Answer: No, for the dream and waking states are creations of ignorance. The perception of duality that occurs in the dream and waking states is the result of ignorance, because it ceases on the cessation of ignorance.

Objection: The non-perception (of duality) in sleep is also a result of ignorance.

Answer: No, for it is natural. The natural state of a substance is immutable, for it exists in its own right. Mutability is not its real nature, since that depends on other factors. The real condition of a substance cannot

be dependent on external agencies. Any peculiarity that arises in an existing substance is a result of external agencies, and a peculiarity implies a change. The perceptions occurring in the dream and waking states are but modal expressions, for the true state of a thing is that which exists in its own right, and the unreal state is that which depends on others, inasmuch as it ceases with the cessation of others. Hence, unlike what happens in the dream and waking states, no modality occurs in deep sleep, for the non-perception in the latter state is natural.

For those, however, for whom God is different from the Self, and creation, too, is distinct, there is no elimination of fear; for fear is caused by something external; and neither can an existent be annihilated, nor can a non-existent emerge into being.

Objection: Something external becomes the source of fear when it is supplemented by others.[1]

Answer: That, too, stands on an equal footing. For that permanent or impermanent agency,[2] which helps demerit etc., and whose help that something else takes to become the cause of fear for others, cannot have self-effacement by the very fact of what that agency is assumed to be;[3] or should that have self extinction, the real and

[1] God, in association with merits and demerits of creatures, causes fear. But the liberated man has no fear of God since he is free from merit etc.

[2] *Adṛṣṭa*, unseen result, whose help God takes.

[3] This above view cannot be advanced either by the Sāṁkhyas or the Naiyāyikas; for the former do not believe that an existing demerit can be wholly annihilated; and the latter do not say that so long as demerit persists, its effect will be totally absent. *Adṛṣṭa* also creates the same difficulty.

the unreal will become mutually convertible, so that nobody will have any faith in anything. From the standpoint of non-duality, however, that objection has no bearing, since the world is a superimposition through ignorance. For a second moon, seen by a man afflicted by the eye-disease, called *timira*, does not attain any reality, nor is it annihilated.

Objection: Knowledge and ignorance are qualities of the Self.[1]

Answer: Not so, for they are perceived. Discrimination (i.e. knowledge) and non-discrimination (i.e. ignorance) are directly perceived, like colour etc., as attributes of the mind. Not that colour, perceived as an object, can be an attribute of the perceiver. And ignorance is ascertained by such forms of its perception as, "I am ignorant", "My knowledge is indistinct". Similarly, the difference of knowledge (from the Self) is perceived, and the enlightened people communicate the knowledge of the Self to others; and so, too, others grasp it. Accordingly, knowledge and ignorance are to be ranked with name and form; they are not attributes of the Self,[2] in accordance with another Vedic text, "(That which is called Space) brings about the manifestation of name and form. That in which these two

[1] If knowledge removes ignorance, then both of them must be qualities of the soul, and the soul must be subject to mutation by their emergence or disappearance.

[2] "The beginningless and inscrutable nescience, dependent on pure Consciousness for its existence, gets transformed as the internal organ. That organ, again, gets modified in the form of real knowledge and error in accordance with the preponderance of its *sāttvika* or *tāmasika* qualities. The substance called Consciousness, when reflected on such an organ, is ether called enlightened or deluded. In reality Consciousness is neither enlightened nor unenlightened."—A.G.

exist is Brahman" (Ch. VIII.xiv.1). And those name and form are imagined to exist in Brahman like night and day in the sun, though in reality they are not there.

Objection: If (the Self and Brahman are) non-different then there arises the absurdity of the same entity becoming the subject and object in the text, "He attains that blissful Self" (Tai.II.viii 5).

Answer: Not so, for the attainment consists in mere enlightenment. The reaching taught here is not like that by a leech. How then? The text treating of attainment means merely realisation.[1]

Objection: Attainment in the literal sense is meant here by the expression *upasaṁkrāmati*.

Answer: Not so, for this is not seen in the case of the body made of food; for in the case of one reaching the (cosmic) food-body (i.e. Virāṭ), one is not seen to reach out from this external world like a leech or in any other manner.

Objection: (Attainment is possible in the sense that) the mental body or the intellectual body, when it has gone out (in dream etc.), can return to acquire its own natural state again.

Answer: No, for there can be no action in one's own Self. (Moreover), the topic raised (by you) was that somebody, different from the food-body reaches the food-body; to say now that either the mental body

[1] "The blissful self is not the supreme Self, nor is there any *saṁkramaṇa* in the sense of entry. But what is meant here is the transcendence or negation of the blissful self, accepted falsely as the Self, through the realisation of Brahman, not as an object, but as identical with the Self."—A.G.

or the intellectual body reaches its own state involves a contradiction. Similarly, the returning to its own state by the blissful self is not the meaning of *saṁkramaṇa*.[1]

Therefore *saṁkramaṇa* does not mean acquisition, nor does it mean the reaching of one of the five sheaths beginning with the food-body, by one among themselves. As a last resort, *saṁkramaṇa* can reasonably consist only in realisation by some entity, other than the selves beginning with the food-self and ending with the blissful self. If *saṁkramaṇa* means realisation alone, then through that *saṁkramaṇa* i.e. through the rise of knowledge about the difference of the Self (from the non-Self) is removed the error of thinking of the non-Selves like the food-body as the Self, which error arises from the association of the Self with the cavity of the heart; for the Self, while residing within the blissful self, really permeates everything, since It entered into creation after projecting all things counted from space to food. The word *saṁkramaṇa* is used figuratively with regard to this eradication of error created by ignorance, for in no other way can the attainment of the all-pervading Self be justified. Moreover, there is no other thing (that can reach the Self). Besides, the attainment cannot be of oneself; for a leech does not reach itself. Hence it is with a view to realising the Self, which has been defined above in the text, "Brahman is truth, knowledge, infinity" (Tai.II.i.1), that becoming many, entering into creation, acquisition of bliss,

[1] The opponent might say that the *saṁkramaṇa*, in the case of the blissful self, means the attainment of its natural composure after a sorrowful experience. But this also is open to the objection that this runs counter to the opponent's line of argument, and the existence in one's own nature is not an acquisition in the real sense.

fearlessness, attainment, etc. have been attributed to Brahman, conceived of as the basis of all empirical dealings; but with regard to the really transcendental Brahman, beyond all conditions, there can be no such ascription.

Tat api, with regard to this also—with regard to the fact that by reaching, i.e. realising, the unconditioned Self by stages in this way, one ceases to have any fear from anywhere, and one gets established in the state that is fearlessness —*eṣaḥ ślokaḥ bhavati*, there occurs this verse. This verse stands for expressing briefly the meaning of the whole topic, the gist of this Part called the *Ānandavallī*, the Part *On Bliss*.

CHAPTER IX

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ।

एतꣳ ह वाव न तपति । किमहꣳ साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानꣳ स्पृणुते । उभे ह्येवैष एते आत्मानꣳ स्पृणुते । य एवं वेद । इत्युपनिषत् ॥ १ ॥ इति नवमोऽनुवाकः ॥

इति ब्रह्मानन्दवल्ली समाप्ता ॥

1. The enlightened man is not afraid of anything after realising that Bliss of Brahman, failing to reach which, words turn back along with the mind.

Him, indeed, this remorse does not afflict: "Why did I not perform good deeds, and why did I perform bad deeds? He who is thus enlightened strengthens the Self with which these two are identical; for it is he, indeed, who knows thus, that can strengthen the Self which these two really are. This is the secret teaching.

Yataḥ, that from which – from the Self, which is unconditioned, has the aforesaid definition, and is non-dual and Bliss; *vācaḥ*, words that stand for conditioned objects. Though words are applied by their users even with regard to the unconditioned and non-dual Brahman, expecting to express It because of Its similarity with other substances still those words *aprāpya*, without reaching, without expressing (that Brahman); *nivartante*, turn back, become despoiled of their power. The word *manaḥ* stands for a notion, a cognition. And as a word proceeds to anything, supersensuous though it be, conceptual knowledge also strives to encompass that thing as well as its significance; and where there is knowledge, there words too go. Hence words and ideas, speech and mind, move together everywhere. Therefore, that Brahman which is beyond all concepts and all words, and which has such attributes as invisibility, from which words, though used by their utterers in all possible ways for expressing Brahman, return *manasā saha*, together with the mind –with conceptual knowledge that is able to encompass everything else; the *vidvān*, one who has known, through the aforesaid process; that *brahmaṇaḥ ānandam*, Bliss of Brahman—the supreme Bliss of Brahman that is the Self of the follower

of the Vedas, who is sinless, unaffected by desire, and wholly free from all craving—the Bliss that is free from the relation of subject and object, is natural, eternal, and indivisible; (the man of knowledge) having known that Bliss, *na bibheti kutaścana*, is not afraid of anything, for there remains no cause of fear. There does not certainly exit anything, distinct from the man of knowledge, of which he can be afraid; for it has been said that, when anyone creates the slightest difference in this Brahman, through ignorance, then one is subject to fear (Tai.II.vii). But since for the enlightened man, the effects of ignorance have been removed like the second moon seen by a man with diseased eyes, it is proper that he has no fear of anything. This verse was quoted in the context of the mental self as well, because the mind is an aid to the knowledge of Brahman. But there the idea of Brahman was superimposed on the mental self, and then by saying by way of eulogy of that imaginary Brahman that "one is not subject to fear *at any time*" (II.iv), fear alone was denied; but by saying, "he is not *afraid of anything*", in the (present) context of the non-dual (Brahman), the cause itself of fear is negated.

Objection: But causes of fear, viz omission of good deeds and commission of bad deeds, do persist (even in his case).

Answer: Not so.

Objection: How?

The *answer* is: (Such omission and commission) *na tapati*, do not worry or afflict; *etam*, such a man, who is a knower as aforesaid. *Ha* and *vāva*, are particles implying emphasis.

Objection: How, again, omission of virtue and commission of sin do not afflict (him)?

The *answer* is: When death approaches, the remorse comes in the form—"*Kim*, why; *na akaravam*, I did not perform; *sādhu*, good deeds?" Similarly, the repentance in the form—"*Kim*, why; *akaravam*, I did; *pāpam*, prohibited things?"—comes to him who is thrown into hell. These two—omission of the good and commission of the bad—do not torment this one, as they do the ignorant man.

Objection: Why, again, do they not afflict the enlightened man?

The *answer* is: *Saḥ yaḥ evam vidvān*, he who knows (Brahman) thus; *spṛṇute* delights or strengthens; *ete ātmānam*, these two– virtue and vice, the causes of grief—which are (really) the Self. The idea is that he considers both as identified with the supreme Self. *Hi* since, he who having divested both virtue and vice of their individual distinctions, has known *ete ātmānam eva*, these two as verily the Self; he *ātmānam spṛṇute*, strengthens the Self. Who? *Yaḥ evam veda*, he that knows Brahman thus—as non-dual and Bliss as described earlier. Virtue and vice, seen by him as identified with the Self, become powerless and harmless, and they do not bring about rebirth. *Iti upaniṣat*, this is the secret instruction—thus has been stated in this Part the knowledge of Brahman called Upaniṣad. The idea is that the most secret of all knowledge has been revealed; for in it is ingrained the highest consummation.

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

PART III

ON BHRGU'S ENLIGHTENMENT

CHAPTER I

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

Since Brahman, that is truth, knowledge, and infinity, brought about this creation—starting with space and ending with the body made of food—then It entered into it, and seems to be possessed of distinctions because of this fact of entry, therefore one should realise thus: "I am that Brahman which is the Bliss that is distinct from all creation and is possessed of such characteristics as invisibility." For the (subject of) entry (of Brahman) is meant to imply this. In the case of one who knows thus, good and bad deeds do not bring about a rebirth. This was the idea intended to be conveyed in the Part *On Bliss* (*Ānanda-vallī*). The knowledge of Brahman, too, has been concluded. After this is to be taught concentration which is helpful to the knowledge of Brahman as also such meditations with regard to food etc., as have not been dealt with so far. Therefore this Part beigns. The story is meant to heighten the value of the knowledge by showing that it was imparted to a son by a father.[1]

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः

[1] As a valuable heritage out of affection.

श्रोत्रं मनो वाचमिति । तꣳ होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥ इति प्रथमोऽनुवाकः ॥

1. Bhṛgu, the well-known son of Varuṇa, approached his father Varuṇa with the (formal) request, "O, revered sir, teach me Brahman". To him he (Varuṇa) said this: "Food, vital force, eye, ear, mind, speech –(these are the aids to knowledge of Brahman)." To him he (Varuṇa) said: "Crave to know that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge. That is Brahman." He practised concentration. He, having practised concentration,

The particle *vai*, alluding to a recognised fact, calls up to memory one who is well-known by the name Bhṛgu. *Vāruṇiḥ* is the son of Varuṇa. Varuṇa's son, becoming anxious to know Brahman, *upasasāra*, approached; his *pitaram varuṇam*, father Varuṇa; with, *iti*, this, sacred formula (*mantra*): "*Adhīhi bhagavaḥ brahma*, teach (me) Brahman, O revered sir." And *tasmai*, to him, who had approached in due form; the father, too, *provāca*, spoke; *etat*, this—this sentence: "*Annam*" etc. He spoke of *annam*, food, i.e. the body; of *prāṇam*, the vital force, which is within that body and which is the eater; and

(he spoke) of the aids to knowledge, viz of *cakṣuḥ, śrotram, manaḥ, vācam*, eye, ear, mind, speech—he spoke of these as the doors to the realisation of Brahman.[1] And having spoken of food etc., as doors, he *uvāca*, told *tam*, him, Bhṛgu; the definition of Brahman. What is that (definition)? *Yataḥ vai*, that from which, indeed; *imāni bhūtāni*, all these beings—starting with Brahmā and ending with a clump of grass; *jāyante*, take birth; *jātāni*, being born; *yena jīvanti*, that by which they live—grow; *yat*, that Brahman towards which *prayanti*, they proceed, into which they *abhisaṁviśanti*, enter, with which they become fully identified, at the time of their dissolution—that with which the beings do not lose their identity during the times of creation, existence, and dissolution. This, then, is the definition of Brahman. *Vijijñāsasva*, crave to know well; *tat*, that; *brahma*, Brahman. Realise, through the help of food etc., that Brahman which is defined thus—this is the idea. Another Vedic text, too, shows that these are doors to the realisation of Brahman: "Those who have known the Vital Force of the vital force, the Eye of the eye, the Ear of the ear, and the Mind of the mind, have realised the ancient, primordial Brahman" (Bṛ.IV.iv.18). Having heard from his father the doors to the realisation of Brahman, as also the definition of Brahman, *saḥ*, he—Bhṛgu; *atapyata*, practised; *tapaḥ*, (lit. austerity), concentration—as a means to the realisation of Brahman.

Objection: How could Bhṛgu, again, accept *tapaḥ*

[1] "These are doors in the sense that they are helpful in distinguishing the object aimed at. For it is from the fact of the impossibility of the activities of the body etc. continuing in any other way (than through the consciousness of the Self) that consciousness is distinguished from them as a separate entity."—A.G.

(concentration) as a means, since it was not taught to be so?

Answer: (He accepted this) because of the incompleteness of the instruction. Varuṇa said that food etc., are the doors to the realisation of Brahman, and that Its definition is, "That from which all these beings take birth" etc. That, indeed, is incomplete; for Brahman was not directly pointed out there. For were it not really an incomplete statement, Brahman, in Its true nature, should have been indicated by saying, "This Brahman is of this kind", to the son who was desirous of knowing. Not that he indicated thus. How did he do then? He said in an incomplete manner. So it is to be understood, that for the knowledge of Brahman, the father certainly had some other discipline in view. As for singling out *tapah* (concentration), this is because it is the best discipline, for it is well known in the world that of all the means that are causally related with definite ends, concentration is the best.[1] So Bhṛgu accepted *tapaḥ* as a means to the knowledge of Brahman though it was not taught by his father. This *tapaḥ* consists in the concentration of the outer and inner organs, for that forms the door to the knowledge of Brahman in accordance with the Smṛti, "The concentration of the mind and the senses is the highest *tapaḥ*. Since it is higher than all the virtues, it is called the highest virtue" (Mbh.Śā.250.4).

[1] From the father's description of Brahman, Bhṛgu could not arrive at any non-composite, unitary conception of Brahman which ruled out all duality and which could not be analysed back into its component parts; for the description itself was soaked in plurality. Bhṛgu aimed at an irresolvable concept, and hence he went on revolving in his mind what he had heard. That was his *tapaḥ*.

And *saḥ*, he; *tapaḥ taptvā*, having practised concentration,

CHAPTER II

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्धचेव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तꣳ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥ इति द्वितीयोऽनुवाकः ॥

1. he realised food (i.e. Virāṭ, the gross Cosmic person) as Brahman. For it is verily from food that all these beings take birth, on food they subsist after being born, and they move towards and merge into food. Having realised that, he again approached his father Varuṇa with the (formal) request, "O, revered sir, teach me Brahman. To him he (Varuṇa) said: "Crave to know Brahman through concentration; concentration is Brahman. He practised concentration. He, having practised concentration,

Vyajānāt, he knew: *annam brahma iti*, food as Brahman; for food is endowed with the aforesaid characteristics. How? *Hi*, for; *annāt*, from food; *khalu eva*, indeed; *imāni*

bhūtāni jāyante, these beings are born; *jātāni jīvanti*, having been born, they live; *annena*, by food; and *prayanti abhisaṁviśanti*, they move towards and enter into; *annam*, food. Hence it is reasonable that food is Brahman. This is the idea. He having practised concentration in this way; and *tat vijñāya*, having known that food, as Brahman, from its characteristics as well as reasoning; *varuṇam pitaram upasasāra*, approached his father Varuṇa; *punaḥ eva*, over again; with, *iti*, this, formal request, "*Adhīhi bhagavaḥ brahma*, O revered sir, teach me Brahman."

Objection: What was, again, the occasion for his doubt?

The *answer* is: Because food is seen to have an origin.

Concentration is repeatedly inculcated in order to emphasise the fact of its being the best discipline. The idea is this: "Concentration alone is your discipline till the description of Brahman can be pushed no further and till your desire to know becomes quietened. Through concentration alone, you crave to know Brahman." The rest is easy.

CHAPTER III

प्राणो ब्रह्मेति व्यजानात् । प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तꣳ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥ इति तृतीयोऽनुवाकः ॥

1. he knew the vital force as Brahman;[1] for from the vital force, indeed, spring all these beings; having come into being, they live through the vital force; they move towards and enter into the vital force. Having known thus, he again approached his father Varuṇa with the (formal) request, "O, revered sir, teach me Brahman". To him he (Varuṇa) said, "Crave to know Brahman through concentration; concentration is Brahman. He practised concentration. Having practised concentration,

CHAPTER IV

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितर-मुपससार । अधीहि भगवो ब्रह्मेति । तꣳ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥ इति चतुर्थोऽनुवाकः ॥

1. he knew mind as Brahman; for from mind, indeed, spring all these beings; having been born,

[1] As Virāṭ (the food-Brahman) has an origin, Virāṭ could not fully answer the description. So Bhṛgu pushed on his inquiry to arrive at Hiraṇyagarbha, conceived of as possessing vital energy. Then he reached the same Hiraṇyagarbha, as possessed of mental energy, and lastly as possessed of the energy of knowledge (See footnotes, p. 357).

they are sustained by mind; and they move towards and merge into mind. Having known that, he approached his father Varuṇa again and made the (formal) request, "O revered sir, teach me Brahman. To him he (Varuṇa) said: "Crave to know Brahman through concentration; concentration is Brahman. He practised concentration. He having practised concentration,

CHAPTER V

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्धचेव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तꣳ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥ १ ॥ इति पञ्चमोऽनुवाकः ॥

1 he knew knowledge as Brahman; for from knowledge, indeed, spring all these beings; having been born, they are sustained by knowledge; they move towards and merge in knowledge. Having known that, he approached his father Varuṇa again, with the (formal) request, "O revered sir, teach me Brahman . To him he (Varuṇa) said: "Crave to know Brahman through concentration; concentration is Brahman." He

practised concentration. He having practised concentration,

CHAPTER VI

आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्तीति। सैषा भार्गवी वारुणी विद्या। परमे व्योमन्प्रतिष्ठिता। स य एवं वेद प्रतितिष्ठति। अन्नवानन्नादो भवति। महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान् कीर्त्या ॥ १ ॥ इति षष्ठोऽनुवाकः ॥

1. he knew Bliss as Brahman; for from Bliss, indeed, all these beings originate; having been born, they are sustained by Bliss; they move towards and merge in Bliss. This knowledge realised by Bhṛgu and imparted by Varuṇa (starts from the food-self and) terminates in the supreme (Bliss), established in the cavity of the heart. He who knows thus becomes firmly established; he becomes the possessor of food and the eater of food; and he becomes great in progeny, cattle and the lustre of holiness, and great in glory.

Thus becoming pure through concentration and failing to find the characteristics of Brahman, in their fullness, in the selves composed of the vital force etc., Bhṛgu pene-

trated inside by degrees, and with the help of concentration alone realised the innermost Bliss that is Brahman. Therefore the idea conveyed by this topic is that anyone who is desirous of knowing Brahman should undertake the concentration of internal and external organs, which is the most excellent practice of *tapaḥ* (austerity).

Now standing aside from the story, the Upaniṣad states the purport of the story in its own words: *sā eṣā*, this, then, is; the *vidyā*, knowledge; (which was) *bhārgavī*, realised by Bhṛgu; (and) *Vāruṇī*, imparted by Varuṇa; (which) commencing from the self, constituted by food, *pratiṣṭhitā*, culminates; in the supreme, non-dual Bliss that is lodged *parame vyoman*, in the cavity that is the supreme space within the heart. Anybody else, who realises the Bliss that is Brahman by entering through this very process and through concentration alone as his aid—that man, too, in consequence of his knowledge becoming firmly rooted, gets similarly fixed in the Bliss that is the supreme Brahman; that is to say, he becomes Brahman Itself.

Moreover, a visible result is being vouchsafed for him: *Annavān* has to be taken in the sense of one who is possessed of plenty of food, since knowledge would get no credit if the term meant simply possession of food as such, for that is a patent fact in the case of everybody. Similarly, *annādaḥ*, (derived in the sense of an eater of food), means that he is blest with good digestion. *Mahān bhavati*, he becomes great. In what does the greatness consist? The answer is: *prajayā*, in sons etc.; *paśubhiḥ*, in cows, horses, etc.; *brahmavarcasena*, in the lustre resulting from the control of external and internal organs, knowledge, etc. He becomes *mahān*, great; *kīrtyā*, through fame, from a virtuous life.

CHAPTER VII

अन्नं न निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥ इति सप्तमोऽनुवाकः ॥

1. His vow is that, he should not deprecate food. The vital force is verily the food, and the body is the eater; for the vital force is lodged in the body. (Again, the body is the food and the vital force is the eater, for) the body is fixed on the vital force. Thus (the body and vital force are both foods; and) one food is lodged in another. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.

Moreover, since Brahman is realised through the portal of food, *na nindyāt*, one should not deprecate; *annam*, food; just as one would not cavil at his teacher. (This is) *tad-vratam*, a vow that is enjoined for him who knows Brahman thus. The inculcation of the vow is meant for the praise of food; and food is worthy of praise, since it is an aid to the realisation of Brahman. *Prāṇah vai*

annam, the vital force is verily a food, for the vital force is encased in the body. Anything that is encompassed by another becomes the food of the latter; and *śarīre prāṇaḥ pratiṣṭhitaḥ*, the vital force is lodged in the body; therefore the vital force is the food, and *śarīram annādam*, the body is the eater. Similarly, the body, too, is a food and the vital force is an eater. Why? Since *prāṇe śarīraṁ pratiṣṭhitam*, the body is fixed on the vital force, since the continuation of the body is dependent on the latter. Therefore both of these two—the body and the vital force—are (mutually) food and eater. In the aspect of their being lodged in each other, they are food; and in the aspect of being the support of each other they are eaters. Hence both the vital force and the body are food and eater. *Saḥ yaḥ*, he who; *veda*, knows; *etat annam anne pratiṣṭhitam*, this food as established on food; *pratitiṣṭhati*, becomes firmly established—in the very form of food and eater. Moreover, he *bhavati*, becomes; *annavān*, a possessor of (plenty of) food; *annādaḥ*, an eater (i.e. a digester) of food. All these are to be explained as before.

CHAPTER VIII

अन्नं न परिचक्षीत । तद्व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ॥ १ ॥ इत्यष्टमोऽनुवाकः ॥

1. His vow is that he should not discard food. Water, indeed, is food; fire is the eater; for water is established on fire. (Fire is food and water is the eater, for) fire resides in water. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness, and great in glory.

Annam na paricakṣīta, he should not discard food. This is a vow for him, which is meant as a praise (for food) just as before. Thus the food, that is not ignored through ideas of good or bad, becomes eulogised and heightened in esteem. The idea, as explained before, should be similarly understood to be implied in the subsequent texts: *āpaḥ vai annam*, water, indeed, is food, etc.

CHAPTER IX

अन्नं बहु कुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥ १ ॥ इति नवमोऽनुवाकः ॥

1. His vow is that he should make food plentiful. Earth is food; space is the eater; for earth is placed in space. (Space is food; and earth is eater, for) space is placed on earth. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness and great in glory.

The vow to make food plentiful is meant for one who worships fire and water as possessed of the attributes of food and eater in the way that was mentioned by the text, "water is established on fire" etc. (in the preceding chapter).

CHAPTER X

न कंचन वसतौ प्रत्याचक्षीत । तद्व्रतम् । तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै मुखतोऽन्नꣳ राद्धम् । मुखतोऽस्मा अन्नꣳ राध्यते । एतद्वै मध्यतोऽन्नꣳ राद्धम् । मध्यतोऽस्मा अन्नꣳ राध्यते । एतद्वा अन्ततोऽन्नꣳ राद्धम् । अन्ततोऽस्मा अन्नꣳ राध्यते ॥ १ ॥ य एवं वेद । क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति ॥ २ ॥

1–2. His vow is that he should not refuse anyone come for shelter. Therefore one should collect plenty of food by whatsoever means he may. (And one should collect food for the further reason that) they say, "Food is ready for him". Because he offers cooked food in his early age with honour, food falls to his share in the early age with honour. Because he offers food in his middle age with medium courtesy, food falls to his share in his middle age with medium honour. Because he offers food in this old age with scant esteem, food falls to his share in old age with scant consideration. To him who knows thus (comes the result as described).

(Brahman is to be meditated on) as preservation in speech; as acquisition and preservation in exhaling and inhaling; as action in the hands; as movement in the feet; as discharge in the anus. These are meditations on the human plane.

Then follow the divine ones. (Brahman is to be meditated on) as contentment in rain; as energy in lightning.

So also there is a vow for one who meditates on earth and space (as mutually food and eater): *na pratyācakṣīta*, he should not refuse; *kam cana*, anybody, whomsoever; *vasatau*, in the matter of dwelling. The meaning is that

he should not turn back anybody who may come for shelter. Since, if shelter is given, food, too, must be supplied, therefore *yayā kayā ca vidhayā*, by any means whatsoever; *prāpnuyāt bahu annam*, he should get, i.e. collect, plenty of food. Since the enlightened people (i.e. meditators) possessed of food, *ācakṣate*, "*Annam arādhi asmai*, food has been cooked for this man," and they do not refuse him by saying "There is no food", therefore also, one should acquire plenty of food. This is how this portion should be construed with the earlier. Moreover, the greateness of the gift of food is being stated: Food greets one back in that very manner and at that very period (of life) in which it is offered. How? That is being explained: *Etat vai*, the fact that, *annam*, food; *rāddham*, cooked; *mukhataḥ*, in early age, or with the best attitude, with veneration; "he offers to the guest seeking food", this much is to be added to complete the sentence. What result will he get? The answer is: *Asmai*, for this one—for the giver of food; *annam rādhyate*, food is cooked; *mukhataḥ*, in the early age, or in the best manner. The idea is that food falls to his share just as it was offered. Similarly, *madhyataḥ* means during the middle part of life, and with middling courtesy. Thus, too, *antataḥ* means in the old age, and with scant courtesy, i.e. with discourtesy. In that manner *annam rādhyate asmai*, food is cooked for him, food accrues to him. *Yaḥ evam veda*, he who knows thus—knows the greatness of food as stated to him befalls the aforesaid result of that gift.

Now is being stated a process of meditation on Brahman: *Kṣemaḥ* means the preservation of what has been acquired. Brahman is to be meditated on as existing *vāci*, in speech, in the form of preservation. *Yogaḥ* means the

acquisition of what is not in possession. Though these acquisition and preservation occur so long as exhaling and inhaling function vigorously, still they are not brought about by the mere fact of living. What are they, then, due to? They are caused by Brahman. Therefore Brahman is to be meditated on as existing *prāṇāpānayoḥ*, in exhalation and inhalation, in the form of acquisition and preservation. Similarly, with regard to the other succeeding cases, Brahman is to be meditated on as identified with each one. Since work is done by Brahman, Brahman is to be meditated on as existing *hastayoḥ*, in the hands; *karma iti*, in the form of work; *gatiḥ iti*, as movement; *pādayoḥ*, in the feet: *vimuktiḥ iti*, as discharge; *pāyau*, in the anus. *Iti*, these are; *samājñāḥ*, cognitions, perceptions i.e. meditations; which are *mānuṣīḥ* (should be rather *mānuṣyaḥ*), pertaining to men, belonging to the physical body. *Atha*, after this; *daivīḥ*, (should be rather *daivyaḥ*), divine, the meditations pertaining to the gods—are being related. *Tṛptiḥ iti vṛṣṭau*, as satisfaction in rain. Since rain causes contentment by producing food etc., Brahman is to be meditated on as existing in rain in the form of contentment. Similarly, in the case of other things, Brahman is to be meditated on as existing in those forms. So also It is to be meditated on as energy in lighting.

यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजाति-
रमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे । तत्प्रतिष्ठेत्यपा-
सीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत ।
महान्भवति । तन्मन इत्युपासीत । मानवान्भवति ॥ ३ ॥
तन्नम इत्यपासीत । नम्यन्तेऽस्मै कामाः । तद्ब्रह्मेत्युपा-

सीत । ब्रह्मवान्भवति । तद्ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः । स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥ ४ ॥

3-4. Brahman is to be worshipped as fame in beasts; as light in the stars; as procreation, immortality, and joy in the generative organ; as everything in space. One should meditate on that Brahman as the support; thereby one becomes supported. One should meditate on that Brahman as great; thereby one becomes great. One should meditate on It as thinking; thereby one becomes able to think. One should meditate on It as bowing down; thereby the enjoyable things bow down to one. One should meditate on It as the most exalted; thereby one becomes exalted. One should meditate on It as Brahman's medium of destruction; thereby the adversaries that envy such a one die, and so do the enemies whom this one dislikes.

This being that is in the human personality, and the being that is there in the sun are one.

(Brahman is to be worshipped) as *yaśaḥ*, fame; *paśuṣu*, among animals;[1] as *jyotiḥ*, light, *nakṣatreṣu*, among stars. *Prajātiḥ*, procreation; *amṛtam*, immortality, getting of immortality—this being brought about by the son's repay-

[1] i.e. as existing in cattle-wealth, since wealth makes a man famous.

ing the debts; *ānandaḥ*, happiness—all these originate from the organ of generation and Brahman is to be meditated on as existing in those forms in the generative organ. Since *sarvam*, everything, is placed *ākāśe* in space (or the Unmanifested); therefore one should meditate thus: "All that is in space is Brahman." And that space, too, is Brahman. Therefore that space-Brahman is to be meditated on as the support of all. By meditating on the attribute of being a sustainer, one becomes well established. So also with regard to the previous cases, it is to be understood that any effect that is produced by any of the factors,[1] is but Brahman only; and by meditating on that (effect as Brahman) one becomes possessed of it. This also follows from another Vedic text, "As he worships Him, so he becomes" (Mudgalopaniṣad, III. 3). *Tat mahaḥ* etc.: *upāsīta*, one should worship *tat*, that (Brahman), *mahaḥ iti*, as possessed of greatness; (thereby) *bhavati mahān*, one becomes great. *Tat manaḥ* etc.: (Brahman should be meditated on as) *manaḥ*, thinking; (thereby) *bhavati mānavān*, he becomes able to think. *Tat namaḥ*, etc.: *namaḥ* means bowing down, (possessed of suppleness); Brahman is to be worshipped as possessed of suppleness; (thereby) *kāmāḥ*, desires, things that are desired, i.e. enjoyable things; *namyante*, bow down; *asmai*, to such a meditator. *Tat brahma* etc.: One should meditate on *tat*, that Brahman; *brahma iti*, as the most exalted; (thereby) one *bhavati brahmavān*, becomes possessed of that quality of being the most exalted.[2] *Tat brahmaṇaḥ* etc.: *parimaraḥ* is derived in the sense of that in which die, from all sides, the five

[1] e.g. preservation, produced by speech, is Brahman.

[2] Like Virāṭ, possessed of all gross means of enjoyment.

gods, viz. Lightning, Rain, Moon, Sun, and Fire. Therefore air is their *parimaraḥ*, destruction—in accordance with another Vedic text, ("Air [Virāṭ] is, indeed, the devourer", Ch. IV. iii. 1). Again, this very air is non-different from space; hence space is *brahmaṇaḥ parimaraḥ*, Brahman's medium of destruction. *Upāsīta*, one should meditate on *tat*, that space, which is non-different from air,[1] as Brahman's medium of destruction. (As a result) *sapatnāḥ*, adversaries; who are *dviṣataḥ*, envious; *enam*, towards this man; *pari mriyante*, part with their lives. There may be adversaries, who are not envious; hence the singling out in this form, "the envious adversaries". Those adversaries that are envious towards this man die. Moreover, *ye bhrātṛvyāḥ*, those adversaries (of this man); who are *apriyāḥ*, disliked (by him), though they may not be spiteful—they, too, die.

Beginning with the text, "the vital force is, indeed, the food, and the body is eater", and ending with space, the entire creation has been shown as food and eater.

Objection: It might have been said so; what of that?

Answer: Thereby is proved this: Worldly existence, comprising enjoyment and enjoyership, pertain only to created things, but not to the Self; yet it is superimposed on the Self through ignorance.

Objection: The Self, too, is a product of the supreme Self, and hence the Self's worldly existence is quite in order.

Answer: No, for the Upaniṣad refers to the entry of the Transcendental (Brahman). In the text, "Having created that, He entered into that very thing" (Tai.II.vi. 1),

[1] Since air comes out of space.

the entry into creation is predicated of the transcendental supreme Self which is the cause of space etc. Hence the Self which has entered into creation as the individual soul is none other than the supermundane, supreme Self. Moreover, this follows from the propriety of the same entity being the subject of the two verbs in the expression, "having created, he entered". If the two verbs implying creation and entry have the same subject, then only is the suffix *ktvā* (-ing) justifiable.

Objection: But the one which enters undergoes a change.

Answer: No, since entry has been explained away by giving it a different meaning (II.vi.).

Objection: May not the entry be through a change of attributes, since such a categorical text as "entering in the form of this individual soul, (let me evolve name and form)" (Ch. VI.iii.2) speaks of entry under a different mode.

Answer: No, since reinstatement into the earlier mode is spoken of in "Thou art That" (Ch.VI.viii-xvi).

Objection: It is a meditation, involving the superimposition of the greater on the less, which is calculated to remove a change that has come over one (of the two).

Answer: No, for the two are placed on the same pedestal in the text, "That is truth, That is the Self; and thou art That." (*ibid*).

Objection: The worldly state of the individual soul is a perceived reality.

Answer: No, for the perceiver cannot be perceived (Bṛ.II.iv.14).

Objection: The (individual) Self, as endowed with worldly attributes is perceived.

Answer: Not so; (for if they are real attributes of the Self, then), since the attributes of a thing are non-separable from the substratum, they cannot reasonably become objects of perception, just as heat and light (of fire) cannot be subjected to burning or illumination (by fire).

Objection: The soul is inferred to be possessed of sorrow etc., since fear etc. are seen (in it).

Answer: No; for fear etc. and sorrow cannot be the qualities of the perceiver (soul), since they are perceived (by it).

Objection: This runs counter to the (Sāṁkhya) scripture promulgated by Kapila, and to the science of logic built up by Kaṇāda and others.

Answer: Not so; for if they have no Vedic basis or if they are opposed to the Vedas, it is reasonable to call them erroneous. And from the Vedas, as well as, from reasoning, the Self is proved to be transcendental. Besides, this follows from the unity of the Self.

Objection: How is that unity?

Answer: That is being stated (in *saḥ, yaḥ ca ayam* etc.). The whole of the text, *saḥ yaḥ ca ayam* etc., is to be construed as already explained (Tai.II.viii.5).

स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रम्य । एतं प्राणमयमात्मानुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य । एतं विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य । इमाँल्लोकान्कामान्नी कामरूप्यनुसंचरन् । एतत् साम गायन्नास्ते ।

हा३वु हा३वु हा३वु ॥ ५ ॥ अहमन्नमहमन्नमहमन्नम् । अहमन्नादो३ऽहमन्नादो३ऽहमन्नादः । अहꣳश्लोककृदहꣳ श्लोककृदहꣳ श्लोककृत् । अहमस्मि प्रथमजा ऋता३स्य । पूर्वं देवेभ्योऽमृतस्य ना३भायि । यो मा ददाति स इदेव मा३ऽऽवाः । अहमन्नमन्नमदन्तमा३द्मि । अहं विश्वं भुवनमभ्यभवा३म् । सुवर्न ज्योतीः । य एव वेद । इत्युपनिषत् ॥ ६ ॥

इति दशमोऽनुवाकः ॥

इति भृगुवल्ली समाप्ता ॥

5–6. He who knows thus, attains, after desisting from this world, this self made of food. After attaining this self made of food, then attaining this self made of vital force, then attaining this self made of mind, then attaining this self made of intelligence, then attaining this self made of bliss, and roaming over these worlds with command over food at will and command over all forms at will, he continues singing this *sāma* song: "Halloo! Halloo! Halloo! I am the the food, I am the food, I am the food; I am the eater, I am the eater, I am the eater; I am the unifier, I am the unifier, I am the unifier; I am (Hiraṇyagarbha) the first born of this world consisting of the formed and the formless, I (as Virāṭ) am earlier than the gods. I am the navel

of immortality. He who offers me thus (as food), protects me just as I am. I, food as I am, eat him up who eats food without offering. I defeat (i.e. engulf) the entire universe. Our effulgence is like that of the sun. This is the Upaniṣad.

Starting from the self, constituted by food, and *ānandamayam ātmānam upasaṁkramya*, reaching the self, constituted by joy; *āste*, he sits (continues) *gāyan*, singing on, *etat sāma*, this *sāma* (song).

The meaning of the *Ṛg-mantra*—"*Satyam jñānam* etc.—Brahman is truth, knowledge," etc. (II.i.)—has been explained elaborately in the Part *On Bliss*, which is an exposition of it. But the meaning of the statement of its result contained in the text, "He enjoys, as identified with the all-knowing Brahman, all desirable things simultaneously" (II.i.), has not been elaborated. Now the following text begins, since it remains to be shown what these results are, what the objects of all those desires are, and how he enjoys them simultaneously in his identity with Brahman. As to that, in the story of the father and the son (in Part III), that is supplementary to the knowledge imparted earlier (in Part II), concentration has been spoken of as a means for the knowledge of Brahman. Besides, it has been shown how the creation, beginning from space and ending with food, can be divided into the eater and the eaten; and the meditations on Brahman have been referred to. Furthermore, all the enjoyments that there are and pertain to diverse products like space etc., have been shown to be the results of multifarious means that are systematically related to their results. On the attainment of unity, however, there cannot logically remain any desire or desirer, since all

diversity becomes merged in the Self. So how can one enjoy all desires simultaneously in the state of identity with Brahman? In answer to this question it is being said that this is possible because of his becoming the Self of all. To the question, "How is there an attainment of identity with the Self of all?"—the answer is: Having discarded excellence and non-excellence as a result of the knowledge of the identity of the Self existing in the individual and the sun, having attained in succession the selves—starting with the one made of food and ending with the one constituted by bliss—that are fancied through ignorance, and having realised, as a result, Brahman which is truth, knowledge, and infinity, which is unchangeable etc. by nature, which is natural Bliss, and which is birthless, immortal, fearless, and non-dual; and then (that man of knowledge) *anusaṁcaran*, wandering; on *imān lokān*, these worlds—the earth etc.; this is how the expression *imān lokān* is to be construed with the remote word *anusaṁcaran*. Wandering how? (Becoming) *kāmānnī*—one who gets *anna*, food, according to *kāma*, wish, is *kāmānnī*, (having command over food at will); similarly, one who gets *rūpas*, forms, according to his wish is *kāmarūpī*: wandering on all these worlds, in his identity with all, i.e. perceiving all these worlds as the Self. What does he do? *Etat sāma gāyan āste*: *āste*, he continues; *gāyan*, singing, uttering; *etat sāma*, this *sāma* (song). Brahman Itself is the *sāma*, because It is *sama*, equal, non-different from everything. (So the idea is): He continues declaring the unity of the Self as also announcing, for the good of others, the result of that knowledge consisting in absolute contentment.

How does he sing? (He sings): *Hā-ā-ā vu, hā-ā-ā-vu, hā-ā-ā- vu*: the expression is used in the sense of halloo to indicate supreme surprise. What, again, is that surprise? The answer is: Although I am really the untainted, non-dual Self, still I am *annam*, the food, as also *annādaḥ*, the eater. Moreover, *aham ślokakṛt: śloka* means union—union of the food and the eater; the conscious being encompassing that union is the *ślokakṛt*. Or the expression may mean this: I bring about the assemblage of food itself, which is naturally meant for somebody other than itself, viz the eater, and which becomes diversified owing to this very fact. The three repetitions are meant for expressing astonishment. *Aham asmi*, I am, *prathamajāḥ* (is the same as *prathamajaḥ*), the first born (Hiraṇyagarbha); *ṛtasya*, of this world, consisting of the formed and the formless; and (I am Virāṭ which is) *pūrvam*, earlier; *devebhyaḥ*, than the gods. (I am) *nābhiḥ* the navel, middle part; *amṛtasya*, of immortality, i.e. the immortality of living beings is in my keeping. *Yaḥ*, anyone who, *dadāti mā*, offers me, to those who beg food —talks of me as the food; *saḥ*, he; *iti*, in this way; *āvāḥ*, i.e. *avati*, protects (me); *evam*, intact and just as I am. On the contrary, *aham*, I; who am but *annam*, the food, for the present; *admi*, eat up; *adantam annam*, that eater of food — any other man, who eats food without offering me in the form of food to his solicitors at the proper time.

At this point someone may say: "If this be so, I am afraid of liberation, consisting in becoming the Self of all. Let my worldly existence itself continue; for even though liberated, I shall still be food to be eaten by somebody." (The answer) is: Do not entertain such a fear, for the enjoyment of all the desirable things falls within the range of

relative existence. But this man of knowledge has become Brahman by transcending, through illumination, all that is described as the eater and the eaten which fall within the domain of empirical experience and which are the creations of ignorance. For him there exists nothing separately of which he can be afraid. Hence there is nothing to be afraid of in liberation.

Objection: If this be so, then what is meant by saying, "I am the eaten and the eater"?

Answer: This phenomenal existence, constituted by by the eater and the eaten, that endures as a product, is nothing but a phenomenon; it is not a real substance. But though it is so, still, having in view the fact that it exists because of Brahman and that it is reduced to a non-entity apart from Brahman, this phenomenon is referred to in the text, "I am food" etc., for the sake of recommending the state of identity with Brahman which follows from the knowledge of Brahman. Therefore, when ignorance is eradicated, there cannot exist for the man, identified with Brahman, any remnant of such taints as fear which are the creations of ignorance. Accordingly, *aham*, I; *abhyabhavām*, overwhelm, engulf in my true nature as God; *viśvam*, the whole, *bhuvanam*, universe—derivatively meaning that which is enjoyed by all beings counting from Brahmā, or that on which all creatures are born. *Suvaḥ na jyotiḥ*: *Suvaḥ* is the sun; *na* expresses similitude. The meaning is: Our *jyotiḥ*, effulgence, is ever-shining *suvaḥ na*, like the sun. *Iti upaniṣad*, this is the knowledge of the supreme Self, inculcated in the two Parts (II and III). To him come the aforesaid fruits who masters the above-mentioned Upaniṣad by attaining the stature of Bhṛgu

after the acquisition of control over the inner and outer organs, dispassionateness, imperturbability, and concentration.

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ।

ॐ शान्ति शान्ति शान्ति ॥

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EIGHT UPANIṢADS

VOLUME TWO

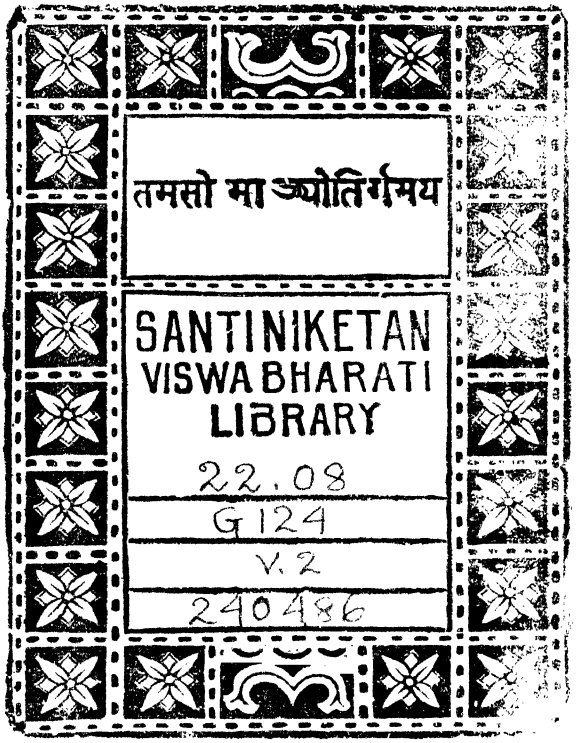
(Aitareya, Muṇḍaka, Māṇḍūkya & Kārikā and Praśna)

With the Commentary of
ŚAṄKARĀCĀRYA

Translated by
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Published by
Swami Budhananda
President, Advaita Ashrama
Mayavati, Pithoragarh, Himalayas

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December 1937

Set and Printed by in India
BY THE SHARADA PRESS, CAR STREET
MANGALORE-575-001

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KEY TO TRANSLITERATION AND PRONUNCIATION

	Sounds like
अ	a o in *s*on
आ	ā a in m*a*ster
इ	i i in *i*f
ई	ī ee in f*ee*l
उ	u u in f*u*ll
ऊ	ū oo in b*oo*t
ऋ	ṛ somewhat between r and ri
ए	e a in ev*a*de
ऐ	ai y in m*y*
ओ	o oh
औ	au ow in n*ow*
क	k k
ख	kh ckh in blo*ckh*ead
ग	g g (hard)
घ	gh gh in log-*h*ut
ङ	ṅ ng
च	c ch (not k)
छ	ch chh in cat*ch h*im
ज	j j
झ	jh dgeh in he*dgeh*og
ञ	ñ n (somewhat)
ट	ṭ t
ठ	ṭh th in an*t-h*ill
ड	ḍ d
ढ	ḍh dh in go*dh*ood
ण	ṇ n in u*n*der
त	t French t
थ	th th in *th*umb
द	d th in *th*en
ध	dh theh in brea*the h*ere
न	n n
प	p p
फ	ph ph in loo*p-h*ole
ब	b b
भ	bh bh in a*bh*or
म	m m
य	y
र	r r
ल	l l
व	v in a*v*ert
श	ś sh
ष	ṣ sh in *sh*ow
स	s s
ह	h h
ं	ṁ ng
ः	ḥ half h

AITAREYĀ UPANIṢAD

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान् संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्तारमवत्ववतु मामवतु वक्तारमवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः ॥

May my speech be based on (i.e. accord with) the mind; may my mind be based on speech. O Self-effulgent One, reveal Thyself to me. May you both (speech and mind) be the carriers of the Veda to me. May not all that I have heard depart from me. I shall join together (i.e. obliterate the difference of) day and night through this study. I shall utter what is verbally true; I shall utter what is mentally true. May That (Brahman) protect me; may That protect the speaker (i.e. the teacher). May That protect me; may That protect the speaker—may That protect the speaker.

Om Peace! Peace! Peace!

AITAREYA UPANIṢAD

PART I

CHAPTER I

Introduction: Earlier than this[1] was finished *karma*[2] along with the knowledge (i.e. meditation on) the inferior Brahman (i.e. Hiraṇyagarbha). The highest result, achievable through *karma*, as associated with meditation, was concluded with the meditation on Uktha.[3] It was said, "This Brahman that is Truth is called Prāṇa; this is the only Deity" (Kau. II. 2; Maitrāyaṇī, VII. 7); "All the gods are but manifestations of this Prāṇa"; "Attaining identity with (Consciousness, the Deity, Brahman, Immortality, that is) this Prāṇa, one becomes united with the gods." Some people believe that the highest human goal consists in this merger in the Deity, that this is emancipation, that this is attainable through a combination of meditation and *karma*, and that there is nothing higher than this. With a view to enjoining the knowledge of

[1] The Aitareya Upaniṣad forms the 4th, 5th, and 6th chapters of the second Āraṇyaka of Aitareya Brāhmaṇa. The Upaniṣad is concerned only with knowledge of the Self, whereas the earlier portions deal with *karma* as associated with meditation.

[2] Rites, duties, etc.

[3] Uktha is Prāṇa (lit. Vital Force, i.e. Hiraṇyagarbha—cosmic power of knowledge and action); and meditation on it consists in thinking, "I am that Uktha, that is Prāṇa," Such deep concentration ensures identity with Prāṇa.

the absolute Self, whereby this (earlier) view may be refuted, this Upaniṣad says, "In the beginning this was but the absolute Self alone" etc. (I. i. 1).

Objection: How is it, again, known that the subsequent text is meant for enjoining the knowledge of the absolute Self, unconnected with *karma*?

Answer: Since no other meaning can be deduced. Moreover, through such texts as "He subjected Him[1] to hunger and thirst" (Ai. I. ii. 1) etc., it will be shown that the gods such as Fire, mentioned earlier, are included in the phenomenal world because of the defects of their hunger etc. All that is subject to hunger etc. is within the phenomenal world, whereas the supreme Brahman is mentioned in the Vedas as transcendental to hunger and the rest.

Objection: Even if it be thus conceded that the knowledge of the absolute Self is the means for emancipation, it does not follow that a non-performer of *karma* alone is qualified for this, since no such specification is heard of, there being no mention in this Upaniṣad of any non-performer of *karma* (i.e. Sannyāsī) belonging to a distinct order. Again, the knowledge of the Self is begun after introducing the rite called Bṛhatī-sahasra. Therefore it is the performer of *karma* who is in fact entitled to this. Nor is the knowledge of the Self incompatible with *karma*, for the summing up (here) at the end conforms to what went earlier. Just as it was stated by the (earlier) *brāhmaṇa* (portion) that Puruṣa,[2] identified with the Sun, is the Self of all

[1] Virāṭ who is the gross manifestation of Hiraṇyagarbha.

[2] Conscious, all-pervasive Reality that dwells everywhere.

beings, mobile and immobile,[1] and as it was confirmed by the *mantra* (portion) in such texts as "The Sun is the Self (of the universe, moving and motionless)" (R. I. cxv. 1), similarly (here), too, the start will be made with "This one is the inferior Brahman, this is Indra" (Ai. III. i. 3), and the conclusion will be, "All the creatures that there are, which move or do not move, are impelled by Consciousness" (Ai. III. i. 3). Similarly, too in the Upaniṣad of the *samhitā* (portion) the Self will be spoken of as associated with *karma* in the text, "The followers of the Ṛg-Veda deliberate on this very Entity in the hymn called Bṛhatī-sahasra" etc. (Ai. Ā. III. ii. 3. 12), and the conclusion will be with, "They speak of it alone as the Self in all beings" etc. Similarly, too, the identity of the One that is referred to in "That which the bodiless conscious Self" is spoken of in "One should know That as identical with Him that is in the sun". Here, again, commencing with, "What is It that we worship as the Self?" (Ai. III. i. 1), identity with Consciousness Itself will be shown in "Consciousness is Brahman" (Ai. III. i. 3). Therefore the knowledge of the Self is not disconnected with *karma*.

Counter objection: (On that supposition) the present text becomes useless because of tautology. How? The Self having been ascertained by the *brāhmaṇa*

[1] First His identity with the Sun is shown in, "He indeed illumines this world—the One that shines as the Being (in the sun)"; and then He is shown as all-pervading in, "Therefore they know Him as a hundred-rayed—the One that is that very Puruṣa", and "The Vital force indeed is all these beings" (Ch. VII. xv. 14, V. i. 15).

(portion) in "O Ṛṣi, I am indeed Prāṇa", and by the *mantra* (portion) in "The Sun is the Self" (Ṛ. I. cxv. 1), it is useless to ascertain It over again by the *brāhmaṇa* (i.e. Upaniṣad portion) by raising the question, "What is It that we worship as the Self?" (Ai. III. i. 1) and then answering that all this is but the Self, and so on.

Opponent's view: Not so, for no tautology is involved, inasmuch as this is meant to determine some special qualities of that very Self. How? Of that very Self, as connected with *karma*, it is sought to determine some special attributes such as (the power of) creation, protection, and dissolution of the world, or to present It as an object of meditation in Its unconditioned state. To explain the second alternative: from the fact that meditation on the Self (as such) was not enjoined in the context of *karma*, it might be inferred that the Self, that is (found) associated with *karma*, is not to be meditated upon apart from *karma*: therefore the purport of the (following) text, beginning with "*Ātmā*" etc., is that the unconditioned Self, too, is to be meditated on. Or since the Self is to be worshipped (both) as different and non-different (from oneself), the same Self that is subject to the idea of difference in a context of *karma* is again to be meditated on as non-different outside (that) *karma*. Thus there is no tautology. Moreover, according to the adherents of the Vājasaneya Section (of the Yajur-Veda) there are the statements, "He who knows these two, *vidyā* and *avidyā*, together, by crossing over death through *avidyā*, attains immortality through *vidyā*" (Īś. 11) and "By doing *karmas*

indeed should one wish to live here for a hundred years" (Iś 2). Not that mortals can have more than a hundred years as the fullest span of life, so as to be able to meditate on the Self after renouncing *karma* (after a hundred years). And it has been shown in the Aitareya Āraṇyaka, "The span of a man's life comprises as many thousands of days."[1] Now the hundred years of life are packed with *karma*; and the *mantra*, "By doing *karma* indeed" has just been quoted. Similar are the texts, "One should perform the Agnihotra sacrifices as long as one lives", "One should perform the Darśa and Pūrṇamāsa (new moon and full moon) sacrifices as long as one lives", and others, as well as, "Him they burn along with the sacrificial vessels". Besides, there is the Vedic text speaking of the three debts.[2] As for the scriptural text dealing with monasticism etc., to wit, "Knowing this very Self Brāhmaṇas renounce,...and lead a mendicant life" (Bṛ. III. v. 1., IV. iv. 22), it is eulogistic, meant to praise the knowledge of the Self. Or it is meant for the disqualified ones (e.g. the blind, the lame, and others).[3]

Vedāntist's reply: Not so; for when the supreme knowledge is achieved, there can be no idea of results, and so no action is possible. As for the statements that "the knowledge of the Self comes to the man

[1] The Āraṇyaka first points out that the *śastra* (hymn) called Bṛhatī-sahasra has got 36,000 letters in it, and then states that a man's life consists of as many days, that is, 100 years.

[2] "The Brāhmaṇa, from his birth, is under three debts" (Tai. S. VI. iii. 10)—to the gods, Manes, and sages.

[3] Who cannot undertake Vedic rites.

engaged in *karma*", that "it is associated with *karma*", and so on, they are wrong. Action is inconceivable in one who has the knowledge of Brahman as his Self as comprised in the realisation, "I am the supreme Brahman in which all desires are fulfilled and which is above all the worldly shortcomings", and who has no idea of results because he feels no need for anything to be got for himself from actions done or to be done (by him).

Objection: Though he may not perceive any benefit therefrom, he still acts because of the (scriptural) injunction.

Answer: No, for he has realised the Self that is beyond the range of injunctions. It is a matter of experience that one comes within the scope of injunction so long as one feels the need for acquiring some desirable thing or avoiding some undesirable thing and seeks for a means thereof; but not so the one who is of a contrary disposition and has realised the identity of the Self with Brahman that cannot be subjected to any injunction. If a man who has realised the identity of the Self and Brahman has still to bow down to injunctions, even though he is beyond all mandates, then there will remain none who is outside the pale of scriptural direction; and so all actions will become fit to be undertaken by all and sundry at all times. But that is undesirable. Nor can he be directed by anybody, for even the scriptures emanate from him. Not that anyone can be impelled by any sentence issuing out of his own wisdom. Nor is a well-informed master commanded by an ignorant servant.

Objection: The Vedas, being eternal, are independ-

ent, and hence have the mandatory power over all.

Answer: No, for the defect (of such an argument) has been already pointed out. Even on this assumption, the defect persists unavoidably of every duty becoming fit to be indiscriminately undertaken at all times by all and sundry.

Objection: That, too, is enjoined by the scriptures. (To explain): As performance of duties is prescribed by scriptures, so is the knowledge of the Self prescribed for that man of *karma* by the scriptures themselves.

Answer: No, for it is unthinkable that the scriptures should be prescribing contradictory things. Just as heat and cold cannot both be averred of fire, so it is not possible to instruct association as well as dissociation with virtue and vice for the same person. Nor are the desires to attain the delectable and to avoid the detestable, for oneself, created by the scriptures, for all beings are seen to have them. Had these two been the products of the scriptures, they would not have been found in the cowherds and others, who are ignorant of scriptures. The scriptures have to instruct about those things only that are not self-evident. That being so, if the scriptures have produced the knowledge of the Self, opposed to (ideas of) duties that have been accomplished or are yet to be accomplished, how can they again produce a sense of duty that runs counter to it, like coldness in fire or darkness in the sun ?

Objection: The scriptures do not certainly generate such a knowledge.

Answer: They do; for the conclusion is made thus:

"One should know thus: 'He is my Self'" (Kau. III. 9), "Consciousness is Brahman" (Ai. III. i. 3). And sentences such as, "It knew only Itself as 'I am Brahman'; therefore It became all" (Bṛ I. iv. 10), "Thou art That" (Ch. VI. viii-xvi), bear on the same idea. And since the knowledge of the identity of the Self and Brahman, once it has emerged, is never sublated, its origination cannot be denied or pronounced erroneous.

Objection: With regard to renunciation, too, there is an equal absence of need, in accordance with the Smṛti, "(He has no object in this world to gain by doing action), nor by non-performance" (G. III. 18). Those who say that after realising Brahman one must resort to renunciation are equally open to the same charge of absence of need.

Answer: No, since renunciation consists in mere cessation from activity. The feeling of want follows from ignorance and is not inherent in any object, for this fact (of feeling of want towards an object) is in evidence in all beings.[1] Moreover, it is noticed that one acts through speech, mind, and body when one is impelled by thirst for desired results; and by the text beginning with, "He desired, 'Let me have a wife'" (Bṛ I. iv. 17), and by the text, "Both these are but desires (for ends and means)" (Bṛ. III. v. 1, IV. iv. 22), of the Vājasaneya Brāhmaṇa, it has been

[1] Even in people who are ignorant of the nature of a thing. This is according to the reading, "*taddarśanāt*". Ānanda Giri prefers "*tadadarśanāt*—is not in evidence". If the feeling inhered in the object, all should have felt it similarly and for ever. The reaction being different, the feeling is subjective.

emphatically asserted that sons, wealth, etc., that constitute the fivefold *karma*[1] are comprised within desire. Since the fivefold activities of speech, mind, and body, arising from such defects as ignorance, desire, etc., cannot belong to a man of realisation because of his freedom from those defects, his renunciation consists in mere absence of activity; and it is not a positive something to be accomplished like sacrifice etc. And that being a natural accomplishment of a man of illumination, no necessity is to be sought for it. Not that any question can be raised as to why a person, who was (once) enveloped in darkness, does not fall into a pit, swamp, or brambles after the dawn of light.

Objection: Then it comes to this that renunciation follows as a matter of course and is not fit to be enjoined. Therefore, if the supreme knowledge of Brahman dawns in domestic life, the passive man may continue in that state, and there need be no moving away from it,

Answer: No, since domestic life is a product of desire; for it has been clearly declared, "This much indeed is desire"[2] (Bṛ. I. iv. 17), "Both these[3] are indeed desires" (Bṛ. III. v. 1, IV. iv. 22). Renunciation is defined as the mere absence of well-established

[1] The metre called Paṅkti has five letters in each foot; and in sacrifices the five factors—wife, son, divine wealth (meditation), human wealth, and rites—get conjoined. Hence sacrifices are *pāṅkta*, constituted by five factors.

[2] The first part of the sentence is: "He desired, 'Let me have a wife, so that I may be born (as a child). And let me have wealth, so that I may perform rites' ".

[3] Hankering for ends and means.

relationship with sons etc. arising from desire and not as the mere moving away from that domestic life. And so the inactive man of realisation cannot continue in the domestic life itself.[1] Hereby it is established that for an illumined soul there can be no acceptance of such duties as the service of the Guru, or (practice of) austerities.

Against this argument, some householders, shy of begging alms and afraid of ridicule, advance the following rejoinder, thereby making a show of their intellectual acumen:

Inasmuch as a mendicant, desirous merely of maintaining his body, is seen to subject himself to regulations about begging, there may be continuance in the domestic life even for a householder who has become freed from both kinds of desires with regard to ends and means, but who has to depend on mere food and raiment for the maintenance of the body.

Answer: Not so; for this has already been refuted by saying that the constant habit of resorting to any particular house of one's own is prompted by desire. When there is no clinging to any particular house of one's own, there follows begging alone, as a matter of course, in the case of one who has no special inclination for turning to his own and who seeks for food and raiment under the impulsion of maintaining the body.

Objection: Just as (for a Sannyāsī) there are

[1] He cannot consider himself a householder, nor can be deliberately put on the householder's garb or accept the latter's duties.

regulations with regard to engagement in begging for the sake of maintaining the body, as also with regard to personal cleanliness etc., so in the case of the householder, who has become illumined and free from desire, there may be regular engagement in obligatory duties for the sake of avoiding evil in pursuance of the impulsion implied in the Vedic text enjoining *karma* for the whole life.

Answer: This has already been refuted by pointing out that the illumined soul is outside the range of injunction; besides, he cannot be impelled.

Objection: The injuction about obligatory duties contained in "One should perform the Agnihotra sacrifice for life" becomes meaningless thereby.

Answer: No, because it retains its meaningfulness with regard to the ignorant man. As for the regulation about the activities of the mendicant engaged in the mere support of the body, that regulation does not generate any action. Just as no fresh motive is in evidence in the matter of quenching thirst (*pari passu*) for a man engaged in sipping water from the palm of the hand as a ceremonial act, similarly in the matter of (rules for) begging, no other impulse is in evidence (apart from assuaging hunger).[1] It cannot be argued on similar grounds that in the case

[1] Following the injunction about sipping, a man sips water and the thirst is assuaged *pari passu*; but the latter fact is not the motive for the sipping. Similarly, a man engages naturally in begging for food for life, and consequent on that there occur some rules; but those rules cannot lead to a supposition of some fresh motive for the begging.

of Agnihotra, too, the activities are derived naturally and are regulated accordingly.[1]

Objection: Restriction of even spontaneous activity is uncalled for when it serves no purpose.

Answer: No, since that restriction follows naturally out of past tendencies, and an overriding of them involves great effort.[2] From the fact that a fresh injunction of renunciation, despite its emergence as a matter of course (in the case of a man of illumination), is met with,[3] it becomes evident that it is obligatory for the man of illumination. And monasticism is obligatory even for the unillumined soul that hankers after emancipation. With regard to this matter, the sentence, "Therefore he who knows thus becomes self-controlled, calm" etc., (Br IV. iv. 23) can be cited as authoritative. Besides, such means for the realisation of the Self as physical and mental control etc., are incompatible with other stages of life. And it is known from the Śvetāśvatara Upaniṣad, "To those (monks) who had gone beyond the (four) stages of life he spoke well of that supremely holy Reality that is sought after by seers of Truth" (VI. 21). And in the Kaivalya Upaniṣad (2) we find,

[1] For these activities are not spontaneous, but follow from a desire for heaven etc.

[2] Life can be maintained by begging for alms, whether according to rules or not. But before the rise of knowledge, the mendicant had followed good rules as a spiritual discipline, and the habit persists even after illumination. The path of least resistance lies in following the habit and not in counteracting it.

[3] In Br III. v. 1. etc.—"Knowing this very Self, the Brāhmaṇas renounce . . . and lead a mendicant life."

"Some attained immortality not by *karma*, not by progeny, not by wealth, but by renunciation."[1] And the Smṛti says, "After attaining knowledge, one should have recourse to inactivity", and "He should continue in that order of life (Sannyāsa) which is conducive to the attainment of Brahman." Moreover, the practice of such disciplines as continence, in their totality, is possible only for those who have gone beyond the four stages of life, whereas it is impossible in domestic life. Not that any inadequate means can lead to full consummation. As for the kinds of realisation to which the *karmas* pertaining to the householder's life can lead, their highest result has been summed up as merger in the Deity (Hiraṇya-garbha), and that is within the worldly state itself. If the knowledge of the Self were possible for people engrossed in *karma*, the conclusion there would not have been made with a result, (viz merger in Deity), very much within the worldly state.

Objection: That is only the product of some subsidiary factor (associated with the higher knowledge).[2]

Answer: No, for the knowledge of the Self relates to the Reality that is the Self and that is entirely opposed to it (viz a subsidiary). The means to the attainment of immortality is the knowledge of the Self which is the supreme Reality beyond all names, forms, and actions. If that knowledge remains asso-

[1] The idea is that the few who ever realised, did so through renunciation.

[2] e.g. the knowledge of Fire associated with the realisation of the Self.

ciated with some secondary result (within the world), it cannot pertain to the Reality that is the Self from which is ruled out all distinctions. And that is undesirable; for in the text of the Vājasaneya Brāhmaṇa, beginning with "Where everything becomes his Self" (Bṛ. II. iv. 14), all empirical dealings, involving actions, auxiliaries, and fruits, have been denied for the illumined soul; and by saying, "Where there is an appearance of duality" (Bṛ. IV. iv. 14), the worldly state has been shown in the case of the unillumined soul opposed to the former. Similarly, here, too, the text thinks, "I shall speak of that absolute knowledge of the all-pervasive Reality that leads to immortality after I have dealt with the fruit that consists in the identity with the Deity, exists within the worldly state, and is constituted by things subject to hunger etc." For the unenlightened man, again, and not the enlightened one, do the three debts act as impediments in the way to his attaining the worlds of men, Manes, and gods, as it is established by the Vedic text, "That world of men is to be conquered through the son alone"[1] etc. (Bṛ. I. v. 16), which determines the means for the attainment of the three worlds. And for the man of illumination, craving for the world of the Self, the absence of impediment from debts is shown by "What shall we achieve through children" etc. (Bṛ. IV. iv. 22). So also there are the texts of the Kauṣitakī branch, "So the ancient seers, the Kāvaṣeyas, who had realised It, said ('Why should we study the Vedas?')" (Kau. II. 5) and

[1] "... the world of Manes through rites; and the world of the gods through meditation."

"The ancient illumined souls, who knew It, did not perform the Agnihotra sacrifice" (*ibid*).

Objection: For the unillumined soul, then, there can be no monasticism before he clears the (three) debts.

Answer: Not so, because one does not become involved in debts before entering the householder's life. If one can become indebted irrespective of his obligation thereto, then all may as well become so, which (conclusion) will lead to undesirable consequences. Even for one who has embraced the householder's life, monasticism is desirable as a disciplinary means for the realisation of the Self in accordance with the text, "From the domestic life he should resort to that of the forest-dweller (recluse), and then embrace monasticism; alternatively one may embrace monasticism from the stage of the celibate, or the house-holder, or the recluse" (Jā. 4). The Vedic texts speaking of performance of rites throughout life find the fullest scope among the unenlightened souls who do not long for freedom. In (some recensions of) the Chāndogya, too, it is found that for some people it is enjoined that the Agnihotra sacrifice can be given up after performing it for twelve nights. As for the view that monasticism is meant for those who are disqualified (from performing *karma*), it is unsound, since with regard to them an independent injunction occurs in "He whose fire has been extinguished or who has not lighted it up (shall renounce the day he becomes desireless)" (Np. III. 77). Moreover, it is a well-known fact that the Smṛtis, in a general way, enjoin option with regard

to, as well as adoption (in succession) of, all the stages of life. As for the argument, "Inasmuch as renunciation ensues spontaneously in the case of the illumined soul, it is beyond the purview of the scriptures, and therefore it makes little difference as to whether he continues in domestic life or repairs to the forest", it is unsound, for absolute renunciation being a spontaneous result, there can be no persistence in any other order. We pointed out that involvement in any other stage of life is a result of desire, and that renunciation consists merely in the bsence of this. As for wilfulness in the case of the illumined soul, it is entirely out of place, it being found among the extremely ignorant. Moreover, seeing that even scriptural duties are known to be inapplicable in the case of the knower of the Self, they being too burdensome, can there be for him any (action through) heedlessness that arises from extreme non-discrimination ? Not that a thing perceived under lunacy or through eyes affected by Timira disease, continues to be exactly so when the disease is cured, that vision being contingent on the lunacy or Timira. Accordingly, it is proved that for the knower of the Self there can be neither recklessness nor engagement in any other duty apart from renunciation.

As for the text "He who knows these two, *vidyā* and *avidyā*, together" (Iś. 11), it does not convey the idea that ignorance, too, persists along with enlightenment for the man of knowledge. What is the meaning then ? It is meant to imply that they cannot cohere in the same person at the same time, as for instance the ideas of silver and nacre cannot cohere in the same

person with regard to the same mother of pearl. For it is said in the Kaṭha Upaniṣad. "That which is known as *vidyā* (knowledge) and that which is known as *avidyā* (ignorance) are widely contradictory, and they follow divergent courses" (I. ii. 4). Hence there is no possibility of continuance of ignorance when knowledge dawns. From such Vedic texts as, "Crave to know Brahman through concentration" (Tai. III. ii.), it follows that concentration etc. that are conducive to the rise of knowledge, as well as activities like service of the teacher, are called *avidyā* (nescience), since they are the products of nescience. Producing *vidyā* (knowledge) through them, one transcends death that is the same as desire. Then the passionless man renounces all desires and achieves immortality through the knowledge of Brahman. In order to reveal this idea the (Īśā) Upaniṣad says, "Crossing over death through *avidyā*, one attains immortality through *vidyā*" (11). As for the view that the entire span of a man's life is stuffed with *karma* according to the text, "By doing *karma* indeed should one wish to live here for a hundred years" (Īś 2), that has been dismissed as relating to the ignorant, for otherwise it would be untenable. And the argument was advanced that what follows (in the present Upaniṣad) is in line with what preceded it, and therefore the knowledge of the Self is not opposed to *karma*. This view was disposed of by relating the two standpoints to the conditioned and the unconditioned Self, and this will be shown by us in the succeeding explanation. Therefore the following text is commenced in order to reveal the know-

ledge of the oneness of the Self and Brahman that is absolute and actionless:

ॐ आत्मा वा इदमेक एवाग्र आसीत् । नान्यत् किंचन मिषत् । स ईक्षत लोकान्नु सृजा इति ॥१॥

1. In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked. He thought, "Let Me create the worlds."

Ātmā vai, the absolute[1] Self. The word *ātmā*, Self, is derived in the sense of comprehending, engulfing or pervading, and by it is signified one that is the highest, omniscient, omnipotent, and transcendental to all such worldly attributes as hunger; and is by nature eternal, pure, conscious, and free; and is birthless, undecaying, immortal, fearless, and without a second. *Idam*, this—all that has been referred to as this world, diversified through the differences of name, form, and action. This world *agre*, in the beginning, before the creation of this world, *āsīt*, was; *ātmā ekaḥ eva*, but one Self.

Objection: Has It ceased to be the same one entity ?

Answer: No.

Objection: Why is it then said, "It was" ?

Answer: Though even now that very same single entity endures, still there is some distinction. The distinction is this: The universe in which the differ-

[1] *Vai* is used to present the absolute by way of ruling out the conditioned.

ences of name and form were not manifest before creation, which was then one with the Self, and which was denotable by the word and idea "Self", has now become denotable by many words and concepts as well as by the word "Self", because of its diversification through the multiplicity of names and forms. The case is analogous with that of foam and water. Foam is denoted by the single word and concept water before the manifestation of names and forms distinct from water; but when that foam becomes manifested as (an entity) distinct from water, owing to the difference of name and form, then the very same foam becomes denotable by many words and concepts, viz foam and water, as well as by only one word and one concept, viz water. The same is the case here.

Na anyat kiṁcana, there was nothing else whatsoever; *miṣat*, winking, that was active. (Nor was there) anything else (that was inactive). Unlike the Pradhāna of the Sāṁkhyas which is an independent entity classed with the non-Selves, and unlike the atoms of the followers of Kaṇāda, there remained here nothing whatsoever apart from the Self. What existed then ? The Self alone existed. This is the idea. *Saḥ*, that Self; being naturally omniscient, *īkṣata*, thought; even though It was but one.

Objection: Since the Self was devoid of body and senses, how could It think before creation ?

Answer: This is no fault because of Its nature of omniscience, in support of which fact is the *mantra* text, "Without hands and feet He grasps and goes" etc. (Śv. III. 19). With what motive (did He think) ?

The answer is *sṛjai*, let Me create; *lokān*, the worlds—(viz) *ambhas* etc. which are the places for the enjoyment of the fruits of work by creatures.

Having visualised, i.e. deliberated, thus,

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः पृथिवी मरो या अधस्तात्ता आपः ॥२॥

2. He created these worlds, viz *ambhas*, *marīci*, *mara*, *āpaḥ*. That which is beyond heaven is *ambhas*. Heaven is its support. The sky is *marīci*. The earth is *mara*. The worlds that are below are the *āpaḥ*.

Saḥ, that Self; *asṛjata*, created, *imān lokān*, these worlds; just as in the world an intelligent architect, or others, think, "I shall construct a palace etc. according to this plan", and builds up the palace etc. after that deliberation.

Objection: It is logical that architects and others, possessed of materials, should raise up palaces etc. But how can the Self, devoid of materials, create the worlds ?

Answer: This is nothing wrong. Name and form, which remain identified with the Self in their unmanifested state just like the (undiversified) foam with water, and are hence denotable by the word Self, can become the material cause of the universe, as water becomes that of the manifested foam. Therefore there is nothing incongruous in saying that the omniscient

Being creates the universe by virtue of Its oneness with the materials—viz name and form—which are identified with Itself, Or the more reasonable position is this: Just as an intelligent juggler, who has no material, transforms himself, as it were, into a second self ascending into space, similarly the omniscient and omnipotent Deity, who is a supreme magician, creates Himself as another in the form of the universe. On this view, the schools that hold such beliefs as the unreality of both cause and effect have no legs to stand on and are totally demolished.

Which are the worlds that He created ? They are being enumerated: *Ambhas, marīcīḥ, maram, āpaḥ*. Starting with space, he created in due order the cosmic egg, and then created the worlds—*ambhas* etc. As for these, the Upaniṣad itself explains the words *ambhas* etc. *Adaḥ*, that one—the world that is there; *pareṇa divam*, beyond heaven; is *ambhas*, is denoted by the word *ambhas*. It is called *ambhas* because it holds *ambhas*, water (cloud). Of that world, viz *ambhas*, *dyauḥ pratiṣṭhā*, heaven is the support. *Antarikṣam*, the sky—that there is below heaven is the (world called) *marīci*. Though this (last) world is one, it is used in the plural number as *marīcīḥ* (or rather *marīcayaḥ*) because of the diversity of the space covered by it. Or it is so used because of its association with the *marīcayaḥ*, rays (of the sun). *Pṛthivī*, the earth, is *maraḥ*, since beings die (*mriyante*) on it. *Yāḥ adhastāt*, the worlds that are below—below the earth; *tāḥ*, they (are); *āpaḥ*, called *āpaḥ*, (lit. water) the word being derived

(from the root *āp*) in the sense of being *attained.*[1] Though the worlds are constituted by the five elements, still, because of the predominance of water (etc. in them), they are referred to, by the synonyms of water (etc.)[2] as *ambhas*, *marīcīḥ*, *maram*, *āpaḥ*.

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ।
सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्छयत् ॥३॥

3. He thought, "These then are the worlds. Let Me create the protectors of the worlds." Having gathered up a (lump of the) human form from the water itself, He gave shape to it.

Having created the four worlds that provide support for the fruits of action, as well as the materials for those fruits[3], for all creatures, *saḥ*, He, God; *īkṣata*, deliberated; again; *iti*, thus: "*Ime nu lokāḥ*, these then are the worlds, viz *ambhas* etc., created by Me, which will perish if they are devoid of protectors. Accordingly, for their preservation, *nu sṛjai*, let Me create; *lokapālān*, the protectors of the worlds." Having deliberated thus, *saḥ*, He: *samuddhṛtya*, having gathered up; *puruṣam*, a human form, possessed of head, hands, etc,, *adbhyah*, from the water, itself—from the five elements in which water predominated, and from which He had created (the worlds, viz) *ambhas* etc.—just as a potter gathers up a lump of clay from the earth; *amūrchayat*, (He)

[1] Attained by the denizens of the nether worlds.

[2] The word "water" is suggestive of *marīci* etc.-A.G.

[3] And accessories for the achievement of fruits.

gave shape to it—that is to say, fashioned it by endowing it with limbs.[1]

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाऽण्डम् । मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुरक्षिणी निरभिद्येतामक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वङ्निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत शिश्नाद्रेतो रेतस आपः ॥४॥

इत्यैतरेयोपनिषदि प्रथमाध्याये प्रथमः खण्डः ॥

4. He deliberated with regard to Him (i.e. Virāṭ of the human form). As He (i.e. Virāṭ) was being deliberated on, His (i.e. Virāṭ's) mouth parted, just as an egg does. From the mouth emerged speech; from speech came Fire. The nostrils parted; from the nostrils came out the sense of smell; from the sense of smell came Vāyu (Air). The two eyes parted; from the eyes emerged the sense of sight; from the sense of sight came the Sun. The two ears parted; from the ears came the sense of hearing; from the sense of hearing came the Directions. The

[1] He created Virāṭ.

skin emerged; from the skin came out hair (i.e. the sense of touch associated with hair); from the sense of touch came the Herbs and Trees. The heart took shape; from the heart issued the internal organ (mind); from the internal organ came the Moon. The navel parted; from the navel came out the organ of ejection; from the organ of ejection issued Death. The seat of the procreative organ parted; from that came the procreative organ; from the procreative organ came out Water.[1]

Tam, with regard to Him, (Virāṭ of) that human form; He *abhyatapat*, undertook *tapas* (lit. austerity), i.e. He deliberated over, or resolved about, Him; for a Vedic text says, "Whose *tapas* is constituted by knowledge" (Mu. I. i. 9). *Tasya abhitaptasya*, of that (Virāṭ). of the lump (that was Virāṭ's body), when subjected to the *tapas* or resolution of God; *mukham nirabhidyata*, the mouth parted—a hole in the shape of the mouth emerged, just as the bird's egg bursts. *Mukhāt*, from (that) mouth, that had parted; was brought into existence *vāk*, the organ of speech; *vācaḥ*, from that *vāk*; was produced *agniḥ*, Fire, (the deity) that presides over *vāk* and is a regional protector. Similarly *nāsike nirabhidyetām*, the nostrils parted; *nāsikābhyām prāṇaḥ*, from the nostrils emerged the sense of smell; *prāṇat vāyuḥ*, from the sense of smell was formed Vāyu, Air. In all cases, the seat of the organs, the organs, and the deity—these

[1] Thus originated the presiding deities of the organs from the limbs of Virāṭ.

three emerged in succession. *Akṣiṇī*, the two eyes; *karṇau*, the two orifices of the ears; *tvak*, skin—(all these which are the seats of the organs), (and) *hṛdayam*, heart (which is the) seat of the internal organ; *manaḥ*, mind, the internal organ, *nābhiḥ*, the navel (i.e. the root of the anus), which is the focal point of the vital forces. The organ of ejection (seated at the anus) is called *apānaḥ*, because of its association with Apāna (the vital force that moves down). From that originated its presiding deity *mṛtyuḥ*, Death. As in the other cases, so *śiśnam*, the seat of the organ of generation was formed. Its organ is *retas*, semen—the organ meant for discharging semen being called semen from the fact of its association with semen. From semen (i.e. the procreative organ) emerged (its deity) *āpaḥ*, Water.

CHAPTER II

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतन् । तमशनायापिपासाभ्यामन्ववार्जत् । ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥ १॥

1. These deities, that had been created, fell into this vast ocean. He subjected Him (i.e. Virāṭ) to hunger and thirst. They said to Him (i.e. to the Creator), "Provide an abode for us, staying where we can eat food."

Tāḥ etāḥ devatāḥ, these deities—Fire and others; *sṛṣṭāḥ*, that had been created as the rulers of the regions,

by God; (fell) *asmin*, into this; *mahati arṇave*, vast ocean — of the world which is like a vast ocean, that is filled with the water of sorrow arising from ignorance, desire, and action; that is infested with huge sea-animals in the form of acute disease, and age, and death; that has no end and limit and provides no resting place; that affords only momentary respite through the little joy arising from the contact of senses and objects; that is full of the high waves in the shape of hundreds of evil, stirred up by the gale of hankering for the objects of the five senses; that resounds with the noise of cries and shrieks of "alas! alas!" etc., issuing from the beings condemned to various hells like Mahāraurava; that has the raft of knowledge, furnished with such provisions for the way as truth, simplicity, charity, compassion, non-injury, control of inner and outer organs fortitude, etc., that are the embellishments of the heart; that has good company and renunciation of everything as its track; and that has emancipation as its shore. Into this vast ocean *prāpatan*, (they) fell. This is the construction. Hence the idea sought to be imparted here is that even the attainment of the state of merger in the deities, viz Fire and others, that was explained (earlier), and that is the result of the combined practice of meditation and *karma* — (even this) is not adequate for the removal of the sorrows of the world. Since this is so, therefore, after having grasped this fact, one should, for the eradication of all the worldly miseries, realise the supreme Brahman as the Self of one's own as also of all beings — the Self which is possessed of the characteristics to be mentioned hereafter, and which has been introduced as the source of the origination,

continuance, and dissolution of the universe. Therefore in accordance with the Vedic text, "There is no other path for reaching there" (Śv. III. 8, VI. 15), it follows that, "This that is the knowledge of the oneness of Brahman and the Self, is the path, this is the *karma*, this is Brahman, this is truth" (Ai. Ā. II. i. 1).

(He, the Creator) *anvavārjat*, suffused, i.e. endowed, *tam*, Him — who was the source of the organs, their seats, and their deities, the Being (i.e. Virāṭ) who was the first begotten and the Self in the form of a lump; *aśanāyā-pipāsābhyām*, with hunger and thirst. Since He (the first begotten), the source of all, was afflicted with the defects of hunger etc., His products, the deities, are also subject to hunger etc. Then *tāḥ*, those deities; being afflicted with hunger and thirst; *enam*, to Him, to the grandsire, to the Creator (of the body of Virāṭ); *abruvan*, said; *iti*, this: *Prajānīhi*, provide; *naḥ*, for us: *āyatanam*, an abode; *pratiṣṭhitāḥ yasmin*, staying where — and becoming able; *annam adāma* we can eat food.

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति ।
ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥२॥

2. For them He (i.e. God) brought a cow. They said, "This one is not certainly adequate for us." For them He brought a horse. They said, "This one is not certainly adequate for us."

God, having been told so, *tābhyaḥ*, for them, for the deites; *ānayat gām*, brought a cow; having gathered up a lump of the size of a cow from that very water, just as before, and having fashioned it, He showed it

to them. *Tāḥ*, they; on their part, having seen the bovine form; *abruvan*, said: *Ayam*, this one—this lump; *na vai*, is not certainly; *alam*, adequate; *naḥ*, for us—fit to serve as a seat while eating food; that is to say, it is not sufficient so far as eating is concerned. The cow having been rejected, He *ānayat*, brought; *aśvam*, a horse; *tābhyaḥ*, for them. *Tāḥ*, they, *abruvan*, said; *iti*, this—just as before: "*Ayam, na vai alam naḥ*, this is not certainly serviceable for us."

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् । ता अब्रवीद्यथायतनं प्रविशतेति ॥३॥

3. For them He brought a man. They said, "This one is well formed; man indeed is a creation of God Himself." To them He said, "Enter into your respective abodes."

When all else had been rejected, *tābhyaḥ*, for them; *ānayat* (He) brought; *puruṣam*, a man, their progenitor.[1] Having seen that man, that was their source, they became free from misery, and *tāḥ*, they; *abruvan*, said; *iti*, this: "This abode is *sukṛtam bata*, well created, to be sure." As a result *puruṣaḥ vāva*, man is indeed; *sukṛtam*, virtue itself—he having thereby become the source of all virtuous deeds.[2] Or he is called *sukṛta*, (lit.) created by oneself, because God created man by Himself, through His own Māyā.[3]

[1] Who conformed in features to Virāṭ, their origin.

[2] Since they pronounced man as *sukṛta*, therefore man acts virtuously even today.

[3] Man was a good product, since God created him independently

God thought that this abode was liked by them, since all beings love the source from which they spring; and so He *abravīt*, said, *tāḥ*, to them; *iti*, this: "*Praviśata*, enter; *yathāyatanam*, into the respective abode — into the dwelling that suits each for such activities as speaking etc."

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशाद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशंश्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् ॥४॥

4. Fire entered into the mouth taking the form of the organ of speech; Air entered into the nostrils assuming the form of the sense of smell; the Sun entered into the eyes as the sense of sight; the Directions entered into the ears by becoming the sense of hearing; the Herbs and Trees entered into the skin in the form of hair (i.e. the sense of touch); the Moon entered into the heart in the shape of the mind; Death entered into the navel in the form of Apāna (i.e. the vital energy that presses down); Water

of servants and accessories, *Sukṛta* is thus explained in three senses — good product, virtue, created by oneself. *(sva)*.

entered into the limb of generation in the form of semen (i.e. the organ of procreation).

Just as the commander of armies etc. (enter into a city at the bidding of the king), so having got the permission of God in the words, "Let this be so", *agniḥ*, Fire, the deity that identifies himself with the organ of speech; *bhūtvā*, becoming, *vāk* speech itself; *prāviśat*, entered; *mukham*, into the mouth, which was his source. Similarly are the rest to be explained. *Vāyuḥ*, Air, entered *nāsike*, into the nostrils. *Ādityaḥ*, the Sun; *akṣiṇī*, into the eyes; *diśaḥ*, the Directions; *karṇau*, into the ears; *oṣadhi-vanaspatayaḥ*, the Herbs and Trees; *tvacam*, into the skin; *candramāḥ*, the Moon; *hṛdayam*, into the heart; *mṛtyuḥ*, Death; *nābhim*, into the navel (i.e. the root of the anus); *āpaḥ*, Water, *śiśnam*, into the generative organ.

तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनायापिपासे भवतः ॥५॥

इत्यैतरेयोपनिषदि प्रथमाध्याये द्वितीयः खण्डः ॥

5. To Him Hunger and Thirst said, "Provide for us (some abode)." To them He said, "I provide your livelihood among these very gods; I make you share in their portions." Therefore when oblation is taken up for any deity whichsoever, Hunger and Thirst become verily sharers with that deity.

When the gods had thus found their abodes, *aśanāyā-pipāse*, Hunger and Thirst, being without abodes, *abrūtām*, said, to that God: *Āvābhyām*, for us *abhiprajānīhi*, think of, i.e. provide; some abode." God, having been told thus, *abravīt*, said; *te*, to them two—to Hunger and Thirst: "Since you are but feelings, you cannot possibly enjoy food without being supported by some conscious being. Therefore *etāsu eva*, among these beings themselves; *devatāsu*, among the deities, viz Fire etc. — in the corporeal context, as also in the divine context; *ābhajāmi vām*, I favour you by assigning your livelihood. *Karomi*, I make you; *bhāginyau*, sharers; *etāsu*, among these gods. Whatever allotment, consisting of oblation etc., is assigned to any deity, I make you share in that very portion." Since God ordained thus in the beginning of creation, *tasmāt*, therefore; even today; *yasyai kasyai ca devatāyai*, for whichsoever deity; *haviḥ*, oblation — such as porridge, cake, etc.; *gṛhyate*, is taken up; *asyām*, in that deity; *aśanāyā-pipāse*, Hunger and Thirst; *bhāginyau eva bhavataḥ*, become sharers indeed.

CHAPTER III

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥१॥

1. He thought, "This, then, are the senses and the deities of the senses. Let Me create food for them."

Saḥ, He, God; *īkṣata*, thought. thus. How ? "*Ime nu*, these then are; *lokāḥ ca lokapālāḥ ca*, the senses and

their deities—that have been created by Me and dowered with hunger and thirst; therefore these can not subsist without food. Accordingly, *sṛjai* (which is the same as *sṛje*), let Me create; *annam*, food; *ebhyaḥ*, for these—the deities of the senses." Thus is seen in the world the independence of lordly persons with regard to extending favour or disfavour to their own people. Therefore the supreme Lord, too, has independence in the matter of favouring or disfavouring all, since He is the Lord of all.

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा मूर्तिरजायतान्नं वै तत् ॥२॥

2. He deliberated with regard to the water. From the water, thus brooded over, evolved a form. The form that emerged was verily food.

Saḥ, He, God; being desirous of creating food; *abhyatapat*, deliberated with regard to; *apaḥ*, water, already mentioned. *Tābhyaḥ abhitaptābhyaḥ*, from the water that was brooded over, and that formed the material; *ajāyata*, evolved; *mūrtiḥ*, a solid form—that could provide support for others and that comprised the moving and the unmoving. *Yā vai sā mūrtiḥ ajāyata*, the moulded form that evolved; *tat annam vai*, that (formed thing) is verily food.

तदेनत्सृष्टं पराङत्यजिघांसत्तद्वाचाऽजिघृक्षत् तन्नाशक्नोद्वाचा ग्रहीतुं । स यद्धैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥३॥

3. This food, that was created, turned back and attempted to run away. He tried to take it up with speech. He did not succeed in taking it up through speech. If He had succeeded in taking it up with speech, then one would have become contented merely by talking of food.

Tat enat annam, this aforesaid food; that was *sṛṣṭam*, created — in the presence of the senses and their deities. As a mouse, for instance, when in the presence of a cat, thinks, "This is an eater of food and is Death to me", and moves back, similarly this food became *parāk*, turned back; and *atyajighāṁsat*, wanted to go beyond the reach of the devourers; — began to run away. When that sum total of the organs and their deities, that formed the lump called the body and senses (of Virāṭ), realised that intention of the food, but did not notice other eaters of food, He Himself being the first begotten, He *ajighṛkṣat*, tried to take up; *tat*, that food; *vācā*, through speech, through the act of speaking. *Na aśaknot*, He did not succeed, *grahītum tat*, to take up that, *vācā*, through speech through speaking. *Yat*, if; *saḥ*, He, the First Born, the first embodied Being; *agṛhaiṣyat*, had taken up; *enat*, this food; *vācā*, through speech; then everyone, being a product of the First Born; *atrapsyat*, would have become satisfied; *abhivyāhṛitya eva annam*, merely by talking of food. But, as a matter of fact, this is not the case. Hence we understand that the First Born, too, did not succeed in grasping food through speech. The remaining portions are to be similarly explained.

तत्प्राणेनाजिघृक्षत् तन्नाशक्नोत्प्राणेन ग्रहीतुं स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥४॥

4. He tried to grasp that food with the sense of smell. He did not succeed in grasping it by smelling. If He had succeeded in grasping it by smelling, then everyone would have become contented merely by smelling food.

तच्चक्षुषाऽजिघृक्षत् तन्नाशक्नोच्चक्षुषा ग्रहीतुं स यद्धैनच्चक्षुषाऽग्रहैष्यद्दृष्ट्वा हैवान्नमत्रप्स्यत् ॥५॥

5. He wanted to take up the food with the eye. He did not succeed in taking it up with the eye. If He had taken it up with the eye, then one would have become satisfied by merely seeing food.

तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुं स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥६॥

6. He wanted to take up the food with the ear. He did not succeed in taking it up with the ear. If he had taken it up with the ear, then one would have become satisfied merely by hearing of food.

तत्त्वचाऽजिघृक्षत् तन्नाशक्नोत्त्वचा ग्रहीतुं स यद्धैनत्त्वचाऽग्रहैष्यत् स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥७॥

7. He wanted to take it up with the sense of touch. He did not succeed in taking it up with the sense of touch. If He had taken it up with touch, then one would have been satisfied merely by touching food.

तन्मनसाऽजिघृक्षत् तन्नाशक्नोन्मनसा ग्रहीतुं स यद्धैनन्मनसाऽग्रहैष्यद् ध्यात्वा हैवान्नमत्रप्स्यत् ॥८॥

8. He wanted to take it up with the mind. He did not succeed in taking it up with the mind. If He had taken it up with the mind, then one would have become satisfied by merely thinking of food.

तच्छिश्नेनाजिघृक्षत् तन्नाशक्नोच्छिश्नेन ग्रहीतुं स यद्धैनच्छिश्नेनाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ॥९॥

9. He wanted to take it up with the procreative organ. He did not succeed in taking it up with the procreative organ. If He had taken it up with the procreative organ, then one would have become satisfied by merely ejecting food.

तदपानेनाजिघृक्षत् तदावयत् सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ॥१०॥

10. He wanted to take it up with Apāna. He caught it. This is the devourer of food. That vital energy which is well known as

dependent on food for its subsistence is this vital energy (called Apāna).

Being unable to take up the food through nose, eye, ear, skin, mind and the generative apparatus, that is to say, through the activity of the respective organs, at last He *ajighṛkṣat*, wanted to take up the food; *apānena*, by Apāna (the indrawing energy of) air — through the cavity of the mouth, *Tat āvayat*, (He) took up that — that food thus; He ate it. Therefore *saḥ eṣaḥ*, this Apāna air; *annasya grahaḥ*, (is) the devourer of food. *Yat vāyuḥ* (should be rather *yaḥ vāyuḥ*), the vital energy that; is *annāyuḥ vai*, well known as dependent on food, for its subsistence; is *eṣaḥ*, this one; *Yat vāyuḥ*, that is the vital energy, called Apāna.[1]

स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचाऽभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिश्नेन विसृष्टमथ कोऽहमिति ॥११॥

11. He thought, "How indeed can it be there without Me?" He thought, "Through which of the two ways should I enter?" He thought, "If utterance is done by the organ of speech, smelling by the sense of smell, seeing by the eye, hearing by the ear, feeling by the sense of

[1] The eater of food is not the Self, but the vital energy that manifests itself as inhaling etc.

touch, thinking by the mind, the act of drawing in (or pressing down) by Apāna, ejecting by the procreative organ, then who (or what) am I?"

Having thus made the existence of the congress of senses and their deities dependent on food, like the existence of a city, its citizens, and its rulers, *saḥ*, He; *īkṣata*, thought—like the ruler of the city, while cogitating thus: "*Katham nu*, how indeed; *mat-ṛte*, without Me, the master of the city; *syāt*, can there be; *idam*, this thing—this activity belonging to the body and senses that will be spoken of; since it is meant for somebody else? *Yadi vācā abhivyāhṛtam*, if speaking is encompassed by the organ of speech. The mere use of speech etc. will become useless, will not take place in any way, just as offerings and praise that are made and sung by citizens and bards in honour of their lord become useless when their lord is not there. Therefore just as the king is with regard to the city, so I should be there as the supreme lord, the ruler, the witness of virtue and vice, and the enjoyer. It is a logical necessity that the combination of the effects (i.e. body and the organs) should be meant for somebody else. If this necessity can be fulfilled even without Myself who am a conscious being and by whom enjoyment through them is sought for, just as much as the activities of a city and its citizens can be sought to be explained without their lord, *atha*, then; *kaḥ aham*, who or what, and whose lord am I? If, after entering into the combination of body and senses, I do not witness the fruits of utterances etc. made by speech

etc., just as a king, after entering a city, observes the omissions and commissions of the officers, then nobody will understand or think of Me as, "This one is a reality and is of this kind." Contrariwise, I shall become cognisable as the conscious reality who knows as His objects such activities as utterance etc. of the organs of speech etc., and for whose sake exist these utterances etc. of such composite things as speech and so on, just as the pillars, walls, etc., that enter into the construction of a palace etc., exist for the sake of somebody else who is sentient and does not form a part of that structure. Having reasoned thus, *saḥ*, He; *īkṣata*, thought, *iti*, thus: "*Katareṇa prapadyai* through which shall I enter? There are two ways of entrance into this composite thing—the fore part of the foot and the crown of the head. *Katareṇa*, by which of these two, paths; *prapadyai* (or rather, *prapadyeya*), should I enter; into this city of the aggregate of body and senses?"

Having considered thus and having deliberated, "That being so, I should not enter through the lower way—viz the two tips of the feet—that is the path of entry for My servant *Prāṇa* (the Vital Force), that is commissioned to act in every way on My behalf. What then (should I do)? As a last resort, let me enter by splitting up the crown of its head"—having thought so, just like a human being who performs what he thinks.

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथ इति ॥१२॥

12. Having split up this very end, He entered through this door. This entrance is known as *vidṛti* (the cleft entrance). Hence it is delightful. Of Him there are three abodes — three (states of) dream. This one is an abode, this one is an abode, this one is an abode.

Saḥ, He, the Creator God; *etam eva sīmānam vidārya*, having cleft this very end, having made a hole into, the farthest point where the parting of the hair occurs; *etayā, dvārā*, through this gate, this entrance; *prāpadyata*, entered; into this world, i.e. into this conglomeration of body and senses. This one is that entrance that becomes well known from the fact of the perception inside (the mouth) of the taste etc. of oil and other things when these are applied on the crown of the head for a long time. *Sā eṣā dvāḥ*, this door; *vidṛtiḥ nāma*, is well known as *vidṛti* (the cleft one), because of its having been cleft. As for the other entrances—viz the ear etc.—they are neither perfect nor the sources of joy, since they are common passages meant for those occupying the places of servants etc. But this passage is only for the supreme Lord; *tat*, hence; *etat nāndanam*, this one is productive of joy. *Nāndana* is the same as *nandana*, the lengthening being a Vedic licence. It is so called because one revels (*nandati*) by reaching the supreme Brahman through this door. *Tasya*, of Him, who, after having created thus, entered (the body) as an individual soul, like a king entering a city; there are *trayaḥ āvasathāḥ*, three abodes—viz the right eye—the eye-ball, the seat of the sense (of vision)—during the waking state; the mind

inside, during the dream state; and the space within the heart, during the state of deep sleep. Or the three abodes may be the ones that will be enumerated, viz the body of the father, the womb of the mother, and one's own body. (He has) *trayaḥ svapnāḥ*, three dreams, that are known as waking, dream, and deep sleep.

Objection: The waking state is not a dream, it being a state of consciousness.

Answer: Not so, it is verily a dream.

Objection: How?

Answer: Since there is no consciousness of one's own supreme Self, and since in it are perceived unreal things as in a dream.

Ayam, this one—the right eye; is the first *āvasathaḥ*, abode, the second is the mind inside; and the space within the heart is the third. "*Ayam āvasathaḥ*, this is an abode" is only a recounting of what is already enumerated. Residing alternately as identified with those abodes, this individual soul sleeps deeply for long through natural ignorance, and does not wake up, though experiencing the blows of sorrow that arise from the concurrence of many hundreds of thousands of calamities and fall like the thumps of a heavy club.

स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति । स एतमेव पुरुषं ब्रह्म ततममपश्यत् । इदमदर्शमिती ३॥१३॥

13. Being born, He manifested all the beings;[1] for did He speak of (or know) any-

[1]He knew and spoke distinctly of them as identified with Himself thus: "I am a man", "I am blind", "I am happy", etc.

thing else?[1] He realised this very Puruṣa as Brahman, the most pervasive, thus: "I have realised this."

Saḥ jātaḥ, He being born, having entered into the body as the individual soul; *abhivyaikhyat*, manifested; *bhūtāni*, the beings. When, by good luck, a teacher of supreme compassion beat near his ears the drum of the great sayings of the Upaniṣads whose notes were calculated to wake up the knowledge of the Self, then the individual *apaśyat*, realised; *etam eva*, this very; *puruṣam*, Puruṣa (as Brahman)—the Puruṣa that is being discussed as the Lord of creation etc., who is called Puruṣa because of residence (*śayana*, i.e. existence) in the city (*puri*) (of the heart). (He realised Him) as *brahma*, Brahman, the Great; that is *tatamam* (by adding the missing *ta*, and taking the form *tatatamam*, the word means) the most pervasive, the fullest, like space. How (did he realise)? "I *adarśam*, have seen; *idam*, this one—this Brahman, that is the real nature of my Self." The elongation (of *i* in *itī*) is in accordance with the rule that in the case of a word suggesting deliberation, the vowel gets lengthened.[2]

तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम । तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ॥१४॥

[1]That is to say, He neither perceived, nor spoke of anyone besides Himself. As He did not perceive any difference, He identified Himself with the individual soul.

[2]The elongation suggests that he first considered whether Brahman had been fully realised or not and then got the conviction, "It is fully realised". This conviction led to full satisfaction.

इत्यैतरेयोपनिषदि प्रथमाध्याये तृतीयः खण्डः ॥

14. Therefore His name is Idandra. He is verily known as Idandra. Although He is Idandra, they call Him indirectly Indra; for the gods are verily fond of indirect names, the gods are verily fond of indirect names.

Since He realised Brahman as "this" (i.e. directly) —"the Brahman that is immediate and direct, the Self that is within all" (Br. III. iv. 1)—therefore from the fact of seeing as "*idam*, this", the supreme Self is *idandraḥ nāma*, called Idandra. God is *idandraḥ ha vai nāma*, verily known as Idandra, in the world. *Tam idandram santam*, Him who is Idandra; they, the knowers of Brahman; *ācakṣate*, call; *parokṣeṇa*, indirectly by a word denoting a remote thing; *indraḥ iti*, as Indra. (They call Him thus) for the sake of conventional dealings, they being afraid of referring by a direct name, since He is the most adorable. So it follows that, *hi*, inasmuch as; *devāḥ*, the gods; are *parokṣapriyāḥ iva*, verily fond of indirect names; it needs no mention that the great Lord, the God of all the gods, must be much more so. The repetition (in *parokṣapriyāḥ* etc.) is to indicate the end of the Part (I) that is being dealt with.

PART II

CHAPTER I

Introduction: The purport of the Fourth[1] (i.e. First) Part (just finished) is this: The Reality, that is the creator, preserver, and destroyer of the universe, and is transcendental, omniscient, omnipotent, and all-knowing, created in due order, this entire universe beginning with space, without the help of any substance other than Himself. Then He entered by Himself into all living creatures for the sake of self-realisation. And having entered there, He realised directly His own Self in its reality as "I am this Brahman." Therefore He is the only one Self in all bodies and there is none besides. And so everybody else, too, should realise thus: "He is my Self" (Kau. III. 1. 8), "I am Brahman" (Br. I. iv. 10).[2] Moreover, it has been said here, "In the beginning this was but the absolute Self alone" (Ai. I. i. 1), and "Brahman that is the most pervasive" (Ai. I. iii. 13), and so also in other Upaniṣads.

Objection: For the One that is all-pervasive and that is the Self of all, there is not so much as the point of a hair unoccupied. Therefore how could He enter by splitting the end like an ant entering into a hole?

[1]Fourth, counting from the First Part of the Āraṇyaka in which this Upaniṣad is included.

[2]In the commentary the two texts seem to have become combined.

Answer: This is but an insignificant question to be posed when there are so many others that can be asked here. That without organs He thinks; that without the help of anything He created this universe; that gathering up (a lump of) the human size from water, He gave it shape; that from His brooding parted the mouth etc., from which emerged Fire etc., the presiding deities of the organs; that the deities became associated with hunger and thirst; that they prayed for abodes; that cows etc. were shown to them; that they entered into their respective abodes; that the created food ran away; that there was an attempt at taking it up with the organ of speech etc.—all these are on a par with the (problem of) splitting the end and entering.

Objection: Then reject all this as incoherent.

Answer: No, there is no fault, since all this is but eulogistic,[1] the only thing sought to be taught being the knowledge of the Self. Or a better explanation is that the Deity, who is omniscient and omnipotent and is a great conjurer, created all this like a magician; but the parable etc. are elaborated here for the sake of easy instruction and comprehension just as it is done in ordinary life. For the mere acquaintance with anecdotes regarding creation etc. leads to no useful result, whereas it is well known in all the Upaniṣads that from the knowledge of the unity of the Self follows immortality as a result; and the same fact is in evidence in the Smṛtis like the Gītā in such sentences as "(He

[1] *Arthavāda*, meant for emphasising something other than the idea conveyed literally.

sees, who sees) the Lord Supreme, existing in all beings, (deathless in the dying)" (XIII. 27).

Objection: There are three souls: One is well known in the world and in all the scriptures as the transmigrating soul that enjoys and acts. The second soul is God, the creator of the universe, the intelligent one. And He is inferable from the logical ground shown in the scriptures, viz the creation of bodies and worlds fitted with many localities that are suitable for the enjoyment of the fruits of actions of innumerable beings, just as an architect etc. possessed of the requisite skill and knowledge can be inferred from the fact of the construction of a town, a palace, etc. The third is the all-pervading Consciousness (Puruṣa) presented by the Upaniṣads alone and well known from such texts as: "From where speech turns back" (Tai. II. iv. 1), "Not this, not this" (Bṛ. III. ix. 26). Thus there are three selves distinct from one another. That being so, how can it be known that the Self is one without a second and transcendental?

Vedāntist: As to that, how is the individual soul even known?

Opponent: Is he not known as the hearer, thinker, seer, teacher, maker of (inarticulate) sound, perceiver, and knower?

Vedāntist: Is it not contradictory to say of him, who is known through the act of hearing etc., that "He thinks without being thought of, he knows without being known" (Bṛ. III. viii. 11, Ke. I. i. 6), and that "You cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge" (Bṛ. III. iv. 2) etc.?

Opponent: True, it will involve a contradiction if the individual soul is known directly like happiness etc. But as a fact, direct perception is denied by "You cannot think that which is the thinker of thought" etc. But he is known through such inferential ground as hearing. Hence how can there be a contradiction?

Vedāntist: How is he known even through such ground of inference as hearing? For when the Self is engaged in hearing an audible sound, it cannot have the actions of thinking and knowing with regard to itself or anything else, since it is engrossed in the mere act of hearing. So also with regard to other acts like thinking. And the acts of hearing etc. pertain to their own objects only (and not to their subjects); not that the act of thinking by the thinker can occur with regard to anything outside the thinkable.[1]

Opponent: Is not the mind able to think of everything?

Vedāntist: Truly this is so; still no thinkable can be thought of without the thinker.[2]

Opponent: Granted this is so, what follows?

Answer: This will be accruing result here. He who is the thinker of all will simply be the thinker, and he will not be an object of thought. And there is not a second thinker who can think of that thinker. Should he be thinkable by the Self, then there will be two Selves—the one being the Self by which the (thinking) Self is thought of and the other Self which is thought of. Or the same Self will be split

[1]The Self is not a thinkable object.

[2]Mind being only an instrument for the Self, an agent has to be posited to make the act of thinking possible.

into two halves, like a bamboo, to become the thinker and the thinkable. But it is illogical either way. This is analogous to the case of two lamps which, because of their similarity, cannot be (mutually) the illuminator and the illumined. Besides, the thinker, while engaged in thinking the thinkable object, has no time left out from the process of thinking during which to think of himself.[1] Even on the supposition that the thinker thinks of the Self through the grounds of inference, there will spring up two Selves—the one that is inferred through logical grounds, and the other that infers. Or the same Self will be split up. And so there will be the defect already mentioned.

Objection: If the Self be not known either through perception or inference, why is it said, "One should realise thus: 'He is my Self?'" (Kau. III. 9)? Or why is the Self called the thinker and the hearer?

Answer: Is it not a fact that the Self is possessed of such qualities as the capacity of hearing;[2] and is it not well known (in the Upaniṣads) that It is free from such qualities as the capacity of hearing? What inconsistency do you find here?

Opponent: Though it may not strike you as incongruous, to me it is so.

Vedāntist: How?

Opponent: When the Self is a hearer, It is not a thinker: and when It is a thinker, It is not a hearer. That being so, It becomes a hearer and a thinker

[1]The mind engages not in the Self but in things external to It.

[2]The Self is the eternal hearer, seer, etc.

from one point of view, while from another It is neither a hearer nor a thinker. So with regard to other situations. That being so, how can you avoid the feeling of an irreconcilability in the face of the doubt that crops up as to whether the Self possessed of the capacity to hear etc., or possessed of the opposite quality of not being able to hear etc.? At the time when Devadatta moves he is not stationary, but is moving to be sure; and when he is motionless, he is not moving, but staying on. During such a period he can be either moving or staying as an only exclusive alternative; but he cannot be both moving and staying continuously. The same is the case here. Similar (also) is the view, in this matter, of the followers of Kaṇāda and others, according to whom the Self is called a hearer, a thinker, and so on because of Its being occasionally possessed of hearing etc. For they say that the knowledge is a product of contact (between the mind and the senses), and that this contact is not simultaneous. And (as a proof) they adduce such an argument as: "My mind was occupied with some other object, so I did not see this." And (they argue that) it is proper to accept the non-simultaneity of knowledge as a logical ground for inferring the existence of mind.[1] Let this be so. What do you lose if it be so?

Vedāntist: Let it be so if it be logical and if it

[1]If the mind did not exist, then all the senses, when simultaneously in contact with their objects, would perceive all the objects. But this is not a fact. So the Vaiśeṣikas believe in an atomic mind that gets connected with the senses in succession.

pleases you. But it cannot be the meaning of the Upaniṣads.

Opponent: Is it not implied by the Upaniṣads that the Self is the hearer, thinker, etc.?

Vedāntist: No, since there is the statement that It is not the hearer, thinker, etc.[1]

Opponent: Was not that position denied by you by saying that It is occasionally so?

Vedāntist: No, for by me the Self is accepted as the eternal hearer etc., according to the Vedic text, "For the listener's function of hearing can never be lost" etc. (Bṛ. IV. iii. 27).

Objection: If on that view eternal hearing is admitted, there will be the simultaneous origin of (all kinds of) knowledge that will contradict experience; besides, this will lead to the assumption of absence of ignorance in the Self. And that is unacceptable.

Answer: Neither of the defects arises, since according to the Upaniṣads, the Self can become the hearer etc. through Its (inherent) power of hearing etc.[2] (Bṛ. III. iv. 2). The seeing etc., by the impermanent and gross eyes etc. that are subject to conjunction and disjunction (with their objects), are impermanent indeed, just as is the burning of fire because of its production from contact with hay etc. Not that the eternal and formless Self, which is free from the attributes of conjunction and disjunction, can have transitory qualities like seeing etc. that are caused by contact. In support of this is the Vedic text: "The

[1]Seems to be a reference to Bṛ. IV. iv. 2.

[2]By virtue of Its being the witness of all mental changes involved in the acts of hearing etc.

vision of the witness can never be lost" etc. (Br. IV. iii. 23). From this it follows that there are two kinds of vision—the transitory vision of the eye and the eternal vision of the Self. Similarly, there are two kinds of hearing—the transitory hearing of the ear and the eternal hearing of the Self. So also are there two kinds of thinking and two sorts of knowing—the external and the internal. For on this view alone, and in the way it has been shown, does the Vedic text "The seer of seeing and the hearer of hearing" (Br. III. iv. 2) become justifiable. It is a matter of experience, too, that the vision of the eye is non-eternal, inasmuch as it is lost or regained in accordance as the disease, called Timira, sets in or is cured. Similar is the case with hearing and thinking. And the eternality of the vision of the Self is well known in the world, for a man whose eyes have been plucked out says, "My brother has been seen by me, in dream today." Similarly, a man who is known to be deaf may say, "A *mantra* has been heard by me today in dream", etc. Should the eternal vision of the Self be produced merely through the contact of the eye, it should be destroyed on the destruction of the latter: and then a man whose eyes are plucked out should not perceive blue, yellow, etc. in dream. Moreover, such Vedic texts as, "The vision of the witness can never be lost" etc. (Br. IV. iii. 23), would be illogical; and the same will be the fate of such Vedic texts as, "That is the eye in a man through which one sees in a dream." The logical position is this: The eternal vision of the Self witnesses the ephemeral external vision; but since the external vision has such changing

attributes as growth and decay, the vision of the Self that witnesses it, appears accordingly and seems to be ephemeral owing to the error of men. The case is similar to that of the vision fixed in a whirling firebrand or such other things, where the vision seems to be revolving (as the latter does). And in confirmation of this is the Vedic text, "It thinks as it were, and shakes as it were" (Br. IV. iii. 7). Hence the vision of the Self being eternal, it can have neither simultaneity, nor the opposite of it. But for the ordinary people, owing to their preoccupation with the external limiting adjuncts, and for the logicians, owing to their remaining outside scriptural tradition, it is quite possible to have the erroneous idea that the vision of the Self is impermanent.

The imagination of difference among God, the individual soul, and the supreme Self can also be traced to this error; and equally erroneous it is to fancy such ideas as "it is", "it is not" with regard to the eternal and unconditioned vision of that Entity in which all the variations of speech and mind (i.e. name and form) get unified. He who entertains, with regard to that Reality beyond all speech and mind, any idea of fancying that It exists, or It does not exist; that It is one, or that It is many; that It has attributes, or that It has not; that It knows, or that It does not; that It is active, or that It is not; that It is fruitful, or that It is fruitless; that It has a seed, or that It is seedless; that It is happiness, or that It is misery; that It is inside, or that It is outside; that It is void, or that It is not; or that It is different from me, or that It is I;—(that man) may as well wish to roll up the sky

like leather, to ascend there with his feet, or to trace the footprints of the fish and birds in water and sky; for the Vedic texts declare: "Not this, not this" (Br III. ix. 26), "From which words turn back" (Tai. II.iv.1), and so on. And there is the *mantra* text, "Who indeed knows?" etc. (R.I.xxx.6).

Objection: How does he, then, get the realisation, "He is my Self"? Tell me, how can I realise Him as, "He is my Self."

Answer: Apropos of this, they relate a story: An idiot, who committed some guilt was told, "Fie on you! You are no man!" Because of his stupidity he approached somebody to get the conviction that he was a man and told him, "Tell me who I am." The latter understood his silliness and said, "I shall make you understand by degrees." And then after proving that he was not a motionless thing, and so on, he (the teacher) concluded with, "You are none other than a man." That dullard then told him, "You who started to enlighten me have become silent. Why do you not instruct me?" That sentence of yours is just like this. How can he, who does not understand himself to be a man when told, "You are none other than a man," understand himself to be a man even when told, "You are a man"? Therefore the process to be followed in enlightening about the Self is as it is set forth in the scriptures and nothing else; for hay etc. that can be consumed by fire are not burnt by anything else. It is because of this that the scripture, which started to impart knowledge about the nature of the Self, stopped after declaring "Not this, not this" (Br. III. ix. 26), just as it was done in the story after denying all that was

other than man. And similar are the texts, "Without interior or exterior" (Br. II. v. 19, III. viii. 8), "This Self, the perceiver of everything, is Brahman. This is the teaching" (Br. II. v. 19), "Thou art That" (Ch. VI. viii-xvi), "But when to the knower of Brahman, everything has become the Self, what should one see and through what?" (Br. II. iv. 14, IV. v. 15); and there are still others.

As long as one does not realise thus this Self that has been described, so long does one accept the limiting adjunct,[1] possessed of the external and impermanent vision, as one's Self; and considering through ignorance the attributes of the limiting adjuncts as one's own, one transmigrates under the influence of ignorance, desire, and action, by rotating again and again through the regions of the gods, animals, and men, that range from Brahma to a clump of grass. While transmigrating thus, one rejects the body assumed earlier, and giving it up, accepts another. In the course of showing what states one experiences as one continues thus without a break in the current of birth and death, as though in a river, the Upaniṣad says with a view to generating detachment:

ॐ पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः । तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः संभूतमात्मन्येवाऽऽत्मानं बिभर्ति तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति तदस्य प्रथमं जन्म ॥१॥

[1]The mind whose vision is identical with itself and is external to the Self.

1. In man indeed is the soul first conceived. That which is the semen is extracted from all the limbs as their vigour. He holds that self of his in his own self. When he sheds it into his wife, then he procreates it. That is its first birth.

This very man performs such *karmas* as sacrifice etc. owing to his self-identification with ignorance, desire, and action; then he reaches the lunar region after passing from this world through smoke and the rest in succession; and then, when the fruits of his action become exhausted, he reaches this world to become food after passing in succession through rain etc.; then he is poured as a libation in the fire that is man. *Puruṣe ha vai*, in that man indeed; *ayam*, that, transmigrating soul; *āditaḥ garbhaḥ bhavati*, is first conceived, in the form of semen after passing through the juice of food etc. This is being stated by saying that he takes birth in that form in the text: "*Yat etat retaḥ.*" *Yat etat retaḥ*, that which is this semen; *sambhūtam*, is accomplished, (extracted); as *tejas*, vigour, essence, of the body; *sarvebhyaḥ aṅgebhyaḥ*, from all the limbs, from all the component parts, such as the juice of the body that is the product of food. Being identified with the man himself, this (semen) is called his self. He *bibharti*, bears; that *ātmānam*, self that has been conceived in the form of semen; *ātmani eva*, in his own self:—(in other words) he holds his own self (the semen) in his own body. *Yadā*, when—when his wife is in the proper state; he *siñcati*, sheds, while in union; *tat*, that semen; *striyām*, in the wife—in the fire of the woman; *atha*, then; the father; *jana-*

yati, procreates; *enat*, this one—that was conceived by him as identified with himself. *Asya*, of that transmigrating soul; *tat*, that, that issuing out of its own place, in the form of semen, when it is being poured out; is the *prathamam janma*, the first birth—the first manifested state. This fact was stated earlier by the text, "This self (that is the man), (offers) this self of his (that is the semen), to that self of his (that is the wife)."

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा । तस्मादेनां न हिनस्ति । साऽस्यैतमात्मानमत्र गतं भावयति ॥२॥

2. That becomes non-different from the wife, just as much as her own limb is. Therefore (the foetus) does not hurt her. She nourishes this self of his that has entered here (in her womb).

Tat, that, the semen; *gacchati*, becomes; *ātmabhūyam*, non-different—from the wife into whom it is shed; *yathā svam aṅgam tathā*, just like her own limb—her breast etc.—as it was in the case of the father. *Tasmāt*, because of this fact; the foetus *na hinasti*, does not hurt—like a boil; *enām*, this one—the mother. Since it has become a part of herself just like her breast etc., therefore it does not hurt her; this is the idea. *Sā*, she, that pregnant woman; understanding *etam ātmānam*, this self, of her husband *atra gatam*, as having entered here—into her womb;

bhāvayati, nourishes, protects it—by avoiding the food etc. that are injurious to the foetus and by accepting such food etc. as are favourable to it.

सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं बिभर्ति । सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव तद्भावयत्येषां लोकानां सन्तत्या । एवं सन्तता ह्येमे लोकास्तदस्य द्वितीयं जन्म ॥३॥

3- She, the nourisher, becomes fit to be nourished. The wife bears that embryo (before the birth). He (the father) protects the son at the very start, soon after his birth. That he protects the son at the very beginning, just after birth, thereby he protects his own self for the sake of the continuance of these worlds. For thus is the continuance of these worlds ensured. That is his second birth.

Sā, she; the *bhāvayitrī*, nourisher, of the self of her husband, conceived in her womb; *bhāvayitavyā bhavati*, becomes fit to be nourished, to be protected, by the husband; for no one can have any relation with another unless it be through reciprocity of benefit. *Strī*, the wife; *bibharti*, bears; *tam garbham*, that foetus, by following the method of protecting the foetus mentioned earlier; *agre*, before its birth. *Saḥ*, he, the father; *bhāvayati*, protects; *kumāram*, the son; *agre eva*, at the very start, as soon as he is born;

janmanaḥ adhi, after the birth; through natal rites etc. *Yat*, that; *saḥ*, he, the father; *bhāvayati*, protects; the *kumāram*, son; *agre janmanaḥ adhi*, at the very start, just after the birth; through natal rites etc.; *tat*, thereby; he *bhāvayati ātmānam eva*, protects his own self. For it is the father's self that takes birth as the son. And so it has been said, "The husband enters into the wife" (Hari. III. lxxiii. 31). Now is being stated why the father protects himself after being born as the son: *eṣām lokānām santatyai*, for the continuance of these worlds, i.e. for their non-stoppage. For these worlds will cease to continue if everyone should stop procreating sons etc. The idea is this: Since these worlds thus continue to flow like a current through the continuity of such acts as the begetting of sons, therefore these acts should be undertaken for the non-stoppage of the worlds, but not so for the sake of emancipation. *Tat*, that fact, the issuing out; *asya*, of him, of the transmigrating soul; as a son from the mother's womb; is the *dvitīyam janma*, second birth, the manifestation of the second state, relatively to his form as semen.

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति । स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥४॥

4. This self of his (viz the son) is substituted (by the father) for the performance of virtuous deeds. Then this other self of his (that is the father of the son), having got his duties ended

and having advanced in age, departs. As soon as he departs, he takes birth again. That is his (i.e. the son's) third birth.

Saḥ ayam ātmā, that self that is the son; *asya*, of his, of the father; *puṇyebhyaḥ karmabhyaḥ*, for the performance of virtuous deeds, as prescribed by the scriptures; *pratidhīyate*, is substituted, by the father, in his own place, for the accomplishment of all that was the father's duty. Similarly, it is seen in the Vājasaneyaka, in the portion dealing with the substitution (of the son), that on being instructed by the father, the son admits thus: "I am Brahman (i.e. the Vedas), I am the sacrifice"[1] (Bṛ. I.v. 17). *Atha*, after that, after the father's responsibility has been entrusted to the son, *ayam itaraḥ ātmā*, this other self, that is the father; *asya*, of this one, of the son; *kṛtakṛtyaḥ*, becoming freed from duties, from the three debts (to gods, to seers, and to Manes) having all his duties fulfilled; *vayogataḥ*, having advanced in age being afflicted with decrepitude; *praiti*, dies. *Saḥ itaḥ prayan eva* as soon as he departs from here, no sooner does he leave the body than; he *punaḥ jāyate*, takes birth again; by adopting another body according to the results of his actions (by moving from one body to the other) just like a leech. *Tat*, that, the birth that he gets after death; is *asya*, his *tṛtīyam janma*, third birth.

[1]The father's idea is this: "Let the study of the Vedas (Brahman) which so long was my duty, devolve on you, for you are Brahman. Similarly, whatever sacrifices there are, that were to be performed by me, be henceforth performed by you, for you are the sacrifices." All this the son accepts (See Śaṅkara's commentary on the passage).

Objection: Is it not a fact that for the transmigrating soul the first birth is in the form of semen from the father? And his second birth has been stated to be as a son from the mother. The turn now being for stating the third birth of that very soul (which became the son), why is the birth of the dead father enumerated as the third?

Answer: That is not wrong: for the intention is to speak of the identity of the father and the son. That son, too, just like his father, entrusts his responsibility to his son (in his own turn) and then departing from here takes birth immediately after. The Upaniṣad thinks that this fact which is stated with regard to another (viz the father) is implied here (with regard to the son) also; for the father and the son have the same self.

तदुक्तमृषिणा

गर्भे नु सन्नन्वेषामवेद-
महं देवानां जनिमानि विश्वा
शतं मा पुर आयसीररक्ष-
न्नधः श्येनो जवसा निरदीयमिति ।
गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥५॥

5. This fact was stated by the seer (i.e. *mantra*): "Even while lying in the womb, I came to know of the birth of all the gods. A hundred iron citadels held me down. Then, like a hawk, I forced my way through by dint of knowledge of the Self." Vāmadeva said this while still lying in the mother's womb.

Transmigrating in this way, ever involved in the chain of birth and death through the manifestation of the three states, everyone remains merged in the ocean of this world. If he ever succeeds somehow, in any of the states, to realise the Self as revealed in the Vedas, he becomes freed then and there from all worldly bondages and gets all his duties fulfilled. The Upaniṣad says that *tat*, this fact; *uktam*, was declared; *ṛṣiṇā*, by the seer, by the (following) *mantra*; also: "*Garbhe nu san*, while still in the womb, of my mother. The (indeclinable) word *nu* implies deliberation. By virtue of the fruition of my meditations in many previous births, *aham*, I; *anvavedam*, knew; had the knowledge of; *viśvā janimāni*, all the births; *eṣām devānām*, of these gods—of Speech, Fire, etc. What a good luck! *Śatam*, a hundred, many; *āyasīḥ* (or rather *āyasyaḥ*) *puraḥ*, citadels made of iron, that is to say impenetrable bodies as though made of iron; *arakṣan mā*, kept me guarded; *adhaḥ*, in the lower worlds; guarded me from getting freed from the meshes of the world. (Or *adhaḥ*, later on);[1] *śyenaḥ*, like a hawk; *javasā*, forcefully, through the power generated by the knowledge of the Self; *niradīyam*, I came out, by tearing through the net. O the wonder!" *Vāmadevaḥ*, Vāmadeva, the seer; *garbhe eva śayānaḥ*, while still lying in the womb; *uvāca*, said; *etat*, this; *evam*, in this way.

स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन्

[1]Ānanda Giri gives these two alternative explanations of the word *adhaḥ* occurring in the commentary. There are two readings, *adho'dhaḥ* and *Adho'tha*.

स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥६॥

इत्यैतरेयोपनिषदि द्वितीयोऽध्यायः ॥

6. He who had known thus (had) become identified with the Supreme, and attained all desirable things (even here); and having (then) ascended higher up after the destruction of the body, he became immortal, in the world of the Self. He became immortal.

Saḥ, he, the seer Vāmadeva; *evam vidvān*, having known thus, known the Self as spoken of earlier; became *ūrdhvaḥ*, uplifted, identified with the supreme Self; and *asmāt śarīrabhedāt*, after the destruction of this body—of this body that is conjured up by ignorance, that is impenetrable like iron; on the dissolution of the succession of bodies—subject to many evils consisting in birth, death, etc.—through the power generated by the tasting of the knowledge of the supreme Self; that is to say, on the destruction of the body following the destruction of such causes as ignorance that are the seeds of the creation of the body; he *ūrdhvaḥ* (*san*), having already become identified with the supreme Self; (then) *utkramya*, having ascended higher up as compared with the lowly worldly state, becoming established in the state of the pure, all-pervasive Self, shining with knowledge; *amuṣmin*, in that Reality, which was described as ageless, deathless, immortal, fearless, and omniscient, which has no cause or effect; inside or outside, which is of the

nature of the unalloyed nectar of consciousness; he became merged like the blowing out of a lamp. He *samabhavat*, became; *amṛtaḥ*, immortal; *svarge loke*, in his own Self, in his own reality; *sarvān kāmān āptvā*, after the attainment of all desires; that is to say, after having got all the desirable things, even earlier (when still living), by virtue of his becoming desireless through the knowledge of the Self. The repetition in "he became" is to show the end of the knowledge of the Self together with its fruit and its illustration.

PART III

CHAPTER I

There are Brāhmaṇas of modern times who crave for emancipation, hanker after the knowledge of Brahman, and realise that the achievement of identity with the Self of all follows from its (own) means, viz the knowledge of Brahman, as revealed by the Vedas through the succession of teachers like Vāmadeva and well known in the councils of the knowers of Brahman. These Brāhmaṇas of modern times become desirous of desisting from the impermanent world of ends and means, inclusive of being born as limited souls; and with a view to this they ask each other thus, while engaged in deliberation: "*Kaḥ ayam ātmā* etc.— what is It that we worship as this Self?" How do they ask?

ॐ कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा । येन वा पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥१॥

1. What is It that we worship as this Self? Which of the two is the Self? Is It that by which one sees, or that by which one hears, or that by which one smells odour, or that by which one utters speech, or that by which one tastes the sweet or the sour?

The Self which *vayam upāsmahe*, we worship; directly *ayam ātmā iti*, as this Self; *kaḥ*, what, is It? And we worship that very Self, by meditating on which directly as "This is the Self", Vāmadeva became immortal. What indeed is that Self? When they were thus questioning each other with such eagerness to know, then from the Vedic texts, "Brahman[1] entered into this person through the two ends of the feet", and "Having split up this end, He entered through this door" (Ai. II. i. 12), called up by the mental impression created (in the past) as a result of hearing (the Vedas), there flashed in their minds the fact, "Two Brahmans entered from opposite sides. And these two are the souls in this body. One of these selves is fit to be worshipped." While still engaged in discussion, they again asked each other with a view to determining clearly the Self that was to be worshipped out of the two. As they were discussing, there arose in them another thought regarding the one that should be the object of close enquiry. How? Two entities are perceived in this body: One is the instrument, diversified into many forms, through which one perceives; and the other is the perceiver, inferable from the fact of the occurrence of recognition through memory of what was perceived with a different sense.[2] Of these two, the one through which one perceives cannot be the Self. Through what,

[1]Prāṇa, the inferior Brahman.

[2]A man, with eyes plucked out, remembers the colour he had perceived before with his eyes. So also he thinks, "I who saw before am hearing now." This is impossible unless the perceiver is one in the different situations.

again, does one perceive? That is being stated: *Yena vā paśyati*, that by which, transformed as eye, one sees colour; *Yena vā*, that by which, transformed as ear, *śṛṇoti*, one hears sound; *yena vā*, that by which, transformed as the sense of smell, *ājighrati gandhān*, one smells the odours; *yena vā*, that by which, transformed as the organ of speech, one *vyākaroti vācam*, utters speech, consisting of names, such as cow, horse, etc., and good, bad, etc.; *yena vā*, that by which, transformed as the sense of taste, *vijānāti*, one perceives *svādu ca asvādu ca*, the sweet and the sour (tastes).

Which, again, is that one organ that has become diversely differentiated? That is being answered:

यदेतद्धृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥२॥

2. It is this heart (intellect) and this mind that were stated earlier. It is sentience, rulership, secular knowledge, presence of mind, retentiveness, sense-perception, fortitude, thinking, genius, mental suffering, memory, ascertainment, resolution, life-activities, hankering, passion, and such others. All these verily are the names of Consciousness.

Etat, it is; *hṛdayam manaḥ ca*, the heart and mind;[1] *yat*, that were spoken of earlier, in "The essence (i.e. the product) of all beings is the heart; the essence of the heart is the mind; by the mind was created water and Varuṇa; from the heart came the mind; and from the mind Moon". That very thing, that is but one, has become multiformed. Through this single internal organ, as transformed into the eye, one sees colour; through this, transformed into ear, one hears; through this, tranformed into the sense of smell, one smells; through this, transformed into the sense of taste, one tastes; through this very one, in its aspect as the organ of deliberation, one deliberates; and in its aspect as the heart (i.e. the intellect), one decides. Therefore this is the one single organ which acts with regard to all objects of the senses, so that the perceiver may perceive everything. Similar is the text of the Kauṣītakī Upaniṣad: "Becoming identified with the organ of speech through the intellect (as reflecting the consciousness of the Self), the Self reaches (i.e. becomes identified with) the names[2] etc." (III. 6). And in the Vājasaneyaka occur these: "It is through the mind that one hears" (Bṛ. I. v. 3), "for one knows colours through the heart" (Bṛ. III. ix. 19), etc.

[1]The entity you asked about is the same as was referred to earlier as the heart (i.e. intellect), or the mind. This entity is the vital force that assumes various aspects. It entered through the tip of the feet, whereas Brahman entered through the crown of the head.

[2]The intellect becomes transformed into the organ of speech, and speech into words. The Self, too, through superimposed self-identification, seems to assume those forms, though it still remains as their illuminator.

Accordingly, the entity that is called the heart and the mind is well known as the agent producing perception. And the vital force (Prāṇa) consists of these two, for there occurs the *brāhmaṇa* text: "That which is the vital force is the intellect; that which is the intellect is the vital force" (Kau. III. 3). And we said in the texts dealing with the conversations with the vital force and so on (Br. I. iii, VI. i. 7-14; Pr. II.) that the vital force is in essence a combination of the organs. Therefore the entity, (in the form of which) Brahman entered through the feet, cannot be the Self to be worshipped, since it is a subsidiary thing, being an instrument of perception for the perceiver. As a last resort, they arrived at this certitude: "That witnessing Self is worthy of worship by us, for whose perception the functions of this instrument, in its aspects as the heart and the mind, are being stated."

The functions of that inner organ—with regard to internal and external objects—that take place for bearing witness to the witnessing Brahman[1] that is consciousness by nature and that exists in the midst of Its limiting adjunct, viz the internal organ, are (these that are) being enumerated: *Saṁjñānam*, sentience, the state of consciousness; *ājñānam*, rulership, the state of lordliness; *vijñānam*, (secular) knowledge of arts etc.; *prajñānam*, presence of mind; *medhā*, ability to understand and retain the purport of books; *dṛṣṭiḥ*, perception, of all objects through the senses; *dhṛtiḥ*, fortitude, by which the drooping body and

[1]Brahman cannot be perceived since It is not an object of cognition, and It is attributeless. Still, without being objectified, It is perceivable as the witness of mental states.—A.G.

senses are buoyed up—for they say, "By fortitude they buoyed up the body"; *matiḥ*, thinking; *manīṣā*, independent thinking (genius); *jūtiḥ*, mental suffering, owing to disease etc.; *smṛtiḥ*, memory; *saṁkalpaḥ* ascertaining, of colours etc. as white, black etc.; *kratuḥ*, resolution; *asuḥ*, any function calculated to sustain life's activity, such as breathing etc.; *kāmaḥ*, desire for a remote object, hankering; *vaśaḥ*, passion for the company of women; *iti*, etc., and other functions of the inner organ. Since these are the means for the perception of the witness who is mere Consciousness, they are the limiting adjuncts of Brahman that is pure Consciousness, and therefore *saṁjñāna* etc. become the names of Brahman. *Sarvāṇi eva etāni*, all these verily; *bhavanti*, become; *nāmadheyāni*, the indirect names; *prajñānasya*, of Consciousness, but not so naturally and directly. And so it has been said, "When It does the function of living, It is called the vital force" (Br. I. iv. 7) etc.

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव। बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गाव: पुरुषा हस्तिनो यत्किंचेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रम् प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोक: प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥३॥

3. This One is (the inferior) Brahman; this is Indra, this is Prajāpati; this is all these gods; and this is these five elements, viz earth, air, space, water, fire; and this is all these (big creatures), together with the small ones, that are the procreators of others and referable in pairs- to wit, those that are born of eggs, of wombs, of moisture, of the earth, viz horses, cattle, men, elephants, and all the creatures that there are which move or fly and those which do not move. All these have Consciousness as the giver of their reality; all these are impelled by Consciousness; the universe has Consciousness as its eye, and Consciousness is its end. Consciousness is Brahman.

Eṣaḥ, this One, the Self which is essentially Consciousness; is *brahma*, Brahman, the inferior one (who is Hiraṇyagarbha and) who as the vital force (possessed of the power of action) and the conscious soul (possessed of the power of knowledge) exists in (the sum total of) all the bodies (i.e. in the cosmic gross body) after having entered into all the limiting adjuncts of the internal organs (i.e. into the cosmic subtle body) like the reflection of the sun on diverse waters. He is the power of action and knowledge (in the individual). *Eṣaḥ*, this One; is verily *indraḥ*, Indra, who is called so because He possesses the qualities (mentioned earlier in Ai. I. iii. 13–14); or "Indra" means the lord of the gods. *Eṣaḥ*, this One; is

prajāpatiḥ, Prajāpati (Virāṭ) who is the first embodied Being[1]. That Prājapati, from whom the presiding deities of the organs, viz Fire and others, were born after the formation of the cavity of the mouth etc., is verily this One. And *ete sarve devāḥ*, all these gods, viz Fire and others, that there are, are but this One; *ca*, and; *imāni pañca mahābhūtāni*, these five great elements; viz *etāni*, these—starting with earth—that are the materials of all the bodies and that constitute the foods and the eaters; *ca imāni*, moreover these also, e.g. snakes etc. that are *kṣudramiśrāṇi iva*, mixed with small creatures, the word *iva* being meaningless; and that are *bījāni*, the seeds, causes (of others); *ca itarāṇi itarāṇi* as well as those others and others, that are mentionable in pairs (e.g. the moving and the stationary). Which are they? They are being enumerated: *Aṇḍajāni*, born of eggs—birds and others; *jārujāni*, born of wombs—men and others; *svedajāni*, born of moisture—lice etc.; *udbhijjāni*, born of earth—e.g. trees etc.; *aśvāḥ*, horses; *gāvaḥ*, cattle; *puruṣāḥ*, human beings; *hastinaḥ*, elephants; and *yat kiṁ ca idam*, and whatever living creature there may be. Which are they? Whichever is *jaṅgamam*, moving on feet; and whichever is *patatri*, flying in the sky; and whatever is *sthāvaram*, motionless. All that is but this One. *Tat sarvam*, all that, without exception, is *prajñānetram*, made to exist by Consciousness, (the phrase being derived thus): *Prajñā* is Consciousness that is the same as Brahman: *netra* is that by which one is dowered with substance, or that by

[1]Hiraṇyagarbha identifies Himself with the cosmic subtle body, but Virāṭ with the cosmic gross body.

which one is impelled (to one's natural activity); therefore that which has Consciousness as the giver of its substance or as its impeller is *prajñānetra*. *Prajñāne pratiṣṭhitam*, on Consciousness it is established, that is to say, it is supported by Brahman during creation, existence, and dissolution. The sentence "*prajñānetraḥ lokaḥ*, the universe has Consciousness as its impeller", is to be understood as before; or the meaning is that all the universe has got Consciousness as its *netra*, eye (i.e. the source of revelation). *Prajñā*, Consciousness; is *pratiṣṭhā* the support, of the whole universe.[1] Therefore *prajñānam brahma*, Consciousness is Brahman.

That Entity, thus dealt with, when freed from all distinctions created by the limiting adjuncts, is without stain, without taint, without action, quiescent, one without a second, "Not this, not this" (Bṛ. III. ix. 26), to be known by the elimination of all attributes, and beyond all words and thoughts. That very Entity that is God, the omniscient, and the ordainer of the common seed of all the unmanifested universe assumes the name of *antaryāmī* (the Inner Controller) by virtue of guiding. That Entity Itself assumes the name of Hiraṇyagarbha, identifying Himself with (cosmic) intelligence that is the seed of the unmanifested world. That Entity Itself gets the name of Virāṭ, that is Prajāpati, by assuming as His limiting

[1]Consciousness is self-revealing and is not dependent on any other factor for the revelation of Itself or of others. Or the sentence may mean that Consciousness is the one reality in which all phenomenal things end, just as the superimposed snake etc. end in their bases, the rope etc., after the dawn of knowledge.

adjunct the (gross, cosmic) body that is born first within the cosmic egg; and It becomes known by the names of the (cosmic) deities such as Fire and others, who originate from that egg. Similarly, Brahman gets the respective names and forms as conditioned by the divergent bodies, ranging from that of Brahmā to that of a clump of grass. It is the same entity that has become diversified under all the conditions and is known in every way and is thought of multifariously by all creatures as well as the logicians. "Some call this very Entity Fire, some call It Manu, and some Prajāpati. Some call It Indra, while others call It Prāṇa (vital force) and still others the eternal Brahman" etc. (Manu XII. 123).

स एतेन प्राज्ञेनाऽऽत्मनाऽस्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥४॥

इत्यैतरेयोपनिषदि तृतीयोऽध्यायः ॥

4. Through this Self that is Consciousness, he ascended higher up from this world, and getting all desires fulfilled in that heavenly world, he became immortal, he became immortal.

Saḥ, he Vāmadeva or somebody else; knew thus the Brahman as described; through the Self that is Consciousness—through that very conscious Self by which the seers of old became immortal. Similarly,

this one, too, *etena prājñena ātmanā*, through (i.e. in identification with) this (very) Self that is Consciousness; *asmāt lokāt utkramya*, ascending higher up from this world. The portion starting from here was explained before (Ai. II. i. 6). Ascending higher up from this world and *sarvān kāmān āptvā*, attaining all the desires; *amuṣmin svarge loke*, in that heavenly world; (he) *samabhavat*, became; *amṛtaḥ*, immortal; *samabhavat*, (he) became (immortal). *Om.*

ॐ वाङ् मे मनसि प्रतिष्ठिता मनो मे वाचि प्रतिष्ठितमाविरावीर्म एधि वेदस्य म आणीस्थः श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान् संदधाम्यृतं वदिष्यामि सत्यं वदिष्यामि तन्मामवतु तद्वक्तारमवत्ववतु मामवतु वक्तारमवतु वक्तारम् ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

MUṆḌAKA UPANIṢAD

ॐ भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभि-
व्यर्शेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om! O gods, may we hear auspicious words with the ears; while engaged in sacrifices, may we see auspicious things with the eyes; while praising the gods with steady limbs, may we enjoy a life that is beneficial to the gods.

May Indra of ancient fame be auspicious to us; may the supremely rich (or all-knowing) Pūṣā (god of the earth) be propitious to us; may Garuḍa, the destroyer of evil, be well disposed towards us; may Bṛhaspati ensure our welfare.

Om! Peace! Peace! Peace!

MUṆḌAKA UPANIṢAD

FIRST MUṆḌAKA

CANTO 1

Introduction: The Upaniṣad, commencing with "*Om brahmā devānām*" etc. belongs to the Atharva-Veda, (and it is being explained). By way of eulogy, the Upaniṣad itself reveals at the very beginning the connection, forged by a succession of teachers of the knowledge, that this Upaniṣad has (with the knowledge of Brahman). Thus with a view to arousing the interest of the hearers, the knowledge itself is being extolled by showing that this knowledge, that is a means for the highest human goal, was acquired with strenuous effort by great people. For, when this knowledge is made attractive by praise, they will engage in it. As to how this knowledge is related to its purpose (or goal), like a means to its end, will be spoken later on in "the knot of the heart gets untied" etc.[1] (Mu. II. ii. 8). And here, too, the Upaniṣad itself first distinguishes between the superior and inferior knowledge and then, through the text beginning with "remaining within the fold of ignorance" etc. (Mu. I. ii. 8), declares that the knowledge, called the inferior one, comprising the Ṛg-Veda etc. and devoted merely to injunction and prohibition, does not possess the power of removing the defects of ignorance etc. that

[1]The purpose of the knowledge being shown thus, the purpose of the Upaniṣad is shown *pari passu*.

are the causes of the worldly state; and then in the text beginning with "After examining the worlds" etc. (Mu. I. ii. 12), it speaks of the knowledge of Brahman that is the means for the highest goal and is achievable through the grace of the teacher after renouncing everything, whether it be an end or means. And of the purpose (i.e. the goal aimed at) it speaks more than once thus: "Anyone who knows Brahman becomes Brahman" (Mu. III. ii. 9), and "Having become identified with the supreme immortality, they become freed on every side" (Mu. III. ii. 6). And by mentioning "while begging for alms" (Mu. I. ii. 11), and "with the Yoga of monasticism" (Mu. III. ii. 6), the Upaniṣad shows that though people in all stages of life have a right to knowledge as such,[1] still the knowledge of Brahman, founded on monasticism only and not as associated with *karma*, is the means for emancipation. And this follows from the opposition between knowledge and *karma*; not even in dream can *karma* proceed side by side with the vision of the identity of the Self and Brahman. Knowledge brooks no temporal limitation, as it has no association with any time and is not dependent on definite causes.

As for the indirect indications (suggesting that knowledge and *karma* can co-exist), to wit, the fact that among the householders are found some with whom started the traditional lines of the knowers of

[1]According to the injunction, "The Vedas are to be studied," the three higher castes have a right to read the Upaniṣads and grasp their meaning.—A.G.

Brahman,[2] that cannot override the established rule. For when the co-existence of light and darkness cannot be brought about even by a hundred injunctions, much less can it be done so by mere indications.

Of the Upaniṣad, whose connection and goal have thus been shown, a brief explanation is begun. This is called Upaniṣad, because it mitigates (*niśātayati*) such numerous evils as birth, old age, disease, etc., for those who approach this knowledge of Brahman with loving eagerness; or it is called so, since it leads to the supreme Brahman, and completely weakens or destroys (*avasādayati*) the ignorance etc., that are the causes of the world; for traditionally, the meaning of the root *sad*, preceded by *upa* and *ni*, is shown to be so.

ॐ ब्रह्मा देवानां प्रथमः संबभूव
विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठा-
मथर्वाय ज्येष्ठपुत्राय प्राह ॥१॥

1. *Om*! Brahmā, the creator of the universe and the protector of the world, was the first among the gods to manifest Himself. To His eldest son Atharvā He imparted that knowledge of Brahman that is the basis of all knowledge.

The word *brahmā* means One who is all-surpassing, great, i.e. excels all others in virtue, knowledge, detachment, and splendour; (He) *prathamaḥ* (*san*), as the foremost in quality, or the first in precedence; *devānām*, among the shining ones, such as Indra and

[2]See Muṇḍaka, I. i. 1–3

others; *sambabhūva*, became perfectly manifest, that is to say, He was born independently, unlike other worldly creatures who take birth under the impulsion of virtue and vice. This agrees with the *Smṛti*, "He that is super-sensuous, and cannot be grasped, (subtle, unmanifested, eternal, existing in all beings, and beyond thought—is this One who was born independently)" (Manu, 1.7). *Kartā*, the creator; *viśvasya*, of the whole universe; *goptā*, the protector; *bhuvanasya*, of the world, after it is created. This description of Brahma is meant as a eluogy of the knowledge (in this way): *Saḥ*, He, Brahmā, whose fame is so well known; (*prāha*, imparted); the *brahmavidyām*: the *vidyā* or knowledge of Brahman, the supreme Self, is the *brahmavidyā*, for it relates to the supreme Self, inasmuch as it is described as "that by which one realises the true and immutable Puruṣa" (Mu. I. ii. 13); or it is called *brahmavidyā*, because the knowledge was imparted by Brahmā, the First Born. (He imparted) that knowledge that is *sarvavidyā-pratiṣṭhām*, the support of all kinds of knowledge, since it is the source of them all, or since through it alone is known all that all kinds of knowledge aim at, in accordance with the Vedic text, "That by which all that cannot be heard becomes heard, all that is unthinkable becomes thought of, all that is unknowable becomes known" (Ch. VI. i. 3). By the phrase "basis of all kinds of knowledge" the knowledge is again being praised. (He) *prāha*, imparted, that knowledge; *atharvāya jyeṣṭhaputrāya*, to Atharvā, His eldest son. He is the eldest and he is also one among the sons of Brahmā. Atharvā is the eldest in the sense

that he was born at the beginning of one of the many cycles of Brahmā's creation. To that eldest son He said:

अथर्वणे यां प्रवदेत ब्रह्माऽ-
थर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवहाय प्राह
भारद्वाजोऽङ्गिरसे परावराम् ॥२॥

2. The knowledge of Brahman that Brahmā imparted to Atharvā, Atharvā transmitted to Aṅgir in days of yore. Aṅgir passed it on to Satyavaha of the line of Bharadvāja. He of the line of Bharadvāja handed down to Aṅgiras this knowledge that had been received in succession from the higher by the lower ones.

Yām Brahmavidyām, that knowledge of Brahman, which; *brahmā*, Brahmā; *pravadeta*, said; *atharvaṇe*, to Atharvā; *tām*, that very knowledge, received from Brahmā; *atharvā*, Atharvā; *purā*, in days of yore; *uvāca*, said; *aṅgire*, to one named Aṅgir. And *saḥ*, he, Aṅgir; *prāha*, said; *satyavahāya bhāradvājāya*, to one named Satyavaha of the line of Bharadvāja. *Bhāradvājaḥ*, he of the line of Bharadvāja; (imparted) *aṅgirase*, to Aṅgiras, who was either his son or disciple; *parāvarām*, (the knowledge) that had been received from the higher (*para*) by the lower (*avara*), in succession;[1] or it is so called because it permeates all things that come within the scope of the higher (*para*) or lower (*avara*) knowledge.

[1] i.e. it ran through a line of masters and disciples.

He imparted to Aṅgiras this knowledge that had been received from the higher by the lower in succession, the verb "imparted" being understood.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ । कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥३॥

3. Śaunaka, well known as a great householder, having approached Aṅgiras duly, asked, "O adorable sir, (which is that thing) which having been known, all this becomes known?"

Śaunakaḥ, the son of Śunaka; *mahāśālaḥ*, a great householder; *upasannaḥ* (*san*), having approached; *vidhivat*, duly, that is to say, in accordance with the scriptures; the teacher *aṅgirasam*, Aṅgiras, disciple of Bharadvāja; *paprachcha*, asked. From the use of the adverb "duly" from the time of contact between Śaunaka and Aṅgiras, it is understood that for their predecessors there was no established rule about the method of approach. The adverb is used by way of delimitation, or it is used on the analogy of a lamp placed in a house,[1] for the rule regarding the manner of approach is intended for us as well. What (did he ask)? That is being stated: "*Bhagavaḥ, kasmin nu vijñāte*, O adorable sir, (which is that thing) which having been known indeed; *sarvam idam*, all that there is, that is to be known; *bhavati*, becomes; *vijñā-*

[1]The lamp placed in the threshold of a house illuminates the inside as well as the outside. The rule may thus relate both to those who preceded and succeeded Aṅgiras and Śaunaka.

tam, well known?" The particle *nu* is used to express reflection. Śaunaka had heard the traditional utterance of the good people that there is something by knowing which one becomes omniscient. Being desirous of knowing that thing specifically, he asks thoughtfully, "which indeed?" Or by following the common-sense view, he puts this question knowingly: "There are in the world varieties of pieces of gold etc. which are known by ordinary people from the recognised fact of the substantial oneness of gold etc. Similarly, does there exist a single (substance that is the) cause of the whole universe of diversity, by knowing which all things become known?"

Objection: The question with the word "which" is improper with regard to an unknown thing. In that case the reasonable form of the question is: "Does such a thing exist?" "Which" can occur only when the existence is already established, as in, "Into which is it to be deposited?"

Answer: No, for the question, "Which is that thing which having been known, one becomes all knowing?" is admissible from the standpoint of avoiding trouble arising from verbosity.

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥४॥

4. To him he said, "'There are two kinds of knowledge to be acquired — the higher and the lower', this is what, as tradition runs, the knowers of the import of the Vedas say."

Tasmai, to him, to Śaunaka; *saḥ* he, Aṅgiras; *uvāca ha*, did say. What did he say? That is being stated: " '*Dve vidye veditavye*, two kinds of knowledge are to be acquired'—*iti*, this, is; *ha sma*, as the tradition goes; *yat*, what; *brahmavidaḥ*, the knowers of the import of the Vedas, those who have realised the supreme Truth; *vadanti*, say." Which are the two? That is being said: "*Parā ca*, the higher, the knowledge of the supreme Self; *aparā ca*, and the lower, the knowledge of virtue and vice and their means and ends."

Objection: The question put by Śaunaka was, "Which is it which having been known one becomes all-knowing?" The answer should have related to that, whereas Aṅgiras says in his answer, "There are two kinds of knowledge" etc.—something beside the question.

Answer: That is nothing wrong, for the answer requires an order of procedure. For the lower knowledge is ignorance which has to be eradicated, inasmuch as nothing in reality is known by knowing the objects of ignorance; and the rule is that the conclusion should be stated after refuting the faulty standpoints.

Which of these two is the lower knowledge? The answer is:

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥५॥

5. Of these, the lowers comprises the Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharva-Veda, the science of pronunciation etc., the code of

rituals, grammar, etymology, metre, and astrology. Then there is the higher (knowledge) by which is realised that Immutable.

Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharva-Veda —these are the four Vedas. *Śikṣā*, the science of pronunciation etc.; *kalpaḥ*, the code of rituals; *vyākaraṇam*, grammar; *niruktam*, etymology; *chandaḥ*, metre; *jyotiṣam*, astrology;—these are the six auxiliary parts (of the Vedas). These constitute the *aparā* (lower) knowledge. *Atha*, now is being stated; the *parā*, higher knowledge: *yayā*, by which *tat*, that; *akṣaram*, the Immutable, whose attributes will be stated hereafter; *adhigamyate*, is attained; for (the root) *gam*, preceded by (the prefix) *adhi*, generally means attainment. Besides, the sense of realisation does not differ from that of attainment in the case of the Highest; for the attainment of the Highest consists merely in removing ignorance, and nothing more.

Objection: From this point of view, then, the knowledge (of Brahman) is outside the Ṛg-Veda etc.; and so how can it be the higher knowledge, and how can it be the means for emancipation? The view accepted traditionally is this: "The Smṛtis that are outside the Vedic pale, and those that propound perverted views, are all useless in the next world; and they are counted as occupied with dark things" (Manu, XII. 9); therefore it will be unacceptable as its outlook is perverted and it is useless. Moreover, the Upaniṣads will become excluded from the Ṛg-Veda etc. Again, if they are included in the Ṛg-Veda etc.

it is illogical to distinguish them by saying, "Then the higher" and so on.[1]

Answer: No, since (by the word *vidyā*) is implied the realisation of the thing to be known. What is primarily meant in this context by the term, "higher knowledge," is that knowledge of the Immutable that is imparted only by the Upaniṣads (considered as revealed knowledge), and not merely the assemblage of words found in the (books called) Upaniṣads. But by the word Veda the meaning implied everywhere is the assemblage of words. The knowledge of Brahman is distinctively mentioned and it is called the higher knowledge since, even after the mastery of the assemblage of words, the realisation of the Immutable is not possible without some other effort consisting in approaching the teacher and so on, as well as detachment.

In connection with the subject-matter of injunctions are to be found certain acts which are like the Agnihotra (sacrifice) to be performed subsequent to the understanding of the text, through a combination of numerous accessories, to wit, the agent etc. Unlike this, nothing remains to be performed here within the domain of the higher knowledge; but all actions cease simultaneously with the comprehension of the meaning of the sentences, inasmuch as nothing remains to be done apart from continuance in the mere knowledge revealed by the words. Therefore the higher knowledge is being specified here by referring to the Immutable, possessed of attributes stated in "(The

[1]There is another reading, "*Atha katham pareti*, how then is, it called the highter?"

wise realise...) that which cannot be perceived" etc.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-
मचक्षुःश्रोत्रं तदपाणिपादं ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं
तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥६॥

6. (By the higher knowledge) the wise realise everywhere that which cannot be perceived and grasped; which is without source, features, eyes, and ears; which has neither hands nor feet; which is eternal, multiformed, all-pervasive, extremely subtle, and undiminishing; and which is the source of all.

By the expression, "*yat tat*—that which", is called up to memory something as a realised entity that is still to be explained. (They realise that which is) *adreśyam* (should rather be *adṛśyam*), not visible (or not perceptible), i.e. beyond the range of all the organs of knowledge, for the power of perception, as directed outward, has the five senses as its gates. *Agrāhyam*, beyond one's grasp, i.e. beyond the range of the organs of action. *Agotram*: *gotra* is synonymous with connection or root; so *agotram* means unconnected, for It has no root with which It can get connected. *Varṇāḥ*, (features), are those that can be described; they are qualities of a thing, such as grossness etc. or whiteness etc. That Immutable which is devoid of *varṇah* is the *avarṇam*, featureless. *Acakṣuḥśrotram*; the *cakṣuḥ*, eye, and *śrotram*, ear, are the organs in all

beings for perceiving forms and names; that in which these two do not exist is *acakṣuḥśrotram*, without eye and ear. From the ascription of sentience in the text: "He who is omniscient in general and all-knowing in detail" (Mu. I. i. 9), it may follow that, just like ordinary beings, the Immutable, too, achieves Its purposes with the help of such organs as eyes, ears, etc. That supposition is refuted here by "without ear and eyes"; for this accords with what is found (elsewhere): "He sees without eyes, and He hears without ears" (Śv. III. 11). Moreover, that Immutable is *apāṇipādam*, without hands and feet, that is to say, devoid of the organs of action. Since It cannot thus be seized, nor does It seize, therefore, It is *nityam* (eternal), indestructible. It is *vibhum*, multiformed because of assuming diverse forms in all the different creatures from Brahmā to a motionless thing. *Sarvagatam*, all-pervasive, like space. *Susūkṣmam*, extremely subtle, being devoid of such causes of grossness as sound etc. Sound etc. are verily the causes of the progressive grossness of space, air, etc. Being free from these, It is extremely subtle. Furthermore, *tat*, that; is *avyayam*, undiminishing, one that does not decrease, because of those very virtues. For a partless thing cannot have any diminution by way of loss of Its parts as in the case of a body; nor can It sustain any loss by way of decrease of treasure as in the case of a king; nor can there be any shrinkage through loss of qualities, since It is attributeless and all-pervasive. *Yat*, that, which is possessed of such characteristics; *bhūtayonim*, the source of all creation, just as the earth is of all moving and unmoving things;

—that Immutable, *dhīrāḥ*, the intelligent, the discriminating ones; *paripaśyanti*, see everywhere, as the Self of all. The purport of the whole verse is this: "That is the higher knowledge by which the Immutable of this kind is realised."

It has been said that the Immutable is the source of all creation. Now is being shown with the help of familiar illustrations how It can be so:

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथाऽक्षरात् संभवतीह विश्वम् ॥७॥

7. As a spider spreads out and withdraws (its thread), as on the earth grow the herbs (and trees), and as from the living man issues out hair on the head and body, so out of the Immutable does the universe emerge here (in this phenomenal creation).

Yathā, as it is a familiar fact, in the world, that the *ūrṇanābhiḥ*, spider, by itself and independently of any other auxiliary; *sṛjate*, spreads out, the threads that are non-different from its own body; *ca*, and, again; *gṛhṇate* (should rather be *gṛhṇāti*), withdraws, those very threads—makes them one with itself; *ca*, and; *yathā*, as; *pṛthivyām*, on the earth; (grow) *oṣadhayaḥ*, the herbs, that is to say, plants ranging from corn to trees—as they grow inseparably from the earth; and *yathā*, as; *sataḥ puruṣāt*, from the exist-

ing, living, man; *sambhavanti*, grow; *keśa-lomāni*, hair on the head and other parts of the body, that is dissimilar (to the body) in nature;—just as it is in these cases, so *akṣarāt*, from the Immutable, of the foregoing characteristics, that does not depend on any other auxiliary; *sambhavati*, originates; *iha*, here, in this phenomenal creation; *viśvam*, the entire universe —both similar and dissimilar. As for the citing of many illustrations, it is meant for easy comprehension.

The next verse is begun in order to show a fixed order of creation, viz that the universe, while emerging out of Brahman, does so in this order of succession and not simultaneously like a handful of jujubes thrown down:

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥८॥

8. Through knowledge Brahman increases in size. From that is born (the unmanifested) food. From food evolves Prāṇa (Hiraṇyagarbha); (thence the cosmic) mind, (thence) the five elements; (thence) the worlds; (thence) the immortality that is in *karmas*.

Tapasā, through knowledge, by virtue of possessing the knowledge of the process of creation; *brahma*, Brahman, the Immutable, the source of creation—when desirous of creating this world, like a seed sending out its sprout; *cīyate*, increases in size, as a father procreating a son does out of elation. From that Brahman, thus become inflated because of Its possession, through Its omniscience, of the power and know-

ledge of creation, preservation, and dissolution; *abhijāyate*, originates (grows) *annam*, food: the word being derived from the root *ad* in the sense of that which is eaten, i.e. enjoyed, means the Unmanifested (Māyā) that is common to all creatures. (That food originates or) gets evolved into the states of imminent manifestation.[1] From that Unmanifested, i.e. from that food in a state of imminent manifestation, (was born) *prāṇaḥ*, Hiraṇyagarbha, who is common[2] to all the beings in the universe that are endued with (a part of His) power of knowledge and action, who sprouts from that seed of all beings, constituted by ignorance, desire, and action, and who identifies Himself with the universe; "was born" this is to be supplied. From that Hiraṇyagarbha evolved *manaḥ*, that which is called the (cosmic) mind, comprising volition, deliberation, doubt, determination, etc. From that mind, again, as characterised by volition etc., evolved *satyam*, the five elements, such as space etc., which are called *satya* (i.e. the gross, *sat*, and the subtle, *tyat*). From those five elements, called *satya*, evolved the *lokāḥ*, the seven worlds, such as the earth etc., in succession, after the creation of the cosmic egg. Following the order of the evolution of creatures—beginning with men—there evolved on these (worlds) *karmas*,[3] castes, and stages of life. And *karmasu*, in the *karmas*,

[1]The beginningless Māyā is the unmanifested food; the Upaniṣad speaks of its origin in the sense of its becoming ready for evolution. Otherwise Māyā has no beginning.

[2]He is the sum total of all the individuals. Being common to all, He is called Sūtra, the thread (running through all).

[3]Rituals etc.

that acted as the cause, (there evolved) *amṛtam*, immortality, the fruit of *karmas*. It is called immortality, since it is not destroyed as long as *karma* is not eliminated in billions of *kalpas* (cycles).

With a view to concluding the subject-matter, dealt with above, the verse states as follows:

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥९॥
इति मुण्डकोपनिषदि प्रथममुण्डके प्रथमः खण्डः ॥

9. From Him, who is omniscient in general and all-knowing in detail and whose austerity is constituted by knowledge, evolve this (derivative) Brahman, name, colour, and food.

Yaḥ, He, the one called the Immutable, and answering to the foregoing definition; that is *sarvajñaḥ*, a knower of all things in general; (and) *sarvavit*, a knower of all things in detail; *yasya*, whose; the *tapaḥ*, austerity; is *jñānamayam*, made up of knowledge—consists in omniscience, and not in effort; *tasmāt*, from that, from that omniscient Entity, as aforesaid; *jāyate*, is born; *etat brahma*, this, the derivative, Brahman, as said before, who is called Hiraṇyagarbha. Besides, (from It) evolve *nāma*, name, such as "That one is Devadatta or Yajñadatta" etc.; *rūpam*, colour, such as "This is white or blue" etc.; *ca annam*, and food, such as paddy, barley, etc. They evolve in the order shown in the preceding verse; and hence it is to be understood that there is no contradiction.

FIRST MUNDAKA

CANTO II

By the text starting with "Ṛg-Veda, Yajur-Veda" (Mu. I. i. 5) it has been said that the Vedas, with their appendages, constitute the lower knowledge. And the higher knowledge, with its attributes, has been defined as that knowledge through which is realised the Immutable whose characteristics have been set forth in the text beginning with, "(The wise realise ...) that which cannot be perceived" etc. (I. i. 6) and ending with, "are evolved name, colour, and food" (I. i. 9). The following text starts by setting before it the task of distinguishing hereafter the subject matters of these two kinds of knowledge which relate to the states of bondage and freedom. Of these, the sphere of the lower knowledge is the state of bondage which involves a distinction of accessories like agent etc., and actions and results. This state has no beginning and no end; it has to be eradicated wholly[1] and individually by each embodied being, because it consists of sorrow; and it flows unbroken like the current of a river. And the subject-matter of the higher knowledge is freedom—which consists in the elimination of that bondage and is beginningless, endless, ageless, deathless, immortal, fearless, pure, and placid; and it is supreme bliss that is without a second and

[1]The world of diversity is not eradicated wholly in deep sleep; but on the rise of realisation, when nescience is destroyed, its effect, the world, also is eliminated entirely and for ever.

is nothing but remaining established in one's own Self. That being so, the text commences first to show the content of the lower knowledge; for detachment from it follows only as a consequence of recognising its nature. It will be said accordingly in, "After examining the worlds acquired through *karma*" etc. (I. ii. 12). And inasmuch as examination is not possible unless something is in view, the text says by way of presenting it:

तदेतत् सत्यं
मन्त्रेषु कर्माणि कवयो यान्यपश्यं-
स्तानि त्रेतायां बहुधा सन्ततानि ।
तान्याचरथ नियतं सत्यकामा
एष वः पन्थाः सुकृतस्य लोके ॥१॥

1. That thing that is such is true.

The *karmas* that the wise discovered in the *mantras* are accomplished variously (in the context of the sacrifice) where the three Vedic duties get united. You perform them for ever with desire for the true results. This is your path leading to the fruits of *karma* acquired by yourselves.

Tat etat, that thing that is such; is *satyam*, true. Which is that? The *karmāṇi*, *karmas*, Agnihotra etc., *yāni*, which; *kavayaḥ*, the wise—Vasiṣtha and others; *apaśyan*, saw; *mantreṣu*, in the *mantras*, known as the Ṛg-Veda etc.—these *karmas* having been revealed by the *mantras* only. Those that were seen thus are *satyam*, true, they being unfailing in ensuring human

goals. And *tāni*, these, the *karmas* enjoined by the Vedas and visualised by the seers; *santatāni*, are in vogue, are accomplished; *bahudhā*, in various ways; by the people steeped in *karma*; *tretāyām*, where the three get united, in the context of the sacrifice consisting of three kinds of duties prescribed by the Ṛg-Veda, Yajur-Veda, and Sāma-Veda; or the meaning is that the *karmas* are very much in vogue *tretāyām*, in the Tretā Age. Therefore you *ācaratha tāni*, accomplish them; *nityam*, for ever; *satyakāmāḥ*, with a desire for the true results of *karma*. *Eṣaḥ*, this is *vaḥ*, your; *panthāḥ*, path; *sukṛtasya loke*, for the result (of *karma*) accomplished by yourselves. The result of *karma* is called *loka*, the word being derived from the root *luk* in the sense of that which is looked at or enjoyed (*lokyate*) as a result. This is the path leading to it, or ensuring its achievement – this is the idea. These *karmas*, viz. Agnihotra etc., that are enjoined in the Vedas, constitute this path that is meant for the achievement of inevitable results.

The next verse proceeds now to present Agnihotra first, out of all these *karmas*, since it precedes all others. How is that presented?

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥२॥

2. When, on the fire being set ablaze, the flame shoots up, one should offer the oblations into that part that is in between the right and the left.

Yadā, at the (very) time when; *samiddhe havyavāhane*, on the fire being set ablaze, by a good supply

of fuel; *arciḥ*, the flame; *lelāyate*, shoots up; *tadā*, then; into the blazing, dancing flame; *ājyabhāgau* (should be rather *ājyabhāgayoḥ*) *antareṇa*, in the midst of the two places where oblations are poured, and which is called the *āvāpa-sthāna*; one *pratipādayet*, should offer;[1] *āhutīḥ*, oblations; in honour of the gods. The word *āhutiḥ* occurs in the plural number, since the offerings have to be made for many days.[2]

This path of *karma*, that consists in the adequate offering of oblations etc., is the road to the attainment of the results of *karma*. But it is difficult to follow it properly, and impediments crop up in galore. How?

यस्याग्निहोत्रमदर्शमपौर्णमास-
मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत-
मासप्तमांस्तस्य लोकान् हिनस्ति ॥३॥

3. It (i.e. the Agnihotra) destroys the seven worlds of that man whose Agnihotra (sacrifice) is without Darśa and Paurṇamāsa (rites), devoid of Cāturmāsya, bereft of Āgrayaṇa,

[1]In the Darśapūrṇamāsa sacrifice two oblations are offered in the right and left sides of the fire in honour of Fire and Soma respectively, the other oblations are offered in the middle portion called the *āvāpa-sthāna*.

[2]The Agnihotra sacrifice is performed twice a day—in the morning and the evening. But this is a daily duty to be followed throughout a man's whole life. And hence the plural, instead of the dual, number.

unblest with guests, goes unperformed, is unaccompanied by Vaiśvadeva (rite), and is performed, perfunctorily.

Yasya, of him, of that performer of the Agnihotra (sacrifice), whose; *agnihotram*, Agnihotra; is *adarśam*, devoid of the sacrifice called Darśa. The performance of the Darśa (sacrifice) being a necessary duty for the undertaker of Agnihotra, it becomes a qualifying word for Agnihotra, owing to its concomitance with the latter. The sense is that, it is an Agnihotra in which the Darśa is not accomplished. Similarly are to be understood the adjectival use in the words, *apaurṇamāsam* etc. with relation to Agnihotra, for they equally form parts of the Agnihotra. *Apaurṇamāsam*, without the Pūrṇamāsa sacrifice. *Acāturmāsyam*, devoid of the Cāturmāsya[1] ritual. Āgrayaṇa rituals[2] are to be undertaken in autumn etc.; that Agnihotra in which these are not accomplished is *anāgrayaṇam*. So also *atithivarjitam*, that in which guests are not served, day in and day out. *Ahutam*, in which the Agnihotra itself remains unperformed at the proper time. Just like *adarśa* etc., *avaiśvadevam* means that in which the Vaiśvadeva rite remains unaccomplished. And although the Agnihotra is performed, it is *avidhinā hutam*, performed unduly, that is to say, not performed in the proper way. What

[1]The three sacrifices performed at the beginning of each season of four months, viz Vaiśvadevam, Varuṇa-praghāsaḥ, Śākamedhaḥ.

[2]The Āgrayaṇa rituals are performed in autumn and spring with newly harvested corn.

these rites, viz Agnihotra and the rest, lead to, when they are thus accomplished perfunctorily or left undone, is being stated: (That rite) *hinasti*, destroys, *āsaptamān lokān*, the worlds up to and inclusive of the seventh; *tasya*, of him, of the performer. It destroys, as it were, for the only fruit is the trouble undergone. Inasmuch as the worlds counting from the earth to Satya,[1] accrue as a result, only when the rites are duly performed, and inasmuch as those worlds are not achievable through Agnihotra etc. of the above description, they are, so to say, destroyed. Since the mere trouble is a constant factor, it is said that such a rite is destructive. Or the meaning is this: The seven generations—viz father, grandfather, great-grandfather, son, grandson, great-grandson, (and the sacrificer), who become connected through the favourable influence of such services as the offering of lumps of food etc.[2] do not confer any benefit on oneself as a result of this kind of Agnihotra etc.; and this is affirmed by saying that they are destroyed.

काली कराली च मनोजवा च
सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी
लेलायमाना इति सप्तजिह्वाः ॥४॥

4. Kālī, Karālī, Manojavā, and Sulohitā and that which is Sudhūmravarṇā, as also Sphul-

[1]Bhūr, Bhuvar, Svar, Maha, Jana, Tapas, Satya.

[2]The sacrificer serves the three past generations by offering *piṇḍa*, water etc., and the three living generations by feeding them. Thus the six generations get connected with himself as the seventh.

inginī, and the shining Viśvarucī — these are the seven flaming tongues.[1]

These, beginning from Kālī and ending with Viśvarucī are the *lelāyamānāḥ*, flaming; *sapta jihvāḥ*, seven tongues, of fire, meant for devouring the clarified butter offered as oblation.

एतेषु यश्चरते भ्राजमानेषु
यथाकालं चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो
यत्र देवानां पतिरेकोऽधिवासः ॥५॥

5. These oblations turn into the rays of the sun and taking him up they lead him, who performs the rites in these shining flames at the proper time, to where the single lord of the gods presides over all.

These *āhutayaḥ*, offerings of oblation, undertaken by the sacrificer, these libations that had been poured by him; *ādadāyan*, having taken him up; (carry him) by having become *sūryasya raśmayaḥ*, the rays of the sun, that is to say, along the course of the sun's rays; (and) they *tam nayanti*, lead him—that performer of Agnihotra; *yaḥ*, who; *carate*, performs the rites, e.g., Agnihotra etc.; *eteṣu bhrājamāneṣu*, in these different shining tongues; *yathākālam*, at the proper time, at the time fit for each rite;—(they carry him) to heaven *yatra*, where; *patiḥ*, the lord, Indra; *devā-*

[1]Literally the names mean: Black, terrible, speedy as mind, very red, coloured like thick smoke, emitting sparks, having innumerable rays.

nām, of the gods; *ekaḥ*, alone; *adhivāsaḥ*, dwells (presides), above all.

Now is being stated how they carry him along the rays of the sun:

एह्येहीति तमाहुतयः सुवर्चसः
सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥६॥

6. Saying, "Come, come", uttering pleasing words such as, "This is your well-earned, virtuous path which leads to heaven", and offering him adoration, the scintillating oblations carry the sacrificer along the rays of the sun.

The *suvarcasaḥ*, scintillating (oblations); *ehi ehi iti*, welcoming (him) with the words "Come, come"; moreover, *abhivadantyaḥ*, uttering; *priyām vācam*, pleasant words, i.e. praise etc.; and *arcayantyaḥ* adoring—the idea being that they carry him while uttering such pleasant words as —"*Eṣaḥ*, this one, is; *vaḥ*, your; *puṇyaḥ*, virtuous; *sukṛtaḥ*, well-earned, road to; *brahmalokaḥ*, heaven, which is your result." From the context it follows that *brahmaloka* (lit. the world of Brahmā) means heaven.

This *karma*, unassociated with knowledge, is being decried by showing that it has only this limited result; that it is the product of ignorance, desire, and action; and that it is for this reason unsubstantial and the source of misery:

प्लवा ह्येते अदृढा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापि यन्ति ॥७॥

7. Since these eighteen constituents of a sacrifice, on whom the inferior *karma* has been said to rest, are perishable because of their fragility, therefore those ignorant people who get elated with the idea, "This is (the cause of) bliss", undergo old age and death over again.

Plavāḥ means perishable. *Hi*, since; *ete*, these; *yajñarūpāḥ*, the constituents of the sacrifice, the accomplishers of the sacrifice; (who are) *aṣṭādaśa*, eighteen in number, viz the sixteen priests, the sacrificer, and his wife; *yeṣu uktam*, on whom, on which eighteen of these, it has been said, by scripture, as resting: the *avaram karma*, the inferior *karma*, mere *karma*, without knowledge;—(these are perishable, because they are) *adṛḍhāḥ*, fragile, impermanent; therefore, the inferior *karma* accomplished by those eighteen factors, gets destroyed, along with its result, owing to the fragility of the eighteen factors on which it rests, just as milk or curd held in a vessel is destroyed on the destruction of the latter. This being so, *ye*, those, the non-discerning, ignorant people, who *abhinandanti*, delight with regard to this (*karma*); thinking, "*Etat śreyas*, this is good—the cause of bliss"; *te*, they; after staying in heaven for some time; *punar eva api*, over again; *yanti*, undergo; *jarāmṛtyum*, old age and death.

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथाऽन्धाः ॥८॥

8. Remaining within the fold of ignorance, and thinking, "We are ourselves wise and learned", the fools, while being buffeted very much, ramble about like the blind led by the blind alone.

Furthermore, *vartamānāḥ*, existing; *avidyāyām antare*, within the fold of ignorance; being steeped in non-discrimination; (and) *manyamānāḥ*, thinking; "*Svayam dhīrāḥ*, we ourselves are intelligent; and *paṇḍitāḥ*, learned, conversant with all that is to be learned"—flattering themselves in this way; those *mūḍhāḥ*, fools; *jaṅghanyamānāḥ*, while being buffeted, hurt very much, by hosts of evils like old age, disease, etc.; *pariyanti*, ramble about, because of their loss of vision; just as in the world *andhāḥ*, the blind, deprived of eyes; fall into pits or brambles; *nīyamānāḥ*, while being led, being shown their way; *andhena eva*, by the blind alone, by one who is himself without eyes.

Moreover,

अविद्यायां बहुधा वर्तमाना
वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्
तेनाऽऽतुराः क्षीणलोकाश्च्यवन्ते ॥९॥

9. Continuing diversely in the midst of ignorance, the unenlightened take airs by thinking, "We have attained the fullest achievement." Since the men, engaged in *karma*, do not understand (the truth) under the influence of attachment, thereby they become afflicted with sorrow and are deprived of heaven on the exhaustion of the results of *karma*.

Vartamānāḥ, continuing; *avidyāyām*, in the midst of ignorance; *bahudhā*, in diverse ways; *bālāḥ*, the unenlightened; *abhimanyanti*, take airs by thinking, "*Vayam kṛtārthāḥ*, we alone have attained the fullest achievement." *Yat*, since; in this manner; *karmiṇaḥ*, the men engaged in *karma*; *na pravedayanti*, do not understand the truth; *rāgāt*, under the influence of attachment—to the results of *karma*; *tena*, thereby; *āturāḥ* (*santaḥ*), (becoming) afflicted with sorrow; they *cyavante*, get deprived, of heaven; *kṣīṇalokāḥ*, on the exhaustion of their results of *karma*.

इष्टापूर्तं मन्यमाना वरिष्ठं
नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वे-
मं लोकं हीनतरं वा विशन्ति ॥१०॥

10. The deluded fools, believing the rites inculcated by the Vedas and the Smṛtis to be the highest, do not understand the other thing that leads to liberation. They, having enjoyed (the fruits of actions) on the heights of heaven

that are the abodes of pleasure, enter this world or an inferior one.

Manyamānāḥ, thinking; *iṣṭam*, sacrifice and other rites, enjoined by the Vedas; *pūrtam*, (digging of) pools, wells, tanks, etc. inculcated by the Smṛtis;—thinking these to be the *variṣṭham*, best means, for the achievement of human objectives, the chief thing;—thinking thus, the *pramūḍhāḥ*, deluded fools, who are so because of their infatuation for sons, cattle, friends, etc.; *na vedayante*, do not understand; *anyat*, the other thing, called the knowledge of the Self—to be the means for the achievement of *śreyas*, the highest goal (liberation). And *te*, they; *anubhūtvā* (should rather be *anubhūya*), having enjoyed, the fruits of their *karma*; *sukṛte*, in the abode of enjoyment; *nākasya pṛṣṭhe*, on the heights of heaven; again; *viśanti*, enter; into *imam lokam*, this, human, world; *vā hīnataram*, or a world inferior to it, e.g. that of the beasts, or hell, etc., in accordance with the residual results of *karma*.

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये
शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति
यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥११॥

11. Those who live in the forest, while begging for alms—viz those (forest-dwellers and hermits[1]) who resort to the duties of their

[1]The householders who repair to the forest in the third stage of their lives, or become monks in the fourth stage.

respective stages of life as well as to meditation,—and the learned (householders) who have their senses under control—(they) after becoming freed from virtue and vice, go by the path of the sun to where lives that Puruṣa, immortal and undecaying by nature.

On the other hand, as opposed to the former, *ye*, those, who—the forest-dwellers and the hermits, possessed of knowledge; while staying *araṇye*, in the forest; *upavasanti*, resort to; *tapaḥśraddhe—tapas*, the duties pertaining to that stage of life, and *śraddhā*, meditation on Hiraṇyagarbha and others; and the *śāntāḥ*, self-controlled, who have their senses under control; *vidvāṁsaḥ*, the learned, that is to say, the householders, too, who are devoted chiefly to meditation; (go). (*Upavasanti araṇye*) *bhaikṣyacaryām carantaḥ*, (live in the forest) while begging for alms, since they do not accept the customary gifts; they live in the forest while begging for alms—this is how the sentence is to be construed. *Te*, they; *virajāḥ*, becoming freed from *rajas*, that is to say, having got their virtue and vice attenuated; *prayānti*, move superbly; *sūryadvāreṇa*, along the path of the sun, along the Northern Path, indicated by the word sun, to the worlds called Satya etc.; *yatra* where (lives); *saḥ amṛtaḥ puruṣaḥ*, that immortal Puruṣa, the first-born Hiraṇyagarbha; *hi avyayātmā*, who is by nature undecaying, who lives as long as the world endures. The goals of this world, that are attainable through the lower knowledge, terminate here alone.

Objection: Is not this state considered to be liberation by some?

Answer: Theirs is not a correct view in accordance with such Vedic texts as: "All the desires vanish even here" (Mu. III. ii. 2). "Those discriminating people, ever merged in contemplation, attain the all-pervasive (Brahman) everywhere, and enter into the all" (Mu. III. ii. 5), etc.[1] Besides, that is not the topic here. Since the topic under discussion is that of the lower knowledge, the consideration of liberation cannot crop up all of a sudden. As for freedom from virtue and vice, it is only relatively so. All the results of the lower knowledge, comprising the ends and means, and diversified into varieties of action, accessories, and fruits, and consisting in duality, extend up to this only, or in other words, terminate with the realisation of Hiraṇyagarbha. So also it has been said by Manu, while recounting successively the courses of the world, starting with that of the motionless things, "The wise men say that this is the highest goal of holiness that consists in the attainment of (the state of) Hiraṇyagarbha, the Prajāpatis (lords of creatures, such as Marici), Dharma (Death), (the principle called) Mahat, and the Unmanifested" (XII. 50).

Now this verse is being said in order to show that one who becomes detached from this whole world of ends and means has competence for the higher knowledge:

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२॥

[1]These texts deny any course to be followed by the liberated soul after the death of the body.

12. A Brāhmaṇa should resort to renunciation after examining the worlds, acquired through *karma*, with the help of this maxim: "There is nothing (here) that is not the result of *karma*; so what is the need of (performing) *karma*?". For knowing that Reality he should go, with sacrificial faggots in hand, to a teacher, versed in the Vedas and absorbed in Brāhman.

Parīkṣya, examining—all these (rites) that are included within the scope of the lower knowledge constituted by the Ṛg-Veda etc., that are to be undertaken by persons subject to natural ignorance, desire, and action, they having been inculcated for the man swayed by the defects of ignorance etc.; and (examining) the worlds that are their results and are indicated by the Northern and Southern Paths, and the worlds of the beasts and ghouls that follow as the result of omission of obligatory duties and commission of prohibited ones – having examined all these, with the help of direct perception, inference, analogy, and scriptures, i.e. having ascertained: *lokān*, the worlds—in their essence from every point of view, the worlds that exist as the goals of transmigration ranging from the Unmanifested to a motionless thing, whether evolved or involved; that are productive of one another like the seed and the sprout; that are assailed with multifarious troubles in their hundreds and thousands; that are devoid of substance like the interior of a plantain tree; that appear like magic, water in a mirage, or a city in space; and that are

comparable to dream, water-bubbles, and foam, that get destroyed at every turn;—that is to say, turning one's back to virtue and vice acquired through *karma*, instigated by the defects of ignorance and desire, (a Brāhmaṇa should renounce). The Brāhmaṇa is mentioned because he alone is specially qualified for the acquisition of knowledge by renouncing everything. What should one do after examining the worlds? This is being said: *Nirvedam āyāt*, one should arrive at detachment, that is to say, should renounce—the root *vid* with the prefix *nir* being used here in the sense of renunciation. The process of renunciation is being shown: "In the universe there is nothing that is *akṛta*, a non-product; for all the worlds are effects of *karma*; and being products of action, they are impermanent. The idea is that there is nothing that is eternal. All actions are productive of transitory things, since all effects of actions are only of four kinds—they can be produced, acquired, purified, or modified; over and above these, action has no other distinctive result. But I am desirous of the eternal, immortal, fearless, unchanging, unmoving, absolute Entity, and not of its opposite. Therefore *kṛtena* (*kim*), what is the need of (accomplishing) any task, that involves great trouble and leads to evil?"[1] Having become detached in this way, *saḥ*, he, the dispassionate Brāhmaṇa; *abhigacchet*, should go; *gurum eva*, to a teacher alone, who is blessed with mental and physical self-control, mercy, etc.;

[1]Some annotators explain this portion thus: That (which is) *akṛtaḥ*, not a product, *na asti*, does not come to exist, is not produced, *kṛtena*, as a result of action. Liberation is not a product of *karma*.

tad-vijñānārtham, for the sake of understanding that fully. The emphasis in "the teacher alone" implies that he should not seek for the knowledge of Brahman independently, even though he is versed in the scriptures. (He will go) *samit-pāṇiḥ*, with a load of (sacrificial) faggots in hand; (to) *śrotriyam brahmaniṣṭham*, (a teacher) who is versed in the meaning of the Vedas that he recites and hears, and who is absorbed in Brahman. One who renounces all activities and remains absorbed in the non-dual Brahman only is *brahmaniṣṭhaḥ* just as it is in the case of the words *japaniṣṭhaḥ* absorbed in self-repetition, *taponiṣṭhaḥ*, absorbed in austerity. For one, engrossed in *karma*, cannot have absorption in Brahman, *karma* and the knowledge of the Self being contradictory. Having approached that teacher in the proper way, and having pleased him, he should ask about the true and immutable Puruṣa (all-pervasive Reality).

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥१३॥

इति मुण्डकोपनिषदि प्रथममुण्डके द्वितीयः खण्डः ॥

13. To him who approaches duly, whose heart is calm and whose outer organs are under control, that man of enlightenment should adequately impart that knowledge of Brahman by which one realises the true and immutable Puruṣa.

Saḥ vidvān, that enlightened one, the teacher who has realised Brahman; (should say) *tasmai*, to him; *upasannāya*, to the one who has approached; *samyak*, duly, that is to say, in accordance with the scriptures; *praśāntacittāya*, to one whose heart is calm, who has become free from such faults as pride; and *śamānvitāya*, to one who is endued with control over the outer organs, i.e. who has become detached from everything; (to such a one) he *provāca*, said, or rather, should say; *tām brahmavidyām*, that knowledge of Brahman; *tattvataḥ*, adequately; *yena*, by which, by which higher knowledge; *veda*, one realises; *akṣaram*, the Immutable, that is possessed of such attributes as being imperceptible etc. (Mu.I.i.3). That very Immutable is referred to by the word Puruṣa, because of all-pervasiveness or existence in all the hearts; and that again is *satyam*, true, because of being essentially the supreme Reality; and It is *akṣaram* (immutable) because of the absence of mutation, injury, and decay. For the teacher, too, this is imperative that he should save from the ocean of ignorance any good disciple that approaches him duly.

SECOND MUNDAKA

CANTO 1

All the effects of the lower knowledge have been stated. And that Immutable is true that is called Puruṣa (the all-pervasive Reality), and that is the essence of this phenomenal existence, the source from which it springs, and the place where it gets dissolved. The Reality, after knowing which all this becomes known, is the subject-matter of the higher knowledge of Brahman. That has to be stated. Hence commences the subsequent text:

तदेतत् सत्यं
यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः
सहस्रशः प्रभवन्ते सरूपाः ।
तथाऽक्षराद्विविधाः सोम्य भावाः
प्रजायन्ते तत्र चैवापि यन्ति ॥१॥

1. That thing, that is such, is true:

As from a fire, fully ablaze, fly off sparks, in their thousands, that are akin to the fire, similarly O good-looking one, from the Immutable originate different kinds of creatures and into It again they merge.

That truth that is constituted by the results of *karma*, the subject-matter of the lower knowledge, is only relatively so. But this truth is the subject-matter of

the higher knowledge, since it is possessed of the characteristics of the supreme Reality.[1] *Tat etat*, that thing, that is this (subject-matter of higher knowledge); is *satyam*, true; whereas the other is unreal, being within the domain of ignorance. Since the True and Immutable is altogether beyond direct cognition, an illustration is being cited with a view to making people somehow directly realise It: *Yathā*, as; *sudīptāt pāvakāt*, from a fire well lighted up; *visphulingāḥ*, sparks; *sarūpāḥ*, that are akin to the fire; *prabhavante*, fly off; *sahasraśaḥ*, in their thousands, innumerably: *tathā*, similarly; *somya*, O good-looking (or amiable) one! *akṣarāt*, from the Immutable, of the foregoing characteristics; (originate) *vividhāḥ*, *bhāvāḥ*, different kinds of creatures—different because of conformity with the various bodies that form the limiting adjuncts. The different small empty spaces, circumscribed pots etc., are seen to spring from space in conformity with the differences in the limiting adjuncts viz the pots etc.; just in this way the creatures *prajāyante*, originate, in accordance with the creation, under various names and forms, of the bodies that are their limiting adjuncts; *tatra ca eva*, and into that again, into that very Immutable; they *apiyanti*, merge, following the dissolution of the bodies that are their limiting adjuncts, just as the different openings do on the disintegration of the pots etc. As in the origin and dissolution of the different cavities, space appears as a cause owing to the presence of the limiting adjuncts, viz pots etc., so also in the matter of the birth and death of the individuals, the Immutable appears

[1]Since it can never be sublated.

as a cause owing to the presence of the limiting adjuncts, viz the bodies created by name and form.

The text now proceeds to speak of the Immutable that is higher than the (other) immutable which is the seed of name and form, which is called the Unmanifested (Māyā), and which is itself higher than its own modifications; this (absolute) Immutable that is devoid of all limiting adjuncts, which is the very essence of the (other) immutable, is comparable to space, free from all forms, and is describable by such expressions as "Not this, not this":

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥२॥

2. Puruṣa is transcendental, since He is formless. And since He is coextensive with all that is external and internal and since He is birthless, therefore He is without vital force and without mind; He is pure and superior to the (other) superior immutable (Māyā).

Puruṣaḥ, Puruṣa, who is so called because of (the derivative meaning of) all-pervasiveness or residence in all hearts; is *divyaḥ*, resplendent—because of self-effulgence or residence in His own resplendent Self—or transcendental; *hi*, because; *amūrtaḥ*, devoid of all forms. That self-effulgent Puruṣa, being formless and all-pervasive is *sabāhyābhyantaraḥ*, coextensive with all that is external or internal; *ajaḥ*, birthless, is not born of anything, since there is nothing else but Himself which can be His cause of birth, in the sense

that air is the cause of water-bubbles etc., or pots etc. are the causes of the different kinds of cavities of space. As all modifications of positive entities are preceded by their births, the denial of birth is tantamount to the denial of all modifications. *Hi*, as; as that Being is coeval with all that is external or internal, therefore It is unborn, and hence It is ageless, deathless and immutable, constant and fearless. This is the idea. Although like the sky, appearing as possessed of surface and taints, It appears in the context of the different bodies to be possessed of vital force, mind, senses, and objects, in the eyes of those people whose vision, owing to their ignorance, is fixed on the multiplicity of the limiting adjuncts, e.g. the bodies etc; yet from Its own point of view It is *aprāṇaḥ*, without the vital force, to those whose eyes are fixed on the supreme Reality. That is called *aprāṇaḥ* in which air, the principle of motion, does not exist in its diversity of the power of action. Similarly, *amanāḥ*, without mind, that in which mind, consisting of thinking etc., does not exist in its diversity of the power of knowledge. By the expressions "without vital force" and "without mind" it is to be understood that all the different vital forces, viz Prāṇa, (Apāna, etc.), the organs of action, and the objects of those organs, as also the intellect and the mind, the senses of perception, and their objects, are denied. In support of this, there occurs this passage in another Upaniṣad, "It thinks as it were, and shakes as it were" (Bṛ. IV. iii. 7). As the two limiting adjuncts are denied for It, so It is *śubhraḥ*, pure. And hence (It is higher) *parataḥ akṣarāt*, as compared with the (other) higher immutable, called the Unmanifested

(i.e. Māyā). And the nature of this Māyā is inferred from the fact of its being the limiting adjunct of Brahman that appears to be the seed of name and form.[1] And that (other) immutable, called the Unmanifested, that is inferred as the limiting adjunct of that (higher) Immutable, is itself higher than all the modifications, because it is considered to be the seed of all the effects and accessories.[2] The unconditioned, all-pervasive entity is *paraḥ*, higher; *akṣarāt parataḥ*, than that immutable (Māyā) that is superior (in relation to its effects). This is the idea.

It is being shown how the entity that permeates through and through the (other) immutable, called *ākāśa*, and enters as an object into all empirical dealings, can be without the vital force etc. If, like Puruṣa (the all-pervasive Entity), the vital force etc. exist as such before creation, then the all-pervasive Entity will be possessed of the vital force etc. by virtue of their co-existence with It. But as a fact, unlike the all-pervasive Entity, the vital forces etc. do not exist as such before creation; therefore the supremely all-pervasive Entity is without vital forces, just as Devadatta is said to be without a son so long as a son is

[1]In such manifestations of consciousness as memory, doubt etc., the power of Brahman remains ingrained, and thus Brahman appears to be the cause of name and form; but in reality the transcendental Brahman cannot be so; and accordingly Māyā has to be assumed to be the limiting adjunct of Brahman, causing this appearance of causality in Brahman.

[2]Effects are known to be inferior to the causes; so the principle of Māyā, which is known as the cause, must be superior to its effects.

not born. As to how those vital forces etc. do not exist is being stated.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥३॥

3. From Him originates the vital force as well as the mind, all the senses, space, air, fire, water, and earth that supports everything.

Etasmāt, from this, this very Puruṣa that is supposed to be the seed of name and form; *jāyate*, originates: *prāṇaḥ*, the vital force, that is an object and a modification of nescience, exists only in name, and is essentially unreal in accordance with another Vedic text, "All modification has speech only as its support: it is unreal" (Ch. VI. i. 4). For just as a man, who has no son, does not become possessed of one by seeing him in dream, similarly, the supreme Reality cannot become possessed of the vital force by being endued with a vital force that is included in ignorance and is unreal. In this way, the mind and all the senses, as well as the objects, originate from this One. Therefore it is proved that Puruṣa is devoid of the vital force etc. in the real sense of the term. And it is to be understood that just as these did not exist in reality before origination, so also they become non-existent after dissolution. And as is the case with the organs, senses, and mind, so also is the case with the elements that are the causes of the bodies and the objects—the elements that are *kham*, space; *vāyuḥ*, the air inside and outside, differentiated as *āvaha* (moving towards), *pravaha*(moving away from), etc.; *jyotiḥ*, fire; *āpaḥ*, water;

pṛthivī, earth, that is *viśvasya dhāriṇī*, the support of all. All these elements that possess seriatim the qualities of sound, touch, colour taste, and smell, together with all the qualities that belong to the predecessors of each, (all these) originate from this very Puruṣa.

After the brief presentation in the verse "Puruṣa is transcendental, since He is formless" etc., of the Immutable, the unqualified Puruṣa, that is true and forms the subject-matter of the higher knowledge, He has again to be presented in detail in His conditioned state; and hence the following text. For when a subject-matter is stated in brief and *in extenso* like an aphorism and its commentary, it becomes easy of comprehension. As for that Virāṭ within the cosmic egg who takes His birth from the first-born Prāṇa, who is Hiraṇyagarbha, He (Virāṭ), too, though apparently separated from Puruṣa by another intervening principle (viz Hiraṇyagarbha), is born of this Puruṣa and is a modification of Him. This fact is being stated, and He (Virāṭ) is being described:

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥४॥

4. The indwelling Self of all is surely He of whom heaven is the head, the moon and sun are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is

the heart, and (It is He) from whose two feet emerged the earth.

Of whom *mūrdhā*, head, the best limb; is *agniḥ*, (lit. fire, means here) heaven, in accordance with the Vedic text, "O Gautama, that world is surely fire" (Ch. V. iv. 1). Of whom *cakṣuṣī*, the two eyes; are *candrasūryau*, the moon and the sun. The words "of whom" are to be supplied everywhere, by transforming the word "*asya*, of Him", that follows (in the third line), to "*yasya*, of whom". Of whom *diśaḥ śrotre*, the directions are the two ears; of whom *vivṛtāḥ vedāḥ*, the revealed, well-known, Vedas; are the *vāk*, speech; of whom *vāyuḥ prāṇaḥ*, air is the vital force; *asya*, i.e. *yasya*, of whom; *viśvam*, the whole universe; is *hṛdayam*, the heart; for the entire world is a modification of the mind, inasmuch as it is seen to merge in the mind during deep sleep, and as even during the waking state it emerges out of it to exist divergently, like sparks out of fire. And of whom *padbhyām*, from the two feet; *pṛthivī*, the earth, is born. *Eṣaḥ*, this one—the deity who is Viṣṇu (the all-pervading), or Ananta (the infinite), the first embodied Being who has the three worlds as His physical limiting adjunct—is *sarvabhūtāntarātmā*, the indwelling Self of all.

He is in fact the seer, hearer, thinker, knower, and the reality of all the senses in all beings. And the creatures, too, that transmigrate through the five fires,[1] are born from that very Puruṣa. This is being said:

[1]Heaven, cloud, earth, father, and mother (Ch. V. iv-viii).

तस्मादग्निः समिधो यस्य सूर्यः
सोमात्पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां
बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥५॥

5. From Him emerges the fire (i.e. heaven) of which the fuel is the sun. From the moon emerges cloud, and (from cloud) the herbs and corns on the earth. A man sheds the semen into a woman. From Puruṣa have originated many creatures.

Tasmāt, from that supreme Puruṣa; (originates) *agniḥ*, fire that is a particular abode (or state) of creatures. That (fire) is being specified; *yasya*, of which; *sūryaḥ*, the sun; is *samidhaḥ*, the fuel, as it were; for heaven is lighted up by the sun. *Somāt*, from the moon, that evolves out of heaven; originates *parjanyaḥ*, cloud, which is the second fire. From that cloud originate *oṣadhayaḥ*, the herbs and corns; *pṛthivyām*, on the earth (the third fire). *Pumān*, man that is (also) a (fourth) fire; *siñcati*, sheds; the *retas*, semen, that originates from the herbs and corns when poured as an oblation into the fire that is man; *yoṣitāyām* (should rather be *yoṣiti*), into the woman that is (the fifth) fire. In this order *bahvīḥ* (rather *bahvyaḥ*), many; *prajāḥ*, creatures; *samprasūtāḥ*, have originated; *puruṣāt*, from the supreme Puruṣa.

Moreover, it is being said that the auxiliaries of *karmas*, as well as their fruits, emerge verily from Him. How?

तस्मादृचः साम यजूंषि दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः
सोमो यत्र पवते यत्र सूर्यः ॥६॥

6. From Him (emerges) the *Ṛk*, *Sāma*, and *Yajur mantras*, initiation, all the sacrifices, whether with or without the sacrificial stake, offerings to Brāhmaṇas, the year, the sacrificer, and the worlds where the moon sanctifies (all) and where the sun (shines).

Tasmāt, from Him, from Puruṣa; (emerged) *ṛcaḥ*, the (metrical) *mantras* that have their letters, feet, and lines well regulated and have such metres as the Gāyatrī and so on. *Sāma* is that which is divided into five parts or seven parts and is embellished with *stobha* etc. and tune.[1] *Yajūṁṣi* are the *mantras* whose letters, feet, and lines are not fixed, and which merely take the form of sentences. These are the three kinds of *mantras*. *Dikṣāī*, initiation, consisting in wearing a girdle etc., made of Muñja grass—that is to say, the different observances to be followed by the sacrificer (preparatory to the actual rite). *Ca sarve yajñāḥ*, and all the sacrifices—Agnihotra etc.—(in which animals are not sacrificed). *Kratavaḥ*, the sacrifices involving the use of a sacrificial stake. *Ca dakṣiṇāḥ*, and the

[1]Consisting of five parts—*hiṁkāra*, *prastāva*,, *udgītha*, *pratihāra*, and *nidhana*; of the seven parts—the foregoing five and *upadrava* and *ādi*. *Stobhas* are chanted interjections in a Sāma song, such as *hum*, *ho* (Vide Ch. I. xiii—II. xxi).

offerings to priests and Brāhmaṇas, ranging from the giving of a cow to all one possesses. *Ca saṁvatsaraḥ*, and year, which, as time, forms a factor in a rite. *Ca yajamānaḥ*, and the sacrificer, the master (of the sacrifice). *Lokāḥ*, the worlds, that are the results of that sacrifice. Those results are being specified: *Yatra*, where, in which worlds; *somaḥ pavate*, the moon sanctifies, the creatures; and *yatra*, where; *sūryaḥ tapati*, the sun shines. These (worlds) are attainable through the two paths, called the Southern Course and the Northern Course, and are the results of the rites performed by the ignorant and the knowing people.

तस्माच्च देवा बहुधा संप्रसूता:
साध्या मनुष्या: पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥७॥

7. And from Him duly emerged the gods in various groups, the Sādhya gods, human beings, beasts, birds, life, rice and barley, as well as austerity, faith, truth, continence, and dutifulness.

Ca, and; *tasmāt*, from that Puruṣa; *samprasūtāḥ*, duly issued out; *devāḥ*, the gods, that are ancillary to rites; *bahudhā*, variously in different groups of Vasus etc.[1] *sādhyāḥ*, Sādhyas, a particular class of gods; *manuṣyāḥ*, human beings who are entitled to undertake rites; *paśavaḥ*, beasts—both domestic and wild;

[1]Eight Vasus, twelve Ādityas, eleven Rudras, etc.

vayāṁsi, birds; and *prāṇa-apānau*, breathing in and out, constituting life; *vrīhi-yavau*, rice and barley—meant for sacrificial offering; *ca tapas*, and austerity, either as a part of a rite meant for personal sanctification, or as an independent act leading to some result; *śraddhā*, faith—mental tranquillity and belief in the truth of things (taught by the scriptures and the teacher) —which is a precondition for all application of auxiliaries that are productive of human objectives; so also *satyam*, truth—avoidance of falsehood as well as speaking of facts as they occur, without causing injury; *brahmacaryam*, avoidance of sexual relation; *ca vidhiḥ*, and dutifulness.

सप्त प्राणाः प्रभवन्ति तस्मात्
सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा
गुहाशया निहिताः सप्त सप्त ॥८॥

8. From Him emerge the seven sense-organs, the seven flames, the seven kinds of fuel, the seven oblations, and these seven seats where move the sense-organs that sleep in the cavity, having been deposited (by God) in groups of seven.

Moreover, *tasmāt*, from that very Puruṣa; *prabhavanti*, originate; *sapta prāṇāḥ*, the seven sense-organs, that are in the head;[1] and (so do) their *sapta arciṣaḥ*, seven flames—the illumination of their objects; simi-

[1]Two eyes, two ears, two nostrils, and tongue.

larly the *sapta samidhaḥ*, seven kinds of fuel—seven sense-objects, for the sense-organs are kindled by their objects; *sapta homāḥ*, seven oblations—the perception of those sense-objects, for another Vedic text says, "That which is his sense-perception is what he offers as an oblation" (Mn. LXXX. 1). Besides, *ime sapta lokāḥ*, these seven seats of the senses; *yeṣu*, in which *caranti*, move about; *prāṇāḥ*, the sense-organs. The expression, "where move the sense-organs (*prāṇāḥ*)" is an attribute of the *prāṇas*, so as to exclude Prāṇa and Apāna (the functions of exhaling and inhaling). (They are) *guhāśayāḥ*; derived from the word *guhā* (cavity) and the root *śi* (to sleep). *guhāśayāḥ*, means the sleepers in (the cavity of) the body or the heart, during sleep. *Nihitāḥ*, (having been) deposited—by the Ordainer; *sapta sapta*, in groups of seven, in each living being. The purport of the topic is that from the supreme, omniscient Puruṣa Himself emerge all that are the *karmas* or the fruits of *karmas* of those men of knowledge who sacrifice to the Self,[1] as well as all that are the *karmas* and the auxiliaries and results of *karmas* of the ignorant people.

अतः समुद्रा गिरयश्च सर्वे-
स्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च
येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥९॥

[1]Those who perform sacrifices as a worship of the supreme Lord with this idea: "All this, as well as myself, is but the supreme Self."—A.G.

9. From Him emerge all the oceans and all the mountains. From Him flow out the rivers of various forms. And from Him issue all the corns, as well as the juice, by virtue of which does the internal self exist in the midst of the elements.

Ataḥ, from this, Puruṣa, issue: *sarve*, all; *samudrāḥ*, the oceans, of Salt etc.; *ca girayaḥ*, and the mountains—Himalayas etc.; all these emerge from this Puruṣa Himself. *Asmāt*, from this Puruṣa; *syandante*, flow out; *sindhavaḥ*, the rivers—Gaṅgā etc.; *sarvarūpāḥ*, of various forms. *Ca ataḥ*, and from Him; *sarvaḥ oṣadhayaḥ*, all corns—rice, barley, etc.; *ca rasaḥ*, and the juice—that is of six kinds;[1] *yena*, by virtue of which; *hi*, verily; *tiṣṭhate* (rather *tiṣṭhati*) exists; *bhūtaiḥ*, surrounded by the elements, that are gross and five in number; *eṣaḥ antarātmā*, this internal self, the subtle body, so called because of its existence in between the (gross) body and the Self.

Thus from Puruṣa emerged all this. Therefore "all that is a modification is supported by speech and exists only in name" (Ch. VI. i. 5-6), and it is false; but that which is Puruṣa is true. Hence:

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।
एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं
विकिरतीह सोम्य ॥१०॥

इति मुण्डकोपनिषदि द्वितीयमुण्डके प्रथमः खण्डः ॥

[1]Has six kinds of taste—sweet, sour, bitter, pungent, astringent, saline.

10. Puruṣa alone is all this—(comprising, the *karma* and knowledge. He who knows this supremely immortal Brahman, as existing in the heart, destroys here the knot of ignorance, O good-looking one!

Puruṣaḥ eva, Puruṣa alone, is; *viśvam idam*, all this. There is no such thing as the universe apart from Puruṣa. Therefore the very thing that was asked in the question, "O adorable sir, (which is that thing) which having been known, all this becomes known?" (Mu. I. i. 3), has been stated here. For on knowing this Puruṣa, the supreme Self, the source of everything, there arises the realisation: "Puruṣa alone is all this—there is nothing besides." It is being explained as to what this "all" means; *Karma*, such as Agnihotra; *tapas*, knowledge and the separate fruit accruing from it: all these constitute this "all". And all that is but the product of Brahman. Therefore, *yaḥ*, he who; *veda*, knows, the *brahma parāmṛtam*, Brahman the supremely immortal—knows, (Brahman) thus —"I indeed am all this", (knows) as *nihitam guhāyām*, existing in the heart of every being; *saḥ*, he; by virtue of such realisation; *vikirati*, throws away, destroys; *avidyāgranthim*, the knot of ignorance, the tendencies and impressions created by ignorance that are hard to untie like knots; *iha*, here, even while living, and not after death; *somya*, O good-looking (amiable) one!

SECOND MUṆḌAKA

CANTO II

It is being stated how the Immutable can be known, though It is formless:

आविः संनिहितं गुहाचरं नाम
महत्पदमत्रैतत् समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेत-
ज्जानथ सदसद्वरेण्यं परं
विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥१॥

1. (It is) self-effulgent, well seated, and well known as moving in the heart, and (It is) the great goal. On It are fixed all these–that move, breathe, and wink or do not wink. Know this One that comprises the gross and the subtle, to be beyond the ordinary knowledge of creatures, and (It is) the eligible and the highest of all.

Āviḥ, self-effulgent, (and) *sannihitam*, well seated; appearing as though perceiving words etc. through the limiting adjuncts, viz the organs of speech etc., in accordance with another Vedic text, "It shines, It blazes up", It is cognised in the hearts of all beings as revealing Itself through such functions of the conditioning factors as seeing, hearing, thinking, knowing. That Brahman that is *āviḥ*, effulgent and *sannihitam*, well seated, in the heart; is *guhācaram nāma*, well

known as moving in the cavity of the heart, through such modes as seeing and hearing. (It is) *mahat*, great, because It is the greatest of all; (It is) *padam*, the goal, since It is the resort of all beings, the word being derived from the root *pad* in the sense of that which is reached by all. Now is being shown how It is the great goal. Since *atra*, on this Brahman; *samarpitam*, is fixed—like the spokes to the nave of a chariot wheel; *ejat*, the moving, birds etc.; *prāṇat*, all that breathes—men and others who inhale and exhale; *yat nimiṣat*, all that has such activities as winking; *ca*, and—which word suggests all that does not wink; —*etat*, all this, is fixed on this very Brahman. *Etat*, this One, on which all things rest; *jānatha*, you know, O disciples! That which comprises the *sat* and the *asat* is what has become your Self; for the *sat*, formed, gross, and the *asat*, formless, subtle, do not exist apart from It. (Know) that very Entity alone that is surely the *vareṇyam*, eligible, covetable to all—because of Its eternality; (and that is) *param*, distinct; *vijñānāt*, from the knowledge; *prajānām*, of beings—this is how *vijñānāt* is connected with the remote *prajānām*; that is to say, It is beyond the range of ordinary knowledge. (Know) *yat variṣṭham*, that which is the highest; for that Brahman alone is the highest of all high things, by virtue of Its freedom from all defects.

यदर्चिमद्यदणुभ्योऽणु च
यस्मिँल्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः
तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥२॥

2. That which is bright and is subtler than the subtle, and that on which are fixed all the worlds as well as the dwellers of the worlds, is this immutable Brahman; It is this vital force; It, again, is speech and mind. This Entity, that is such, is true, It is immortal. It is to be penetrated. O good-looking one, shoot at it.

Moreover, *yat*, that which is; *arcimat*, bright. Brahman is bright, because by Its light the sun etc. shine. Furthermore, *yat*, that which; is *aṇu*, subtle; *aṇubhyaḥ*, as compared with the minute things, e.g. the grain called *śyāmāka*. From the use of the word *ca* (and), it is implied that it is much bigger than the big earth etc. *Yasmin*, on which; *nihitāḥ*, are fixed; *lokāḥ*, worlds—earth etc.; *ca lokinaḥ*, and the dwellers of the worlds—men and others; for all are known as dependent on Consciousness. *Tat etat akṣaram brahma*, It is this immutable Brahman, that is the support of all: that is *saḥ prāṇaḥ*, the familiar vital force; *tat u*, that, again, is the *vāṅ-manaḥ*, speech and mind—as well as all the senses (of perception) and organs (of action). That Entity, again, is the inner Consciousness, for the assemblage of life and senses is dependent on Consciousness, as is shown in another Vedic text: "The Vital Force of the vital force" (Bṛ. IV. iv. 18; Ke. I. 2). *Tat etat*, that Entity, the Immutable, that is thus the inner Consciousness within life etc.; is *satyam*, true; and therefore *tat amṛtam*, It is immortal, indestructible. *Tat veddhavyaṁ*, that is to be penetrated, to be shot at, by the mind; the idea is that the mind is to be concentrated on It. Since this

is so, therefore *somya*, O good-looking one; *viddhi*, shoot—fix your mind on the Immutable.

It is being shown how It is to be shot at:

धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥३॥

3. Taking hold of the bow, that is the great weapon familiar in the Upaniṣads, one should fix on it an arrow, sharpened with meditation. Drawing the string with a mind absorbed in Its thought, hit, O good-looking one, that very target that is the Immutable.

Gṛhītvā, taking up; the *dhanuḥ*, bow; consisting in the *mahāstram aupaniṣadam*, the great weapon that occurs, i.e. is well known in the Upaniṣads; on that bow *sandhayīta*, one should fix; a *śaram*, arrow. What kind of arrow? That is being stated: *Upāsāniśitam*, sharpened, that is to say purified by constant meditation. And after fixing the arrow, and *āyamya*, having drawn the string, that is to say, having withdrawn the inner organ together with the senses from the objects, and concentrating them on the target alone; for the literal meaning of drawing the string with the hand is not admissible here; *cetasā tadbhāvagatena*, with the mind absorbed in the *bhāva* or *bhāvanā*, thought of that Brahman; *viddhi*, hit; *somya*, O good looking one; *tat eva lakṣyam akṣaram*, that very target that is the Immutable, described earlier.

The bow etc. that have been mentioned are being specified:

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥४॥

4. *Om* is the bow; the soul is the arrow; and Brahman is called its target. It is to be hit by an unerring man. One should become one with It just like an arrow.

Praṇavaḥ, the syllable *Om*; is *dhanuḥ*, bow. Just as the bow is the cause of the arrow's hitting the target, so *Om* is the bow that brings about the soul's entry into the Immutable: For the soul when purified by the repetition of *Om*, gets fixed in Brahman with the help of *Om* without any hindrance, just as an arrow shot from a bow gets transfixed in the target. Therefore *Om* is a bow, being comparable to a bow. *Ātmā hi śaraḥ*, the soul is surely the arrow—the soul that is but the supreme Self in Its conditioned state, that has entered here into the body as the witness of the modes of the intellect, like the sun etc. into water. That soul, like an arrow, is shot at the Self Itself that is the Immutable. Therefore *brahma*, Brahman, *ucyate*, is said to be, *tallakṣyam*, the target of the soul. It is called the target since, just as in the case of a mark, It is aimed at with self-absorption by those who want to concentrate their minds. That being so, the target that is Brahman, *veddhavyam*, should be shot at; *apramattena*, by one who is unerring, who is free from the error of desiring to enjoy external objects,

who is detached from everything, who has control over his senses and has concentration of mind. After that, after hitting the mark, *tanmayaḥ bhavet*, one should remain identified with Brahman, *śaravat*, like an arrow. The idea is this: Just as the success of the arrow consists in its becoming one with the target, similarly one should bring about the result, consisting in becoming one with the Immutable, by eliminating ideas of self-identification with the body etc.

As the Immutable is hard to grasp, It is being presented over and over again so as to make It easily comprehensible:

यस्मिन्द्यौः पृथिवी चान्तरिक्ष-
मोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या
वाचो विमुञ्चथामृतस्यैष सेतुः ॥५॥

5. Know that Self alone that is one without a second, on which are strung heaven, the earth, and the inter-space, the mind and the vital forces together with all the other organs; and give up all other talks. This is the bridge leading to immortality.

Yasmin, that, the immutable Puruṣa, on whom; *dyauḥ*, heaven; *pṛithivī*, the earth; *ca antarikṣam*, and intermediate space; *otam*, are strung; *ca*, as also; *manas*, the mind; *saha sarvaiḥ prāṇaiḥ*, together with all the other organs; *tam eva*, Him alone—the support of all; the *ekam*, one without a second; *jānatha* (is the

same as *jānītha*), (you) know, O disciples; and having known, *ātmānam*, the Self, the inmost reality of yourselves and all beings; *vimuñcatha* (is the same as *vimuñcata*), discard; *anyāḥ vācaḥ*, other talks, that constitute the lower knowledge; and give up also all *karmas* together with their fruits that are presented by the lower knowledge; because *eṣaḥ*, this, this knowledge of the Self; is the *setuḥ*, bridge, the means of achievement; *amṛtasya*, of immortality, of liberation. It is comparable to a bridge, since it is a means for getting across the great sea of the world. In support of this here is another Vedic text: "Knowing Him alone, one goes beyond death; there is no other path to proceed by"[1] (Śv. III. 8, VI. 15).

अरा इव रथनाभौ संहता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं
स्वस्ति वः पराय तमसः परस्तात् ॥६॥

6. Within that (heart) in which are fixed the nerves like the spokes on the hub of a chariot wheel, moves this aforesaid Self by becoming multiformed. Meditate on the Self thus with the help of *Om*. May you be free from hindrances in going to the other shore beyond darkness.

Moreover, *yatra*, where, in the heart in which; *arāḥ iva*, like the spokes; *rathanābhau*, fixed on the

[1]Or—"there is no other path for reaching (the goal)".

hub of a chariot wheel; *saṁhatāḥ*, are pinned; *nāḍyaḥ*, the nerves, that spread over the whole body; in that heart, *saḥ eṣaḥ*, that aforesaid One, the Self under discussion that is the witness of all the ideas occurring to the intellect; *antaḥ carate*, moves, exists, within, *carate* being the same as *carati*. (It exists) as though seeing, hearing, thinking, and knowing, and as though *bahudhā jāyamānaḥ*, becoming multiformed, in accordance with the mental states of anger, joy, etc., on account of Its conformity with the limiting adjunct, mind. Common people, accordingly say, "He has become joyous", "He has become angry". *Evam*, thus, resorting to the imagination stated above; you *dhyāyatha*, think; of that *ātmānam*, Self; *om iti*, with the help of *Om*. This is said, and has to be said, to the disciples by a teacher possessed of this knowledge. And the disciples have stepped on to the path of liberation after discarding all *karmas*, for they hanker after the knowledge of Brahman. The teacher utters his benediction so that they may realise Brahman without any obstacle: *Svasti* (*astu*), let there be no hindrance; *vaḥ*, for you; *parāya*,[1] for (reaching) the other shore; *parastāt*, beyond. Beyond what? *Tamasaḥ*, of the darkness, of ignorance; that is to say, for the realisation of the true nature of the Self as Brahman that is free from ignorance.

It is being shown as to where He exists who forms the subject-matter of the superior knowledge,who is beyond darkness, and who has to be reached after crossing the ocean of the world:

[1]Another reading is "*pārāya*, for crossing over (to the shore)".

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः ॥
मनोमयः प्राणशरीरनेता
प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा
आनन्दरूपममृतं यद्विभाति ॥७॥

7. That Self which is omniscient in general and all-knowing in detail and who has such glory in this world—that Self, which is of this kind—is seated in the space within the luminous city of Brahman.

It is conditioned by the mind, It is the carrier of the vital forces and the body, It is seated in food by placing the intellect (in the cavity of the heart). The discriminating people realise, through their knowledge, the Self as existing in Its fullness on all sides—the Self that shines surpassingly as blissfulness and immortality.

The portion *yaḥ sarvajñaḥ sarvavit* was explained earlier (I.i.9). He being distinguished again: *Yasya eṣaḥ mahimā bhuvi*, He who has this well-known splendour in the world. What is that splendour? He under whose sway these heaven and earth are held in position; under whose rule the sun and moon rotate interminably like fire-brands; under whose command the rivers and seas do not overflow their boundaries; similarly under whose authority are directed the moving

and the unmoving: in the same way, whose command the seasons, half years, and years do not transgress; and so also under whose rule the agents, *karmas*, and fruits do not violate their appointed hours; *yasya*, He whose; *mahimā*, glory; is *eṣaḥ*, such; *bhuvi*, in the world; *eṣaḥ*, that One;—the *sarvajñaḥ*, omniscient (in general); the effulgent One of such glory;—is *pratiṣṭhitaḥ*, seated: in the *divye*, luminous—illuminated by all the states of the intellect; *brahmapure*, in the city of Brahma—this being the place where Brahman is ever manifest in Its nature of Consciousness; so "the city of Brahman" means the lotus of the heart. *Vyomni*, in the space, that is within that heart; Brahman is perceived as though seated there in that space within the lotus of the heart; for any going, coming, or staying, in any other sense, is impossible for One who is all-pervasive like space.

Saḥ, He, the Self, as seated there, is revealed variously through the mental states; and hence He is *manomayaḥ*, associated with the mind, being conditioned by it; *prāṇa-śarīra-netā*, the carrier of the vital forces and the body, in the matter of transferring them from the gross body to the other (gross or finer[1]) body; *pratiṣṭhitaḥ anne*, existing in the food, that takes the shape of a body that is a modification of the food eaten and is subject to growth and decay day by day; *sannidhāya*, by depositing; the *hṛdayam*, intellect; in the cavity of the lotus (of the heart). The presence of the Self in the heart is what is meant by Its being seated in food (i.e. in the body), for the Self is not really seated in food. *Vijñānena*, through special knowledge, emerging from the instruction of

[1]According to one reading, the finer body is meant.

scriptures and the teacher, and arising from the control of the inner and outer organs, renunciation of everything, and detachment; *dhīrāḥ*, the discriminating people; *paripaśyanti*, realise as existing in Its fullness everywhere; *tat*, that, that reality of the Self; *yat*, which; *vibhāti*, shines surpassingly, for ever in one's own Self; as *ānandarūpam*, blissfulness; as *amṛtam*, immortality, freed from all evil, miseries, and troubles.

The result of this knowledge of this supreme Self is being stated:

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥८॥

8. When that Self, which is both high and low, is realised, the knot of the heart gets untied, all doubts become solved, and all one's actions become dissipated.

(When that which is both high and low is realised, then) *bhidyate*, is untied, is destroyed; *hṛdaya-granthiḥ*, the knot of the heart—the host of tendencies and impressions of ignorance, in the form of desires that hang on to the intellect, as is declared in another Vedic text: "the desires that subsist in one's heart" (Ka. II. iii. 14; Bṛ. IV. iv. 7). They are based on one's heart and not on the Self. *Sarvasaṁśayāḥ*, all doubts, with regard to all objects of cognition, that persist in ordinary men continuously till death, like the current of the Gaṅgā; *chidyante*, are dispelled. *Ca*, and; *asya*, one's, of the man whose doubts have been solved, whose ignorance has been removed; *kṣīyante*, get

dissipated; *karmāṇi*, the actions, that preceded the rise of illumination but had not yielded results in earlier lives, as also those actions that accompany the rise of illumination, but not so the actions that produced the present life, since they have already begun to bear their fruits. All this happens *tasmin dṛṣṭe parāvare*, when that One, the omniscient and transcendent—who is both *para*, high, as the cause, and *avara*, low, as the effect—is seen directly as "I am this". The idea is that one becomes free on the eradication of the causes of the worldly state.

The following three verses sum up briefly all that has been stated earlier:

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥९॥

9. In the supreme, bright sheath is Brahman, free from taints and without parts. It is pure, and is the Light of lights. It is that which the knowers of the Self realise.

Pare hiraṇmaye kośe, in the supreme, bright sheath; it is called a sheath because of its being the place for the realisation of the nature of the Self, just as a scabbard is in the case of a sword; it is *para*, supreme, being the inmost of all; and *hiraṇmaya*, shining, being illumined with the intellectual perceptions. There exists *brahma*, Brahman, so called because of being the greatest as well as the Self of all; (Brahman that is) *virajam*, free from taints, from all taints of *rajas*, defects, such as ignorance; (that is) *niṣkalam*, without

any connection with parts, that is to say, partless. Since It is taintless and partless, therefore *tat*, It; is *śubhram*, pure; *tat*, that; is *jyotiḥ*, the illuminator; *jyotiṣām*, of all lights, of even fire etc. that are inherently bright. The purport is this: The brightness of even fire etc. is caused by the internal light of their Self that is identical with Brahman. That light of the Self is the highest light that is not ignited by anything else. It is *tat*, that; *yat*, which; they *viduḥ*, know, who are *ātmavidaḥ*, knowers of the Self—the discriminating people who know their own Self as the witness of all intellectual modifications with regard to such objects as sound etc. People, engaged in the pursuit of the experiences of the Self, *tat viduḥ*, know It. Since It is the highest light, therefore they alone know It, and not the others who are steeped in the pursuit of external experiences.

It is being shown how It is the Light of lights:

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥१०॥

10. There the sun does not shine, nor the moon or the stars; nor do these flashes of lightning shine there. How can this fire do so? Everything shines according as He does so; by His light all this shines diversely.

Tatra, there, in Brahman that is the Self of the sun

itself; *sūryaḥ*, the sun, that illuminates everything; *na bhāti*, does not shine. The purport is that the sun does not illuminate that Brahman, for it is by the light of Brahman that the sun lights up all that is not the Self. Not that the sun is intrinsically possessed of the power of illuminating. Similarly, *na candratārakam*, neither the moon nor the stars; *na imāḥ vidyutaḥ*, nor these lightning flashes; *bhānti*, shine; *kutaḥ ayam agniḥ*, how can this fire, that is known to us? To cut short, this universe *anubhāti*, shines in accordance *tam eva bhāntam*, as He, the supreme Lord, shines; because of the fact that He is naturally effulgent. Just as water, firebrand, etc., burn according as the fire does so, owing to their contact with fire, but not by themselves, similarly, only *tasya bhāsā*, by His light, *sarvam idam*, all this—the universe constituted by the sun etc., *vibhāti*, shines diversely. Since, in this way, it is that very Brahman that illuminates and shines through the different manifested lights, therefore it is inferred that Brahman has Its light by Its own right; for anything that is not possessed of natural luminosity cannot enkindle others, for pots etc. are not seen to illuminate others whereas luminous things, like the sun etc., are seen to do so.

It has been established elaborately with the help of reasoning that Brahman, which is the Light of lights, is alone true, and that everything else is Its modification—a modification that exists only in name, having speech alone as its support. That fact is being restated at the end by this *mantra* which is a sort of concluding reaffirmation of the foregoing:

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥११॥

इति मुण्डकोपनिषदि द्वितीयमुण्डके द्वितीयः खण्डः ॥

11. All this that is in front is but Brahman, the immortal. Brahman is on the right, as well as on the left; above and below, too, is extended Brahman alone. This world is nothing but Brahman, the highest.

Idam brahma eva, this is but Brahman, as defined earlier; that is *purastāt*, in front; that which appears (as an object) in front of people, whose vision is affected by ignorance, is Brahman alone. Similarly, *brahma paścāt*, Brahman is at the back; so also *dakṣinataḥ*, on the right; *ca uttareṇa*, and on the left; similarly *adhaḥ*, below; *ca ūrdhvam*, and above, all that is *prasṛtam*, extended everywhere, in the shape of products, appears as different from Brahman, and is possessed of name and form. To be brief, *idam*, this; *viśvam*, universe; is *variṣṭham*, the most high; *brahma eva*, Brahman alone. All ideas of non-Brahman are but ignorance like the idea of the snake superimposed on a rope.[1] Brahman alone is the supreme truth. This is the declaration of the Vedas.

[1]The identity of Brahman and the universe, implied by the sentence, is by way of elimination of the latter. We say, "That (supposed) ghost is but a stump", meaning thereby that the stump alone exists, the idea of ghost being false. So when we say, "The world is but Brahman", we mean that Brahman alone exists, and nothing else.

THIRD MUṆḌAKA

CANTO I

That higher knowledge has been presented, by which is attained that immutable Truth, called Puruṣa, from whose realisation follows the total eradication of such causes of the worldly state as the knots of the heart. And Yoga, as the means for this realisation, has also been stated with the help of such imagery as the taking up of a bow. Now have to be presented truth and the rest that are helpful auxiliaries to that Yoga; therefore the subsequent text is begun. And though Reality was determined earlier, It, too, is being primarily ascertained in a different way; for It is very inscrutable. While on this subject, a *mantra*, which takes the place of a brief enunciation, is being introduced as a help to the comprehension of the supreme Reality:

द्वा सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्य-
नश्नन्नन्यो अभिचाकशीति ॥१॥

1. Two birds that are ever associated and have similar names, cling to the same tree. Of these, the one eats the fruit of divergent tastes, and the other looks on without eating.

Dvā (or rather *dvau*, means) two; *suparṇā* (being the same as *suparṇau*, means) entities who are well related,[1] or they are so called because of their analogy with birds:[2] (which are) *sayujā* (that is to say, *sayujau*), ever associated together; *sakhāyā* (or rather *sakhāyau*), bear the same names, and have the same cause of manifestation. Being of such characteristics, these two *pariṣasvajāte*, hug (cling to), like two birds; *samānam vṛkṣam*, the same single tree, for enjoying the fruits. It is the "same" in the sense of the identity of the place of their perception; and "tree" means the body because of being demolished like the tree. This is the banyan tree[3] that has its roots upward and branches downward (G. XV. 1; Ka. II. iii. 1), that sprouts up from its material cause, the Unmanifested (Māyā), called the field (G. XIII. 1-3), and that provides a support for all the results of *karmas* of all beings. God and the soul—as conditioned by the subtle body which holds in itself the tendencies and impressions created by ignorance, desire, and action,—cling to it like two birds. *Tayoḥ*, of these two; who hug this tree; *anyaḥ*, the one (the individual soul), the knower of the field who clings to the tree of the subtle body that is its limiting adjunct; *atti*, eats, enjoys, owing to non-discrimination; *pippalam*, the fruit, consisting of happiness and misery brought about by action; which is *svādu*, full of tastes, consist-

[1]The individual soul, with its limited knowledge, is under the control of God who is omniscient. Through this commendable dependence the former is related with the latter.

[2]Since clinging to the tree etc. are found in both the cases.

[3]*Aśvattha*, means a banyan; but derivatively it means transitory—whose existence tomorrow (*śvaḥ*) is unpredictable.

ing in the experience of multifarious mental reactions. *Anaśnan*, without tasting; *anyaḥ*, the other, God, who is by nature eternal, pure, wise, and free, who is omniscient and has the totality of Māyā as His limiting adjunct—that God does not taste: for merely by His presence as the eternal witness, He is the director of both the enjoyer and the enjoyed. He is the other one who merely *abhicākaśīti*, looks on, without enjoying; for His directorship consists in mere observation, as in the case of a king.

समाने वृक्षे पुरुषो निमग्नोऽ-
नीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीश-
मस्य महिमानमिति वीतशोकः ॥२॥

2. On the same tree, the individual soul remains drowned (i.e. stuck); as it were; and so it moans, being worried by its impotence. When it sees thus the other, the adored Lord, and His glory, then it becomes liberated from sorrow.

Facts being as they are, *samāne vṛkṣe*, in the same tree, in the body mentioned earlier; (there moans) *puruṣaḥ*, the enjoying individual soul; being *nimagnaḥ*, sunken. Drowned in the water of the sea (of the world) like a bottle gourd, under the heavy weight of ignorance, desire, and attachment to the fruits of action, owing to complete identification with the body, this very being has such ideas as, "I am the son of such a one and the grandson of that

one; I am lean, I am stout; I have qualities, I am devoid of qualities; I am happy, I am miserable"; and he thinks that apart from that personality of his there is no other; and so he takes birth and dies, and gets united with or separated from friends and relatives. And therefore *anīśa-yā*, through impotence, consisting in such moods of despondency as, "I am good for nothing", "My son is lost, and my wife is dead; what avails my life?"—with such moods he *śocati*, grieves, is smitten; *muhyamānaḥ*, being worried, by various kinds of troubles because of his ignorance. That soul, while constantly undergoing the degradation of being born among ghosts, beasts, men, and others, is, in the course of multifarious births, perchance shown the path of Yoga, as a result of his accumulation of good deeds, by some very compassionate person; and then becoming endowed with non-injury, truth, continence, renunciation of everything, control of internal and external organs, and concentration of mind, *yadā*, when, while engaged in meditation; (it) *paśyati*, sees; through diverse paths of Yoga and through *karmas*, *juṣṭam*, the adored One; *anyam*, the One who is other — other than that conditioned by the limiting adjunct of the tree of the world; (sees) *īśam*, the Lord—who is supramundane, beyond hunger, thirst, sorrow, delusion, and death, the Lord of the whole universe —(sees thus): "I am this God who is the Self of all and is the same in every being; and I am not the other illusory Self delimited by conditions conjured up by ignorance"; and when he sees *asya mahimānam*, His glory, constituted by the universe; *iti*, in this way: "This is my glory who am the supreme Lord"—when he sees thus, *tadā*, then; he becomes *vītaśokaḥ*, lib-

erated from grief, becomes saved from all the sea of sorrow, that is to say, he reaches the end of all desires.

Another verse also presents this very idea elaborately:

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति ॥३॥

3. When the seer sees the Puruṣa—the golden-hued, creator, lord, and the source of the inferior Brahman—then the illumined one completely shakes off both virtue and vice, becomes taintless, and attains absolute equality.

Yadā, when; the *paśyaḥ*, seer—the word, derived in the sense of one who sees, means the illumined aspirant; *paśyate* (is the same as *paśyati*), sees, in the manner described earlier; *rukmavarṇam*, the naturally self-effulgent One, or the (golden-hued) One whose light is indestructible like that of gold; *kartāram*, the creator; *īśam*, the lord, of the whole universe; *puruṣam*, Puruṣa; *brahmayonim*, the Brahman that is the source, or (the phrase means) the source of the inferior Brahman;—when he sees thus, *tadā*, then; that *vidvān*, illumined one, the seer; *vidhūya*, having completely shaken off, burnt away, together with their roots, both *puṇyapāpe*, virtue and vice—the two kinds of action that constitute bondage; and having become *nirañjanaḥ*, free from taint, free from

suffering; *upaiti*, achieves; *paramam sāmyam*, absolute equality, consisting in non-duality. The equality within the range of duality is indeed inferior to it. As compared with this, he attains the highest equipoise that is the same as non-duality.

प्राणो ह्येष यः सर्वभूतैर्विभाति
विजानन्विद्वान्भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावा-
नेष ब्रह्मविदां वरिष्ठः ॥४॥

4. This one is verily the Vital Force which shines divergently through all beings. Knowing this, the illumined man has no (further) occasion to go beyond anything in his talk. He disports in the Self, delights in the Self, and is engrossed in (spiritual) effort. This one is the chief among the knowers of Brahman.

Furthermore, *hi eṣaḥ*, verily this One, the One under discussion; viz *prāṇaḥ*, the Vital Force of the vital forces, who is the supreme Lord; *vibhāti*, shines divergently; *sarvabhūtaiḥ*, through all beings, ranging from Brahmā to a clump of grass; the third (instrumental) case is used here to indicate the state of the thing; and so the phrase means, "as existing among all beings as the Self of all". He who becomes *vidvān*, an illumined soul; *vijānan*, after having known, this all-pervasive One as his own Self, directly through the experience, "I am this"; (he) *na bhavate*, does not become (*bhavate* being the same as *bhavati*), what

one does by virtue of mere scriptural knowledge. What does he not become? *Ativādī*, a tall talker, is one who is apt to go beyond all things in his talk. But the one who has become enlightened by realising directly the Self that is the Vital Force of the vital forces has no occasion to surpass others in his talk. This is the purport. For when the realisation comes that everything is the Self and there is nothing besides, then what will he excel in his speech? But the man for whom there is the vision of something different (from the Self) can talk by going beyond it. This enlightened man, however, does not see anything, does not hear anything, does not cognise anything apart from the Self; therefore he does not go beyond anything in his talk. Moreover, (he becomes) *ātmakrīḍaḥ*, disporter in the Self alone, and in nothing else, e.g. in sons, wife, and others. Similarly, (he is) *ātmaratiḥ*, he has his enjoyment, pleasure, in the Self alone. The distinction between the two is that *krīḍā* (disport) is dependent on external accessories, whereas *ratiḥ* (pleasure) is independent of auxiliaries, and consists in a mere pleasurable feeling towards external objects. So also *kriyāvān*, is one who is possessed of, i.e. devoted to, (spiritual) practices like knowledge, meditation, detachment, and so on. If there is (i.e. if *ātmarati* and *kriyāvān* appear as) a compound, then the meaning will be "whose activity consists in his pleasure in the Self", in which case either the implication of the *bahuvrīhi* compound or the meaning of the suffix *matup* (i.e. *vān* in *kriyāvān*), (both indicating possession), becomes redundant.[1]

[1]The *bahuvrīhi* form should be simply *ātmaratikriyaḥ*, which conveys the same meaning, so that the suffix *vān* becomes

(From this single compound) some, however, aim at deriving a meaning[1] conducive to the combination of *karma*, like Agnihotra etc., with the knowledge of Brahman. But this runs counter to the statement of the primary idea in "*eṣaḥ brahmavidām variṣṭhaḥ*, this one is the highest of those who know Brahman". For none who is steeped in external actions can disport in the Self and delight in the Self, inasmuch as one can disport in the Self only on ceasing from external activity, external activity, and disport in the Self being opposed to each other. For light and darkness cannot possibly exist simultaneously at the same place. Therefore the assertion that by this (compound) is established the combination of knowledge and *karma* is a vain rigmarole. And this is borne out by the Vedic texts: "Give up all other talks" (Mu. II. ii. 5), "Through the Yoga of renunciation" (Mu. III. ii. 6), and so on. Therefore he alone is here the "man of action" (*kriyāvān*) who is engaged in the practice of knowledge, meditation, and so on, and who is a monk who does not transgress the limits of moral propriety. He who conforms to this description, who has nothing to transcend in his talk, who disports in his Self and delights in his Self, who is given to spiritual practices, and who is fixed in Brahman, is *brahmavidām variṣṭhaḥ*, the chief among all the knowers of Brahman.

Now are being enjoined for the monk such disciplines as truth and the rest that are predominatingly

useless. Or if the suffix is retained, the *bahuvrīhi* loses its import.

[1]Viz "disporting in the Self and performing *karma*".

characterised by detachment and that are helpful to the fullest knowledge.

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः ॥५॥

5. The bright and pure Self within the body, that the monks with (habitual effort and) attenuated blemishes see, is attainable through truth, concentration, complete knowledge, and continence, practised constantly.

(The Self is) *labhyaḥ*, attainable; *satyena*, through truth, through the rejection of untruth; moreover, *tapasā hi*, verily through the concentration, of the mind and senses, which meaning (of *tapas*) follows from the Smṛti, "The highest *tapas* (lit. austerity) consists in the concentration of the mind and senses" (Mbh. Śa. 250. 4). That kind of *tapas* is indeed the greatest favourable discipline because of its natural tendency towards a vision of the Self, but not so the other kind of *tapas* (austerity) e.g. *cāndrāyaṇa* and the rest. The expression, "*eṣaḥ ātmā labhyaḥ*—this Self is attainable", is understood everywhere. (This self is attainable) *samyag-jñānena*, by complete knowledge, by the vision of the Self in Its reality;[1] *brahma-*

[1]By *samyak jñāna*, here, is to be understood such immature but adequate knowledge of the meaning of the text that matures into the knowledge of the thing itself. The mature knowledge, productive of direct perception, does not depend on other factors

caryeṇa, (by continence), through avoidance of sexual relationship. By following the analogy of the lamp placed in the middle (which lights up everything on all sides), the word, "*nityam*—(practised for) ever," should be supplied everywhere thus: by truth practised for ever; by concentration (practised for) ever; by complete knowledge (practised for) ever. And it will be said later on, "those in whom there is no crookedness, no falsehood, and no dissimulation" (Pr. I. 16). Which is this Self that is to be attained through these disciplines? The answer is being given. (That Self is) *antaḥśarīre*, inside the body, in the space within the lotus of the heart; (which Self is) *jyotirmayaḥ*, golden-hued (III. i. 3); and *śubhraḥ*, holy; *yam*, which, which Self; *yatayaḥ*, the monks who habitually strive for It; *kṣīṇadoṣāḥ*, whose mental defects—anger etc.—have become attenuated; *paśyanti*, see, realise. That Self is attained by the monks through the disciplines of truth etc. constantly practised, but not through inconstant truth etc. This is eulogistic for commending the disciplines of truth and the rest.

सत्यमेव जयते नानृतं
सत्येन पन्था विततो देवयानः ।
येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा
यत्र तत्सत्यस्य परमं निधानम् ॥६॥

for bringing about its results, viz the cessation of ignorance. So it is immature knowledge that alone can be combined with such disciplines as truth etc. for the acquisition of mature knowledge.

6. Truth alone wins, and not untruth. By truth is maintained for ever the path called Devayāna, by which the desireless seers ascend to where exists the supreme treasure attainable through truth.

Satyam eva, truth indeed, the truthful man; *jayate*,[1] wins; *na anṛtam*, not untruthfulness, not the untruthful man; for truth or untruth, by itself, without being practised by men, can have neither victory nor defeat. It is a familiar fact in the world that an untruthful man is defeated by a truthful one, but not contrariwise. Therefore truth is proved to be a powerful auxiliary. Besides, from scripture it is known that truth is a superior discipline. How? *Satyena*, by truth, through the prescription of speaking of things as they are; the *panthāḥ*, path; called *devayānaḥ*, Devayāna, the Path of gods; is *vitataḥ*, spread, maintained for ever; *yena*, by which (path); *ākramanti*, ascend; the *ṛṣayaḥ*, seers, who are free from deceit, diplomacy, want of charity, pride, and falsehood; who are *āpta-kāmāḥ*, free from desires for everything. (They ascend there) *yatra*, where; exists *tat*, that; *paramam*, best; *nidhānam*, treasure, that is deposited as a human goal; *satyasya*, as related—by way of being its result—with truth, which is the highest discipline. The path, too, by which they ascend there, is laid with truth—this is how this portion is to be construed with the earlier.

It is being said what that thing is and what Its attributes are:

[1]Another reading is *jayati*.

बृहच्च तद्दिव्यमचिन्त्यरूपं
सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च
पश्यत्स्विहैव निहितं गुहायाम् ॥७॥

7. It is great and self-effulgent; and Its form is unthinkable. It is subtler than the subtle. It shines diversely. It is further away than the far-off, and It is near at hand in this body. Among sentient beings It is (perceived as) seated in this very body, in the cavity of the heart.

Tat, that the Brahman under consideration, which is attainable through the disciplines of truth and the rest; is *bṛhat*, great, because of Its all-pervasiveness; *divyam*, self-effulgent, super-sensuous; and (It is) therefore *acintya-rūpam*, such as Its features cannot be thought of; It is *sukṣmataram*, subtler, than the subtle things like space, for Its subtleness is unsurpassing, It being the cause of all; It *vibhāti*, shines variously as sun, moon, and the rest. Besides, *tat*, that, that Brahman; exists *sudūre*, still further away; *dūrāt*, than the far-off place; for it is extremely unattainable to the ignorant; *ca*, and; (It is) *iha*, here, in the body; *antike*, near, close at hand, to the enlightened, because It is the Self and It permeates all; for the Veda declares that it is inside even space. As engaged in such activities as seeing etc., It is perceived by the Yogis as *nihitam*, seated; *iha*, in this body; *paśyatsu*, amongst those who have eyes, i.e. among sentient beings. Where is It perceived? *Guhāyām*, in the cavity (of the heart), called the intellect; for by the

enlightened It is perceived as hidden there; and yet, though existing there, It is not perceived by the ignorant because of Its being covered by ignorance.

A unique means for Its realisation is being stated again:

न चक्षुषा गृह्यते नापि वाचा
नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्व-
स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥८॥

8. It is not comprehended through the eye, nor through speech, nor through the other senses; nor is It attained through austerity or *karma*. Since one becomes purified in mind through the favourableness of the intellect, therefore can one see that indivisible Self through meditation.

As *na gṛhyate*, (It is) not comprehended, *cakṣuṣā*, by the eye, by anybody, because of Its formlessness; *na api*, nor even is It encompassed *vācā*, by speech, because of Its unutterability; *na anyaiḥ devaiḥ*, nor by the other senses; *na tapasā*, nor by austerity, is It grasped, though *tapas* is the means for the achievement of everything; similarly *na*, nor, is It attained; *karmaṇā* by Vedic *karma*, to wit, Agnihotra etc., which are celebrated for their great efficacy. What then is the means for Its attainment? That is being said: *Jñānaprasādena*, through the favourableness of knowledge (i.e. the intellect).[1] Though the intellect in all

[1]The word *jñāna*, here is derived in the sense of that by which one knows. It means the intellect, the instrument of knowledge—A.G.

beings is intrinsically able to make the Self known, still, being polluted by such blemishes as attachment to external objects etc., it becomes agitated and impure, and does not, like a stained mirror or ruffled water, make the reality of the Self known, though It is ever at hand. The favourableness of the intellect comes about when it continues to be transparent and tranquil on having been made clean like a mirror, water, etc., by the removal of the pollution caused by the dirt of attachment, springing from the contact of the senses and sense-objects. Since *viśuddhasattvaḥ*, one who has become pure in mind, through that favourableness of the intellect, becomes fit for seeing Brahman; *tataḥ tu*, therefore; *paśyate* (is the same as *paśyati*), one sees, realises, *tam*, that Self; (that is) *niṣkalam*, indivisible, devoid of all differentiation of limbs; *dhyāyamānaḥ* while (one is) engaged in meditation, when (It is) thought of by one with a concentrated mind, after having such spiritual disciplines as truth etc. and having the senses withdrawn (from objects).[1]

एषोऽणुरात्मा चेतसा वेदितव्यो
यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां
यस्मिन्विशुद्धे विभवत्येष आत्मा ॥९॥

9. Within (the heart in) the body, where the vital force has entered in five forms, is

[1]Through meditation is attained the favourableness of the intellect, which leads to the seeing of the Self. It is the Upanisadic knowledge, freed from doubt etc., that leads to the realisation of truth; mere meditation has no such ability.– A.G.

this subtle Self to be realised through that intelligence by which is pervaded the entire mind as well as the motor and sensory organs of all creatures. And It is to be known in the mind, which having become purified, this Self reveals Itself distinctly.

The Self, which one sees thus: *eṣaḥ*, this; *aṇuḥ*, subtle; *ātmā*, Self; *veditavyaḥ*, is to be known through the pure *cetasā*, intelligence, only. Where is It to be realised? *Yasmin*, where, in the body in which; *prāṇaḥ*, the vital force; *saṁviveśa*, has entered well; *pañcadhā*, in five different forms, viz *Prāṇa*, *Apāna*, etc.; in that very body, i.e. in the heart, It is to be known through intelligence. This is the idea. Through what kind of intelligence is it to be known? That is being said: Through that intelligence by which *sarvam cittam*, the whole mind, internal organ; *prajānām*, of creatures; *prāṇaiḥ saha*, together with their motor and sensory organs; is *otam*, pervaded, as milk is with butter or wood with fire; for the entire internal organ of every creature in this world is familiarly known to be possessed of sentience. Moreover, It is to be known in that internal organ, *yasmin viśuddhe*, which having become pure, freed from the dirt of grief etc.; *eṣaḥ ātmā*, the foregoing Self; *vibhavati*, reveals Itself distinctly, in Its own reality.

For one, who attains as his own Self that which is the Self of all and is possessed of the above characteristics, is being stated the result, consisting in the attainment of all, which follows from the very fact of his becoming one with all:

यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां-
स्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥१०॥

इति मुण्डकोपनिषदि तृतीयमुण्डके प्रथमः खण्डः ॥

10. The man of pure mind wins that world which he mentally wishes for and those enjoyable things which he covets. Therefore one, desirous of prosperity, should adore the knower of the Self.

Yam yam lokam, any world whichsoever, such as the world of the Manes etc., that; *viśuddhasattvaḥ*, the man of pure mind, the man freed from the mental afflictions (*kleśa*),[1] the knower of the Self; *sanivibhāti*, wishes for; *manasā*, with the mind, while thinking "Let this be mine or for somebody else"; *ca*, and; *yān kāmān*, those enjoyable things that; *kāmayate*, (he) covets; *jayate*, he wins, gets; *tam tam lokam* those very worlds; *ca tān kāmān*, and those enjoyable things that are wished for. Since the wishes of the enlightened man are infallible, *tasmāt*, therefore; *bhūtikāmaḥ*, one who hankers after prosperity; *arcayet*, should worship, through washing of feet, service, salutation, etc.; *ātmajñam*, the knower of the Self, purified in mind by virtue of his knowledge of the Self. Therefore such a knower is certainly adorable.

[1] *Kleśa*—ignorance, egotism, desire, aversion, and tenacity for mundane existence (*Yoga-sūtra*, II. 3).

THIRD MUṆḌAKA

CANTO II

स वेदैतत्परमं ब्रह्म धाम
यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामा-
स्ते शुक्रमेतदतिवर्तन्ति धीराः ॥१॥

1. He knows this supreme abode, this Brahman, in which is placed the universe and which shines holy. Those wise ones indeed, who having become desireless, worship this (enlightened) person, transcend this human seed.

Since *saḥ*, he; *veda*, knows; the *paramam dhāma*, best abode, the resort of all desires; (that is) *etat brahma*, this Brahman, as defined before; *yatra*, where in which Brahman, as the abode; *viśvam nihitam*, the whole universe is placed; and which *bhāti*, shines in Its own lustre; *śubhram*, purely, (holy); (therefore) *ye*, those people *akāmāḥ*, who having become free from desire, free from the passion for prosperity; *upāsate*, serve—with aspiration for liberation; even that *puruṣam*, person, who is such a knower of the Self—just as they would worship the supreme Reality; *te*, those; *dhīrāḥ*, wise ones; *ativartanti*, transcend; *etat śukram*, this human seed—that is well known as the material source of the body; they never again approach any womb (for rebirth), as declared in the Vedic text:

"He has no liking for any abode any more." Therefore one should adore him. This is the purport.

It is being shown that the eschewing of desires is the chief discipline for an aspirant of liberation:

कामान्यः कामयते मन्यमानः
स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु
इहैव सर्वे प्रविलीयन्ति कामाः ॥२॥

2. He who covets the desirable things, while brooding (on their virtues), is born amidst those very surroundings along with the desires. But for one who has got his wishes fulfilled and whose Self is self-established, all the longings vanish even here.

Yaḥ, he who; *kāmayate*, covets; *kāmān*, desirable things—seen or unseen; *manyamānaḥ*, while brooding, on them, on their good qualities; *saḥ*, he; *jāyate*, is born; *kāmabhiḥ*, along with those desires, the longing for objects that lead to involvement in virtues and vices; *tatra tatra*, amidst those surroundings, into which the desires tempt the man for the sake of acquiring the objects. He is born amidst those very objects, surrounded by those very desires. *Tu*, but; for him who has got his wishes fulfilled on the realisation of the supreme Reality—*paryāptakāmasya*, for the man of fully satisfied desires, for him who has achieved all covetable things from everywhere by virtue of his craving for the Self; *kṛtātmanaḥ*, for the self-poised Self, for the man whose Self, having been

weaned away from Its inferior aspect constituted by ignorance, has become established in Its own superior aspect through knowledge; *sarve kāmāḥ*, all longings, that induce virtuous or vicious activity; *pravilīyanti*, vanish, that is to say, get dissipated; *iha eva*, even here, even while the body lasts. The purport is that desires do not crop up (in his mind) owing to the destruction of their causes.

Some may be led to think that if the attainment of the Self be the highest of all achievements, then for Its realisation one should practise extensively such processes as the study of the Vedas. This notion being there, the text says:

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्य-
स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥३॥

3. This Self is not attained through study, nor through the intellect, nor through much hearing. By the very fact that he (i.e. the aspirant) seeks for It, does It become attainable; of him this Self reveals Its own nature.

Ayam ātmā, this Self, that has been explained, and whose attainment is the highest human goal; *na labhyaḥ*, is not attained; *pravacanena*, through study, of Vedas and scriptures extensively. Similarly, *na medhayā*, nor through intelligence, the power of retention of the purport of texts; *na bahunā śrutena*, nor through many things heard, that is to say, through much

hearing (of scriptures). By what then can It be reached? That is being explained. *Yam eva*, that very entity, the supreme Self, which; *eṣaḥ*, this one, the man of knowledge; *vṛṇute*, seeks to reach; *tena*, by that fact of hankering;[1] (*eṣaḥ*, this, the supreme Self); *labhyaḥ*, is attainable; but not through any other spiritual effort, for It is by Its very nature ever attained. Now is being explained how this attainment of the Self by the man of knowledge comes about. *Tasya*, of him; *eṣaḥ ātmā*, this Self; *vivṛṇute*, reveals; *svām tanum*, Its own supreme stature, Its reality that was enveloped in ignorance; the idea is that when knowledge dawns, the Self becomes revealed just like pots etc. on the coming of light. Hence the purport is that the means for the attainment of the Self consists in praying for this consummation to the exclusion of everything else.

These spiritual disciplines, too—viz strength, absence of delusion, and knowledge—as associated with their signs, that is to say, coupled with monasticism, are helpful to the prayer for the attainment of the Self. For:

नायमात्मा बलहीनेन लभ्यो
न च प्रमादात्तपसो वाऽप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वां-
स्तस्यैष आत्मा विशते ब्रह्मधाम ॥४॥

4. This Self is not attained by one devoid of strength, nor through delusion, nor through knowledge unassociated with monasticism. But the Self of that knower, who strives

[1]Consisting in pursuing the idea, "I am Brahman."

through these means, enters into the abode that is Brahman.

Since this Self *na labhyaḥ*, is not attainable; *balahīnena*, by one devoid of strength, bereft of the vigour generated by constant adherence to the Self; *na ca pramādāt*, nor again through the delusion, caused by attachment to mundane things—son, cattle, etc.; similarly nor even *tapasaḥ*, from *tapas*; *aliṅgāt*, unassociated with *liṅga* (i.e. the sign of a monk).[1] *Tapas* here means knowledge, and *liṅga* means monasticism. The purport is that It is not gained through knowledge unassociated with monasticism. *Tu*, but; *yaḥ vidvān*, the man of knowledge, the discerning man, the knower of the Self, who; *yatate*, strives, with diligence; *etaiḥ upāyaiḥ*, through such means—strength, absence of delusion, monasticism, and knowledge; *tasya*, of him, of that enlightened man; *eṣaḥ ātmā*, this Self; *viśate*, enters into; the *brahmadhāma*, abode that is Brahman.

How one enters into Brahman is being stated:

संप्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा
युक्तात्मानः सर्वमेवाविशन्ति ॥५॥

[1]Śaṅkara is very emphatic that external renunciation is necessary (see introductions to this and Aitareya Upaniṣads). But Ānanda Giri seems to differ. Says he, "Why should this be so, since the Vedas mention the attainment of the Self by Indra, Janaka, Gārgī, and others? That is a valid objection. Sannyāsa consists in renunciation of everything; and since they had no

5. Having attained this, the seers become contented with their knowledge, established in the Self, freed from attachment, and composed. Having realised the all-pervasive One everywhere, these discriminating people, ever merged in contemplation, enter into the All.

Samprāpya, having attained, having fully realised: *enam*, this, the Self; the *ṛṣayaḥ*, seers; become *jñāna-tṛptāḥ*, satisfied with that very knowledge, and not with any external object that gratifies and leads to physical nourishment: *kṛtātmānaḥ*, established in identity with the supreme Self; *vītarāgāḥ*, free from such drawbacks as attachment; *praśāntāḥ*, composed, with the senses withdrawn. *Te*, those people, who become so; *prāpya*, having realised; *sarvagam*, the all-pervasive (Brahman), comparable to space; *sarvataḥ*, everywhere—and not partially, as circumscribed by the limiting adjuncts. What follows then? Having realised as their own Self that very Brahman that is without a second: *dhīrāḥ*, the absolutely discriminating people; who are by nature *yuktātmānaḥ*, ever merged in deep contemplation; *āviśanti*, enter; *sarvam eva*, into the All, even at the time of the falling of the body. They give up the limitations of the adjuncts created by ignorance, like space confined within a pot on the breaking of the pot. Thus the knowers of Brahman enter into the abode that is Brahman.

idea of possession, they had internal renunciation as a matter of fact. The external sign is not the idea intended; for in the Smṛti we have, 'An outer mark is no source of virtue.' "

वेदान्तविज्ञानसुनिश्चितार्थाः
संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ॥६॥

6. Those to whom the entity presented by the Vedāntic knowledge has become fully ascertained, and who endeavour assiduously with the help of the Yoga of monasticism, become pure in mind. At the supreme moment of final departure all of them become identified with the supreme Immortality in the worlds that are Brahman, and they become freed on every side.

Moreover, *vedānta-vijñāna-suniścitārthāḥ*, those to whom the entity to be known, i.e. the supreme Self presented by the Vedāntic knowledge, has become fully ascertained. Those very people are, again, *yatayaḥ*, assiduous. (They) *śuddhasattvāḥ*, have become purified in mind; *sannyāsa-yogāt*, by dint of the Yoga of manasticism, through the Yoga consisting in the giving up of all activities, which is the same as the Yoga of remaining steadfast in Brahman alone. *Te sarve*, all those people, *parāntakāle*, at the time of final death—the times of death of the worldly people being but times of secondary departure; as compared with these the time of the falling of the body of an aspirant for salvation, at the end of his worldly state, is the supreme moment of departure; at that supreme

moment of departure, (they become freed) *brahmalokeṣu*, in the worlds that are Brahman, the worlds and Brahman being identical; the plural (in worlds) is used from the standpoint of the aspirants who are many and consequently the same Brahmaloka appears many or is attained divergently. So the word *brahmalokeṣu* means in Brahman. *Parāmṛtāḥ*, (they are) those to whom the supreme Immortality, the deathless Brahman, has become their very Self, those who have become Brahman while still living. Having (thus) attained identity with the supreme Immortality, they *parimucyanti*, discard individuality, like a lamp blown out or like the space in a pot (when broken); they become freed on every side—they need not have to wait for going elsewhere. And this is in accord with such Vedic and Smṛti texts as: "Just as the footprints of birds cannot be traced in space and of aquatics in water, similar is the movement of the men of knowledge" (Mbh. Śā. 239.24), "Those who want to go beyond the courses of the world, do not tread on any path" (*Itihāsa Upaniṣad*, 18). The courses (to be followed after death), that are dependent on spatial limitation, are indeed within phenomenal existence, since they are accomplished by limited means. But Brahman, being the All, is not to be approached through spatial limitations. Should Brahman be circumscribed by space like any concrete object, It will also have a beginning and an end, It will be supported by something else, It will have parts, and It will be impermanent and a product. But Brahman cannot be so; therefore Its attainment, too, cannot be determined in terms of limitation of space. Besides, the knowers of Brahman accept only that liberation

which consists in the removal of ignorance etc., and not that which is a product.

Furthermore, at the time of liberation:

गताः कलाः पञ्चदश प्रतिष्ठा
देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा
परेऽव्यये सर्व एकीभवन्ति ॥७॥

7. To their sources repair the fifteen constituents (of the body) and to their respective gods go all the gods (of the senses). And the *karmas*, and the soul that simulates the intellect, all become unified with the supreme Undecaying.

The *kalāḥ*, constituents, that there are—the vital force and the others that build up the body; *gatāḥ*, have repaired. At the time of liberation each constituent goes to its own basis, that is to say, it merges in its cause. The word "*pratiṣṭhāḥ*, to the sources" is used in the plural number accusative case. (The constituents that are) *pañcadaśa*, fifteen in number, that are mentioned in the last Question (of the *Praśna Upaniṣad*); *ca*, and, the well-known *sarve devāḥ*, all the gods, living in the body and seated in the organs of vision etc.; (get merged) *pratidevatāsu*, into the respective gods, viz the Sun and others; "get merged" —this much is understood. And the *karmāṇi*, the *karmas*, performed by the seeker after liberation that have not begun to bear fruit—not the active *karmas* that have begun to bear fruit, since the latter get exhausted merely by being enjoyed; *ca vijñānamayaḥ*

ātmā, and the soul simulating the intellect. The soul that has entered into multifarious bodies, like the reflections of the sun etc. in water etc., simulates the intellect as a result of considering itself identical with the limiting adjuncts, viz the intellect and the rest, that are created by ignorance. As *karmas* are meant for producing results for this (apparent) soul, therefore the *karmas*, together with this soul resembling the intellect, (become unified in the supreme Undecaying). Therefore *vijñānamaya* means resembling the intellect. When the limiting adjunct is removed these *karmas* and the soul, resembling the intellect, *sarve*, all; *ekībhavanti*, become indistinguishable, become unified; *pare avyaye*, in the supreme Undecaying —in the infinite, imperishable Brahman that is comparable to space, and is birthless, ageless, immortal, fearless without cause and effect, without interior and exterior, auspicious, and calm; just as the reflections of the sun etc. return to the sun on the withdrawal of the vessels of water etc., or the spaces circumscribed by pots etc. to space itself on the displacement of the pots etc.

यथा नद्यः स्यन्दमानाः समुद्रेऽ-
स्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ॥८॥

8. As rivers, flowing down, become indistinguishable on reaching the sea by giving up their names and forms, so also the illumined soul, having become freed from name and form,

reaches the self-effulgent Puruṣa that is higher than the higher (Māyā).

Moreover, *yathā*, as; *nadyaḥ*, rivers—Gaṅgā and the rest; *syandamānāḥ*, flowing down; *gacchanti*, attain; *astam*, invisibility, indistinguishable identity; *samudre*, in the sea, on reaching the sea; *nama-rupe vihāya*, by giving up (their) names and forms; *tathā*, similarly; *vidvān*, the illumined soul; *nāma-rūpāt vimuktaḥ*, having become freed from name and form—the creations of ignorance; *upaiti*, arrives at; the *divyam puruṣam*, self-effulgent Puruṣa, as described earlier; who is *param*, higher, *parāt*, than the higher (Māyā), as already explained (Mu. II. i. 2).

Objection: Is it not well known that many obstacles beset the path to liberation? So even a knower of Brahman, when dead, may be deflected from his course and may not reach Brahman Itself, being hindered by one of the mental diseases or one of the gods or some such being.

Answer: Not so, for by knowledge itself are removed all the hindrances. The only obstacle to emancipation is ignorance, and there is no other hindrance; for emancipation is eternal and identical with the Self. Therefore:

स यो ह वै तत्परमं ब्रह्म वेद
ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥९॥

9. Anyone who knows that supreme Brahman become Brahman indeed. In his line is not born anyone who does not know Brahman. He over comes grief, and rises above aberra-

tions; and becoming freed from the knots of the heart, he attains immortality.

Saḥ yaḥ ha vai, anyone who, in this world; *veda*, knows, *tat*, that, *paramam brahma*, supreme Brahman, directly as "I am verily Brahman"; does not follow any other course. In the matter of his attaining Brahman, the gods even cannot raise any obstacle: for he becomes their Self. Hence one who knows Brahman, *bhavati*, becomes, *brahma eva*, Brahman indeed. Furthermore, *asya kule*, in his line, in the line of the knower of Brahman: *na bhavati*, is not born, *abrahmavit*, anyone who does not know Brahman. Besides, even while he is alive, he *tarati śokam*, overcomes mental grief, caused by the loss of many desirable things. He *tarati pāpmānam*, goes beyond aberrations, known as virtue and vice. *Guhāgranthibhyaḥ vimuktaḥ*, having become freed from the knots of the heart, from the knots created by ignorance in the heart (Mu. II. i. 10); he *bhavati*, becomes, *amṛtaḥ*, immortal. It has already been said, "the knot of the heart gets untied" etc. (Mu. II. ii. 8).

Now the conclusion is being made by presenting the rule of transmission of the knowledge of Brahman:

तदेतदृचाऽभ्युक्तम् --

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥१०॥

10. This (rule) has been revealed by the *mantra* (which runs thus): "To them alone should one expound this knowledge of Brahman who are engaged in the practice of disciplines, versed in the Vedas, and devoted to Brahman, who personally sacrifice to the fire called Ekarṣi with faith, and by whom has been duly accomplished the vow of holding fire on the head."

Tat etat, this rule regarding the transmission of knowledge; *abhyuktam*, is revealed; *ṛcā*, by a *mantra*: Those who are *kriyāvantaḥ*, engaged in the practice of disciplines, as mentioned earlier; *śrotriyāḥ*, versed in Vedic studies and observances; *brahmaniṣṭhāḥ*, devoted to the inferior Brahman and seekers of the knowledge of the supreme Brahman; who *svayam*, by themselves; *juhvate* (is the same as *juhvati*), sacrifice; *ekarṣim*, to the fire named Ekarṣi; *śraddhayantaḥ*, with faith; *teṣām* eva, to them alone, who have become purified and fit recipients; *vadeta*, one should expound; *etām brahmavidyām*, this knowledge of Brahman. And to those alone one should expound *yaiḥ tu*, by whom moreover; *cīrṇam* has been accomplished; *vidhivat*, duly, in accordance with rules; the *śirovratam*, vow of holding fire on the head, a Vedic vow familiar amongst the followers of the Atharva-Veda.

तदेतत्सत्यमृषिरङ्गिरा पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥११॥
इति मुण्डकोपनिषदि तृतीयमुण्डके द्वितीयः खण्डः ॥

11. The seer Aṅgiras spoke of this truth in days of yore. One that has not fulfilled the vow does not read this. Salutation to the great seers. Salutation to the great seers.

Ṛṣiḥ, the seer; named *aṅgirāḥ*, Aṅgiras; *purā*, in days of yore; *uvāca*, spoke of; *tat etat*, that entity that is this; *satyam*, Truth, the immutable Puruṣa; to Śaunaka who had approached duly and asked him. The idea implied is that, anyone, else, too, should similarly speak to one who seeks for the highest good, or hankers after salvation, and approaches dutifully. *Acīrṇavrataḥ*, one who has not fulfilled the vow; *na adhīte*, does not (i.e. should not) read; *etat*, this, this (knowledge) in the form of the text. For knowledge becomes sufficiently clear for bearing fruit to one who has fulfilled the vow.

The knowledge of Brahman is ended. *Namaḥ*, salutation, *parama-ṛṣibhyaḥ*, to those great seers, starting with Brahmā, through whom that knowledge was successively handed down, the great seers being those, beginning with Brahmā, who directly saw and realised Brahman. *Namaḥ*, salutation to those, again. The repetition is used as an indication of great solicitousness, and as a conclusion of the *Muṇḍaka Upaniṣad*.

ॐ भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभि-
र्व्यशेम देवहितं यदायुः ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

MĀṆḌŪKYA UPANIṢAD AND KĀRIKĀ

ॐ भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभि-
र्व्यशेम देवहितं यदायुः ॥

स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

(For translation see p. 78)

MĀṆḌŪKYA UPANIṢAD

CHAPTER I

ĀGAMA-PRAKARAṆA (ON THE VEDIC TEXT)

Commentator's invocation: (1) I bow to that Brahman which after having enjoyed[1] (during the waking state) the gross objects by pervading all the human objectives through a diffusion of Its rays[2] of unchanging Consciousness that embraces all that moves or does not move; which again after having drunk[3] (during the dream state) all the variety of objects, produced by desire (as well as action and ignorance) and lighted up by the intellect,[4] sleeps while enjoying bliss and making us enjoy through Māyā; and which is counted as the Fourth[5] from the point of view of Māyā, and is supreme, immortal, and birthless.

(2) May that Fourth One protect us which, after having identified Itself with the universe,[6] enjoys (during the cosmic waking state) the gross objects

[1]Enjoyment consisting in witnessing the various mental moods of happiness, sorrow, etc.

[2]The individual souls that are but reflections of Brahman on the intellect.

[3]i.e. having merged all in the unrealised Self.

[4]Existing only subjectively in the form of mental moods or impressions of past experience.

[5]Not possessed of the three states of waking, dream, and sleep.

[6]The cosmic gross body of Virāṭ.

created by virtue (and vice); which again (during the cosmic dream state[1]) experiences through Its own light the objects of enjoyment that are called up by Its own intellect; which, further (in sound sleep or cosmic dissolution), withdraws promptly all these into Itself; and which lastly becomes free from all attributes by discarding every distinction and difference.

Introduction: "The letter *Om* is all this. Of this a clear exposition (follows)" (Mā. I. i. 1). These four Chapters (of the *Kārikā*) that sum up the quintessence of the Vedāntic ideas are commenced with the text, "The letter *Om* is all this" etc. Accordingly, the connection, subject-matter, and utility (of this treatise) need not be separately dealt with. The connection, subject-matter, and utility that pertain to Vedānta itself should fit in here also.[2] Still they ought to be briefly stated by one who wants to explain a treatise. In this connection it is to be noted that by the very fact that a scripture, (whether it be Vedānta or a treatise on it), reveals the spiritual disciplines conducive to the goal; it becomes endowed with a subject-matter;

[1]As identified with the cosmic subtle body of Hiraṇyagarbha.

[2]The present book comprising the Upaniṣadic text and the *Kārikā* of Gauḍapāda forms a sort of a treatise on the Vedānta; and hence the four *anubandhas* or interconnecting elements—viz *adhikāri*, the person competent for study, *sambandha*, connection, e.g. that between the book and the subject-matter, *viṣaya*, subject-matter of the book, viz unity of the Self and Brahman, and *prayojana*, utility, viz liberation—are the same in both cases.

and from this fact it becomes indirectly possessed of a distinct relationship, a subject-matter, and utility.[1] What again is the objective in view? That is being explained: Just as the normal state of a man, afflicted by disease, consists in his getting cured of the disease, similarly the normalcy of the Self, stricken with identification with misery, is regained through the cessation of the phenomenal universe of duality. The end in view is the realisation of non-duality. Since the phenomenal world of duality is a creation of ignorance, it can be eradicated through knowledge; and hence this book is begun in order to reveal the knowledge of Brahman. This fact is established by such Vedic texts as: "Because when there is duality, as it were, (then one smells something, one sees something," and so on) (Bṛ. II. iv. 14); "When there is something else, as it were, then one can see something, one can know something" (Bṛ. IV. iii. 31); "But when to the knower of Brahman everything has become the Self, then what should one see and through what, then what should one know and through what? (Bṛ. II. iv. 14.)

That being so, the first chapter, devoted to a determination of the meaning of *Om*, is based on (Vedic) traditional knowledge and is an aid to the ascertain-

[1]We are concerned primarily with knowledge and its result and not with books. The result aimed at is liberation which follows from the realisation of the non-difference of the Self and Brahman, and not from mere scriptures. Still the scriptures express that non-difference, and knowledge does not dawn without the help of scriptural deliberation. Thus as indirect means to knowledge, the scriptures become connected with the subject-matter.

ment of the reality of the Self. The second chapter is concerned with rationally proving the unreality of that phenomenal world of duality, on the cessation of which is attained non-duality, just as the reality of the rope is attained on the elimination of the illusion of a snake etc. imagined on it. The third chapter is there to establish rationally the truth of non-duality, lest it too should be negated by a similar process of argument. The fourth chapter seeks to refute through their own arguments all the un-Vedic points of view that are antagonistic to the truth of non-duality established by non-dualism, and that remain involved in this unreal duality by the very fact of their mutual antagonism.

How again does the ascertainment of the meaning of *Om* become an aid to the realisation of the reality of the Self? The answer is: From such Vedic texts as, (That goal which all the Vedas with one voice propound, which all the austerities speak of, and wishing for which people practise Brahmacarya)—it is this, viz *Om*" (Ka. I. ii. 15), "This medium is the best" (Ka. I. ii. 17), "O Satyakāma, this (*Om*) is verily Brahman, (superior and inferior)" (Pr. V. 2), "Meditate on the Self as *Om*" (Maitrī. VI. 3), "*Om* is Brahman" (Tai. I. viii. 1), "*Om* indeed is all this" (Ch. II. xxiii. 3), it follows that just as the non-dual Self, notwithstanding the fact that It is the supreme Reality, can still be the substratum of all such illusions as the vital force, like the rope etc. becoming the substrata of the snake etc., similarly it is but *Om* that appears as all the ramifications of speech that have for their contents such illusory manifestations of the Self as

the vital force etc. And *Om* is essentially the same as the Self, since it denotes the latter. And all the illusory manifestations of the Self, such as the vital force etc., that are denoted by the modifications of *Om*, do not exist apart from their names, in accordance with the Vedic texts: "All that is modification exists only in name, having speech as its support" (Ch. VI. i. 4), "All this phenomenal creation of that Brahman is strung together by the thread of speech and by the strands of names", "All these are but dependent on names"[1], and so on. Hence the Upaniṣad says, "*Om iti etat akṣaram idam sarvam*—the letter *Om* is all this."

ओमित्येतदक्षरमिदꣳ सर्वं तस्योपव्याख्यानं भूतं भवद्भविष्यदिति सर्वमोङ्कार एव । यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥१॥

1. The letter *Om* is all this. Of this a clear exposition (is started with): All that is past, present, or future is verily *Om*. And whatever is beyond the three periods of time is also verily *Om*.

As all these objects that are indicated by names are non-different from the names, and as names are non-different from *Om*, so *Om* is verily all this. And as the supreme Brahman is known through the relationship subsisting, between name and its object. It, too, is but *Om*. *Tasya*, of that, of this letter, viz *Om*,

[1]Names make empirical dealings possible for objects.

that is the same as the supreme as well as the inferior Brahman; *upavyākhyānam*, a clear exposition, as showing its proximity to Brahman by virtue of its being a means for the attainment of Brahman; the expression, "is to be understood as started with", has to be supplied after "clear exposition" to complete the sentence. *Bhūtam*, the past; *bhavat*, the present; *bhaviṣyat*, the future; *iti*, these, that is to say, whatever is circumscribed by the three conceptions of time; *sarvam oṁkāraḥ eva*, all this is but *Om*, in accordance with the reasons already advanced. *Ca yat trikālātītam*, and whatever else there is that is beyond the three periods of time, that is inferable from its effects but is not circumscribed by time, e.g. the Unmanifested and the rest; *tat api*, that, too, is *oṁkāraḥ eva*, verily *Om*.

Though a word and the thing signified are the same, still the presentation in the text, "The letter *Om* is all this" etc., was made by giving greater prominence to the word. The very same thing that was presented through an emphasis on the word is being indicated over again with a stress on the thing signified, so that the unity of the name and the nameable may be comprehended. For otherwise, the nameable having been grasped as dependent on the name, the doubt may crop up that the identity of the nameable with the name is to be taken in a secondary sense. And the necessity of understanding their identity arises from the fact that once this identity is established, one can by a single effort eliminate both the name and the nameable to realise Brahman that is different from both. And this is what the Upaniṣad will say in, "The quarters are the letters of *Om*, and the letters

are the quarters" (Mā. 8). The Upaniṣad adverts to the topic in, "All this is surely Brahman" etc.

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥२॥

2. All this is surely Brahman. The Self is Brahman. The Self, such as It is, is possessed of four quarters.

Sarvam etat, all this, all this that was spoken of as but *Om*: is *brahma*, Brahman. That Brahman that was indirectly spoken of is being directly and specifically pointed out as, "*Ayam ātmā brahma*, this Self is Brahman." In the text, "This Self is Brahman", the very Self that will be presented as divided into four parts, is being pointed out as one's innermost Self by the word "*ayam*, this", (accompanied) with a gesture of hand.[1] *Saḥ ayam ātmā*, that Self that is such, that is signified by *Om* and exists as the higher and lower Brahman; is *catuṣpāt*, possessed of four quarters, like a (*kārṣāpaṇa*) coin, but not like a cow.[2] As the Fourth (Turīya) is realised by successively merging the earlier three, starting from Viśva, the word *pāda* (in the text) is derived in the instrumental sense of that by which

[1] By placing the hand on the heart.

[2] The word *pāda* may mean either foot or quarter. The second meaning applies here. A *kārṣāpaṇa* is divisible into sixteen smaller units. Four of these form a quarter, and eight form a half *kārṣāpaṇa*. The smaller coins lose their individuality in the bigger ones as it were. So Viśva merges in Taijasa, Taijasa in Prājña, and Prājña in Turīya. The word "quarter" is not used in any physical sense.

something is attained, whereas in the case of the Turīya the word *pāda* is derived in the objective sense of that which is achieved.

The Upaniṣad shows how the Self can be possessed of four quarters:

जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशति-मुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥३॥

3. The first quarter is Vaiśvānara whose sphere (of action) is the waking state, whose consciousness relates to things external, who is possessed of seven limbs and nineteen mouths, and who enjoys gross things.

He (Vaiśvānara) who has the *jāgarita*, waking state, as His *sthāna*, sphere of activity, is *jāgaritasthānaḥ*. He who has His *prajñā*, awareness, *bahiḥ*, outside, directed to things other than Himself, is *bahiṣprajñaḥ*. The idea is that Consciousness appears as though related to outer objects, owing to ignorance. Similarly, He has seven limbs. For completing the imagery of Agnihotra sacrifice contained in, "Heaven is verily the head of that Vaiśvānara Self, the sun is His eye, air is His vital force, space is the middle part, water is His bladder, and the earth is His two feet" (Ch. V. xviii. 2), the Āhavanīya fire has been imagined as His mouth (Ch. V. xviii. 2). He that is possessed of these seven limbs is *saptāṅgaḥ*. Similarly, He is *ekonaviṁśatimukhaḥ*, possessed of nineteen mouths—the (five) senses of perception and the (five) organs of action make up ten, the vital forces—Prāṇa and the

rest—make up five, and (there are) mind (thinking faculty), intellect, ego, and mind-stuff. These are mouths, since they are comparable to mouths; that is to say, they are the gates of perception. Since through these entrances, Vaiśvānara, thus constituted, enjoys gross objects,—viz. sound and the rest, therefore He is *sthūlabhuk*, an enjoyer of the gross. He is called *vaiśvānaraḥ*, because He leads in diverse ways all (*viśva*) beings (*nara*) (to their enjoyment). Or Vaiśvānara is the same as Viśvānara; He is called Vaiśvānara (all beings) since He encompasses all beings by virtue of His being non-different (in reality) from the Self (i.e. Virāṭ) comprising all the gross bodies. He is the *prathamaḥ pādaḥ*, the first quarter.[1] He gets this precedence, because the knowledge of the succeeding quarters is contingent on His knowledge.

Objection: The topic under discussion being the possession of four quarters by the Self as referred to in the text, "This Self is Brahman" etc., how is it that heaven and the rest are presented as the head etc.?

Answer: That is nothing incongruous, inasmuch as the intention is to show that the entire phenomenal universe and the world of gods, together with this (gross cosmic) Self, contribute to the constitution of the four parts.[2] If the presentation is made in this way,

[1]The first step to the knowledge of Brahman.

[2]The gross cosmic world, as constituting Virāṭ, is the first quarter. The subtle cosmic world, as constituting Hiraṇyagarbha, is the second quarter. The cosmic world in its causal state (of ignorance) as constituting the Unmanifested, is the third quarter. That, again, when it is freed from all states of cause and effect and exists merely as the substratum of all, as Existence-Knowledge-Bliss, is the fourth quarter.

non-duality stands established on the removal of the entire phenomenal world, and the Self existing in all beings is realised as one, and all beings are seen as existing in the Self.[1] And thus alone will stand affirmed the meaning of the Vedic text: "He who sees all beings in the very Self and the Self in all beings etc." (Iś. 6). Otherwise, the indwelling Self, as circumscribed by one's own body, will alone be perceived, as It is by the Sāṁkhyas and others; and in that case the specific statement, made by the Upaniṣads, that It is non-dual (Mā. I. 7; Ch. VI. ii. 1), will have no distinctiveness, for there will be no difference from the philosophy of the Sāṁkhyas and others. But as a matter of fact, it is desirable to find all the Upaniṣads in accord in propounding the unity of all the selves. Therefore it is but reasonable that, having in view the identity of the Self (as Viśva) in the individual physical context with the Self as Virāṭ (i.e. Vaiśvānara) in the divine context, the former should be mentioned as possessed of seven limbs comprising such physical constituents as heaven etc. And this is confirmed by the logical grounds (for inferring unity) that is implied in "your head would have dropped off if you had not come to me"[2] (Ch. V. xii. 2).

[1]Cf. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
संपश्यन्नात्मयाजी वै स्वाराज्यमधिगच्छति ॥ — Manu

[2]Six Brāhmaṇas, who approached Asvapati, used to worship particular limbs of Vaiśvānara as Vaiśvānara Himself. Aśvapati pointed out their mistakes and said that unless they had come to him for rectification, their head, eye, life, etc. would

This identity (of Viśva) with Virāṭ is suggestive of the unity (of Taijasa and Prājña) with Hiraṇyagarbha and the Unmanifested (respectively) as well. And this has been stated in the *Madhu-brāhmaṇa* (of the Bṛhadāraṇyaka Upaniṣad): "(The same with) the shining immortal being who is in this earth, and the (shining immortal) corporeal being (in the body). (These four are but this Self)" etc. (II. v. 1). As for the unity of the Self in sleep (Prājña) and the Unmanifested, it is a patent fact because of the absence of distinctions.[1] Such being the case, it will become proved that non-duality follows on the dissipation of all duality.

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥४॥

4. Taijasa is the second quarter, whose sphere (of activity) is the dream state, whose consciousness is internal, who is possessed of seven limbs and nineteen mouths, and who enjoys subtle objects.

have been destroyed. But if the individual and Virāṭ are not the same, it is unreasonable to say, for instance, that from the mistaken worship of heaven (that is only the head of Virāṭ) as Virāṭ Himself, one's own head should drop off. The statement becomes reasonable only if the individual and Virāṭ are the same, so that the head of the one can be the head of the other.

[1]The individual sleeps by withdrawing all distinctions into himself, and in dissolution the Unmanifested, too, withdraws everything into itself. The "Unmanifested' means here the "inner Director" (Mā. 6), ruling from inside all.

Taijasa that has the dream state as his sphere of activity is *svapnasthānaḥ*. The consciousness of the waking state, though it is a state of mental vibration, is associated with many means, and it appears to be engrossed in external objects, and thus it leaves in the mind the corresponding impressions. Under the impulsion of ignorance, desire, and (past) action, the mind, thus possessed of the impressions like a piece of painted canvas, makes its appearance (in the dream state) just as in the waking state, but without any external means. In line with this is the statement, "(When he dreams), he takes away a little of (the impressions of) this all-embracing world (the waking state)" (Br. IV. iii. 9). Similarly, in the Upaniṣad of the Atharva-Veda, after introducing (the subject) with "All senses become one in the highest deity, the mind", it is said, "here in this dream state, the deity (the mind) experiences greatness" (Pr. IV. 5). The mind is *antaḥ*, internal, in relation to the senses. He whose *prajñā*, awareness, in dream, takes the forms of the impressions in that (*antaḥ*, internal) mind, is *antaḥ-prajñaḥ*, aware of internal objects. He is called Taijasa (luminous), since he becomes the witness of the (modes of) cognition that is bereft of objects and appears only as a luminous thing. As Viśva is dependent on objects, he experiences the (modes of) gross cognition, whereas the awareness that is experienced here consists of mere impressions; and hence the enjoyment is subtle. The rest is common (with the earlier paragraph). Taijasa is the second quarter.

यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥५॥

5. That state is deep sleep where the sleeper does not desire any enjoyable thing and does not see any dream. The third quarter is Prājña who has deep sleep as his sphere, in whom everything becomes undifferentiated, who is a mass of mere consciousness, who abounds in bliss, who is surely an enjoyer of bliss, and who is the doorway to the experience (of the dream and waking states).

Since sleep, consisting in the unawareness of Reality, is a common feature of the two states (of waking and dream) where there are the presence and absence (respectively) of perceptible gross objects, therefore the adverbial clause, "Where the sleeper" etc.,[1] is used in order to keep in view the state of deep sleep. Or since sleep, consisting in the unawareness of Reality, is equally present in all the three states, deep sleep is being distinguished (by that clause) from the earlier

[1]That is to say, the portion "does not desire any enjoyable thing" etc. occurring in the clause "Where the sleeper" etc.; for the portion "does not" etc. distinguishes deep sleep from other two states which have the common feature of unawareness.

two states.[1] *Yatra*, in which place or at which time; *suptaḥ*, the sleeping man; *na paśyati*, does not see; *kam cana svapnam*, any dream; *na kāmayate*, does not desire; *kam cana kāmam*, any enjoyable thing—for in deep sleep there does not exist, as in the two earlier states, either dream, consisting in the perception of things otherwise than what they are, or any desire[2]—this is *tat suṣuptam*, that state of deep sleep. He who has got this state of deep sleep as his sphere is *suṣuptasthānaḥ*. He is said to be *ekībhūtaḥ*, undifferentiated, since the whole host of duality, that are diversified as the two states (of waking and dream) and are but modifications of the mind, become non-discernible (in that state) without losing their aforesaid characteristics, just as the day together with the phenomenal world becomes non-discernible under the cover of nocturnal darkness. As such, conscious experiences, that are but vibrations of the mind in the waking and dream states, become solidified as it were. This state is called *prajñānaghanaḥ*, a mass of consciousness, since it is characterised by the absence of discrimination. It is a mass of consciousness like everything

[1]Since by the use of the portion "does not see any dream" that is to say "does not have any false perception of Reality", the other two states of dream and waking can be eliminated the addition of the portion "does not desire any enjoyable thing" may seem to be redundant if we follow the first interpretation. To obviate this difficulty the second explanation is introduced. Non-perception being a common factor of the three states, sleep can be distinguished by the absence of desire.

[2]Thus either of the adverbial portions—viz absence of false perception and freedom from desire—can be used for eliminating the earlier two states.

appearing as a mass by becoming indistinguishable under nocturnal darkness. From the use of the word *eva*, merely, it follows that there is nothing of a separate class other than consciousness. And he is *ānandamayaḥ*, full of joy, his abundance of joy being caused by the absence of the misery involved in the effort of the mind vibrating as the objects and their experiencer; but he is not Bliss itself, since the joy is not absolute. Just as in common parlance, one remaining free from effort is said to be happy or *ānandabhuk*, an experiencer of joy, so this one, too, is called *ānandabhuk*, for by him is enjoyed this state that consists in extreme freedom from effort, in accordance with the Vedic text, "this is its supreme bliss" (Bṛ. IV. iii. 32). He is *cetomukhaḥ*, since he is the doorway to the consciousness of the experiences in the dream and waking states. Or he is called *cetomukhaḥ* because consciousness, appearing as empirical experience, is his doorway or entrance leading to the states of dream and waking. He is called *prājñaḥ*, Prājña, conscious *par excellence*, since in him alone is there the knowledge of the past and the future and of all things. Even though lying in deep sleep he is called Prājña (conscious) because of his having been so earlier (in the two former states of dream and waking); or he is called conscious, since he alone is possessed of the peculiar characteristics of mere (undiversified) consciousness, whereas the other two have diversified knowledge as well. Prājña, as described, is the third quarter.

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भतानाम ॥६॥

6. This one is the Lord of all; this one is Omniscient; this one is the inner Director of all; this one is the Source of all; this one is verily the place of origin and dissolution of all beings.

Eṣaḥ, this one (this Prājña), when in his natural state; is surely *sarveśvaraḥ*, the Lord of all, of all diversity inclusive of the heavenly world; and contrary to what others believe in, He (the Lord of all) is not something intrinsically different from this one (that is Prājña), as is borne out by the Vedic text, "O good-looking one, (the individual soul conditioned by) the mind is tethered to (that is to say, has for its goal) the Vital Force (which is Brahman)" (Ch. VI. viii. 2). This one, again, in his (state of) immanence in all diversity, is the knower of all; hence *eṣaḥ sarvajñaḥ*, this one is Omniscient. *Eṣaḥ*, this one, is; *antaryāmī*, the inner Controller; this one becomes the Director of all beings by entering inside (*antar*). For the same reason[1] he gives birth to the universe together with its diversities, as described before; and hence *eṣaḥ yoniḥ*, this one is the Source; *sarvasya*, of all. And since this is so, therefore this very one, is *hi*, certainly; *prabhava-apyayau*, the place of origin and dissolution; *bhūtānam*, of all beings.

GAUḌAPĀDA'S KĀRIKĀ

अत्रैते श्लोका भवन्ति —

[1]Since Prājña is Lord, Omniscient, and inner Director (in his identity with Brahman).

Pertaning to this, here are these verses:

Atra, with regard to the subject-matter dealt with: *ete ślokāḥ bhavanti*, here occur these verses:

बहिष्प्रज्ञो विभुर्विश्वो ह्यन्तःप्रज्ञस्तु तैजसः ।
घनप्रज्ञस्तथा प्राज्ञ एक एव त्रिधा स्मृतः ॥१॥

1. Viśva experiences the external things and is all-pervading; but Taijasa experiences the internal things; similarly, Prājña is a mass of consciousness. It is but the same entity that is thought of in three ways.

The purport of the verse is this: The transcendence of the three states by the Self, Its unity, purity, and unrelatedness (to anything) are proved by the fact of Its existence in the three states in succession and of Its being interlinked by memory as "I". This is borne out by the illustration of the great fish and others in the Vedic texts.[1]

दक्षिणाक्षिमुखे विश्वो मनयन्तस्स्तु तैजसः ।
आकाशे च हृदि प्राज्ञस्त्रिधा देहे व्यवस्थितः ॥२॥

2. Viśva is met with in the right eye which

[1]"As a great fish swims alternately to both the banks (of a river), eastern and western, so does this infinite being move to both these states—the dream and waking states" (Bṛ. IV. iii. 18). "As a hawk or a falcon flying in the sky becomes tired, and stretching its wings, is bound for its nest, so does this infinite being run for this state, where falling asleep he craves no desires and sees no dreams" (Bṛ. VI. iii. 19).

is his place of experience. But Taijasa is inside the mind. Prājña is in the space within the heart. In three ways he exists in the body.

This verse aims at discovering how all the three, starting with Viśva, are experienced in the waking state itself. Viśva, the witness of gross objects is primarily experienced[1] in the *dakṣiṇa akṣi*, right eye, that is his *mukha*, mouth (or place of experience); and this is in accordance with the Vedic text, "This being who is in the right eye is named Indha" (Bṛ. IV. ii. 2). He who is Indha or Vaiśvānara, possessed of effulgence —the Virāṭ Self (identifying Itself with the cosmic gross body) that is within the sun—and he who is the (individual) Self (i.e. Viśva) in the (right) eye are dentical.

Objection: Hiraṇyagarbha is different, and different also (is the soul that) is the knower of the body and senses, that exists in the right eye as the controller of the eyes, that is the cogniser, and that is the master of the body.

Answer: Not so, for in reality no difference is admitted, in accordance with the Vedic text, "One effulgent being hidden in all creatures" (Śv. VI. 11), and the Smṛti texts, "O scion of the Bharata dynasty, know me, again, as the knower of the bodies and senses in all the bodies" (G. XIII. 2), "Indivisible, and yet existing in all beings, as though divided" (G. XIII. 16).[2]

[1] By the adepts in meditation.

[2] Virāṭ is essentially identical with Hiraṇyagarbha and, so is the "knower" with them both.

Though Viśva exists equally in all the organs, he is specially referred to as existing in the right eye, for in the right eye is noticed the faculty of perception at its best. The soul, with its abode in the right eye, perceives some form; and then closing the eyes and recollecting that very form sees it manifested, *manasi antaḥ*, inside the mind, in the form of impressions as in a dream.[1] As it is the case here, so is it in dream. Therefore, though Taijasa is within the mind, he is really the same as Viśva. On the cessation of the activity called memory, Prājña, sitting *ākāśe ca hṛdi*, in the space within the heart, becomes free from the diversity (of objects and their perceiving subject) and continues to be a mere mass of consciousness, for then there is no functioning of the mind.[2] Perception and recollection are merely vibrations of the mind; in the absence of these, there is mere existence in an unmanifested state, in the heart, in identification with the vital force, as is said in the Vedic text, "It is the vital force indeed that engulfs all these" (Ch. IV. iii. 3). Taijasa is the same as Hiraṇyagarbha because of existing in the mind,[3] as is declared by the Vedic texts: "(Being attached, he, together with the work, attains

[1]This is how Taijasa is met with in the waking state. And Viśva and Taijasa are the same; for the same entity that sees as Viśva, recollects as Taijasa.

[2]This is how Prājña is met with in the waking state. When the mind ceases to act, the same entity assumes the characteristics of Prājña.

[3]Taijasa is conditioned by the individual mind, and Hiraṇyagarbha by the cosmic mind. But the individual and cosmic minds are the same; and so Taijasa and Hiraṇyagarbha, conditioned by them, must be the same.

that result to which his) subtle body or mind (is attached)"[1] (Bṛ. IV. iv. 6), "This Puruṣa, identified with the mind,[2] (and resplendent, is realised within the heart)" (Bṛ. V. vi. 1), and so on.

Objection: The vital force is a manifested (i.e. perceptible) reality in a sleeping man; and the organs merge into it.[3] How can the vital force be unmanifested?

Answer: That is no defect; for an undifferentiated thing is characterised by absence of any distinction of time and space. Although the vital force appears to be differentiated so long as (individual) identification with Prāṇa persists (among those who think themselves to be intimately connected with the different portions of the vital force[4]), still, since the self-identification with any special feature, as conditioned by the body, is absent in the vital force during deep sleep, the vital force is then surely undifferen-

[1]Hiraṇyagarbha, as possessed of the power to act, is the soul within the subtle body (*liṅga*); and *liṅga* is equated with mind in the Vedic text. Therefore Taijasa and Hiraṇyagarbha are the same.

[2]Hiraṇyagarbha is but a special manifestation of Puruṣa identified with the mind. And Taijasa's chief adjunct is mind. Therefore they are the same.

[3]People sitting by a sleeping man clearly perceive the activities of the vital force (Prāṇa). And an additional argument proving that Prāṇa is a manifested entity is provided by the fact that the organs become identified with it in sleep. "Unmanifested" means "devoid of the limitations of time, space, and things". Prāṇa is not so in deep sleep.

[4]They may think, "This is my Prāṇa", "That is his", and so on.

tiated.[1] Just as in the case of people identifying themselves with individualised vital force, the vital force becomes unmanifested after death, similar, too, is the unmanifestedness in the state of absence of distinctions (in deep sleep) in the case of those who identify themselves with the vital force, and similar also is its potentiality to produce effects. And the witness in the state of unmanifestedness and deep sleep is the same (Consciousness).[2] Moreover, since the individuals who identify themselves with limitations, or witness those states, appear as identical with the Unmanifested, the foregoing attributes, "in whom everything becomes undifferentiated", "who is a mass of consciousness", etc., become appropriate with regard to him[3] (i.e. Prājña in deep sleep, identifying himself with Prāṇa). And there is also the reason adduced earlier.[4]

Objection: Why should the Unmanifested be called Prāṇa (Vital Force)?

Answer: Because of the Vedic text, "O good-looking one, (the individual soul, conditioned by) the mind is surely tethered to (that is to say, has for its goal) Prāṇa" (Ch. VI. viii. 2).

[1]Though to others it may appear to be manifested, to the sleeping man it is unmanifested, because for him Prāṇa is then unassociated with any particular time or space.

[2]Consciousness underlines the two entities conditioned by the unmanifested states on the divine and human planes.

[3]Not only are the sleeper and the Unmanifested one from the standpoint of absence of distinction, but they are also one even when conditioned by limiting adjuncts.

[4]The unity of the entity manifested on the divine and human planes.

Objection: In that text the word Prāṇa means Brahman that was introduced as Existence in the sentence, "O good-looking one, all this was but Existence (Brahman) in the beginning" (Ch. VI. ii. 1).

Answer: That is no valid objection, for Existence was assumed there in a state of latency. Though in that sentence the Existence-Brahman is called Prāṇa, still that Existence (-Brahman) is called Prāṇa as well as Existence without ruling out the state of Its being the source of the emergence of individual beings. Had the seedless (non-causal) state of Brahman been meant, the text would have declared, "Not this, not this" (Bṛ. IV. iv. 22, IV. v. 15), "From which speech turns back" (Tai. II. 9), "That (Brahman) is surely different from the known, and, again, It is above the unknown" (Ke. I. 4), and so on, as it is also stated by the Smṛti, "It is called neither existence nor non-existence" (G. XIII. 12). If Brahman in Its seedless (non-causal) state be meant there, then the individuals that merge in It in deep sleep and dissolution cannot reasonably re-emerge, and[1] there will be the possibility of the freed souls returning to take birth again, for in either case, the absence of cause is a common factor. Besides, in the absence of any seed (of worldly state) to be burnt by the knowledge (of Brahman), knowledge itself becomes useless. Hence Existence is referred to as Prāṇa (in the Chāndogya Upaniṣad) and It is spoken of as the cause in all the Upaniṣads by assuming It (for the time being) to be the seed of others.

[1]If anybody can re-emerge from sleep or dissolution, conceived of as nothing but identity with the pure Brahman, then.

And it is because of this that It is referred to by eliminating Its causal state in such Vedic texts as: "Superior to the superior Unmanifested" (Mu. II. i. 2), "From which speech turns back" (Tai. II. 9), "Not this, not this" (Br. IV. iv 22), etc. The supremely real state, free from causality, relation with body etc., and modes of waking etc., of that very entity that is called Prājña, will be spoken separately in its aspect as the Turīya (Fourth). The causal state, too, is verily experienced in the body, inasmuch as an awakened man is seen to have such a recollection as, "I did not know anything (in my deep sleep)." Hence it is said, "*Tridhā dehe vyavasthitaḥ*"—existing in three ways in the body".

विश्वो हि स्थूलभुङ्नित्यं तैजसः प्रविविक्तभुक् ।
आनन्दभुक्तथा प्राज्ञस्त्रिधा भोगं निबोधत ॥३॥

3. Viśva ever enjoys the gross: Taijasa enjoys the subtle; and similarly Prājña enjoys bliss. Know enjoyment to be threefold.

स्थूलं तर्पयते विश्वं प्रविविक्तं तु तैजसम् ।
आनन्दश्च तथा प्राज्ञं त्रिधा तृप्तिं निबोधत ॥४॥

4. The gross satisfies Viśva, and the subtle satisfies Taijasa. And so also joy satisfies Prājña. Know enjoyment to be threefold.

The two verses need no explanation.

त्रिषु धामसु यद्भोज्यं भोक्ता यश्च प्रकीर्तितः ।
वेदैतदुभयं यस्तु स भुञ्जानो न लिप्यते ॥५॥

5. He who knows both these—viz the enjoyment that there is in the three states, and that which is declared to be the enjoyer there—does not become affected even while enjoying.

Triṣu dhāmasu, in the three states, of waking and the rest: there is but one *bhojyam*, object of enjoyment, that appears in triple form, known as gross, subtle, and bliss. And the entity, known by the names of Viśva, Taijasa, and Prājña, is *prakīrtitaḥ*, declared to be the one *bhoktā*, enjoyer, because of his recognition (i.e. persistence of memory in all states) through the single concept of "I am that", and because of his common feature of being the perceiver. He who *veda*, knows; *etat ubhayam*, both these, as diversified multifariously into enjoyers and the things of enjoyment; *saḥ*, he; *na lipyate*, does not become affected; *bhuñjānaḥ*, even while enjoying, because all that is enjoyable belongs to a single enjoyer. For nothing is added to or deducted from one's nature by one's own objects (of enjoyment or awareness) as in the case of fire; for fire does not lose or gain (in its essential nature) by consuming its own fuel.

प्रभव: सर्वभावनां सतामिति विनिश्चय: ।
सर्वं जनयति प्राणश्चेतोंशून् पुरुष: पृथक् ॥६॥

6. It is a well-established fact that origination belongs to all entities that have existence. Prāṇa creates all (objects); Puruṣa creates separately the rays of Consciousness (that are the living creatures).

Prabhavaḥ, origination, in their respective apparent appearances consisting of names and forms created by ignorance; *sarvabhūtānām*, belongs to all entities, to the different modes of Viśva, Taijasa, and Prājña;—*satām*, to all those that exist.[1] It will be said later on, "A barren woman's son does not take birth either in reality or through Māyā (*Kārikā*, III. 28). For if birth really belongs to nonentities themselves, then Brahman, which is beyond all empirical relations, will be left without any ground of cognition,[2] and may be equated with nonentity. But as a matter of fact, it is seen that the snake and such other things, created by ignorance, and sprouting from the seed of Māyā, and appearing as a rope etc., have their existence as the rope etc. (which are their substrata). For nobody perceives anywhere a rope-snake or a mirage if there is no substratum. Just as the snake surely had its existence as the rope before its illusory appearance as the snake, so also all positive entities, before their mani-

[1]Exist in their own substratum on which they are superimposed. In the sixth paragraph of the Upaniṣad, in "this one is verily the place of origin", it was said that Prājña is he source of the phenomenal world. The question now is: "Is the a producer of entities or nonentities?" The answer is that he produces entities which are a sort of reflection of Reality and are true so long as their substratum is kept in view.

[2]Logical ground of inference. If the effect is true, the cause can be inferred to be so; but if the effect is non-existing, the cause will be equally so. The inference with regard to Brahman will be like this: "This world is produced from Existence (Brahman), for it is a superimposed thing like the snake on a rope."

festation, had certainly existence in the form of their cause, Prāṇa.[1] And it is therefore that the Upaniṣad, too, says, "All this (that is in front) is but Brahman" (Mu. II. ii. 11), "In the beginning this universe was but the Self" (Bṛ. I. iv. 1). *Prāṇaḥ janayati*, Prāṇa creates, *sarvam*, all. *Puruṣaḥ janayati*, Puruṣa creates; *pṛthak*, separately; *cetomśūn*, the rays of Consciousness, that issue out (from Puruṣa) like rays from the sun, that are the modes of the intelligence of Puruṣa who is by nature Consciousness, that are comparable to the reflections of the sun on water, and that appear divergently as Viśva, Taijasa, and Prājña in the different bodies of gods, animals, and others;—(Puruṣa creates) all these rays of Consciousness that possess the characteristics of living creatures, that differ from what has assumed the appearance of objects, and that are similar (to Puruṣa) just as the sparks of fire (are to fire), or the reflections of the sun on water (are to the sun). But Prāṇa, or the Self in the causal state, creates all other entities[2] as shown in the Vedic texts: "as a spider (spreads and withdraws its thread)" (Mu. I. i. 7), and "as from fire tiny sparks fly in all directions" (Bṛ. II. i. 20).

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।
स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता ॥७॥

7. Others steeped in cogitation about creation

[1] Prāṇa is Brahman considered as an unknown entity but identified with Existence and serving as the source of all.

[2] Existing in the form of objects.

consider origination as an exuberance (of God), while by others it is imagined that creation is comparable to dream or magic.

Sṛṣṭicintakāḥ, people steeped in the thought (or theories) of creation; *manyante*, consider; that creation is a *vibhūti*, exuberance, (a demonstration of the superhuman power), of God. The idea implied is that for people who think of the supreme Reality there is no interest in questions regarding creation, (which is illusory) as is declared in the Vedic text, "Indra (the Lord), on account of Māyā, is perceived as manifold" (Bṛ. II. v. 19). For those who observe a magician throw up a rope into the sky, ascend it with arms and vanish out of sight, and engage in a fight in which he is cut to pieces and falls to rise up again, do not evince any interest in deliberating on the reality of the magic and its effect conjured up by him. Similarly, analogous to the spreading out of the rope by the magician, is this manifestation of deep sleep, dream, and so on: comparable to the magician, up the rope, are the Prājña, Taijasa, and the rest in those states: and different from the rope and the man who has climbed up it is the real magician. Just as that very magician stands on the ground, invisible because of his magical cover, similar is the supreme Reality called Turīya. Therefore the noble people, aspiring to liberation, evince interest in the contemplation of that Turīya alone, but not so in that of creation that serves no purpose. Hence these theories are advanced only by those who cogitate about creation. This fact is stated

in *svapnamāyāsarūpā*, of the same nature as dream and magic.[1]

इच्छामात्रं प्रभोः सृष्टिरिति सृष्टौ विनिश्चिताः ।
कालात्प्रसूतिं भूतानां मन्यन्ते कालचिन्तकाः ॥८॥

8. With regard to creation some have the firm conviction that creation is a mere will of the Lord. People engrossed in the thought of time (to wit, astrologers) consider that birth of beings is from time.

Sṛṣṭiḥ, creation, is *icchāmātram*, a mere will; *prabhoḥ*, of the Lord, because His will is unfailing. A pot, for instance, is a mere thought, and it is nothing beyond thought. Some think that creation is from time alone.

भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे ।
देवस्यैष स्वभावोऽयमाप्तकामस्य का स्पृहा ॥९॥

9. Some others say that creation is for the enjoyment (of God), while still others say that it is for (His) disport. But it is the very nature of the Effulgent Being, (for) what desire can One have whose desire is ever fulfilled?

Others think that, *sṛṣṭiḥ*, creation, is *bhogārtham*,

[1]This differs from the Vedāntic position in believing that dream is true so far as it reflects the phenomenal realities of the waking state, and that the incantations etc., conjuring up magical illusions, are themselves empirically true, though the magic is false.

for the sake of enjoyment; (and) *krīḍārtham*, for the sake of disport. These two views are refuted by "*devasya eṣaḥ svabhāvaḥ ayam*, of the Effulgent Being this is the nature"[1] etc., where reliance is placed on the argument from the nature (of God). Or all the points of view[2] are refuted by asserting, "*Āptakāmasya kā spṛhā*, what desire can One have whose desire is ever fulfilled?" For apart from the fact that the rope etc. are constituted by natural ignorance,[3] no cause can be ascertained for their appearing as snake etc.

UPANIṢAD

The fourth quarter which follows in order has to be stated; hence this is presented (by the Upaniṣad) in "*nāntaḥ-prajñam*, not conscious of internal object" etc. Since It (i.e. Turīya) is devoid of every characteristic that can make the use of words possible, It is not describable through words; and hence the (Upaniṣad) seeks to indicate Turīya merely through the negation of attributes.

Objection: In that case It is a mere void.

Answer: No, for an unreal illusion cannot exist without a substratum; for the illusion of silver, snake, human being, mirage, etc., cannot be imagined to exist

[1]Nature, otherwise known as Māyā, is without any beginning though it is directly perceived. This being so, no motive should be searched for.

[2]Presented in the verses 7 and 8, and the first line of verse 9.

[3]Ignorance about the rope etc. that are the substrata of the illusory things like snake etc.

apart from the (corresponding) substrata of the mother of pearl, rope, stump of a tree, desert, etc.[1]

Objection: In that case, just as a pot etc. that hold water etc. are denoted by works, so also Turīya should be specified by (positive) words, and not by negations, for It is the substratum of all such illusion as Prāṇa etc.

Answer: Not so, because the illusion of Prāṇa and the rest is unreal just as silver and the rest are on the mother of pearl etc. For a relation between the real and the unreal does not lend itself to verbal representation, since the relation itself is unsubstantial. Unlike a cow, for instance, the Self, in Its own reality, is not an object of any other means of knowledge; for the Self is free from all adventitious attributes. Nor like a cow etc. does It belong to any class; because, by virtue of Its being one without a second, It is free from generic and specific attributes. Nor is It possessed of activity like a cook for instance, since It is devoid of all action. Nor is It possessed of qualities like blueness etc., It being free from qualities. Therefore It baffles all verbal description.

Objection: It will, in that case, serve no useful purpose like the horn of a hare and such other things.

Answer: Not so; for when Turīya is realised as the Self, it leads to the cessation of craving for the non-Self, just as the hankering for silver ceases on recognising the nacre. For there can be no possibility of such defects as ignorance, desire, and the like, after

[1]Since an illusion is perceived as soaked in the idea of existence, it cannot have non-existence as its basis.

the realisation of Turīya as one's Self. Nor is there any reason why Turīya should not be realised as identical with one's Self, inasmuch as all the Upaniṣads aim at this conclusion, as is evidenced by the texts, "Thou art That" (Ch. VI. viii-xvi), "This Self is Brahman" (Bṛ. II. v. 19), "That which is the Self is Truth" (Ch. VI. viii. 16), "That which is directly and immediately Brahman" (Bṛ. III. iv. 1), "That which is inside and outside and is without birth" (Mu. II. i. 2), "All this is but the Self" (Ch. VII. xxv. 2), and so on. This very Self, that is the supreme Reality but has false appearances, has been spoken of as possessed of four quarters. Its unreal form has been dealt with, which is a creation of ignorance and which is analogous to a snake superimposed on a rope, and consists of the three quarters that are related (mutually) like the seed and its sprout.[1] Now, in the text beginning with, "*nāntaḥprajñam*, not conscious of the internal world", the Upaniṣad speaks of the non-causal, supremely real state, comparable to a rope, etc., by way of eliminating the three states, comparable to the snake etc. (superimposed on the rope etc..

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

7. They consider the Fourth to be that which is not conscious of the internal world,

[1]By way of cause and effect.

nor conscious of the external world, nor conscious of both the worlds, nor a mass of consciousness, nor simple consciousness, nor unconsciousness; which is unseen, beyond empirical dealings, beyond the grasp (of the organs of action), uninferable, unthinkable, indescribable; whose valid proof consists in the single belief in the Self; in which all phenomena cease; and which is unchanging, auspicious, and non-dual. That is the Self, and that is to be known.

Objection: The start was made with the premise that the Self is possessed of four quarters. Then, after the presentation of the three quarters, it has become evident that the fourth is different from those three that are conscious of the internal world, and so on; and hence the negation through "not conscious of the internal world" etc. becomes futile.

Answer: Not so; for as the true nature of the rope is realised through the negation of the illusions of a snake etc., so the very Self, subsisting usually in the three states, is sought to be established as Turīya in the same way as is done in the case of the text "That thou art"[1] (Ch. VI. viii). For if Turīya, whose characteristics are dissimilar to those of the Self in the three states, be really different (from the Self), then owing to the absence of any means for realising Turīya

[1]This positive statement is interpreted not literally, but figuratively to mean that "thou", which is the individual soul, is identical with "that", which is God, when both are bereft of conditioning factors.

the scriptural instruction would be useless or Turīya will be reduced to a nonentity. On the view, however, that like the rope, imagined variously as a snake etc., the Self, too, though one, is imagined in the three states to be possessed of such attributes as consciousness of the internal world etc., there follows the cessation of the phenomenal world of misery simultaneously with the valid knowledge, arising from the negation of such attributes as being conscious of the internal world; and therefore there remains no need to search for any other means of knowledge or any other discipline (like constant thinking) for the realisation of Turīya. This is similar to what happens in the case of the knowledge of the rope where the elimination of the snake from the rope occurs simultaneously with the discrimination between the rope and the snake.[1] On the contrary, by those who hold the view that in the act of knowing a pot, for instance, an insrument of knowledge engages in some other activity in addition to the removal of darkness (from the pot etc.), it may as well be held that in the matter of splitting wood, the act of splitting engages in doing something to one of the two parts in addition to removing the adhesion of the two memebers.[2] On the other

[1]Since along with the discriminating knowledge of the form, "This is a rope and not a snake", the cessation of the snake comes simultaneously, one need not search for a separate result to issue out of the direct perception of the rope, or for any other means of its knowledge, or any other aid to it.

[2]The *objection* was: "The result of applying an instrument of knowledge to any object is the revelation of the object and not the mere removal of any illusion created by darkness or

hand, if it is true that the instrument of knowledge, engaged in separating a jar from the darkness (covering it), fulfils its goal by merely removing the unwanted darkness, just as the act of cutting, aiming at liquidating the sticking together of the parts of the wood to be split, fully serves its purpose by separating the two limbs, then the knowledge of the jar emerges immediately; and it is not achieved by any instrument of knowledge. Just as it is here, so in the case of Turīya the instrument of the knowledge, that is nothing but a valid knowledge arising from negation and intended to separate such ideas as "conscious of the internal world" that are superimposed on the Self, has no other action on Turīya, apart from eliminating the unwanted attributes like "conscious of the internal world";[1] for simultaneously with the cessation of such attributes as "conscious of the internal world", there comes about the eradication of the difference of the knower, (the known, and the knowledge). So also it will be said, "duality does not persist after knowledge" (*Kārikā*, I. 18), for knowledge (as a mental state) does not continue for a second moment following that of the cessation of duality. Should it

ignorance." The *answer* is: "An instrument of knowledge fufills its purpose by removing the darkness of ignorance from its object. The revelation comes *pari passu*, as a matter of course. If the instrument of knowledge is supposed to serve the additional purpose of adding a fresh feature, like revelation, to its object, then one may as well argue that the cutting of wood aims not only at removing the adhesion of the two parts, but also at adding something to either of the two parts."

[1]Turīya is self-effulgent and does not require to be illumined by any instrument of knowledge.

however, continue, it will lead to infinite regress resulting in non-cessation of duality.[1] Therefore the conclusion arrived at is that all evils, such as "consciousness of the internal world", superimposed on the Self, cease simultaneously with the application (that is to say, birth) of the instrument (of illumination) that is nothing but a valid knowledge arising from negation (of duality).

By the phrase, "*nāntaḥ-prajñam*, not conscious of the internal world", is eliminated Taijasa. By "*na-bahiṣprajñam*, not conscious of the outside world", is eliminated Viśva. By "*na ubhayataḥ-prajñam*, not conscious of either" is ruled out the intermediate state between dream and waking. By "*na prajñānaghanam* not a mass of consciousness" is denied the state of deep sleep, for this consists in a state of latency where everything becomes indistinguishable. By "*na prajñam*, not simple consciousness" is denied the awareness of everything simultaneously (by a single act of consciousness). By "*na aprajñam*, not unconsciousness" is negated insentience.

Objection: Since attributes like "conscious of the internal world" are perceived as inhering in the Self, how can they be understood to become non-existent by a mere negation, like the snake disappearing from the rope?

[1]If the knowledge, calculated to eliminate duality, persists after serving its purpose, some other knowledge will be needed to eliminate it. That other knowledge will again require a third for a similar purpose, and so on. To avoid this contingency, the final knowledge must be assumed to be self-immolating.

The *answer is*: Since like the imaginary diversities —such as a snake, a line of water, etc., superimposed on the rope—the above states (appearing on the Self) mutually rule out each other, though they are in essence one with the witnessing Consciousness, and since the witnessing Consciousness in Its essence is unchanging in all the states, it follows that the witness is true.

Objection: It changes (i.e. disappears) in deep sleep.

Answer: Not so, for one in deep sleep is cognised (as soaked in Consciousness);[1] and this is borne out by the Vedic text, "for the knower's function of knowing can never be lost" (Bṛ. IV. iii. 30).

And just because It is so, It is *adṛṣṭam*, unseen.[2] Since It is unseen (i.e. unperceived), therefore It is *avyavahāryam*, beyond empirical dealings; *agrāhyam*, beyond the grasp, of the organs of action; *alakṣaṇam*, without any logical ground of inference, that is to say, uninferable. Therefore It is *acintyam*, unthinkable. Hence It is *avyapadeśyam*, indescribable, by words. It is *eka-ātma-pratyaya-sāram*, to be spotted by the unchanging belief that It is the same Self that subsists in the states of waking and so on. Or the Turīya that has for Its *sāra*, valid proof, *eka ātmapratyaya*, the single belief in the Self, is the *eka-ātmapratyaya-sāra*. And this is in accord with

[1] One rising from deep sleep says, "I slept soundly, and I was not aware of anything." This memory would not be possible unless the state was witnessed with the help of Consciousness so as to produce the necessary impressions.

[2] Not the object of any sense of knowledge.

the Vedic text: "It is to be meditated upon as the Self" (Bṛ. I. iv. 7).

The attributes, such as "conscious of the internal world", belonging to the possessors of the states (viz Viśva, Taijasa, and Prājña), have been negated. In "*prapañcopaśamam*, the one in whom all phenomena have ceased" etc. are being denied the attributes of the states. Hence It is *śāntam*, unchanging;[1] *śivam*, auspicious.[2] Since It is *advaitam*, non-dual, free from illusory ideas of difference; therefore *manyante*, (they) consider, It to be; *caturtham*, the Fourth, being distinct from the three quarters that are mere appearances. "*Saḥ ātmā*, that is the Self; *saḥ vijñeyaḥ*, that is to be known" this is said to imply that just as the rope is known to be different from the snake, the chink on the ground, or the stick, superimposed on it, similarly, that Self is to be known (as different from the superimposed states)—the Self that is presented in the sentence "That thou art" (Ch. VI. viii-xvi), and that has been spoken of by such texts as "He is never seen, but is the witness" (Bṛ. III. vii. 23), "for the vision of the witness can never be lost" (Bṛ. IV. iii. 23), etc., This (knowledge of the Self) is spoken of from the standpoint of the previous state of ignorance,[3] for on the dawn of knowledge, no duality is left.

[1] Free from love, hatred, etc.

[2] Absolutely pure; supreme Bliss and Consciousness in essence.

[3] The Self, defying all description, cannot be known objectively. But since in the state of ignorance, one understands knowledge as having an objective reference, the text follows that trend of thought here as well.

GAUḌAPĀDA'S KĀRIKĀ

Here occur these verses (of Gauḍapāda):

निवृत्तेः सर्वदुःखानामीशानः प्रभुरव्ययः ।
अद्वैतः सर्वभावानां देवस्तुर्यो विभुः स्मृतः ॥१०॥

10. The inexhaustible non-dual One is the ordainer — the Lord — in the matter of eradicating all sorrows. This effulgent Turīya is held to be the all-pervasive source of all entities.

Nivṛtteḥ, in the matter of the eradication; *sarva-duḥkhānām*, of all sorrows, represented by Viśva, Taijasa, and Prājña; the Self that is Turīya is *īśānaḥ*, the ordainer. The word *prabhuḥ*, Lord, is an explanation of *īśānaḥ*. The idea is that He is the Lord capable of ordaining the cessation of sorrow; for sorrow ceases as a result of His knowledge. (He is) *avyayaḥ*, inexhaustible, that is to say, does not deviate from His nature. Why is this so? Because He is *advaitaḥ*, non-dual. He who is this *devaḥ*, effulgent One, who is so called because of His self-effulgence; who is *turyaḥ*, the Fourth; is *smṛtaḥ*, held to be; *vibhuḥ*, all-pervasive (source);[1] *sarvabhāvānām*, of all entities.

For determining the true nature of Turīya, the generic and specific characteristics of Viśva and the rest are being ascertained:

कार्यकारणबद्धौ ताविष्येते विश्वतैजसौ ।
प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिध्यतः ॥११॥

[1]Turīya is *vibhu*, because the different (*vividha*) states issue (*bhavanti*) from Him—A.G.

11. Those two, viz Viśva and Taijasa, are held to be conditioned by cause and effect. Prājña is conditioned by cause. But both these do not exist in Turīya.

Kārya, derived in the sense of anything produced, means the state of being the effect. *Kāraṇa*, derived in the sense of anything that acts, means the causal state. Those two, viz *viśva-taijasau*, Viśva and Taijasa, as described earlier: *iṣyete*, are held to be; *kārya-kāraṇa-baddhau*, bound by, comprised within, the seed and fruit states, consisting in the non-apprehension and misapprehension of Reality. But Prājña is bound by the causal state alone. The non-apprehension of Reality alone is the cause of bringing about the state of Prājña. Therefore *tau dvau*, both these two—the causal and the resultant conditions, the non-apprehension and misapprehension of Reality;—*na sidhyataḥ turye*, do not exist, that is to say, are not possible, in Turīya.

नात्मानं न परांश्चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत् सर्वदृक् सदा ॥१२॥

12. Prājña comprehends neither himself nor others, neither truth nor falsehood. But that Turīya is for ever everything and the witness.

How, again, is Prājña conditioned by the causal state, and how are the bondages of non-apprehension and mis-apprehension impossible in the case of Turīya? Since unlike Viśva and Taijasa, Prājña *na saṁvetti*, does not apprehend; *kim cana*, anything, any external duality that is different from the Self and is born of

the seed of ignorance; therefore he is conditioned by the darkness of non-perception of Reality that is the seed of false perception. Since *tat*, that; Turīya is *sadā*, for ever; *sarva-dṛk*, all (*sarva*) that there is as well as a witness (*dṛk*), there being nothing beside Turīya; therefore Turīya has not the seed consisting in non-perception of Reality. And just because of this there is absence in Turīya of false perception resulting from non-perception; for in the sun, that is ever resplendent, there cannot be any possibility of the opposite darkness or shining in any way other than that of the sun, in conformity with the Vedic text, "for the vision of the witness can never be lost" (Bṛ. IV. iii. 23). Or Turīya is said to be the "*sarva-dṛk*, seer of everything" for ever, because it is but Turīya who, by existing in all beings during the dream and the waking states, seems to be the seer of everything. For the Upaniṣad says, "There is no other witness but this" (Bṛ. III. viii. 11).

द्वैतस्याग्रहणं तुल्यमुभयोः प्राज्ञतुर्ययोः ।
बीजनिद्रायुतः प्राज्ञः सा च तुर्ये न विद्यते ॥१३॥

13. Non-perception of duality is common to both Prājña and Turīya. Prājña is endued with sleep that is a causal state. But in Turīya that sleep does not exist.

This verse is meant to remove the doubt arising from another source. "The non-perception of duality being similar, why should Prājña alone be conditioned by causality and not Turīya?"—this doubt that may arise

is being refuted. The reason is that Prājña is *bīja-nidrā-yutaḥ*: *nidrā*, sleep, consists in the non-perception of Reality, and that itself is the *bīja*, seed of the birth of the cognition of varieties; and Prājña is *yutaḥ*, endued by this *bījanidrā*, sleep that is a causal state. That sleep, consisting in the non-perception of Reality, *na vidyate*, does not exist; *turye*, in Turīya, because of his being by nature a constant witness. Therefore in Him there is no bondage of the causal state. This is the purport.

स्वप्ननिद्रायुतावाद्यौ प्राज्ञस्त्वस्वप्ननिद्रया ।
न निद्रां नैव च स्वप्नं तुर्ये पश्यन्ति निश्चिताः ॥१४॥

14. The earlier two are endued with dream and sleep, but Prājña is endued with dreamless sleep. People of firm conviction do not see either sleep or dream in Turīya.

Svapna, dream, consists in false perception, like that of a snake on a rope. *Nidrā*, sleep, has been spoken of as darkness, consisting in non-perception of Reality. By these two—dream and sleep—are endued Viśva and Taijasa; and this is why they have been referred to as conditioned by the states of cause and effect (*Kārikā*, I. 11); whereas Prājña is conditioned by sleep alone, unassociated with dream; and hence he has been referred to as conditioned by the causal state. *Niścitāḥ*, those with firm conviction, the knowers of Brahman; *na paśyanti*, do not see, both these in Turīya, these being of an opposite nature, like darkness with regard to the sun. Therefore it has been said that Turīya is not conditioned by the states of cause and effect.

It is being shown when one becomes firmly rooted in Turīya:

अन्यथा गृह्णतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥१५॥

15. Dream belongs to one who sees falsely, and sleep to one who does not know Reality. When the two errors of these two[1] are removed, one attains the state that is Turīya.

Svapnaḥ, dream; comes to one *gṛhṇataḥ*, cognising; *anyathā*, falsely; like the cognition of a snake on a rope, in the states of dream and waking. *Nidrā*, sleep; —belonging to one *ajānataḥ tattvam*, not cognising Reality;—is equally present in all the three states. Dream and sleep being the common features of both Viśva and Taijasa, are treated as one. Since in these two states sleep is of secondary importance owing to the predominance of false perception, the error (in these states) is equated with dream. But in the third state the error takes the form of sleep alone, consisting in non-perception of Reality. Therefore when *tayoḥ*, of these two (Viśva-Taijasa and Prājña), existing in the states of effect and cause; *viparyāse*, the two errors, consisting in false perception and non-perception, and constituting the two bondages in the states of effect and cause; *kṣīṇe*, are eradicated on the cognition of the supreme Reality; then one *aśnute*, attains; *turīyam padam*, the state of Turīya. The idea is that, as he

[1] Viśva and Taijasa constitute one factor and Prājña the other. This is why "*tayoh*, of these two" is used in the dual number.

does not perceive both kinds of bondage, he becomes firmly rooted in Turīya.

अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ।
अजमनिद्रमस्वप्नमद्वैतं बुध्यते तदा ।।१६।।

16. When the individual, sleeping under the influence of beginningless Māyā, is awakened, then he realises the birthless, sleepless, dreamless, non-dual (Turīya).

This one, the *jīvaḥ*, the transmigrating individual soul, that is *suptaḥ*, asleep; while seeing in both the (waking and dream) states such dreams as "This is my father", "This my son", "This is my grandson", "This is my field", "These are my animals", "I am their master", "I am happy, miserable", "I am despoiled by this one, and I have gained through this one", and so on, under the influence of sleep that is but Māyā whose activity had no beginning and which has the two facets of non-perception of Reality or the causal state, and false perception of Reality. *Yadā*, when; by a most gracious teacher, who has realised the truth that forms the purport of the Upaniṣads, he (the individual) is awakened through the teaching, "Thou art not a bundle of causes and effects, but 'Thou art That' ", then that individual understands thus. How? (Thus): (He knows the) *ajam*, birthless, which is called so since in It there is no external or internal mutation, starting with birth, that positive objects are heir to; the idea is that It is externally and internally devoid of all mutations that phenomenal objects are subject to. (He knows the) *anidram*, sleepless (Turīya), since in

It there is no sleep or the causal state, consisting in the darkness of ignorance that is the cause of birth and so on. Since that Turīya is sleepless, therefore (he realises) It as *asvapnam*, dreamless, false perception (*svapna*) being based on non-perception (*nidrā*). Since It is sleepless and dreamless, therefore the individual, *tadā*, then; *budhyate*, realises the birthless, non-dual Turīya as his Self.

प्रपञ्चो यदि विद्येत निवर्तेत न संशयः ।
मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ॥१७॥

17. It is beyond question that the phenomenal world would cease to be if it had any existence. All this duality that is nothing but Māyā, is but non-duality in reality.

If one is to be awakened by negating the phenomenal world, how can there be non-duality so long as the phenomenal world persists? The answer is: Such indeed will be the case *yadi prapañcaḥ vidyeta*, if the world had existence. But being superimposed like a snake on a rope, it does not exist. *Na saṁśayaḥ*, there is no doubt; that if it had existed, *nivarteta*, it would cease to be. Not that the snake, fancied on the rope through an error of observation, exists there in reality and is then removed by correct observation. Not that the magic conjured up by a magician exists in reality and is then removed on the removal of the optical illusion of its witness. Similarly, *māyāmātram idam dvaitam*, this duality that is nothing but Māyā, and is called the phenomenal world; is *paramārthataḥ*, in supreme truth; *advaitam*, non-dual, just like the rope

and the magician. Therefore the purport is that there is no such thing as the world which appears or disappears.

विकल्पो विनिवर्तेत कल्पितो यदि केनचित् ।
उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते ॥१८॥

18. Diversity would disappear if it had been imagined by anyone. This kind of talk is for the sake of (making) instruction (possible). Duality ceases to exist after realisation.

How can such fancies as instruction, instructor, and the instructed disappear? To this the answer is: *Vikalpaḥ*, diversity; *vinivarteta*, would discontinue; *yadi*, if; it had been *kalpitaḥ*, imagined; *kena cit*, by anybody. Just as this phenomenal world is analogous to magic or a snake superimposed on a rope, so also such fancies as the differences of the instructed and so on are there *upadeśāt*, for the sake of instruction; hence *ayam vādaḥ*, this talk—of instructor, instruction, and instructed—is for the sake of instruction. When the effect of instruction is accomplished, *jñāte*, on the realisation, of the supreme Reality; *dvaitam na vidyate*, duality ceases to exist.

UPANIṢAD

सोऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥८॥

8. That very Self, considered from the standpoint of the syllable (denoting It) is *Om*. Considered from the standpoint of the letters

(constituting *Om*), the quarters (of the Self) are the letters (of *Om*), and the letters are the quarters. (The letters are): *a*, *u*, and *m*.

Saḥ ayam ātmā, that very Self, that was equated with *Om* in "This Self is possessed of four quarters" (Mā. 2), by giving predominance to the object denoted (by *Om*),—that very Self; *adhyakṣaram*, from the standpoint of the syllable, (is *Om*) when explained with emphasis on the syllable. Which again is that syllable? That is being stated: *Oṅkāraḥ*, it is the syllable *Om*. That syllable *Om*, while being divided into quarters, is *adhimātram*, exists on letters as its basis. How? Those which constitute the quarters of the Self are the letters of *Om*. Which are they? They are the letters *a*, *u*, and *m*.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद्वाऽऽप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥९॥

9. Vaiśvānara, having the waking state as His sphere, is the first letter *a*, because of (the similarity of) pervasiveness or being the first. He who knows thus, does verily attain all desirable things, and becomes the foremost.

With regard to these, specific relations are being established. He who is *vaiśvānaraḥ*, Vaiśvānara (Virāṭ); *jāgaritasthānaḥ*, with His sphere (of activity) as the waking state;[1] is *akāraḥ*, *a*;—*prathamā mātrā*, the

[1]The Self in the gross individual context (viz Viśva) is identical with the Self in the gross cosmic context (viz Vaiśvānara or Virāṭ) Similarly, it is to be understood that Taijasa is identical with

first letter, of *Om*. Because of what similarity? That is being said: *Āpteḥ*, because of pervasiveness. *Āpti* means pervasiveness. By the sound *a* is pervaded all speech, according to the Vedic text, "The sound *a* is indeed all speech" (Ai. Ā. II. iii. 7. 13). Similarly, by Vaiśvānara is pervaded the whole universe, according to the Vedic text, "The head indeed of this Self, that is Vaiśvānara, is heaven" etc. (Ch. V. xviii. 2). And we said that the word and the thing denoted by the word are the same. That which has *ādi*, precedence, is said to be *ādimat*, first. As the letter called *a* is the first, so also is Vaiśvānara. Because of this similarity Vaiśvānara is identified with *a*. The fruit attained by a knower of this identity is stated: *Āpnoti ha vai sarvān kāmān*, he surely attains all desirable things; *ca bhavati ādiḥ* and he becomes the foremost, among the great; *yaḥ evam veda*, who knows thus, knows the identity as stated.

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित् कुले भवति य एवं वेद ॥१०॥

10. He who is Taijasa with the state of dream as his sphere (of activity) is the second letter *u* (of *Om*); because of the similarity of excellence and intermediateness. He who knows thus increases the current of knowledge

Hiraṇyagarbha, and Prājña with the Unmanifested, the difference lying only in the sphere of manifestation. This identity is suggested by the indiscriminate use of these terms in the present and following texts.

and becomes equal to all. None is born in his line who is not a knower of Brahman.

He who is *taijasaḥ*, Taijasa; *svapnasthānaḥ*, with the state of dream as his sphere; is the *dvitīyā mātrā*, second letter; *ukāraḥ*, *u*, of *Om*. Because of what similarity? That is being said: *Utkarṣāt*, because of excellence. The letter *u* is, as it were, better than the letter *a*; so also is Taijasa better than Viśva. *Ubhayatvāt vā* or (this is so) because of intermediate position. The letter *u* occurs between the letters *a* and *m*; and so also is Taijasa intermediate between Viśva and Prājña. (Taijasa is *u*) because of this similarity of being related to both. The result attained by the knower is being stated: *Utkarṣati ha vai jñānasantatim*, he heightens, that is to say, increases, the current of his knowledge; *ca bhavati samānaḥ*, and he becomes equal—he does not become an object of envy to his enemies, as he is not to his friends. *Asya kule*, in his line; *yaḥ evam veda*, who knows thus; *na bhavati abrahmavit*, none is born who is not a knower of Brahman.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदꣳ सर्वमपीतिश्च भवति य एवं वेद ॥११॥

11. Prājña with his sphere of activity in the sleep state is *m*, the third letter of *Om*, because of measuring or because of absorption. Anyone who knows thus measures all this, and he becomes the place of absorption.

He that is *prājñaḥ*, Prājña; *suṣuptasthānaḥ*, with the state of sleep as his sphere, is *makāraḥ*, the letter *m*;

which is *tṛtīyā mātrā*, the third letter; of the syllable *Om*. By what analogy? That is being said: This is the analogy here—*miteḥ*, because of measuring. *Miti* means to measure. As barley is measured by the vessel called Prastha, so are Viśva and Taijasa measured, as it were, because of their entry into and coming out of Prājña during dissolution and origination. Similarly, too, at the end of the pronunciation of the syllable *Om* and at the time of its fresh pronunciation, the letters *a* and *u* seem to enter into the last letter *m* to come out again from it. *Vā apīteḥ*, or because of absorption. *Apīti* means getting merged or united in. At the time of the pronunciation of *Om*, *a* and *u* seem to get merged into the last letter *m*. Similarly, Viśva and Taijasa merge into Prājña at the time of sleep. Because of this analogy also there is the identity of Prājña and the letter *m*. The result attained by the man of knowledge is stated: *Minoti ha vai idam sarvam*, he measures all this, universe, that is to say, he knows its reality; *ca bhavati apītiḥ*, and he becomes the place of absorption, of the universe, that is to say, the Self in Its causal state. The mention of subsidiary results here is by way of praising the primary means.

GAUḌAPĀDA'S KĀRIKĀ

Here occur these verses (of Gauḍapāda):

विश्वस्यात्वविवक्षायामादिसामान्यमुत्कटम् ।
मात्रासंप्रतिपत्तौ स्यादाप्तिसामान्यमेव च ॥१९॥

19. When the identity of Viśva with the letter *a* is intended, (that is to say) when

Viśva's identity with a letter is apprehended, the similarity of being the first, as well as the similarity of all-pervasiveness, emerges in view.

When the identity *viśvasya*, of Viśva; with *a*, with the mere letter *a*, is intended, then, according to the reasoning adduced; *sāmānyam*, the similarity; of being the *ādi*, first; is seen as *utkaṭam*, obvious. This is the idea. The clause "when the identity with *a* is intended" is explained by *mātrāsampratipattau*, which means "when Viśva's identity with *a* alone is apprehended". After "*āpti-sāmānyam eva ca*, the similarity of all-pervasiveness", the word "*utkaṭam*, (is seen as) obvious" is understood because of the use of "*ca*, and".

तैजसस्योत्वविज्ञान उत्कर्षो दृश्यते स्फुटम् ।
मात्रासंप्रतिपत्तौ स्यादुभयत्वं तथाविधम् ॥२०॥

20. In the matter of comprehending Taijasa as identified with *u*, that is to say, when Taijasa's identity with a letter is apprehended, the similarity of excellence is clearly seen, and intermediacy also is equally clear.

Taijasasya utva-vijñāne, in the matter of knowing Taijasa as the letter *u*, when it is intended to be identified with *u*; *utkarṣaḥ*, excellence; *dṛśyate*, is seen; *sphutam*, clearly. This is the meaning. *Ubhayatvam*, intermediacy, is also clear. All this is to be explained as before.

मकारभावे प्राज्ञस्य मानसामान्यमुत्कटम् ।
मात्रासंप्रतिपत्तौ तु लयसामान्यमेव च ॥२१॥

21. In the matter of Prājña's identity with the letter *m*, that is to say, when Prājña's identity with a letter is apprehended, the similarity of being a measure is seen to emerge plainly, and so also does the similarity of absorption.

The idea is that, in the matter of Prājña's identity with the letter *m*, measurement and absorption are excellent points of similarity.

त्रिषु धामसु यस्तुल्यं सामान्यं वेत्ति निश्चितः ।
स पूज्यः सर्वभूतानां वन्द्यश्चैव महामुनिः ॥२२॥

22. He who knows with firm conviction, the common similarities in the three states is a great sage, worthy of adoration and salutation by all beings.

Saḥ, he; who *niścitaḥ*, having the firm conviction, "This is certainly so"; *vetti*, knows; in the three states, mentioned above; *tulyam sāmānyam*, the common analogies spoken of; becomes in the world a knower of Brahman and is *pūjyaḥ*, adorable; and *vandyaḥ*, worthy of salutation.

अकारो नयते विश्वमुकारश्चापि तैजसम् ।
मकारश्च पुनः प्राज्ञं नामात्रे विद्यते गतिः ॥२३॥

23. The letter *a* leads to Viśva; so also the letter *u* leads to Taijasa; and the letter *m*, again, leads to Prājña. With regard to one freed from letters, there remains no attainment.

Akāraḥ, the letter *a*; *nayate* carries; him who, after resorting to *Om*, meditates on it by identifying the

quarters of the Self with the letters of *Om* through the foregoing common features; *viśvam*, to Viśva; makes him attain Viśva. The idea is that he who meditates on *Om* with the help of *a*, becomes identified with Vaiśvānara (Virāṭ). Similarly, *ukāraḥ*, the letter *u*; takes him *taijasam*, to Taijasa. And *makāraḥ*, the letter *m*; *punaḥ*, *prājñam*, to Prājña. The verb "leads" is to be understood from the use of the word "*ca*, and". But when *m*, too, disappears, then owing to the destruction of the causal state, *amātre*, with regard to the one freed from letters (and parts); *na vidyate*, there does not remain; any *gatiḥ*, attainment.[1]

UPANIṢAD

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥१२॥ इति माण्डूक्योपनिषत् समाप्ता ॥

12. The partless *Om* is Turīya—beyond all conventional dealings, the limit of the negation of the phenomenal world, the auspicious,

[1] *A* represents the gross universe, the waking state, and Viśva; *u* represents the subtle universe, dream, and Taijasa; and *m* represents the causal state, sleep, and Prājña. The earlier ones merge into the latter ones. In this way everything is reduced to *Om*. While engaged in this meditation of *Om* as all, there flashes in the aspirant's mind the teacher's instruction that everything is but the absolute Brahman. Then all the phenomenal world, merged in *Om*, disappears in Brahman, and there remains no goal to attain. Though the meditations in the three stages relate to the same *Om*, the results are different in accordance with the emphasis laid on its constituents.

and the non-dual. *Om* is thus the Self to be sure. He who knows thus enters the Self through his Self.

Amātraḥ, that which has no *mātrā*, part—the partless *Om*; becomes but the *caturthaḥ*, Fourth, Turīya, merely the absolute Self; which is *avyavahāryaḥ*, beyond empirical relations, because of the disappearance of names and nameables, that are but forms of speech and mind; *prapañcopaśamaḥ*, the culmination of phenomenal existence;[1] *śivaḥ*, the auspicious; *advaitaḥ*, non-dual. *Evam*, thus; *Om*, as possessed of the three letters, and as applied by a man with the above knowledge, is *ātmā eva*, verily identical with the Self, possessed of three quarters. *Yaḥ evam veda*, he who knows thus; *saṁviśati*, enters; *ātmānam*, into (his own supreme) Self; *ātmanā*, through (his own) Self. The knower of Brahman, who has realised the highest truth, has entered into the Self by burning away the third state of latency; and hence he is not born again, since Turīya has no latency of (creation). For when a snake superimposed on a rope has merged in the rope on the discrimination of the rope and the snake, it does not appear again to those discriminating people, just as before, from the impressions of the past sticking to the intellect. To those men of renunciation who are possessed of dull or average intellect, who still consider themselves aspirants, who tread the virtuous path, and who know the common features of the letters and the quarters (of *Om* and the Self) as presented before, (to them) the syllable *Om*, when meditated on in the proper way, becomes helpful

[1] The ultimate limit of the negation of the world.

for the realization of Brahman. In support of this it will be said, "The three inferior stages of life" etc. (*Kārikā* III. 16).

GAUḌAPĀDA'S KĀRIKĀ

Just as before, here occur these verses:

ओङ्कारं पादशो विद्यात्पादा मात्रा न संशयः ।
ओङ्कारं पादशो ज्ञात्वा न किंचिदपि चिन्तयेत् ॥२४॥

24. One should know *Om*, quarter by quarter; (for) there is no doubt that the quarters (of the Self) are the letters (of *Om*). Having known *Om*, quarter by quarter, one should not think of anything whatsoever.

Because of the aforesaid similarity, the quarters are the letters, and the letters are the quarters. Therefore *vidyāt*, one should know; *oṅkāram*, the syllable *Om*; *pādaśaḥ*, quarter by quarter. This is the meaning. When the syllable *Om* is known thus, *na cintayet*, one should not think of; *kim cit api*, anything whatsoever, serving any seen or unseen purpose; for he has got all his desires fulfilled.

युञ्जीत प्रणवे चेतः प्रणवो ब्रह्म निर्भयम् ।
प्रणवे नित्ययुक्तस्य न भयं विद्यते क्वचित् ॥२५॥

25. One should concentrate one's mind on *Om*, (for) *Om* is Brahman beyond fear. For a man, ever fixed in Brahman, there can be no fear anywhere.

Yuñjīta, one should concentrate; *cetaḥ*, the mind; *praṇave*, on *Om*, as explained, which is essentially the supreme Reality; for *praṇavaḥ*, *Om*; is *brahma nirbhayam*, Brahman beyond fear; because for one who is ever fixed in it, *na bhayam vidyate kvacit*, there can be no fear anywhere, in accordance with the Vedic text, "The enlightened man is not afraid of anything" (Tai. II. ix).

प्रणवो ह्यपरं ब्रह्म प्रणवश्च परः स्मृतः ।
अपूर्वोऽनन्तरोऽबाह्योऽनपरः प्रणवोऽव्ययः ॥२६॥

26. *Om* is surely the inferior Brahman; and *Om* is considered to be the superior Brahman. *Om* is without cause, without inside and outside, and without effect; and it is undecaying.

Praṇavaḥ, *Om*; is both the superior and inferior Brahman. When the quarters and letters disappear, from the highest standpoint, *Om* becomes verily the supreme Self that is Brahman. Therefore it is *apūrvaḥ*, without any cause preceding it. There is nothing inside it that is of a different class; therefore it is *anantaraḥ*, without inside. Similarly, there is nothing existing outside; therefore it is *abāhyam*, without outside. There is no *aparaḥ*, effect of it; therefore it is *anaparaḥ*, without effect. The idea implied (as a whole) is that is coextensive with all that is inside or outside; it is birthless; and it is a mass of Consciousness, homogeneous like a lump of salt.

सर्वस्य प्रणवो त्यादिर्मध्यमन्तस्तथैव च ।
एवं हि प्रणवं ज्ञात्वा व्यश्नुते तदनन्तरम् ॥२७॥

27. *Om* is indeed the beginning, middle; and end of everything. Having known *Om* in this way indeed one attains immediately (identity with it).

Just like the magician and others, (*Om* is the) beginning (*ādi*), middle (*madhya*), and end (*anta*)—the origination, continuance, and dissolution; *sarvasya*, of all—of the whole phenomenal universe, consisting of space and the rest which originate like a magic elephant, a snake superimposed in a rope, a mirage, a dream, etc. (from the magician and the rest). *Evam hi*, in this way indeed; *jñātvā praṇavam*, having known *Om*, that is the Self and that is comparable to the magician and the rest; *vyaśnute*, one attains; identity with the Self, at that very moment. This is the idea.

प्रणवं हीश्वरं विद्यात् सर्वस्य हृदि संस्थितम् ।
सर्वव्यापिनमोङ्कारं मत्वा धीरो न शोचति ॥२८॥

28. One should know *Om* to be God seated in the hearts of all. Meditating on the all-pervasive *Om*, the intelligent man grieves no more.

Vidyāt, one should know; *praṇavam*, *Om*; as *īśvaram*, God; existing *hṛdi*, in the heart—the seat of memory and perception; of all living beings. *Matvā*, having meditated on (i.e. realised); the *sarvavyāpinam*, all-pervasive; *oṁkāram*, Om, that is the Self beyond

the worldly state; *dhīraḥ*, the intelligent man; *na śocati*, does not grieve; for no cause of grief can be possible (than), in accordance with such Vedic texts as, "The knower of Self transcends sorrow" (Ch. VII. i. 3).

अमात्रोऽनन्तमात्रश्च द्वैतस्योपशमः शिवः ।
ओङ्कारो विदितो येन स मुनिर्नेतरो जनः ॥२९॥

29. The *Om*, without measures and possessed of infinite dimension, is the auspicious entity where all duality ceases. He by whom *Om* is known, is the real sage, and not so is any other man.

Amātraḥ, (*Om*) beyond measures, is Turīya. *Mātrā*, derived in the sense of that by which anything is measured, signifies dimension; that which has infinite (*ananta*) dimension is *anantamātraḥ*; the idea is that its extension cannot be determined. It is *śivaḥ*, auspicious, holy, because of the negation of all duality. *Saḥ yena*, he by whom; *oṁkāraḥ*, *Om*, as explained; *viditaḥ*, is known; is a *muniḥ*, sage (lit. a mediator), because of his meditating on the supreme Reality; but *na itaraḥ janaḥ*, not any other man, though he may be learned in the scriptures. This is the idea.

CHAPTER II

VAITATHYA-PRAKARAṆA (ON UNREALITY)

In consonance with such Vedic texts as, "One indeed without a second" (Ch. VI. ii. 1), it has been said that duality ceases to exist after realisation (*Kārikā*, I. 18). That is, however, only a scriptural assertion. But this falsity can be confirmed even through reasoning. This is why the second chapter commences:

वैतथ्यं सर्वभावानां स्वप्न आहुर्मनीषिणः ।
अन्तःस्थानात्तु भावानां संवृतत्वेन हेतुना ॥१॥

1. The wise declare the falsity of all objects in a dream because of the location of the objects inside (the body) and because of (their) contraction.

The state of the *vitatha*, unreal, is *vaitathyam*, unreality, or falsity. Of what? *Sarvabhāvānām*, of all objects, both external and internal; that are perceived *svapne*, in dream. (This is what) *manīṣiṇaḥ*, the wise people, adept in the use of means of knowledge; *āhuḥ*, say. The ground of falsity is being stated: *antaḥsthānāt*, because of existence inside; because of those (*bhāvāḥ*, things) having their *sthāna*, place *antaḥ*, inside the body; for (*bhāvāḥ*), objects, such as elephants or mountains, are perceived there and not outside the body. Therefore they ought to be false.

Objection: This ground of inference (viz existence within) is invalidated by the perception of (real) jars etc. within a house etc.[1]

In *answer* to this objection it is said: *saṁvṛtatvena hetunā*, by reason of their contraction, that is to say, because they are confined within a small space. For mountains and elephants cannot possibly exist within the limited space inside the nerves in the (dreamer's) body. A mountain does not surely exist within a body.

Objection: It is not tenable that the things seen in a dream have a limited space inside (the body); for one sleeping in the east is seen as though dreaming in the north.

Apprehending such an objection the text *answer*:

अदीर्घत्वाच्च कालस्य गत्वा देशान्न पश्यति ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन्देशे न विद्यते ॥२॥

2. Besides, one does not see places by going there, for the time is not long enough. Moreover, every dreamer, when awakened, does not continue in that place (of dream).

One does not dream by going anywhere outside the body; for as soon as one goes to sleep, one sees as though one is dreaming in a place eight hundred miles away from the body that can be reached in a month only. Not that there is sufficient time to reach there and come back. Hence *adīrghatvāt ca kālasya*, inas-

[1]So "existence within" is no valid ground for inferring that a thing is unreal.

much as the time is not long, the dreamer does not go to a different place. Moreover, *pratibuddaḥ ca vai sarvaḥ*, every dreamer, when awakened; *na vidyate*, does not stay, in the places dreamt of. Should one go to a different region in dream, one should wake up in the region of one's dream. But this is not a fact. A man sleeping at night, sees things as though in the day time. And when the dreamer comes into contact with many, he should be acknowledged as such by those whom he meets. But he is not apprehended thus; for if they really contacted him, they would say, "We noticed you there today." But this is not so. Therefore he does not go to a different place in dream.

Things seen in a dream are unreal because of this further reason:

अभावश्च रथादीनां श्रूयते न्यायपूर्वकम् ।
वैतथ्यं तेन वै प्राप्तं स्वप्न आहुः प्रकाशितम् ॥३॥

3. Besides, the absence of chariot etc. is heard of in the Upaniṣad from the standpoint of logic. They say that the falsity arrived at thus (by logic) is reiterated by the Upaniṣad in the context of dream.

Ca, besides; *abhāvaḥ*, non-existence; *rathādīnām*, of chariots etc.; *śrūyate*, is heard of in the Upaniṣhad, in the text, "There are no chariots, nor animals to be yoked to them" (Bṛ. IV. iii. 10); *nyāyapūrvakam*, from the standpoint of logic. They, the knowers of Brahman, *āhuḥ*, say; that the *vaitathyam*, unreality;

prāptam, arrived at; through such reasons as existence inside the body contraction etc.; is *prakāśitam*, revealed by the Upaniṣad, that reiterates that fact while engaged in establishing (the soul's) self-effulgence; *svapne*, in dream.

अन्तःस्थानात्तु भेदानां तस्माज्जागरिते स्मृतम् ।
यथा तत्र तथा स्वप्ने संवृतत्वेन भिद्यते ॥४॥

4. As the dream objects are unreal in a dream, so also, because of that very reason, the objects in the waking state are unreal. But objects (in the dream state) differ because of existence inside (the body) and because of contraction (in the dream).

The proposition (major premiss) to be established is the unreality of objects seen in the waking state. "Being perceived" is the ground of inference (middle term). And the illustration (in confirmation) is "like an object seen in a dream". And the assertion of the presence of the middle term in the minor term is made thus: *Yathā tatra svapne*, as (objects "perceived") there in a dream, are false; so also are they false *jāgarite*, in the waking state; the fact of "being perceived" being equally present. And the concluding reiteration is: *Tasmāt jāgarite smṛtam*, therefore falsity is admitted of objects in the waking state as well. The dream object *bhidyate*, differs, from the object of the waking state; *antaḥsthānāt*, because the former is confined within; and *saṁvṛtatvena*, because of being contracted. And the common features in both the states are the facts of being perceived and being false.

स्वप्नजागरितस्थाने ह्येकमाहुर्मनीषिणः ।
भेदानां हि समत्वेन प्रसिद्धेनैव हेतुना ॥५॥

5. Inasmuch as the diverse things are (found to be) similar on the strength of the familiar grounds of inference, the wise say that the dream and the waking states are one.

Samatvena, inasmuch as there is similarity; *bhedānām*, of the diverse things; *prasiddhena eva hetunā*, on the strength of the familiar ground of inference, viz that things (in dream and waking states) are equally either the perceiver or the perceived;[1] therefore the discriminating people speak of the sameness of the states of waking and dream. This is only a corollary of what was arrived at on earlier valid grounds.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥६॥

6. That which does not exist in the beginning and the end is equally so in the present (i.e. in the middle). Though they are on the same footing with the unreal, yet they are seen as though real.

The different things noticed in the waking state are unreal, for this additional reason that they do not exist in the beginning and at the end. A thing, for instance a mirage, *yat*, which; *na asti*, does not exist; *ādau ante ca*, in the beginning and at the end; *tat*, that;

[1] On the logical ground of "being perceived".

does not exist even in the middle. This is the ascertained truth in the world. So also these different things, seen in the waking state, are indeed unreal, they being *vitathaiḥ sadṛśāḥ*, similar to, (on the same footing with), unreal things, like the mirage etc., on account of their non-existence in the beginning and at the end. And yet *avitathāḥ iva lakṣitāḥ*, they are perceived as though real, by the ignorant who do not know the Self.

Objection: The assertion that the things seen in the waking state are unreal like those seen in the dream is wrong, since objects of the waking state, for instance food, drink, vehicles, etc., are seen to fulfil some purpose by assuaging hunger and thirst and moving to and fro, whereas dream objects have no such utility. Therefore it is a mere figment of the brain to say that the objects of the waking state are illusory like those of dream.

Answer: That is not so.

Objection: Why?

Answer: Because:

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।
तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृता: ॥७॥

7. Their utility is contradicted in dream. Therefore from the fact of their having a beginning and an end they are rightly held to be unreal.

Saprayojanatā, the utility, that is noticed, (in the waking state), of food, drink, etc., *vipratipadyate svapne*, is contradicted in dream. For a man who has got his hunger appeased and thirst quenched by eating and

drinking in the waking state, as soon as he goes to sleep, feels as though he is afflicted by hunger and thirst and is fasting for a whole day and night. This is similar to his case when, after getting full satisfaction in dream from eating and drinking, he wakes up to feel hunger and thirst. Therefore the objects of the waking state are seen to be contradicted in dream. Accordingly, we are of opinion that their unreality like that of dream objects is beyond doubt. Hence from the fact that they possess the common feature of having a beginning and an end, they are rightly held to be unreal.

Objection: From the fact of the similarity of the diverse things in the dream and the waking states, it is wrong to assert that the diversities seen in the waking state are illusory.

Counter-objection: Why?

Opponent: Because the illustration is inapplicable.

Counter-objection: How?

Opponent: For the very same objects seen in the waking state are not experienced in dream.

Counter-objection: What are they then?

Opponent: One sees something novel in a dream. One thinks oneself to be possessed of eight arms and sitting astride an elephant with four tusks. Similarly, too, one sees other grotesque things in a dream. That being dissimilar to any other unreal thing must be true. So the analogy is inapt. Hence it is illogical to say that the waking state is false like dream.

Vedāntist: That is not so. The uniqueness that is supposed by you to be seen in a dream is not so by its own fight.

Opponent: How is it then?

अपूर्वं स्थानिधर्मो हि यथा स्वर्गनिवासिनाम् ।
तानयं प्रेक्षते गत्वा यथैवेह सुशिक्षितः ॥८॥

8. The unique attribute is a mere appearance of the experiencer in a particular state, as it is in the case of the dwellers in heaven. This he experiences by going there, just as one, well informed, does in this world.

Apūrvam, the novel attribute; *hi sthānidharmaḥ*, is a mere quality (*dharma*) of (*sthānī*) the man in a certain state, viz the experiencer in the state of dream; *yathā svarganivāsinām*, as it is with the dwellers of heaven, Indra and others. As they have such attributes as the possession of a thousand eyes, and so on,[1] similarly is this a novel attribute of the dreamer; but it is not there by its own right like the real nature of the seer. *Tān*, these, the unique things of this kind that are creations of his mind; *ayam*, this one, the man in that state, the dreamer; *prekṣate* sees; *gatvā*, by going, to the dream state. As *iha*, in this world; *suśikṣitaḥ*, a man well informed about the way leading to another region, goes along that way to that other region and sees those objects, so is the case here. Hence just as the appearances of things in certain states, such as a snake on a rope or a mirage in a desert, are unreal, similarly the novelties experienced in a dream are merely appearances of the dreamer in that state; and therefore they are unreal. Accordingly, the analogy of the dream is not inapplicable.

[1] Men, who become gods, get such experiences.

The assumption that in the illustration of dream we are in the presence of some unique entities has been demolished. Now the *Kārikā* again proceeds by way of dilating on the similarity of objects of the waking and dream states:

स्वप्नवृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।
बहिश्चेतोगृहीतं सद्दृष्टं वैतथ्यमेतयोः ॥९॥

9. Even in the dream state itself, anything imagined by the inner consciousness is unreal, while anything experienced by the outer consciousness is real. (But) both kinds of things are seen to be false.

Svapnavṛttau api, even in the dream state; anything experienced *antaścetasā*, by the internal consciousness, anything called up by our fancy; is *asat*, unreal; since it ceases to be perceived the moment after being imagined. In that very dream again, whatever, for instance a pot, is *gṛhītam*, perceived; *bahiścetasā*, by external consciousness, through the eye etc., is *sat*, real. Thus, though it is definitely known that dream experiences are false, still a division of true and false is seen there. Nevertheless, *vaitathyam dṛṣṭam*, unreality is perceived, for both kinds of things, be they imagined by inner or outer consciousness.

जाग्रद्वृत्तावपि त्वन्तश्चेतसा कल्पितं त्वसत् ।
बहिश्चेतोगृहीतं सद्युक्तं वैतथ्यमेतयोः ॥१०॥

10. Even in the waking state, whatever is imagined by the inner consciousness is false

and whatever is perceived by the outer consciousness is true. It is reasonable that both these should be unreal.

It is reasonable to say that both the (so-called) true and false are unreal, for they are equally imagined either by the internal or external consciousness. The remaining portion is as already explained.

The *opponent* says:

उभयोरपि वैतथ्यं भेदानां स्थानयोर्यदि ।
क एतान् बुध्यते भेदान् को वै तेषां विकल्पकः ॥११॥

11. If all objects in both the states be unreal, who apprehends these objects and who is indeed their creator?

Yadi, if; there be *vaitathyam*, unreality; *bhedānām*, for the objects; *sthānayoḥ*, in the two—waking and dream—states; then *kaḥ*, who; is it that *budhyate*, cognises; *etān*, these, that are imagined inside and outside the mind; and *kaḥ vai teṣam vikalpakaḥ*, who is indeed their imaginer, creator? The idea implied is this: If you do not want to adopt a theory of the non-existence of the Self, (and want to posit something behind phenomena), then who is the support of memory and knowledge?

(The *answer* is):

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥१२॥

12. The self-effulgent Self imagines Itself through Itself by the power of Its own Māyā. The Self Itself cognises the objects. Such is the definite conclusion of Vedānta.

Svamāyayā, through Its own Māyā; *devaḥ ātmā*, the self-effulgent Self, Itself; *kalpayati*, imagines; Its own *ātmānam*, self; in the Self; as possessed of different forms to be spoken of later, just as snakes etc. are imagined on rope etc. And in the very same way It Itself *budhyate*, cognises; those *bhedān*, objects; *iti*, such; is *vedāntaniścayaḥ*, the definite conclusion of Vedānta. There is nothing else (but the Self) as the support of cognition and memory; nor are cognition and memory without support as is held by the Nihilists. This is the idea.

While imagining, in what way does the Self do so? This is being answered:

विकरोत्यपरान्भावानन्तश्चित्ते व्यवस्थितान् ।
नियतांश्च बहिश्चित्त एवं कल्पयते प्रभुः ॥१३॥

13. The Lord diversifies the mundane things existing in the mind. Turning the mind outward, He creates the well-defined things (as well as the un-defined things). Thus does the Lord imagine.

(*Prabhuḥ*, the Lord); *vikaroti*, diversifies; *aparān*, the non-transcendental, mundane; *bhāvān*, objects, such as sound and other unmanifested objects; *vyavasthitān*, existing, *antaścitte*, inside the mind, in the form of impressions and tendencies. And *bahiścittaḥ*

(*san*), having the mind turned outward; (the Lord diversifies) *niyatān*, things well-defined, such as the earth etc., as also *aniyatān*, not well-defined, that exist so long as the imagination lasts; similarly (He diversifies) such things as mental desires by making His mind turn inward. *Evam*, in this way; *prabhuḥ* the Lord, God, that is to say, the Self; imagines.

The assertion that everything is a subjective creation like dream is being questioned now. For unlike the subjective creations, to wit, desire etc, that are circumscribed by the mind, the external objects are mutually determined.

That doubt is unreasonable, for—

चित्तकाला हि येऽन्तस्तु द्वयकालाश्च ये बहिः ।
कल्पिता एव ते सर्वे विशेषो नान्यहेतुकः ॥१४॥

14. Things that exist internally as long as the thought lasts and things that are externally related to two points of time, are all imaginations. Their distinction is not caused by anything else.

Cittakālāḥ hi ye antaḥ tu, things that exist internally as long as the thought lasts; those that are determined by their thought and those that have no time for determining them apart from the time for which their thought lasts are *cittakālāḥ*, existing as long as the thought lasts. The idea is that they are apprehended only during the time of their imagination. *Dvayakālāḥ*, those that are possessed of two times, i.e. related to different times, that are mutually determined. As for instance, "He stays during the milking", which means that the cow is

milked as long as he stays, and he stays as long as the cow is milked; "This one (present before us) lasts as long as that one (that is not present)." Thus external factors mutually determine each other. They are thus related to two points of time. But whether they be subjective, lasting for the time of the thought, or objective, related to two points of time, they are all but fancies. The fact that external objects have the distinction of being related to two points of time has no other reason but that of being imagined. Here, too, the illustration of dream fits in.

अव्यक्ता एव येऽन्तस्तु स्फुटा एव च ये बहिः ।
कल्पिता एव ते सर्वे विशेषस्त्विन्द्रियान्तरे ॥१५॥

15. Those objects that appear as obscure inside the mind, and those that appear as vivid outside, are all merely created by imagination. Their distinction is to be traced to the difference in the organs of perception.

The fact that things in the mind, called up by mere mental impressions, have an obscurity, while externally, as objects of the sense of sight etc., they have a vividness, (that fact) is not due to the existence of the objects themselves; for this distinction is noticed even in dream. To what is it due then? This is caused by the difference in the organs of perception. Hence it is proved that the things of the waking state are as much a creation of imagination as the dream objects.

What is the root of imagining that the personal

and external objects are mutually related by way of causation? The answer is:

जीवं कल्पयते पूर्वं ततो भावान् पृथग्विधान् ।
बाह्यानाध्यात्मिकांश्चैव यथाविद्यस्तथास्मृतिः ॥१६॥

16. First He imagines the individual (soul), and then He imagines the different objects, external and personal. The individual gets his memory in accordance with the kind of thought impressions he has.

Like the fancying of a snake in a rope He *pūrvam kalpayate*, first imagines; on the pure Self that is devoid of such characteristics; *jīvam*, the individual, that is a bundle of causes and effects expressing themselves through such beliefs as "I act; and mine are the (resulting) sorrows and happiness". After that, for his sake, He (the Lord) imagines different objects, such as the vital force and so on; *bāhyān ādhyātmikān ca eva*, both external and personal; dividing them into action, instruments, and results. What is the reason for that imagination? That is being stated. The individual that is imagined by (the Lord) Himself and is himself capable of imagination, gets a memory, *yathāvidyaḥ*, in accordance with the kind of thought impressions that the individual is possessed of; that fact is alluded to by *tathāsmṛtiḥ*, he is possessed of that kind of memory. Hence from the apprehension of some fancy as the cause, there follows the apprehension of the result;[1] from that (awareness of causal relation) follows the memory

[1] If there is eating and drinking, there follows satisfaction;

of the cause and the effect, and from that follows their apprehension, as well as the awareness of the action and accessories that this apprehension of causality leads to and the awareness of the different results following from those actions etc.[1] From their awareness arises their memory; and from that memory again arises their awareness. In this way He imagines diversely the things, both personal and external, that are mutually the causes and effects.

In the previous verse it has been said that the imagining of individuality is the root of all other imaginations. Through an illustration is being shown what that imagining of an individual soul is due to:

अनिश्चिता यथा रज्जुरन्धकारे विकल्पिता ।
सर्पधारादिभिर्भावैस्तद्वदात्मा विकल्पितः ॥१७॥

17. As a rope whose nature has not been well ascertained is imagined in the dark to be various things like a snake, a line of water, etc., so also is Self imagined variously.

As it happens in common experience that a *rajjuḥ*, rope; that is *aniścitā*, not well ascertained, in its true reality as "This is so indeed"; is *vikalpitā*, imagined

if eating and drinking are absent, satisfaction is wanting; from this the fancy follows that eating etc. are the causes of satisfaction.

[1]From the above awareness follows memory on another occasion; from that arises the awareness of the need of action with regard to similar factors that are supposed to lead to satisfaction; from that follows cooking, getting of rice, and producing the result.

variously, in hazy darkness, as a snake, a line of water, or a stick, just because its real nature has not been determined; for if the rope had been ascertained earlier in its own essence, there would not have been such imaginations as of a snake etc., as for instance, there is no such imagination with regard to the fingers in one's own hands. This is the illustration. Similarly, the Self is imagined to be an individual creature or the vital force etc., just because It has not been ascertained in Its true nature as pure intelligence, existence, and non-duality, and as different from such evils as cause and effect that are the characteristics of the world. This is the conclusion of all the Upaniṣads.

निश्चितायां यथा रज्ज्वां विकल्पो विनिवर्तते ।
रज्जुरेवेति चाद्वैतं तद्वदात्मविनिश्चयः ॥१८॥

18. As illusion (on the rope) ceases and the rope alone remains when the rope is ascertained to be nothing but the rope, so also is the ascertainment about the Self.

As on the ascertainment that it is *rajjuḥ eva*, nothing but a rope, all the imaginations disappear and there remains the rope alone without anything else, so also from the scriptural text, "Not this, not this" (Bṛ. IV iv. 22), establishing the Self as devoid of all worldly attributes, there dawns the light of the sun of realisation which leads to this *ātma-viniścayaḥ*, firm conviction about the Self, viz "All this is but the Self" (Ch. VII. xxv. 2), (the Self is) "without anterior or posterior, without interior or exterior" (Bṛ. II. v. 19), "He exists

internally and externally, and hence He is birthless" (Mu. II. i. 2), "Undecaying, immortal, undying, fearless" (Bṛ. IV. iv. 25), "One indeed without a second" (Ch. VI. ii. 1).

If it be a well ascertained truth that the Self is but one, why is It imagined as so many infinite things like the Vital Force etc. that constitute phenomenal existence? To this hear the answer:

प्राणादिभिरनन्तैश्च भावैरेतैर्विकल्पित: ।
मायैषा तस्य देवस्य यया संमोहित: स्वयम् ॥१९॥

19. (This Self) is imagined to be the infinite objects like Prāṇa (the Vital Force) etc. This is the Māyā of that self-effulgent One by which He Himself is deluded.

Eṣā māyā, this is the Māyā *tasya devasya*, of that self-effulgent Self. As the magical spell, created by the magician, makes the very clear sky appear as though filled with leafy trees in bloom, similar is this Māyā of the self-effulgent One, by which He Himself seems to have become influenced like a man under delusion. It has been said, "My Māyā is difficult to get over" (G. VII. 14).

प्राण इति प्राणविदो भूतानीति च तद्विद: ।
गुणा इति गुणविदस्तत्त्वानीति च तद्विद: ॥२०॥

20. Those who know Prāṇa[1] consider Prāṇa

[1]Hiraṇyagarbha or immanent God. This is the view of the worshippers of Hiraṇyagarbha and of the Vaiśeṣikas.

(to be the reality that is the cause of the world). The knowers of the elements consider the elements to be so,[1] the knowers of qualities (*guṇas*) cling to the qualities,[2] and the knowers of the categories swear by them.[3]

पादा इति पादविदो विषया इति तद्विदः ।
लोका इति लोकविदो देवा इति च तद्विदः ॥२१॥

21. The knowers of the quarters (viz Viśva, Taijasa, and Prājña) consider the quarters to be the cause. The knowers of sense-objects[4] consider the sense-objects to be so. According to the knowers of the worlds, the worlds constitute reality.[5] And the worshippers of the gods stand by the gods.

वेदा इति वेदविदो यज्ञा इति च तद्विदः ।
भोक्तेति च भोक्तृविदो भोज्यमिति च तद्विदः ॥२२॥

22. The Vedic scholars acribe reality to the Vedas, while the sacrificers[6] ascribe this to the

[1]The Lokāyata materialists swear by the four elements—earth, water, fire, and air.

[2]The Saṁkhyas hold to Sattva, Rajas, and Tamas, that are the constituents (*guṇas*, lit. qualities) of Prakṛti.

[3]The Śaivas hold to the Self, ignorance, and Śiva as the sources of the world.

[4]The followers of Vātsyāyana and others.

[5]The Paurāṇikas understand the earth, the intermediate world and heaven to be realities.

[6]Like Baudhāyana.

sacrifices. Those acquainted with the enjoyer consider it to be the reality,[1] whereas those conversant with the enjoyable things[2] consider them to be so.

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः ।
मूर्त इति मूर्तविदोऽमूर्त इति च तद्विदः ॥२३॥

23. People conversant with the subtle consider reality also to be so, while others dealing with the gross consider it to be so. The worshippers of God with forms consider reality as possessed of forms,[3] whereas those who swear by formlessness[4] call it a void.

काल इति कालविदो दिश इति च तद्विदः ।
वादा इति वादविदो भुवनानीति तद्विदः ॥२४॥

24. The calculators of time (the astrologers) call it time. The knowers of the directions consider them real. The dabblers in theories[5] accept these to be so. And the knowers of the universe consider the (fourteen) worlds to be so.

[1] The Sāṁkhya view is that the Self is an enjoyer but not an agent of work.

[2] The cooks.

[3] e.g. Śiva or Viṣṇu.

[4] The Nihilists.

[5] That the metals, *mantras*, etc. hold in them the secret of immortality.

मन इति मनोविदो बुद्धिरिति च तद्विदः ।
चित्तमिति चित्तविदो धर्माधर्मौ च तद्विदः ॥२५॥

25. The knowers of the mind[1] call it the Self, whereas the knowers of intelligence[2] take it for the reality. The knowers of ideas[3] consider them to be the reality. And the knowers of virtue and vice[4] attribute reality to them.

पञ्चविंशक इत्येके षड्विंश इति चापरे ।
एकत्रिंशक इत्याहुरनन्त इति चापरे ॥२६॥

26. Some say that reality is constituted by twenty-five principles,[5] while others speak of twenty-six.[6] Some say that it consists of thirty-one categories,[7] while according to others they are infinite.

लोकाँल्लोकविदः प्राहुराश्रमा इति तद्विदः ।
स्त्रीपुंनपुंसकं लैङ्गाः परापरमथापरे ॥२७॥

[1] A class of materialists.

[2] A class of Buddhists.

[3] The Buddhists who swear by subjective ideas without corresponding external things.

[4] The Mimāṁsakas.

[5] Puruṣa (the conscious individual soul), Pradhāna or Prakṛti (Nature), Mahat (intelligence), Ahaṁkāra (egoism), the five subtle elements, five senses of perception, five organs of action, five sense-objects, and mind. This is the Sāṁkhya view.

[6] The above 25 and God according to Patañjali.

[7] The Pāśupatas add *rāga* (attachment), *avidyā* (ignorance), *niyati* (fate), *kālakalā* (divisions of time), and Māyā (cosmic illusion) to the above 26.

27. Adepts in human dealings say that the people (that is to say, people's pleasures) are the real things. People conversant with the stages of life hold those to be the reality. The grammarians hold the view that words belonging to the masculine, feminine, and neuter genders are the reality; while others know reality to be constituted by the higher and lower (Brahmans).

सृष्टिरिति सृष्टिविदो लय इति च तद्विदः ।
स्थितिरिति स्थितिविदः सर्वं चेह तु सर्वदा ॥२८॥

28. People conversant with creation call creation to be the reality. The knowers of dissolution call it dissolution. The knowers of subsistence call it subsistence. All these ideas are for ever imagined on the Self.

(20-28). Prāṇa means Prājña, the Self in the state of latency. Everything else, ending with subsistence, is only His product. And similarly all other popular ideas, conceived by every being, like a snake etc. on a rope, are mere imaginations on the Self that is devoid of all of them; and these are caused by ignorance consisting in the non-determination of the nature of the Self. This is the purport (of these verses) as a whole. No attempt is made to explain each of the words in the verses starting with the word Prāṇa, since this is of little practical value and since the meanings of the terms are clear.

यं भावं दर्शयेद्यस्य तं भावं स तु पश्यति ।
तं चावति स भूत्वाऽसौ तद्ग्रहः समपैति तम् ॥२९॥

29. Anyone to whom a teacher may show a particular object (as the reality) sees that alone. And that thing, too, protects him by becoming identified with him. That absorption leads to his self-identity (with the object of attention).

To be brief, *yasya*, anyone to whom; a teacher or any other trustworthy person; *darśayet*, may show; any *bhāvam*, positive object, enumerated or not, from among such things as Prāṇa and the rest, by saying "This is verily the reality"; *saḥ*, he (that instructed man); *paśyati*, sees; *tam bhāvam*, that object, by identifying it with himself either as "I am this" or "This is mine". *Ca*, and; *saḥ*, that, that object that was shown; *avati*, protects; *tam*, him, that seer; *asau bhūtvā*, by becoming one with him, with that aspirant; that is to say, that object occupies his attention to the exclusion of all others and keeps him confined within itself. *Tadgrahaḥ*, state of being taken up with that, absorption in it under the idea, "This is the reality". That absorption, *samupaiti tam*, approaches him, viz the acceptor (of the thing); that is to say, it culminates in identification with him.

एतैरेषोऽपृथग्भावैः पृथगेवेति लक्षितः ।
एवं यो वेद तत्त्वेन कल्पयेत् सोऽविशङ्कितः ॥३०॥

30. Through these things that are (really) non-different (from the Self), this One is presented as though really different. He who truly

knows this grasps (the meaning of the Vedas) without any hesitation.

Etaiḥ, through these, viz Prāṇa, etc.; *apṛthagbhāvaiḥ*, through these things that are non-different, from the Self; *eṣaḥ*, this One, the Self; *lakṣitaḥ*, is pointed out, is believed in by the ignorant; *pṛthak eva iti*, as though really different, just as a rope is considered to be diverse imaginary things like snake etc. This is the meaning. The idea is this: Just as to the discriminating people, the snake etc. do not exist apart from the rope, so also Prāṇa etc. have no existence apart from the Self. And this is in accord with the Vedic text, "All these are (but) the Self" (Bṛ. II. iv. 6). *Yaḥ Veda*, he who knows; *evam*, thus: *tattvena*, truly;—knows from Vedic texts and from reasoning, that all things imagined on the Self are unreal apart from the Self, like the snake imagined in the rope, and knows that the Self is transcendental and untouched by illusion; *saḥ*, he; *kalpayate*, (is the same as *kalpayati*), grasps, the meanings of the Vedas in their respective contexts; *aviśaṅkitaḥ*, without any hesitation; he understands that a certain passage means this and a certain other means that. For a verse of Manu says, "None but a knower of the Self can understand truly the purport of the Vedas; none but a knower of the Self can derive any benefit from the valid means of knowledge"[1] (Manu, VI. 82).

It is being stated that the unreality of duality that

[1]This is Ānanda Giri's interpretation of the word *kriyāphala*, where *kriyā* (action) stands for any valid means of knowledge; and its *phala* (result) is the knowledge of Reality; for even *kriyā* in the sense of Vedic rites etc. is meant to serve the purpose of illumination by purifying the aspirant's heart.

is established logically is also derived from the valid evidence of Vedānta:

स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा ।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षणैः ॥३१॥

31. Just as dream and magic are seen to be unreal, or as is a city in the sky, so also is this whole universe known to be unreal from the Upaniṣads by the wise.

Svapna-māye, dream and magic, though unreal, being constituted by unreal things, are considered by the non-discriminating people to be constituted by real things. Again, just as *gandharvanagaram*, an illusory city in the sky—appearing to be full of shops replete with vendable articles, houses, palaces, and villages bustling with men and women—is seen to vanish suddenly before one's very eyes; or just as the *svapna-māye*, dream and magic; *dṛṣṭe*, that are visible to the eye; are unreal; *tathā*, similarly; *idam viśvam*, this whole universe, this entire duality; *dṛṣṭam*, is viewed; as unreal. Where? That is being stated. *Vedānteṣu*, in the Upaniṣads, as for instance in, "There is no difference whatsoever in It" (Bṛ. IV. iv. 19; Ka. II. i. 2), "The Lord on account of Māyā is perceived as manifold" (Bṛ. II. v. 19), "This was but the Self in the beginning—the only entity" (Bṛ. II. iv. 17), "In the beginning this was indeed Brahman, one only" (Bṛ. I. iv. 11), "It is from a second entity that fear comes" (Bṛ. I. iv.2), "But there is not that second thing" (Bṛ. IV. iii. 23), "But when to the knower of Brahman everything has become the Self" (Bṛ. IV. v. 15), and so on. (This is

known) *vicakṣaṇaiḥ*, by those who are better acquainted with things, by the enlightened. This view is supported by the following Smṛti text of Vyāsa: "(This universe) is viewed (by the wise) as (unreal) like a chink on the ground that a rope appears to be in darkness, or as always (unstable) like a bubble on rain water, devoid of bliss, and ceasing to exist after dissolution."

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥३२॥

32. There is no dissolution, no origination, none in bondage, none striving or aspiring for salvation, and none liberated. This is the highest truth.

This verse is meant to sum up the purport of this chapter. If from the standpoint of the highest Reality, all duality is unreal, and the Self alone exists as the only Reality, then it amounts to this that all our dealings, conventional or scriptural, are comprised within the domain of ignorance, and then there is *na nirodhaḥ*, no dissolution, *nirodha* being the same as *nirodhana*, stoppage. *Utpattiḥ*, origination. *Baddhaḥ*, one under bondage, a transmigrating individual soul. *Sādhaka*, one who strives for liberation. *Mamukṣuḥ*, one who hankers after liberation. *Muktaḥ*, one who is free from bondage. In the absence of orgination and dissolution, bondage etc. do not exist. *Iti eṣā paramārthatā*, this is the highest truth. How can there be absence of origination and dissolution? The answer is: Because of the absence of duality. The non-existence of duality is established by various Vedic texts such as, "Because

when there is duality, as it were" (Bṛ. II. iv. 14), "(He goes from death to death) who sees difference as it were in It" (Bṛ. IV. iv. 19; Ka. II. i. 10). "All this is but the Self" (Ch. VII. xxv. 2), "All this is but Brahman" (Nṛ. U. 7), "One without a second" (Ch. VI. ii. 1), ("This Brahman, . . .), and this all are the Self" (Bṛ. II. iv. 6, IV. v. 7). Origination or dissolution can belong only to a thing that has existence, and not to one that is non-existent like the horn of a hare. Nor can the non-dual have either birth or death. For it is a contradiction in terms to say that a thing is non-dual and yet has birth and death. And as for our empirical experience of Prāṇa etc., it has been already stated that it is all a super-imposition on the Self like a snake on a rope. For such a mental illusion[1] as the fancying of a rope for a snake does not either originate from or merge in the rope.[2] Nor does the rope-snake originate in the mind and merge there,[3] nor does it do so from both (the rope and the mind).[4] Similar is the case with duality which is equally a mental illusion, for duality is not perceived in a state of concentration or deep sleep. Therefore it is established that duality is a mere figment of the brain. And therefore it has been well said that since duality does not exist, the highest truth consists in the non-existence of dissolution and the rest.

[1] A creation of the ignorance subsisting in the mind.

[2] For the birth or death of an illusion is equally illusory. If these be objectively real, the snake should be perceived by all who see the rope.

[3] For if birth and death are only subjective, the snake should not be perceived outside.

[4] For it is not experienced as such.

Objection: If such be the case, then the scriptures have for their objective only the proving of the non-existence of duality, not the proving of the existence of non-duality, the two objectives being contradictory. And as a result, one will be landed into Nihilism, inasmuch as non-duality has no evidence in its support and duality is non-existent.

Answer: Not so, for why should you revive a point already dismissed with the statement that illusions, like that of a snake on a rope, cannot occur without a substratum?

To this the *objection* is raised thus: The rope that is supposed to be the substratum of the illusion of the snake is itself non-existent, and hence the analogy is irrelevant.

Answer: Not so, for even when the illusion disappears, the non-illusory substratum can continue to exist by the very fact of its being non-illusory.

Objection: The non-dual (substratum), too, is unreal like the snake fancied on a rope.

Answer: It cannot be so, for just as the rope constituting a factor in the illusion (of snake) exists as an unimagined entity even before the knowledge of the non-existence of the snake, so also the non-dual (Self) exists, since as a last resort It has to be assumed to be non-illusory. Besides, the being who is the agent of the imagination cannot be non-existent, since his existence has to be admitted antecedent to the rise of the illusion.[1]

[1] The Self has to be assumed as the substratum of the illusory appearance of duality; It survives all illusions as the witness of their disappearance; and as a matter of course it precedes the

Objection: But if the scriptures do not deal with the Self as such, how can they lead to a cessation of the awareness of duality?

Answer: That is no defect, for duality is superimposed on the Self through ignorance, just as a snake is on a rope.

Objection: How?

Answer: All such conceptions, as "I am happy, miserable, ignorant, born, dead, worn out, embodied; I see; I am manifest and unmanifest, agent and enjoyer of fruits, related and unrelated, emaciated and old and I am this and these are mine,"—are superimposed on the Self. The Self permeates all these ideas, for It is invariably present in all of them, just as a rope is present in all its different (illusory) appearances as a snake, a line of water, etc. Such being the case, the knowledge of the nature of the substantive (Self) has not to be generated by scriptures, since It is self-established. The scriptures are meant for proving something that is not already known, for should they restate something that is already known they will lose their validity.[1] Since the Self is not established in Its own nature owing to the obstacle of such attributes as happiness that are super-imposed by ignorance, and since the establishment in Its own reality is the highest goal, therefore the scriptures aim at removing from the Self the ideas

illusion. Therefore there can be no question of Nihilism even on the supposition that the Self is not presented positively by the Upaniṣads.

[1] Consisting in presenting something not known otherwise and not sublated later.

of happiness and the rest, by generating with regard to It the ideas of not being happy etc. through such texts as "Not this, not this" (Bṛ. IV. iv. 22), "Not gross" (Bṛ. III. viii. 8) etc. Unlike the real nature of the Self, the attributes of unhappiness etc. are not invariably present in consciousness simultaneously with such attributes as happiness etc.;[1] for if they were persistently present, no alteration could be created by the superimposition of attributes like happiness etc., just as there can be no coldness in fire possessed of the specific characteristic of heat. Therefore it is in the attributeless Self that the distinct characteristics of happiness etc. are imagined. And as for the scriptural texts speaking of the absence of happiness etc. in the Self, it is proved that they are merely meant to remove the specific ideas of happiness etc. from It. And in support of this is this aphorism of those who are versed in the meaning of scriptures: "The validity of the scriptures is derived from their negation of positive qualities from the Self."[2]

The reason for the preceding verse is being adduced:

[1] If the absence of happiness etc. are natural to the Self, why should they not accompany every perception of the latter? The answer is: The Self may reveal Itself, and yet the opposition between Its absence of happiness etc. and Its empirical modes of happiness etc. may not become patent owing to the influence of human ignorance.

[2] This is a quotation from Draviḍācārya. The idea is this: "Though words may not have any positive meaning with regard to Brahman, the validity of the scripture is well established; for the words, that are associated with negation and are well known as denoting the absence of those qualities, eliminate all duality from the Self."

भावैरसद्भिरेवायमद्वयेन च कल्पितः ।
भावा अप्यद्वयेनैव तस्मादद्वयता शिवा ॥३३॥

33. This Self is imagined to be the unreal things and also to be non-dual; and these perceived things are also imagined on the non-dual Self. Therefore non-duality is auspicious.

In (such illusions as) "This is a snake", "This is a stick", "this is a streak of water", etc. the very thing called rope is imagined to be such unreal things as a snake, a streak of water, etc. and also as the one real thing—the rope; similarly, the Self is imagined to be such multifarious unreal things as Prāṇa etc. which do not exist. But this is not done from the standpoint of reality, for nothing can be perceived by anybody unless the mind is active, nor can the Self have any movement. And things, perceivable to the unsteady mind alone, cannot be imagined to subsist in reality.[1] Therefore though the Self is ever of the same nature, It alone is imagined to be such unreal things as Prāṇa etc., and again as existing in Its own nature of non-duality and absolute Reality. It is supposed to be the substratum of everything, just as a rope is of the snake etc. And those perceived entities, too, viz Prāṇa and the rest, are imagined on the Self alone that is non-dual and absolute Reality, for no illusion can be perceived that is without a substratum. Thus since non-duality is the substratum

[1] "Diversity perceived on the motionless Self cannot be fancied to have real existence" is the interpretation according to Ānanda Giri who takes "motionless" as the synonym of *pracalita*, that in which motion is absent.

of all illusion, and since this non-duality is ever unchanging in its own nature, *advayatā*, non-duality; is *śivā*, auspicious, even in the state of illusion. But the illusions alone are evil, for they generate fear like that from the snake seen on a rope for instance. Non-duality is free from fear; hence that alone is auspicious.

नात्मभावेन नानेदं न स्वेनापि कथंचन ।
न पृथङ् नापृथक् किंचिदिति तत्त्वविदो विदुः ॥३४॥

34. This world, when ascertained from the standpoint of the Self does not continue to be different. Nor does it exist in its own right. Nor do phenomenal things exist as different or non-different (from one another or from the Self). This is what the knowers of Truth understand.

Why, again, is non-duality auspicious? Inauspiciousness is to be found where there is diversity or, in other words, where there is difference of one thing from another. For *idam*, this, the manifold phenomenal world, consisting of Prāṇa, etc.; when ascertained *ātmabhāvena*, from the standpoint of the supreme Self, the non-dual and absolute Reality; does not continue to be *nānā*, multiple or different in substance, just as an illusory snake has no separate existence when it is found out with the help of a light to be identical with the rope. Besides, this world never exists *svena*, in its own nature, in the form of Prāṇa etc., because of its having been imagined like a snake on a rope. Similarly, the objects, called Prāṇa etc., are not distinct from each other in the sense that a buffalo exists as

something different from a horse. Accordingly, just because of the unreality (of duality) there is nothing that can exist as non-separate from one another or from the supreme Self. The Brāhmaṇas, the knowers of the Self; *viduḥ*, realised, the supreme Reality; *iti*, thus. Hence non-duality is auspicious, for it is free from the causes of evil. This is the purport.

The perfect realisation, as described above, is being extolled:

वीतरागभयक्रोधैर्मुनिभिर्वेदपारगैः ।
निर्विकल्पो ह्ययं दृष्टः प्रपञ्चोपशमोऽद्वयः ॥३५॥

35. This Self that is beyond all imagination, free from the diversity of this phenomenal world, and non-dual, is seen by the contemplative people, versed in the Vedas and unafflicted by desire, fear, and anger.

Munibhiḥ, by the constantly contemplative people, by the discriminating ones; from whom have been removed for ever attachment, fear, envy, anger, and all other faults; *vedapāragaiḥ*, by those who have understood the secrets of the Vedas, by the enlightened souls; by those who are ever devoted to the purport of the Vedas; *dṛṣṭaḥ*, is realised; *ayam*, this Self; which is *nirvikalpaḥ*, devoid of all imaginations; and which is *prapañcopaśamaḥ*: *prapañca* is the vast expanse of the variegated phenomenal world, and the Self in which there is the *upaśama*, total negation, of this, is the *prapañcopaśama*. And therefore It is *advayaḥ*, without a second. The idea is that the supreme Self is realisable

only by the men of renunciation who are free from blemishes, who are learned, and who are devoted to the secrets of the Upaniṣads, but not so by the logicians and others whose hearts are tainted by attachment etc. and whose philosophies are enamoured of their own outlooks.

तस्मादेवं विदित्वैनमद्वैते योजयेत् स्मृतिम् ।
अद्वैतं समनुप्राप्य जडवल्लोकमाचरेत् ॥३६॥

36. Therefore, after knowing it thus, one should fix one's memory on (i.e. continuously think of) non-duality. Having attained the non-dual, one should behave in the world as though one were dull-witted.

Since non-duality is auspicious and free from fear by virtue of its being by nature devoid of all evil, therefore *viditvā enam*, having known it, *evam*, thus; *yojayet smṛtim*, one should fix one's memory, *advaite*, on non-duality; one should resort to one's memory for the realisation of non-duality.[1] And having comprehended that non-duality etc., having realised directly and immediately the Self that is beyond hunger etc., birthless, and above all conventional dealings, after attaining the consciousness, "I am the supreme Brahman," *lokam ācaret*, one should behave in the world; *jaḍavat*, like a dull-witted man, that is to say, without advertising oneself as "I am such and such".

[1]Even after knowing the import of the Upaniṣad, there is need of continuously revolving in one's mind those ideas so that they may become firmly rooted.

It is being stated as to what should be the code of conduct according to which he should behave in the world:

निस्तुतिर्निर्नमस्कारो निःस्वधाकार एव च ।
चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥३७॥

37. The mendicant should have no appreciation or greetings (for others), and he should be free from rituals. He should have the body and soul as his support, and he should be dependent on circumstances.

Giving up all such activities as appreciation or greeting; that is to say, having given up all desire for external objects and having embraced the highest kind of formal renunciation, in accordance with the Vedic text, "Knowing this very Self, the Brāhmaṇas renounce (. . . and lead a mendicant life)" (Bṛ. III. v. 1), and the Smṛti text, "With their consciousness in that (Brahman) their Self identified with That, ever intent on That, with That for their supreme goal" (G. V. 17). *Cala*, changing, is the body, since it gets transformed every moment; and *acala*, unchanging, is the reality of the Self. Whenever, perchance, impelled by the need of eating etc., one thinks of oneself as "I" by forgetting the reality of the Self that is one's *niketa*, support, one's place of abode, and that is by nature unchanging like the sky, then the *cala*, changing body, becomes his *niketa*, support. The man of illumination who thus has the changing and the unchanging as his support, but not the man who has external objects as his support, is the *calācalaniketa*. And he *bhavet*, should be;

yādṛcchikaḥ, dependent on circumstances; that is to say, he should depend entirely on strips of cloth, coverings, and food that come to him by chance for the maintenance of the body.

तत्त्वमाध्यात्मिकं दृष्ट्वा तत्त्वं दृष्ट्वा तु बाह्यतः ।
तत्त्वीभूतस्तदारामस्तत्त्वादप्रच्युतो भवेत् ॥३८॥

38. Examining the Reality in the context of the individual and in the external world, one should become identified with Reality, should have his delight in Reality, and should not deviate from Reality.

The external entities such as the earth, and the personal entities such as the body, are unreal like the snake imagined on a rope or like dream, magic, etc., in accordance with the Vedic text, "All modification exists only in name, having speech for its support" (Ch. VI. iv. 1), and the Self is that which exists within and without, that is birthless, without cause and effect, without any inside or outside, full, all-pervasive like space, subtle, motionless, attributeless, partless, and actionless, as is indicated in the Vedic Text, "That is truth, that is the Self, and That thou art" (Ch. VI. viii-xii)—*dṛṣṭvā*, having seen, the Reality in this way; *tattvībhūtaḥ*, (one should) become identified with Reality; *tadārāmaḥ*, (one should) have one's delight only in the Self, and not in anything external like one lacking in realisation, who accepts the mind as the Self, and thinks the Self to be changing in accordance with the changes of the mind, or at times accepts the body etc. to be the Self and thinks, "I am now alienated from Reality, that is the

Self"; and when at times the mind becomes concentrated, who thinks himself to be united with Reality and in peace under the belief, "I am now identified with Reality". The knower of the Self should not be like that, because the nature of the Self is ever the same, and because it is impossible for anything to change its nature; and one should be for ever *apracyutaḥ*, unwavering from Reality, under the conviction, "I am Brahman", that is to say, he should ever have the consciousness of Reality that is the Self, in accordance with such Smṛti texts as "(The enlightened man) views equally a dog or an outcast" (G. V. 18), "(He sees who sees the supreme Lord) existing equally in all beings" (G. XIII. 27).

CHAPTER III

ADVAITA PRAKARAṆA (ON NON-DUALITY)

In the course of determining the nature of *Om* (in Chap. I) it was stated as a mere proposition that the Self is the negation of the phenomenal world, and is auspicious and non-dual. It was further said that "duality ceases to exist after realisation" (*Kārikā*, I. 18). As to that, the non-existence of duality was established by the chapter 'On Unreality' with the help of such analogies as dream, magic, and a city in space, and through logic on the grounds of "being perceived", "having a beginning and an end", and so on. Should non-duality be admitted only on the authority of scripture (and tradition), or should it be accepted on logical grounds too? In answer to this it is said that it can be known on logical grounds as well. The chapter 'On Non-duality' starts to show how this can be possible. It was concluded in the preceding chapter that all diversity, comprising the worshipped, worship, and so on, is unreal and the absolute, non-dual Self, is the highest Reality; for—

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।
प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥१॥

1. The aspirant, betaking himself to the devotional exercises, subsists in the conditioned Brahman. All this was but the birthless Brahman before creation. Hence such a man is considered pitiable (or narrow in his outlook).

Upāsanāśritaḥ, is a worshipper who resorts to *upāsanā*, devotional exercises (like worship and meditation), as the means of his liberation, under the belief, "I am a worshipper, and Brahman is to be adored by me. Though I now subsist *jāte brahmaṇi*, in the conditioned Brahman, I shall through my devotion to It, attain *ajam brahma*, the unconditioned Brahman, after the fall of my body. *Prāk utpatteḥ ajam sarvam*, before creation all this, including myself, was but the birthless Brahman. Through my devotional exercises I shall regain that which I essentially was *prāk utpatteḥ*, before my birth, though, after being born, I now subsist *jāte brahmaṇi*, in the conditioned Brahman." The *dharmaḥ*, aspirant; *upāsanāśritaḥ*, who betakes himself to such devotional exercises; since he is cognisant of such as partial Brahman, *tena*, for that very reason; *asau*, that man; *smṛtaḥ*, is considered; *kṛpaṇaḥ*, pitiable, limited (Bṛ. III. viii. 10), by those who have seen the eternal and birthless Brahman; this is the idea. And this is in accord with the following text of the Upaniṣad of the Talavakāra section. 'That which is not uttered by speech, that by which speech is revealed, know that alone to be Brahman, and not what people worship as an object" (Ke. I. 5).

अतो वक्ष्याम्यकार्पण्यमजाति समतां गतम् ।
यथा न जायते किंचिज्जायमानं समन्ततः ॥२॥

2. Hence I shall speak of that (Brahman) which is free from limitation, has no birth, and is in a state of equipoise; and listen how noth-

ing whatsoever is born in any way, though it seems to be born.

Since on account of one's failure to attain the birthless Self, existing within and without, one becomes limited by thinking oneself through ignorance to be unworthy, and since on that account one comes to believe, "I am born, I subsist in the conditioned Brahman, and having recourse to Its worship I shall attain (the unconditioned) Brahman", *ataḥ*, therefore; *vakṣyāmi*, I shall relate; *akārpaṇyam*, freedom from misery, limitlessness, the birthless Brahman; for that indeed is a source of limitation, "where one sees another, hears another, knows another. That is limited, mortal, and unreal" (Ch. VII. xxiv. 1), as is asserted in such Vedic texts as "All modification exists in name only, having speech for its support" etc. (Ch. VI. iv. 1). Opposed to this is that which has no limitation, which is within and without and is the birthless Brahman, called the Infinite, on realising which there is cessation of all misery caused by ignorance. I shall speak of that freedom from limits. This is the purport. That thing is *ajāti*, birthless; *samatām gatam*, established in a state of equipoise, poised. Why? Since It has no inequality of parts. Anything that is composite is said to evolve when its parts undergo loss of balance. But since this thing is partless, It is established in equilibrium, and hence It does not evolve through any change in any part. Therefore, It is birthless and free from misery. Hear *yathā*, how; *samantataḥ*, in all respects; *kiṁcit*, anything, small though it be; *na jāyate*, is not born; though *jāyamānam*, it may (seem to) be born, like a snake

from a rope, in consequence of perception under ignorance. Hear the secret how It is not born—how Brahman remains unborn in every way. This is the idea.

The promise was, "I shall speak of Brahman which has no birth and which is free from limitation." Now it is said, "I shall adduce the reason and the analogy for proving this":

आत्मा ह्याकाशवज्जीवैर्घटाकाशैरिवोदितः ।
घटादिवच्च संघातैर्जातावेतन्निदर्शनम् ॥३॥

3. Since the Self is referred to as existing in the form of individual souls in the same way as space exists in the form of spaces confined within jars, and since the Self exists in the form of the composite things just as space exists as jars etc., therefore in the matter of birth this is the illustration.

Hi, since; *ātmā*, the (supreme) Self; is subtle, partless, and all-pervasive *ākāśavat*, like space;—since that very supreme Self that is comparable to space, *uditaḥ*, is referred to; *jīvaiḥ*, as existing in the form of individual souls, the individual knowers of the bodies etc.; *iva*, in the same way; *ākāśavat ghaṭākāśaiḥ*, as space is referred to as existing in the form of spaces circumscribed by jars. Or the explanation is: As space is (*uditaḥ*) evolved in the form of spaces within the jars, so also has the supreme Self evolved as the individual souls. The idea implied is that the emergence of individual souls from the supreme Self that is heard of in

the Upaniṣads is comparable to the emergence of the spaces in the jars from the supreme space; but this is not so in any real sense of the term. Just as from that space evolve composite things like jars etc., so also from the supreme Self, that is comparable to space, emerge the composite things like the earth etc., as well as the bodies and senses that constitute the individual, all of them taking birth through imagination like a snake on a rope. This fact is stated in *ghaṭādivat ca*, and like a jar etc.; It is evolved *saṃghātaiḥ*, in the form of composite things. When with a view to make the fact understood by people of poor intellect, the birth of creatures etc. from the Self is referred to by the Vedas, then *jātau*, with regard to birth, when that is taken for granted; *etat nidarśanam*, this is the illustration, as it has been cited in the analogy of space etc.

घटादिषु प्रलीनेषु घटाकाशादयो यथा ।
आकाशे संप्रलीयन्ते तद्वज्जीवा इहात्मनि ॥४॥

4. Just as the space confined within the jars etc. merge completely on the disintegration of the jars etc., so do the individual souls merge here in this Self.

Just as the spaces within a jar etc. emerge into being with the creation of the jar etc., or just as the spaces within the jar etc. disappear with the disintegration of the jar etc., similarly, the individual souls emerge into being along with the creation of the aggregates of bodies etc., and they merge here in the Self on the

disintegration of those aggregates. But this is not so from their own standpoint.

The next verse is by way of an answer to those dualists who argue, "If there be but one Self in all the bodies, then when one of the souls undergoes birth or death or enjoys happiness etc., all souls should share in these; besides there will be a confusion of the actions and their results."

यथैकस्मिन् घटाकाशे रजोधूमादिभिर्युते ।
न सर्वे संप्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥५॥

5. Just as all the spaces confined within the various jars are not darkened when one of the spaces thus confined becomes contaminated by dust, smoke, etc., so also is the case with all the individuals in the matter of being affected by happiness etc.

Yathā, just as; *ekasmin ghaṭākāśe rajodhūmādibhiḥ yute*, when one of the spaces confined in a jar is polluted by dust, smoke, etc.; *na*, not; *sarve*, all the spaces, confined within the jars etc., are defiled by that dust or smoke etc.; *tadvat*, just like that; *jīvāḥ*, creatures; are not affected by *sukhādibhiḥ*, by happiness etc.

Objection: Is not the Self but one?

Answer: Quite so. Did you not hear that there is but one Self which like space inhabits all the aggregates (of body and senses)?

Objection: If the Self be one, It will experience happiness and sorrow everywhere.

Answer: This objection cannot be raised by the Sāṁkhyas. For a follower of the Sāṁkhya philosophy cannot surely posit happiness, sorrow, etc. for the soul, inasmuch as he declares that joy, misery, etc. inhere in the intellect. Moreover, there is no valid ground for imagining that the Self, that is Consciousness by nature, has any multiplicity.

Objection: In the absence of multiplicity, the (Sāṁkhya) theory that Pradhāna (i.e. Primordial Nature) acts for others (viz Puruṣas, the conscious souls) has no leg to stand on.

Answer: No, since whatever is accomplished by Pradhāna cannot get inseparably connected with the Self. If it were a fact that any result in the form of either bondage or freedom inhered in the souls separately, then the supposition of a single Self would run counter to the (Sāṁkhya) theory that Pradhāna acts for others, and therefore it would be logical to assume a multiplicity of souls. But as a matter of fact, it is not admitted by the Sāṁkhyas that any result, be it bondage or freedom, that is accomplished by Pradhāna, can inhere in the soul; on the contrary, they hold that the souls are attributeless and are pure consciousness. Hence the theory, that Pradhāna acts for others, derives its validity from the mere presence of the Self, and not from Its multiplicity. Therefore the fact that Pradhāna acts for others, cannot be a logical ground for inferring the existence of many souls. And the Sāṁkhyas have no other proof to validate their theory that each soul is different from all others. If it be held that Pradhāna by itself undergoes bondage or liberation by virtue of the mere presence of the supreme One (viz God), and that

God becomes an occasion for the activity of Pradhāna by the mere fact of His existence which is the same as pure Consciousness, and not on account of any specific quality, then the assumption of a multiplicity of souls and the rejection of the meaning of the Vedas are the results of mere stupidity.[1]

As for the view of the Vaiśeṣikas and others who assert that desire and the rest inhere in the soul, that, too, is untenable; for the impressions (of past experiences) that generate memory cannot remain inseparably located in the Self that has no location. And since (according to them) memory arises from a contact of the soul with the mind, there can be no fixed, tenable rule regarding the rise of memory; or there will be the possibility of the rise of all kinds of memory simultaneously. Moreover, the souls that are devoid of touch etc. and belong to a different category cannot logically come into contact with the mind etc. Furthermore, it is not a fact, though these others believe in it, that qualities like colour or such categories as action, genus, species, or inherence exist independently of the substances. If they were absolutely different from substances, and if desire etc. were so from the soul, those qualities etc. would not have any reasonable relation with substances, (nor would desire etc. have any relation with the soul).

Objection: It involves no contradiction to say that categories that become associated from their very birth can have the relationship of inherence.

[1] This refutes the view of those Sāṁkhyas who believe in one God as well as in a multiplicity of souls.

Answer: Not so; since the eternal Self exists before the ephemeral moods like desire, no theory of congenital inherence can be logically advanced. If on the contrary, desire and the rest are supposed to have an inseparable relation with the soul from their very birth, then there arises the possibility of their becoming as everlasting as the quality of vastness that the soul possesses (even according to the Vaiśeṣikas). And that is not a desirable position, for that will lead to the conclusion that the soul has no freedom from the bondage (of desire etc). Besides, if the relationship of inherence be different from a substance, then one has to posit another relationship for its being connected with the substance, just as much as such a relationship (viz conjunction) is assumed in the case of substance and quality (by Vaiśeṣikas).

Objection: Inherence being an eternal, inseparable connection, there is no need of positing another relationship to connect it (with a substance).

Answer: In that case, since entities that are connected through the relation of inherence remain eternally joined, there can be no possibility of their being separate. Alternatively, if the substances and the rest be absolutely disparate, then just as things possessing and not possessing the attribute of touch cannot come in contact, so also those substances etc. cannot become related (with such categories as relation, qualities, etc.) by way of possession that is implied by the sixth case.[1] Besides, if the Self is possessed of such qualities as desire etc.

[1] We cannot say for instance, "This thing is related to that colour through inherence", which in ordinary parlance is expressed by saying, "This thing has that colour".

that are subject to increase and decrease, It will be open to the charge of being impermanent like the bodies and the fruits of actions. And the other two faults of Its being possessed of parts and being subject to mutation, just like the bodies etc., will be unavoidable. On the other hand, if on the analogy of the sky, appearing to be blackened by dust and smoke attributed to it through ignorance, it is supposed that the Self appears to be possessed of the defects of happiness and sorrow generated by such limiting adjuncts as the intellect that are superimposed on It through ignorance, there remains no illogicality in Its possessing bondage, freedom etc. in an empirical sense. For all schools of thought, while admitting the (relative reality of) empirical modes of behaviour originating from ignorance, deny their absolute reality. Therefore the imagination of the multiplicity of souls that the logician resorts to is quite uncalled for.

It is being shown how, through ignorance, there can be the possibility in the same Self, of that same variety of actions that becomes possible on the assumption of a multiplicity of souls:

रूपकार्यसमाख्याश्च भिद्यन्ते तत्र तत्र वै ।
आकाशस्य न भेदोऽस्ति तद्वज्जीवेषु निर्णयः ॥६॥

6. Though forms, actions, and names differ in respect of the differences (in space created by jars etc.), yet there is no multiplicity in space. So also is the definite conclusion with regard to the individual beings.

As in the same space there is a (supposed) difference of dimensions such as smallness and bigness in respect of the spaces enclosed by a jar, a water bowl, a house, etc., so also there is a difference of functions such as fetching or holding water, sleeping, etc., and of names such as the space in a jar, the space in a water bowl, the space in a house, etc., which are all created by those jar etc.; but all these differences are not surely real that are implied in conventional dealings involving dimensions etc. created in space; in reality *ākāśasya na bhedaḥ asti*, space has no difference nor can there be any empirical dealing based on the multiplicity of space unless there be the instrumentality of the limiting adjuncts. Just as it is the case here, so also *jīveṣu*, with regard to the souls, that are created as individual beings by the conditioning factors of the bodies and are comparable to spaces enclosed by jars; this *nirṇayaḥ*, definite conclusion, has been arrived at by the wise after examination.

नाकाशस्य घटाकाशो विकारावयवौ यथा ।
नैवात्मनः सदा जीवो विकारावयवौ तथा ॥७॥

7. As the space within a jar is neither a transformation nor a part of space (as such), so an individual being is never a transformation nor a part of the supreme Self.

Objection: The experience of difference with regard to those spaces in the jars etc. follows a real pattern.

Answer: This does not accord with fact, since

ghatākāśaḥ, the space within a jar; *na vikāraḥ*, is not a transformation, of the real space, in the sense that a piece of gold ornament is of gold, or foam, bubbles, and ice are of water; nor is it *avayavaḥ*, a part, as for instance the branches etc. are of a tree. *Yathā*, as; the space in a jar is not a transformation of space in that sense; *tathā*, similarly, just as shown in the illustration; *jīvaḥ*, an individual being, that is comparable to the space within a jar; is *na sadā*, never; either a transformation or a part *ātmanaḥ*, of the supreme Self, that is the highest Reality and is comparable to the infinite space. Therefore the dealings, based on the multiplicity of the Self, must certainly be false.

Inasmuch as the experience of birth, death, etc. follows as a consequence of the differentiation among individuals created by the limiting adjuncts constituted by the bodies, just as the experience of the forms, actions etc. are the results of the ideas of difference entertained with regard to the spaces within jars etc., therefore the association of the soul with such impurities as suffering, consequences of actions, etc. is caused by that alone, but not in any real sense. With a view to establishing this fact with the help of an illustration the text goes on:

यथा भवति बालानां गगनं मलिनं मलैः ।
तथा भवत्यबुद्धानामात्माऽपि मलिनो मलैः ॥८॥

8. Just as the sky becomes blackened by dust etc. in the eyes of the ignorant, so also the Self becomes tarnished by impurities in the eyes of the unwise.

Yathā, as, in common experience; *gaganam*, the sky; *bhavati*, becomes; *malinam*, blackened, by cloud, dust, smoke, and such other impurities; *bālānām*, to the non-discriminating people; but to the truly discriminating people, the sky is not blackened; *tathā*, so also *abuddhānām*, to the unwise, to those only who cannot distinguish the indwelling Self, but not to those who can distinguish the Self; *ātmā*, the supreme Self, the knower and the innermost; *bhavati*, becomes; *malinaḥ*, tainted; *malaiḥ*, with impurities—the impurities of mental defects and results of action. For a desert does not become possessed of water, foam, wave, etc. just because a thirsty creature falsely attributes these to it. Similarly, the Self is not blemished by the impurities of suffering etc. attributed to It by the ignorant. This is the idea.

The same idea is being elaborated again:

मरणे संभवे चैव गत्यागमनयोरपि ।
स्थितौ सर्वशरीरेषु आकाशेनाविलक्षणः ॥९॥

9. The Self is not dissimilar to space in the matter of Its death and birth, as well as its going and coming, and existence in all the bodies.

The idea implied is that one should realise that in the matter of birth, death, etc., the Self in all the bodies is quite on a par with space confined in a jar, so far as its origination, destruction, coming, going, and motionlessness are concerned.

संघाताः स्वप्नवत्सर्वे आत्ममायाविसर्जिताः ।
अधिक्ये सर्वसाम्ये वा नोपपत्तिर्हि विद्यते ॥१०॥

10. The aggregates (of bodies and senses) are all created like dream by the Māyā of the Self. Be it a question of superiority or equality of all, there is no logical ground to prove their existence.

Saṁghātāḥ, the aggregates, of bodies etc., that are analogous to the jars etc.; are like the bodies etc. seen in a dream and like those conjured up by a magician; and are *ātma-māyā-visarjitāḥ*, produced, conjured up, by the Māyā, ignorance, of the Self; the idea is that they do not exist in reality. Though there may be *ādhikya*, superiority, of the aggregates of the bodies and senses of the gods and others in comparison with those of the beasts and others, or there may be *sāmya*, equality of all; still *hi*, since; there exists *na upapattiḥ*, no valid ground, no possibility, for them—there is no reason establishing the existence of these things; therefore they are created by ignorance alone—they do not exist in reality. This is the meaning.

(Upaniṣadic) texts that go to establish the fact that the reality of the non-dual Self is proved on the evidence of the Vedas, are now being referred to:

रसादयो हि ये कोशा व्याख्यातास्तैत्तिरीयके ।
तेषामात्मा परो जीवः खं यथा संप्रकाशितः ॥११॥

11. It has been amply elucidated (by us) on the analogy of space, that the individual living being that conforms to the soul of the sheaths, counting from that constituted by the essence of food, which have been fully dealt

with in the Taittirīya Upaniṣads is none other than the supreme Self.

Rasādayaḥ, the essence of food etc., that is to say, the layers of covering constituted by the essence of food, the vital force, etc. which are comparable to the sheaths of swords, as the preceding ones are more and more external in relation to the earlier ones;—these have been *vyākhyātāḥ*, fully dealt with; *taittirīyake*, in a part of the Upaniṣad of the Taittirīyaka branch (Tai. II. i-vi). That which is *ātmā*, the soul, the inmost entity; *teṣām*, of them, of all the sheaths; because of which (soul) the sheaths come to have existence; is called *jīvaḥ*, the living being, since it is the source of animation. It is being said as to what it is. It is *paraḥ*, the supreme Brahman Itself, that was introduced earlier in the text, "Brahman is truth, knowledge, infinity" (Tai. II. i)—the Brahman from which, it was stated that, through the Māyā of the Self, emerged like dream or magic (*Kārikā*, III. 10) (first) space etc. and then the composite things called the sheaths counting from the one composed of the essence of food (Tai. II. i). That very Self *saṁprakāśitaḥ*, has been held forth, by us as analogous to space in the verses beginning with "Since the Self is referred to as existing in the form of individual souls in the same way as space" (*Kārikā*, III. 3). The idea implied is that the Self is not to be established by the mere human intellect just as much as It cannot be by the imagination of the logicians.

द्वयोर्द्वयोर्मध्यज्ञाने परं ब्रह्म प्रकाशितम् ।
पृथिव्यामदरे चैव यथाऽऽकाशः प्रकाशितः ॥१२॥

12. As it is demonstrated that space in the earth and the stomach is but the same, similarly in the Madhu-Brāhmaṇa the supreme Brahman is revealed as the same with reference to the different dual contexts.

Moreover, *prakāśitam*, it has been revealed; *dvayoḥ dvayoḥ*, with reference to the different dual contexts —the superhuman and the corporeal—that the "shining, immortal being" dwelling inside the earth etc. as the knower, is but Brahman, the supreme Self, that is everything (Bṛ. II. v. 1-14). Where (has this been revealed)? That is being stated: The word *madhujñāna* is used in the sense of that from which is known *madhu*, nectar, the cause of immortality, called the knowledge of Brahman which leads to blissfulness; so it means the (chapter called) Madhu-Brāhmaṇa (of the Bṛhadāraṇyaka Upaniṣad); in that Madhu-Brāhmaṇa. Like what? *Yathā*, as, in the world; the same *ākāśaḥ*, space; is *prakāśitaḥ*, demonstrated to exist, through inference; *pṛthīvyām udare ca eva*, in the earth and the stomach; similar is the case here. This is the purport.

जीवात्मनोरनन्यत्वमभेदेन प्रशस्यते ।
नानात्वं निन्द्यते यच्च तदेवं हि समञ्जसम् ॥१३॥

13. The fact that the non-difference of the individual and the supreme Self is extolled by a statement of their identity, and the fact that diversity is condemned, become easy of comprehension from this point of view alone.

The fact that *ananyatvam jīvātmanaḥ*, the non-difference of the individual soul and the supreme Self, ascertained through reasoning and the Vedas; is *praśasyate*, praised, by the scriptures and Vyāsa and others; *abhedena*, by a reference to (the result consisting in) the identity of the individual and the supreme Self;[1] and the fact that the perception of multiplicity, that is common and natural to all beings and is a view formulated by the sophists standing outside the pale of scriptural import, *nindyate*, is condemned, by the knowers of Brahman as well in such texts as, "But there is not that second" (Bṛ. IV. iii. 23), "It is from a second entity that fear comes" (Bṛ. I. iv. 2), "When he makes a very little difference, then he is subjected to fear" (Tai. II. vii. 1), " . . . and this all are the Self" (Bṛ. II. iv. 6, IV. v. 7), "He who perceives here multiplicity, as it were, goes from death to death" (Ka. II. i. 10), *tat yat*, all that, has been said (thus); *evam hi samañjasam*, becomes thus easy of comprehension; that is to say, becomes logical from this point of view alone; but the perverted views, cooked up by the logicians, are not easy of comprehension; that is to say, they do not tally with facts when probed into.

जीवात्मनोः पृथक्त्वं यत्प्रागुत्पत्तेः प्रकीर्तितम् ।
भविष्यद्वृत्त्या गौणं तन्मुख्यत्वं हि न युज्यते ॥१४॥

14. The separateness of the individual and the supreme Self that has been declared (in the Vedic texts) earlier than (the talk of)

[1] "He who knows the supreme Brahman becomes Brahman" (Mu. III. ii. 9).

creation (in the Upaniṣads), is only in a secondary sense that keeps in view a future result (viz unity); for such separateness is out of place in its primary sense.

Objection: Since *prāk utpatteḥ*, earlier even than the Upaniṣadic texts dealing with creation; *pṛthaktvam jīvātmanoḥ*, the separateness of the individual and the supreme Self; *prakīrtitam*, has been declared; by the Vedas, in the portion dealing with rites and rituals, in various ways in conformity with the variety of desires (of individuals), in such words as, "desirous of this", "desirous of that", and the supreme Self, too, has been declared in such *mantra* texts as, "He held the earth as well as this heaven" (Ṛ. X. cxxi. 1), therefore, in case of a contradiction between the sentences of the portions on knowledge (i.e. Upaniṣads) and rites (i.e. Saṁhitā and Brāhmaṇa), why should unity alone, standing out as the purport of the portion on knowledge, be upheld as the reasonable one?

To this the *answer* is: *Tat pṛthaktvam*, that separateness; is not the highest truth; *yat*, which; is *prakīrtitam*, declared; *prāk*, earlier in the portion on rites, before the Upaniṣadic texts dealing with creation occur, to wit, "That from which all these beings take birth" (Tai. III. i), "As from a fire fly tiny sparks" (Bṛ. II. i. 20), "From this Self that is such, space was created" (Tai. II. i. 2), "That (Self) saw (i.e. deliberated)" (Ch. VI. ii. 3), "That (Self) created fire" (Ch. VI. ii. 3), etc. What is it then? It is *gauṇam*, secondary like the separateness of the infinite space and the space within a jar. And this statement is made by keeping in view the

future result, as in the sentence, "He cooks food."[1] For the texts, speaking of difference, can never reasonably uphold it in any literal sense, inasmuch as the texts dealing with the multiplicity of the Self only reiterate the diverse experiences of beings still under natural ignorance. And here in the Upaniṣads, too, in the texts speaking of creation, dissolution, etc., the one thing sought to be established is the unity of the individual and the supreme Self, as is known from such texts as "That thou art" (Ch. VI. viii-xvi), "(While he who worships another god thinking), 'He is one, and I am another' does not know" (Bṛ. I. iv. 10), etc. Therefore the reiteration of the perception of multiplicity is made by the Vedas in this world in a secondary sense only, placing their reliance on the future demonstration of unity that is left over as a task to be accomplished in the Upaniṣads at a later stage. Or the explanation is this: The declaration of unity has been made in "One without a second" (Ch. VI. ii. 2) earlier than that of creation introduced in such texts as "It (the Self) deliberated", "It created fire" (Ch. VI. ii. 2-3). And that, again, will culminate in unity in the text, "That is truth, That is the Self, and That thou art" (Ch. VI. viii-xvi). Therefore the separateness of the individual and the supreme Self that is met with (in the Upaniṣads) anywhere in any sentence must be taken in a secondary sense, as in the sentence, "He cooks food", for the thing kept in view here is the unity that will be established in future.

Objection: Even though everything be birthless and

[1] Where food stands for the ultimate form that the things being cooked will assume.

one without a second before creation, still after creation all these surely have got birth, and individuals, too, are different.

Answer: This is not so, for the Vedic texts dealing with creation have a different object in view. This objection was refuted earlier also by saying that, just like dream, the aggregates are created by the Māyā of the Self, and that the birth, difference, etc. of individuals are analogous to the birth, difference etc. of the spaces within jars (*Kārikās*, III. 9-10). (Since falsity of these have already been dealt with) therefore, taking that very reason for granted, some Vedic texts dealing with creation are being adduced here, from amongst the texts dealing with creation, difference, etc., with a view to showing that they are meant for establishing the oneness of the Self and the individual beings.

मृल्लोहविस्फुलिङ्गाद्यैः सृष्टिर्या चोदिताऽन्यथा ।
उपायः सोऽवताराय नास्ति भेदः कथंचन ॥१५॥

15. The creation that has been multifariously set forth with the help of the examples of earth, gold, sparks, etc., is merely by way of generating the idea (of oneness); but there is no multiplicity in any way.

Sṛṣṭiḥ, the creation; *yā*, which; *coditā*, has been expounded, revealed; *anyathā*, in different ways; *mṛt-loha-visphuliṅga-ādyaiḥ*, with the help of such illustrations as earth, gold, sparks, etc.;[1] *saḥ*, that, all that

[1] Ch. VI. i. 4-6; Mu. II. i. 1.

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[1] Ch. VI. i. 4-6; Mu. II. i. 1.

process of creation; is an *upāyaḥ*, means; *avatārāya*, for engendering, in us the idea of the oneness of the individual and the supreme Self. It is just like the story of the organs of speech etc. becoming smitten with sin by the devils, that is woven round a conversation with Prāṇa, where the intention is to generate the idea of the pre-eminence of Prāṇa (Ch. I. ii; Bṛ. I. iii, VI. i; Pr. 2).

Objection: That, too, is unacceptable.[1]

Answer: No, since the conversations of Prāṇa etc. are related divergently in the different branches of the Vedas. If the colloquies were true, we should have met with a uniform pattern in all the branches, and not with heterogeneous contradictory presentations. But, as a matter of fact, divergence is met with. Therefore the Vedic texts setting forth the interlogues are not to be taken literally. So also are to be understood the sentences dealing with creation.

Objection: Since the cycles of creation differ, the Vedic texts dealing with the interlogues, as well as with creation, are divergent with relation to the respective cycles.

Answer: Not so, since they serve no useful purpose apart from generating the ideas already mentioned. Not that any other purpose can be imagined for the Vedic texts speaking of colloquies and creation.

Objection: They are meant for meditation with a view to attaining self-identification.

Answer: Not so, for it cannot be a desirable end to be identified with quarrel, creation, or dissolution.

[1] The anecdotes of Prāṇa are real.

Therefore the texts expressing creation etc. are meant simply for generating the idea of the oneness of the Self, and they cannot be fancied to bear other interpretations. Therefore *na asti*, there is not, any *bhedaḥ*, multiplicity, caused by creation etc.; *kathaṁcana*, in any way.

Objection: If in accordance with such Vedic texts as "One only without a second" (Ch. VI. ii. 2), the supreme Self, that is by nature ever pure, intelligent, and free, be the only reality in the highest sense and all else be unreal, then why are there such instructions on meditations in the Vedic texts as, "The Self, my dear, should be seen"[1] (Br. II. iv. 5), "The Self that is devoid of sin...(is to be sought for)" (Ch. VIII. vii. 1), "He should resort to self-absorption" (Ch. III. xiv. 1), "The Self alone is to be meditated upon" (Br. I. iv. 7) etc.; and why are the rites like Agnihotra enjoined?

Answer: Hear the reason for this:

आश्रमास्त्रिविधा हीनमध्यमोत्कृष्टदृष्टयः ।
उपासनोपदिष्टेयं तदर्थमनुकम्पया ॥१६॥

16. There are three stages of life—inferior, intermediate, and superior. This meditation is enjoined for them out of compassion.

The word *āśramāḥ*, meaning stages of life, indicates the people belonging to them—the people competent for scriptural duties, as well as the people of different

[1] The remaining portion is: "heard of, deliberated on, and meditated on".

castes following the righteous path—for the word is used in a suggestive sense. They are *trividhāḥ*: of three kinds. How? *Hīna-madhyama-utkṛṣṭa-dṛṣṭayaḥ*, people possessing inferior, medium, and superior power of vision; that is to say, they are endued with dull, medium, and fine mental calibre. *Iyam upāsanā*, this meditation, as well as rites; *upadiṣṭā*, has been instructed; *tadartham*, for them, for the sake of people of dull and medium intellect who are affiliated to the stages of life etc., and not for the people of superior intellect having the conviction that the Self is but one without a second. (This is done) by the kind Vedas, *anukampayā*, out of compassionate consideration, as to how people treading the path of righteousness may attain this superior vision of unity, as set forth in such Vedic texts as, "That which is not thought of by the mind, that by which, they say, the mind is thought of, know that to be Brahman, and not this that people worship as an object" (Ke. 1. 6), "That thou art" (Ch. VI. vii-xvi), "The Self alone is all this" (Ch. VII. xxv. 2), etc.

The perfect knowledge consists in the realisation of the non-dual Self, since this is established by scriptures and logic, whereas any other view is false, it being outside the pale of these. A further reason that the theories of the dualists are false is that they are based on such defects as likes and dislikes. How?

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।
परस्परं विरुध्यन्ते तैरयं न विरुध्यते ॥१७॥

17. The dualists, confirmed believers in the methodologies establishing their own

conclusions, are at loggerheads with one another. But this (non-dual) view finds no conflict with them.

Dvaitinaḥ, the dualists—who follow the views of Kapila, Kaṇāda, Buddha, Arhat,[1] and others; *niścitāḥ*, are firmly rooted; *svasiddhānta-vyavasthāsu*, in the methodologies leading to their own conclusions. Thinking "The supreme Reality is this alone, and not any other", they remain affiliated to those points of view, and finding anyone opposed to them, they become hateful of him. Thus being swayed by likes and dislikes, consequent on the adherence to their own conclusions, *parasparam virudhyante*, they stand arrayed against one another. As one is not at conflict with one's own hands and feet, so also, just because of non-difference from all, *ayam*, this, this Vedic view of ours consisting in seeing the same Self in everyone; *na virudhyate*, is not opposed; *taiḥ*, to them, who are mutually at conflict. Thus the idea sought to be conveyed is that the perfect view consists in realising the Self as one, for this is not subject to the drawbacks of love and hatred.

It is being pointed out why this view does not conflict with theirs:

अद्वैतं परमार्थो हि द्वैतं तद्भेद उच्यते ।
तेषामुभयथा द्वैतं तेनायं न विरुध्यते ॥१८॥

18. Non-duality is the highest Reality, since duality is said to be a product of it. But for

[1] Viz the Sāṁkhyas, Nyāya-Vaiśeṣikas, Buddhists, and Jainas.

them there is duality either way. Therefore this view (of ours) does not clash (with theirs).

Advaitam paramārthaḥ, non-duality is the highest Reality; *hi*, since; *dvaitam*, duality, heterogeneity; is *tad-bhedaḥ*, a differentiation, that is to say, a product, of that non-duality, in accordance with the Vedic texts, "(In the beginning there was Existence alone)—One without a second....It created fire" (Ch. VI. ii. 2-3), and in accordance with reason also; for duality ceases to exist in *samādhi* (God-absorption), unconsciousness, and deep sleep, when the mind ceases to act. Therefore duality is called a product of non-duality. But *teṣām*, for those dualists; there is nothing but *dvaitam*, duality; *ubhayathā*, from either point of view, from the standpoints of both Reality and unreality. Though those deluded persons have a dualist outlook and we the undeluded ones have a non-dualist outlook in conformity with the Vedic texts, "The Lord, on account of Māyā, is perceived as many" (Bṛ. II. v. 19), "But there is not that second thing (separate from It which It can see)" (Bṛ. IV. iii. 23); yet *tena*, because of this reason (because of the falsity of dualism); *ayam*, this, our point of view; *na virudhyate*, does not clash, with theirs. This point can be illustrated thus: A man sitting astride an elephant in rut does not goad his animal against a madman standing on the ground and challenging him by saying, "I am also seated on an elephant in opposition; drive your animal against me," just because he has no inimical feelings towards the latter. Thus, since in reality, the knower of Brahman is the very Self of the dualists, *tena*, hence, because of this

reason; *ayam*, this, this outlook of ours; *na virudhyate*, does not clash; with theirs.

When it is asserted that duality is derived from non-duality, someone may entertain the doubt that on that ground duality, too, is real in the highest sense. Therefore it is said:

मायया भिद्यते ह्येतन्नान्यथाऽजं कथञ्चन ।
तत्त्वतो भिद्यमाने हि मर्त्यतामृतं व्रजेत् ॥१९॥

19. This birthless (Self) becomes differentiated through Māyā, and it does so in no other way than this. For should It become multiple in reality, the immortal will undergo mortality.

Hi, since; that which is the highest Reality; *bhidyate*, differentiates; *māyayā*, through Māyā; like the moon seen as many by a man with diseased eyes or like a rope appearing diversely as a snake, a line of water, etc., but not so in reality, for the Self has no parts. A composite thing can get transformed through a change in its components, as earth gets modified into jars etc. Therefore the idea conveyed is that the partless *ajam*, birthless (Self); differentiates, *na kathañcana*, in no way whatsoever; *anyathā*, other than this. *Hi*, for; *tattvataḥ bhidyamāne*, should (It) become multiformed in reality; that which is naturally *amṛtam*, immortal; *ajam*, birthless; and non-dual; *vrajet martyatām*, will undergo mortality, like fire becoming cold. And this reversal of one's own nature is repugnant, since it is opposed to all valid evidence. The birthless, undecaying Reality that is the Self, becomes multiple through Māyā

alone and not in reality. Therefore duality is not the highest Truth.

अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः ।
अजातो ह्यमृतो भावो मर्त्यतां कथमेष्यति ॥२०॥

20. The talkers vouch indeed for the birth of that very unborn, positive entity. But how can a positive entity that is unborn and immortal undergo mortality.

But as for those *vādinaḥ*, garrulous people, talking of Brahman; who, while interpreting the Upaniṣads, *icchanti*, vouch for; the *jātim*, birth, in a real sense; *ajātasya eva*, of the very birthless One, of the immortal Reality that is the Self. If the Self be born as they hold, It *eṣyati martyatām*, will undergo mortality, of a certainty. But that Self being by nature a *bhāvaḥ*, positive entity; that is *ajātaḥ*, unborn; *amṛtaḥ* deathless; *katham*, how; can It undergo mortality? The idea is that It will in no way reverse Its nature to embrace mortality (that individuals are subject to).

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथञ्चिद्भविष्यति ॥२१॥

21. The immortal cannot become mortal. Similarly the mortal cannot become immortal. The mutation of one's nature will take place in no way whatsoever.

Because, in this world, the *amṛtam*, immortal; *na bhavati*, does not become; *martyam*, mortal; similarly,

the mortal does not become immortal. Accordingly, *anyathābhāvaḥ prakṛteḥ*, the mutation of one's nature, to become anything other than what one is; *na katham cit bhaviṣyati*, will not take place in any way whatsoever, just as fire cannot change its heat.

स्वभावेनामृतो यस्य भावो गच्छति मर्त्यताम् ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥२२॥

22. How can the immortal entity continue to be changeless from the standpoint of one according to whom a positive, immortal object can naturally pass into birth, it being a product (according to him)?

As for the disputant, *yasya*, according to whom; *svabhāvena*, naturally; *amṛtaḥ bhāvaḥ*, an immortal positive object; *gacchati martyatām*, attains transmigratoriness, takes birth in reality; *tasya*, for him; it is a meaningless proposition to hold that entity to be naturally immortal before creation. *Katham*, how; can that entity; be *amṛtaḥ*, immortal; *tasya*, for him; *kṛtakena*, inasmuch as it is a product? Being an effect, how will that immortal *sthāsyati*, continue to be; *niścalaḥ*, unchanging, immortal by nature? It cannot remain so by any means. At no time can there exist anything called unborn for one who holds the view that the Self has birth; for him all this is mortal. Hence (from this standpoint) we are faced with the negation of freedom. This is the idea.

Objection: For one who holds the view that the Self does not undergo birth, the Vedic passages speaking of creation can have no validity.

Answer: It is true that there are Vedic texts supporting creation, but such passages have some other point in view; and we said that it "is only by way of generating the idea" of unity (*Kārikā* III. 15). Though the objection was disposed of, the contention and its refutation are adverted to here again merely with a view to allaying the doubts as to whether the passages dealing with creation are favourable or opposed to the subject-matter that is going to be dealt with:

भूततोऽभूततो वाऽपि सृज्यमाने समा श्रुतिः ।
निश्चितं युक्तियुक्तं च यत्तद्भवति नेतरत् ॥२३॥

23. Vedic texts are equally in evidence with regard to creation in reality and through Māyā. That which is ascertained (by the Vedas) and is supported by reasoning can be the meaning, and nothing else.

Samā śrutiḥ, (texts speaking of creation) are equally in evidence; *sṛjyamāne*, with regard to a thing being created; *bhūtataḥ*, in reality; *vā*, or; *abhūtataḥ*, through Māyā, as is done by a magician.

Objection: Of the two possible meanings—primary and secondary—it is reasonable to understand a word in its primary sense.

Answer: Not so, for we said earlier that creation in any other sense is not recognised (in our philosophy), and it serves no purpose. All talks of creation, in the primary or secondary sense, relate only to creation through ignorance, and not to creation in reality, as is denied in the Vedic text, "It is co-extensive with all

that is within and without, and has no birth" (Mu. II. i. 2). Therefore that which is *niścitam*, determined, by the Vedas as one without a second, birthless, and immortal; *ca*, and; is *yuktiyuktam*, supported by reasoning; *tat*, that, alone; *bhavati*, becomes, the meaning of the Vedic text, and not anything else. This is what we said in the earlier verses.

It is being shown as to what kind of Vedic categorical statements are met with:

नेह नानेति चाम्नायादिन्द्रो मायाभिरित्यपि ।
अजायमानो बहुधा मायया जायते तु सः ॥२४॥

24. Since it is stated (in the Vedas), "There is no diversity here," and "The Lord, on account of Māyā, (is perceived as manifold)", "(the Self) without being born (appears to be born in various ways)", it follows that He is born on account of Māyā alone.

If creation had taken place in reality, the diverse things should have been real and there should not have been any text showing their unreality. But, as a matter of fact, there is the text, "There is no diversity here whatsoever" (Ka. II. i. 11), which purports to deny the existence of duality. Therefore creation, that has been imagined as a help to the comprehension of non-duality, is as unreal as the interlogue of Prāṇa (vide *Kārikā*, III. 15); for this creation is referred to by the word Māyā, indicative of unreal things, in the passage, "The Lord, on account of Māyā (is perceived as manifold)" (Bṛ. II. v. 19).

Objection: The word Māyā implies knowledge.

Answer: True. But even so it is nothing damaging, since sense-knowledge is accepted as a kind of Māyā, it being a product of ignorance. So *māyābhiḥ* (in Br., II. v. 19) means "through different kinds of sense-knowledge," which are but forms of ignorance, as is proved by the Vedic text, "Though unborn, It appears to be born in diverse ways" (Y.XXXI. 19). Therefore *saḥ*, He, the Self; *jāyate māyayā tu*, takes birth through Māyā alone, the word *tu* being used to add emphasis, and to imply "through Māyā to be sure"; for (otherwise) birthlessness and birth in various ways cannot be reconciled in the same thing like heat and cold in fire. Besides, from the fact that the realisation of unity is a fruitful thing as mentioned in the Vedic text, "What sorrow and what delusion can there be in one who realises unity" etc. (Īś. 7), it follows that the unitive outlook is the definite conclusion of the Upaniṣads, and this view is supported by the fact that in such texts as "He goes from death to death who sees multiplicity, as it were, in It" (Ka. II. i. 11), the idea of heterogeneity, implied by creation etc., is condemned.

संभूतेरपवादाच्च संभवः प्रतिषिध्यते ।
को न्वेनं जनयेदिति कारणं प्रतिषिध्यते ॥२५॥

25. From the refutation of (the worship of) Hiraṇyagarbha, it follows that creation is negated. By the text, "who should bring him forth?" is ruled out any cause.

Saṃbhavaḥ pratiṣidhyate, creation (i.e. the created

things), is negated; *saṁbhūteḥ apavādāt*, because of the denial of the worship of the Majestic One[1] (Hiraṇyagarbha), in the text, "They enter into blinding darkness who worship Hiraṇyagarbha" (Īś. 12). For if Hiraṇyagarbha were absolutely real, there would not have been any denunciation of His (worship).

Objection: The denunciation of (the worship of) Hiraṇyagarbha is meant for bringing about the combination of worship with rites (*vināśa*), as is known from the text, "They enter into blinding darkness who are engaged in (mere) rites" (Īś. 9).

Answer: It is true that the condemnation of the meditation on (or worship of) Hiraṇyagarbha is meant for enjoining a combination of the meditation on the Deity, viz Hiraṇyagarbha, with rites, referred to by the word *vināśa* (lit. the destructible). Still, just as rites, called *vināśa*, are meant for transcending death consisting in the natural tendencies engendered by ignorance, so also the combination of the meditation on gods with the rites, that is enjoined for the purification of the human heart, is calculated to lead one beyond the death consisting in a twofold hankering for ends and means, into which the impulsion, engendered by the craving for the results of works, transforms itself. For thus alone will a man be sanctified from the impurity that is the death characterised by the twofold hankering. Therefore this *avidyā* (lit. ignorance), characterised by a combination of the meditation on gods with rites, aims at leading one beyond death. Thus indeed does the knowledge of the oneness of the supreme

[1] The Deity that is possessed of full majesty (*sam-bhūti*).

Self arise inevitably in one who becomes disgusted with the world, who is ever engaged in the discussion of the Upaniṣadic truths, and who goes beyond death that is but (a form of) *avidyā* (or ignorance) characterised by the dual desire (for ends and means). Thus, as compared with the pre-existing ignorance, the knowledge of Brahman, leading to immortality, comes as a successor to be related with the same person; and therefore (in this sense) the latter is said to be combined with the former. Accordingly, since the worship of Hiraṇyagarbha is meant to serve a purpose different from that of the knowledge of Brahman leading to immortality, the refutation of the worship of Hiraṇyagarbha is tantamount to its denunciation, and this is so because it has no direct bearing on emancipation, though it is a means of purification. Thus from the condemnation of the worship of Hiraṇyagarbha it follows that He has got only a relative existence; and hence creation, (as symbolised by Hiraṇyagarbha and) called immortality stands negated from the standpoint of the absolutely real oneness of the Self.

Thus since it is the individual soul itself, created by ignorance and existing through ignorance alone, that attains its natural stature on the eradication of ignorance, therefore "*Kaḥ nu enam janayet*, who should again bring him forth?" (Bṛ. III. ix. 28-7). For none indeed creates again a snake, superimposed on a rope, once it is removed through discrimination. Similarly none will create this individual. The words, "*kaḥ nu*, who indeed," being used with the force of a covert denial, *kāraṇaṁ pratiṣidhyate*, is ruled out any cause. The

idea is that a thing that was created by ignorance and thus disappeared has no source of birth, in accordance with the Vedic text "From nothing did It come out, and nothing came out of It" (Ka. I. ii. 18).

स एष नेति नेतीति व्याख्यातं निह्नुते यतः ।
सर्वमग्राह्यभावेन हेतुनाऽजं प्रकाशते ॥२६॥

26. Since by taking the help of incomprehensibility (of Brahman) as a reason, all that was explained earlier (as a means for the knowledge of Brahman) is negated by the text, "This Self is that which has been described as 'Not this, not this'", therefore the birthless Self becomes self-revealed.

The Upaniṣad thinks that the Self, presented through a negation of all attributes in the text, "Now, therefore, the description (of Brahman): 'Not this, not this'" (Bṛ. II. iii. 6) is very difficult to understand; and from that point of view whatever was *vyākhyātam*, explained, as a means adopted again and for the sake of establishing that very Self—all that it again and again *nihnute*, negates.[1] By showing in the text, "This Self is that

[1] Vide Bṛ. II. iii. 6, III. ix. 26, IV. ii. 4, IV. iv. 22, and IV. v. 15. Bṛhadāraṇyaka, II. iii, starts with, "Brahman has but two forms—gross and subtle" etc. And at the end of the section it is stated, "Now, therefore, the description (of Brahman): 'Not this. Not this'". But though explained once, the Self is very difficult to comprehend. Hence the Upaniṣad adopts other helps to present the same entity and then negates them with "not this, not this", so

which has been described as not this, not this" (Bṛ. III. ix. 26) that the Self is imperceptible, the Upaniṣad negates, by implication, all that is perceptible, has origination, and is comprehended by the intellect.[1] Being afraid lest people, not cognisant of the fact that anything presented as a means for establishing something else has only that other thing as its goal, may jump to the conclusion that one must cling as firmly to the means as to the end itself, the Upaniṣad *nihnute*, refutes (the idea of the reality of the means); *agrāhyabhāvena hetunā*, by taking the help of the incomprehensibility (of the Self) as a reason. This is the purport. As a result of this, the reality of the Self that is co-extensive with all that is within and without and is *ajam*, birthless; *prakāṣate*, gets revealed, by Itself, to one who knows that the means only serves the purpose of the end and that the end has ever the same changeless nature.[2]

Thus the definite conclusion arrived at by hundreds of Vedic texts is that the reality of the Self that is co-extensive with all that exists within and without, and is birthless, is one without a second, and there is nothing

that the absolute Brahman alone may be comprehended as the only Reality.

[1] The imperceptible Brahman cannot be the supreme Reality if perceptible things too are equally real. Therefore the truth of Brahman implies the unreality of duality.

[2] A superimposed thing has no reality of its own just like a snake imagined on a rope. Similarly, all phenomenal things like specific attributes that are denied in Brahman, have no existence by the very fact of being negated. It is a mistake to think that the negated counterpart of this negation must also be true.

besides. It is now said that this very fact is established by reason as well:

सतो हि मायया जन्म युज्यते न तु तत्त्वतः ।
तत्त्वतो जायते यस्य जातं तस्य हि जायते ॥२७॥

27. Birth of a thing that (already) exists can reasonably be possible only through Māyā and not in reality. For one who holds that things take birth in a real sense, there can only be the birth of what is already born.

With regard to the Reality that is the Self, the apprehension may arise that, if It be incomprehensible for ever, It may as well be non-existent. But that is not correct, for Its effect is perceptible.[1] As the effect consisting in *janma*, birth (of things); *māyayā*, through magic; follows *sataḥ*, from (the magician) who exists; so the effect in the form of the birth of the world, that is comprehended, leads one to assume a Self existing in the highest sense, that like the magician is the basis for the Māyā consisting in the origination of the world; for it is but reasonable to think that like such effects as elephants etc., produced with the help of magic, the creation of the universe proceeds *sataḥ*, from some cause that has existence, and not from an unreal one. But it is not reasonable to say that from the birthless Self there can be any birth *tattvataḥ*, in reality. Or the meaning is this: As the *janma*, birth; as a snake etc.; *sataḥ*, of an existing thing, a rope for instance; *yujyate*, can reasonably be; *māyayā*, through *Māyā*, but not *tattvataḥ*, in

reality; similarly, though the Self that exists is incomprehensible, It can reasonably have birth in the form of the universe through Māyā like the illusion of a snake on a rope; but the birthless Self cannot have any birth in the real sense. *Yasya*, as for the disputant, who holds that the unborn Self, the supreme Reality; *jāyate*, undergoes birth, as the universe, he cannot make such an absurd assertion that the birthless passes into birth since this involves a contradiction. Hence he has to admit perforce that *jātam*, what is already born; *jāyate*, takes birth, again; and from this predication of birth from what is born will follow an infinite regress. Therefore it is established that the Reality that is the Self, is birthless and one.

असतो मायया जन्म तत्त्वतो नैव युज्यते ।
बन्ध्यापुत्रो न तत्त्वेन मायया वाऽपि जायते ॥२८॥

28. There can be no birth for a non-existent object either through Māyā or in reality, for the son of a barren woman is born neither through Māyā nor in reality.

For those who think everything to be unreal, *janma na yujyate*, there can be no possibility of birth, in any way; *asataḥ*, of a non-existent object; *māyayā tattvataḥ vā*, either through Māyā or in reality, for such is never our experience. For *bandhyāputraḥ*, the son of a barren woman; *na jāyate*, never takes birth; either through Māyā or in reality. Hence the theory of nihilism is entirely out of place in the present context. This is the idea.

How, again, can there be birth for the existent through Māyā alone? That is being explained:

यथा स्वप्ने द्वयाभासं स्पन्दते मायया मनः ।
तथा जाग्रद्द्वयाभासं स्पन्दते मायया मनः ॥२९॥

29. As in dream the mind vibrates, as though having dual aspects, so in the waking state the mind vibrates as though with two facets.

As the snake imagined on a rope is true when seen as the rope, so *manas*, the mind, is true when seen as the Self, the supreme Consciousness. As like a snake appearing on a rope, the mind *spandate*, vibrates; *svapne*, in dream; *māyayā*, through Māyā; *dvayābhāsam*, as if possessed of two facets—the cogniser and the thing cognised; *tathā*, just like that; *jāgrat*, in the waking state; *manas*, the mind; *spandate*, vibrates, as though vibrates; *māyayā*, through Māyā.

अद्वयं च द्वयाभासं मनः स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥३०॥

30. There is no doubt that in dream, the mind, though one, appears in dual aspects; so also in the waking state, the mind, though one, appears to have two aspects.

Na saṁśayaḥ, there is no doubt; that just as the snake is true in its aspect of the rope, so the *manas*, mind; that is but *advayam*, non-dual in its aspect of the Self from the highest standpoint; *dvayābhāsam*, appears to have two aspects; *svapne*, in dream. For apart from

Consciousness, there do not exist two things in dream—elephants and so on that are perceived and eyes and the rest that perceive them. The idea is that the case is similar in the waking state also; for in either state there exists only the supremely real Consciousness.[1]

It has been that it is the mind alone which, like a snake on a rope, appears as an illusion, in dual roles. What proof is there as to that? The text advances (inferential) proof on the basis of agreement and difference. How?

मनोदृश्यमिदं द्वैतं यत्किंचित्सचराचरम् ।
मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ॥३१॥

31. All this that there is—together with all that moves or does not move—is perceived by the mind (and therefore all this is but the mind); for when the mind ceases to be the mind, duality is no longer perceived.

"*Idam dvaitam*, this duality, as a whole; that is *manodṛśyam*, perceived by the mind; is nothing but the mind, which is itself imagined (on the Self)"—this is the proposition. For duality endures so long as the mind does, and duality disappears with the disappearance of the mind. *Hi*, for; *manasaḥ amanibhāve*, when the mind ceases to be the mind, when, like the illusory snake disappearing in the rope, the mind's activity stops through the practice of discriminating insight and

[1] The mind, fancied on Consciousness through ignorance, vibrates on the supremely real and constant Consciousness in either state.

renunciation, or when the mind gets absorbed in the state of sleep; *dvaitam na upalabhyate*, duality is not perceived. From this non-existence is proved the unreality of duality. This is the purport.

How does the mind cease to be the mind? This is being answered:

आत्मसत्यानुबोधेन न सङ्कल्पयते यदा ।
अमनस्तां तदा याति ग्राह्याभावे तदग्रहम् ॥३२॥

32. When, following the instruction of scriptures and the teacher, the mind ceases to think as a consequence of the realisation of the Truth that is the Self, then the mind attains the state of not being the mind; in the absence of things to be perceived, it becomes a non-perceiver.

Ātmasatya, the Truth that is the Self, that is comparable to the reality of earth as stated in the Vedic text, "All modification (of earth) exists in name only, having speech for its support. Earth alone is true" (Ch. VI. i. 4). *Ātmasatya-anubodha* is the realisation of that Truth of the Self that follows from the instruction of scriptures and the teacher. *Yadā*, when; as a consequence of that, there remains nothing to be thought of, and the mind *na saṁkalpayate*, does not think, as fire does not burn in the absence of combustible things; *tadā*, then, at that time; *yāti amanastām*, it attains the state of ceasing to be the mind. *Grāhyābhāve*, in the absence of things to be perceived; *tat*, that mind; *agraham*, becomes free from all illusion of perceptions. This is the idea.

If this duality be false, how is the truth of one's own Self realised? The answer is:

अकल्पकमजं ज्ञानं ज्ञेयाभिन्नं प्रचक्षते ।
ब्रह्मज्ञेयमजं नित्यमजेनाजं विबुध्यते ॥३३॥

33. They say that the non-conceptual knowledge, that is birthless, is non-different from the knowable (Brahman). The knowledge that has Brahman for its content is birthless and everlasting. The birthless (Self) is known by the birthless (knowledge).

The knowers of Brahman *pracakṣate*, say; that absolute *jñānam*, knowledge; that is *akalpakam*, devoid of all imagination (non-conceptual); and is therefore *ajam*, birthless; is *jñeyābhinnam*, non-different from the knowable, identified with Brahman, the absolute Reality. And this is supported by such Vedic texts as "For the knower's function of knowing can never be lost" (Br. IV. iii. 30), like the heat of fire; "Knowledge, Bliss, Brahman" (Br. III. ix. 28. 7); "Brahman is truth, knowledge, infinite" (Tai. II. i. 1). The phrase *brahma-jñeyam* is an attribute of that very knowledge and means, that very knowledge of which Brahman Itself is the content and which is non-different from Brahman, as heat is from fire. By that *ajena*, unborn, knowledge, which is the very nature of the Self; *vibudhyate*, is known—It knows by Itself; the *ajam*, birthless Reality, that is the Self. The idea conveyed is that the Self being ever a homogeneous mass of Consciousness, like the sun that is by nature a constant

light, does not depend on any other knowledge (for its revelation).

It has been said that when the mind is divested of ideation by virtue of the realisation of the Truth that is Brahman, and when there is an absence of external objects (of perception), it becomes tranquil, controlled, and withdrawn like fire that has no fuel. And it has further been said that when the mind thus ceases to be the mind, duality also disappears.

निगृहीतस्य मनसो निर्विकल्पस्य धीमतः ।
प्रचारः स तु विज्ञेयः सुषुप्तेऽन्यो न तत्समः ॥३४॥

34. The behaviour that the mind has, when it is under control, free from all ideation, and full of discrimination, should be particularly noted. The behaviour of the mind in deep sleep is different and is not similar to that (of the controlled mind).

Pracāraḥ, the behaviour; that there is; *manasaḥ*, of that mind, *nigṛhītasya*, of that which is (thus) under control; *nirvikalpasya*, of that which is free from ideation of all kinds; *dhīmataḥ*, of that which is full of discrimination—*saḥ*, that behaviour; *vijñeyaḥ*, is to be particularly noted; by the Yogis.

Objection: In the absence of all kinds of awareness, the mind under control behaves in the same way as the mind in sleep. Hence the absence of awareness being the same, what is there to be particularly noted?

With regard to this the *answer* is: The objection in untenable, since the behaviour of the mind *suṣupte*, in deep sleep; is *anyaḥ*, different; the mind being then

under the cover of the darkness of delusion arising from ignorance, and it being still possessed of the latent tendencies that are the seeds of many evil actions. And the behaviour of the mind under control is surely different, since ignorance, the seed of evil activities, has been burnt away from that mind by the fire of the realisation of the Truth that is the Self, and since from that mind has been removed the blemish of all afflictions. Hence (the sleeping mind's behaviour) *na tatsamaḥ*, is not like that behaviour (in the controlled state). Therefore it is fit to be known. This is the meaning.

The reason for the difference of behaviour is being stated:

लीयते हि सुषुप्ते तन्निगृहीतं न लीयते ।
तदेव निर्भयं ब्रह्म ज्ञानालोकं समन्ततः ॥३५॥

35. For that mind loses itself in sleep, but does not lose itself when under control. That very mind becomes the fearless Brahman, possessed of the light of Consciousness all around.

Hi, since; *suṣupte*,[1] in deep sleep; *tat*, that, the mind together with all its tendencies and impressions that are the seeds of all such mental modes as ignorance (egoism, attachment, etc.); *līyate*, loses itself, attains a seed state of potentiality that is a kind of darkness and non-differentiation; but when that mind is *nigṛhītam*, withdrawn, through knowledge arising from discrimination; *na līyate*, it does not lose itself, it does not attain

[1] A different reading is *suṣuptau*.

the seed state of darkness; therefore it is reasonable that the behaviours of the sleeping and controlled minds should be different. *Tat eva*, that very mind; becomes the supreme non-dual *brahma*, Brahman Itself; when (in its absorption in Brahman) it is freed from the dual taint being the subject and the object that are the creations of ignorance. Since this is the case, therefore that very mind becomes *nirbhayam*, fearless; for then there is no perception of duality that causes fear (Br. I. iv. 2). Brahman is that quiescent and fearless entity, by knowing which one has no fear from anywhere (Tai. II. ix). That Brahman is being further distinguished; *Jñāna* means Knowledge, Consciousness, that is the very nature of the Self; and Brahman that has that Knowledge as Its *ālokaḥ*, light (expression), is *jñānālokam*, possessed of the light of Knowledge. The meaning is that It is a homogeneous mass of Consciousness; *samantataḥ*, all around; the idea implied is that, like space, It is all-pervasive without a break.

अजमनिद्रमस्वप्नमनामकमरूपकम् ।
सकृद्विभातं सर्वज्ञं नोपचारः कथञ्चन ॥३६॥

36. Brahman is birthless, sleepless, dreamless, nameless, formless, ever effulgent, everything, and a knower. (With regard to It) there is not the least possibility of ceremony.

Having no cause of birth, Brahman coexists with all that is inside and outside; and It is *ajam*, unborn; for we said that birth is caused by ignorance as in this case

of a snake on a rope; and that ignorance is stopped on the realisation of the truth of the Self according to instruction. As It is birthless, It is *anidram*, sleepless. Sleep is the beginningless Māyā characterised by ignorance. Since he (man) has awakened into his own real, non-dual nature that is the Self, therefore he is *asvapnam*, dreamless. And since his name and form are a creation of the state of non-waking, and they are destroyed on waking up like the illusion of a snake on a rope, therefore Brahman cannot be named by any word, nor can It be described as having any form in any way; thus It is also *anāmakam arūpakam*, without name and form, as is stated by the Vedic text, "From which speech turns back" (Tai. II. iv, II. ix). Moreover, It is *sakṛt vibhātam*, ever illumined, constant effulgence by nature, since It is devoid of non-manifestation, consequent on non-perception, and manifestation, contingent on wrong perception (as in the case of an individual[1]). Realisation and non-realisation (of Brahman) are as day and night (of the sun[2]), and the darkness of nescience is ever the cause of non-manifestation. Since this is absent from Brahman, and since Brahman is by nature the light that is eternal Consciousness, it is but reasonable that

[1] In an individual, Brahman is said to be hidden when It is not perceived as "I". And when a false perception arises in the form "I am an agent" etc., Brahman is said to be manifest. When these two ideas are absent, Brahman remains as the self-effulgent Reality.

[2] True it is that non-realisation precedes and realisation succeeds instruction. But they do not belong to Brahman. The sun is supposed to be subject to day and night, because people fancy the sun to rise and set. But in reality the sun has no night or day. Similarly, Brahman has no realisation or non-realisation.

It should be constantly effulgent. Hence, too, It is *sarvajñam*: *sarva*, all, as well as, *jña*, a knower, by nature. With regard to this Brahman of such characteristics there can be *na upacāraḥ*, no ceremony (practice), as others have, e.g. concentration of mind etc. that are different from the nature of the Self. The idea is this: As Brahman is by nature eternally pure, intelligent, and free, there can be no possibility of anything to be done *katham cana*, in any way whatsoever, after the destruction of ignorance.

The reason is being adduced for establishing namelessness etc. mentioned above:

सर्वाभिलापविगतः सर्वचिन्तासमुत्थितः ।
सुप्रशान्तः सकृज्ज्योतिः समाधिरचलोऽभयः ॥३७॥

37. The Self is free of all sense-organs, and is above all internal organs. It is supremely tranquil, eternal effulgence, divine absorption, immutable, and fearless.

The word *abhilāpaḥ*, derived in the sense of that by which utterance is made, means the organ of speech expressing all kinds of words. That which is *vigataḥ*, devoid of that, is *sarvābhilāpavigataḥ*, devoid of the organ of speech. Speech is here used suggestively. So the meaning implied is that It is free of all organs. Similarly, *sarva-cintā-samutthitaḥ*: The word *cintā* derived in the sense of that by which things are thought of, means the intellect; from that *samutthitaḥ*, risen above; that is to say, devoid of the internal organ; for

the Vedic text declares, "Since It is without Prāṇa, without mind, pure, and superior to the high immutable" (Mu. II. i. 2). Being devoid of all objects, It is *supraśāntaḥ*, absolutely tranquil; *sakṛjjyotiḥ*, everlasting light, by virtue of being by nature the Consciousness that is the Self; *samādhiḥ*, divine absorption, being realisable through the insight arising out of the deepest Concentration (*samādhi*). Or It is called *samādhi*, because It is the object of concentration. *Acalaḥ*, immutable; and therefore *abhayaḥ*, fearless, since there is no mutation.

Since Brahman Itself has been described as divine absorption, immutable, and fearless, therefore,

ग्रहो न तत्र नोत्सर्गश्चिन्ता यत्र न विद्यते ।
आत्मसंस्थं तदा ज्ञानमजाति समतां गतम् ॥३८॥

38. There can be no acceptance or rejection where all mentation stops. Then knowledge becomes established in the Self, and is unborn and poised in equality.

Tatra, there, in that Brahman; *vidyate*, there exists; *na grahaḥ*, no acceptance; *na utsargaḥ*, no rejection; for acceptance or rejection is possible where mutability or the possibility of it exists. These two are incompatible here with Brahman, for nothing else exists in It to cause a change, and Brahman Itself is without parts. Therefore there is no acceptance or rejection. This is the idea. *Yatra*, where; *cintā*, thought (mentation) *na vidyate*, does not exist. How can there be acceptance and rejection where no mentation is possible in the

absence of the mind? This is the idea. As soon as there comes the realisation of the Truth that is the Self, *tadā*, then, in the absence of any object (to be known); *jñānam*, knowledge; becomes *ātmasaṁstham*, established in Self, like the heat of fire in fire. It is then *ajāti*, birthless; *gatam samatām*, poised in equality.

The promise that was made earlier, "Hence I shall speak of Brahman which is free from limitation, is without birth, and is in a state of equipoise" (*Kārikā*, III. 2), and that has been fulfilled with the help of scripture and reasoning, is concluded here by saying, "unborn and poised in equality". Everything else, apart from this realisation of the Self, is within the sphere of misery, as is declared by the Vedic text, "O Gārgī, he, who departs from this world without knowing this Immutable, is miserable" (Br. III. viii. 10). The meaning sought to be conveyed is that by knowing this, one becomes a Brahman (knower of Brahman) and has one's duties fulfilled.

Though the supreme Reality is such, yet

अस्पर्शयोगो वै नाम दुर्दर्शः सर्वयोगिभिः ।
योगिनो बिभ्यति ह्यस्मादभये भयदर्शिनः ॥३९॥

39. The Yoga that is familiarly referred to as without any touch with anything is difficult to be comprehended by anyone of the Yogis. For those Yogis, who apprehend fear where there is no fear, are afraid of it.

Asparśa-yogaḥ nāma, this is familiar as the Yoga without any touch, since it has no relation, indicated

by the word touch, with anything; *vai*, (this is how it is) referred to, well known in all the Upaniṣads. It is *durdarśaḥ*, hard to be seen; *sarvayogibhiḥ*, by all those Yogis, who are devoid of the knowledge imparted in the Upaniṣads. The idea is that it is attainable only through the effort involved in the realisation of the Self in accordance with instruction. *Yoginaḥ*, the Yogis; who are *bhayadarśinaḥ abhaye*, perceivers of fear in this fearless (Brahman), the non-discriminating ones who apprehend the destruction of their personality, which fact becomes the cause of their fear; (they) *asmāt bibhyati*, are afraid of it, thinking this Yoga to be the same as the disintegration of their own individuality, though in fact it is beyond all fear.

But for those to whom the mind and the sense-organs etc., that are imagined like a snake on a rope, have no existence in reality when considered apart from their essence that is Brahman—for those who have become identified with Brahman—comes fearlessness; and for them naturally is accomplished the everlasting peace called emancipation that is not dependent on any other factor, as we declared earlier in "there is not the least possibility of ceremony" (*Kārikā*, III, 36). But for the other Yogis who are still treading the path, who are endued with inferior or medium outlook and think of the mind as something different from the Self, though associated with It—for those who are not possessed of the realisation of the Self that is the Truth—

मनसो निग्रहायत्तमभयं सर्वयोगिनाम् ।
दुःखक्षयः प्रबोधश्चाप्यक्षया शान्तिरेव च ॥४०॥

40. For all these Yogis, fearlessness, the removal of misery, knowledge (of the Self), and everlasting peace are dependent on the control of the mind.

Sarvayoginām, for all Yogis; *abhayam*, fearlessness; is *manasaḥ nigrahāyattam*, contingent on the control of the mind; and so also is *duḥkhakṣayaḥ*, the removal of misery. For there can be no extinction of sorrow for the non-discriminating people so long as the mind, brought into association with the Self, continues to be disturbed. Moreover, (for them) the knowledge of the Self, too, is contingent on the control of the mind. Similarly, *akṣayā śāntiḥ*, the everlasting peace, called liberation, is also certainly dependent on the control of the mind.

उत्सेक उदधेर्यद्वत्कुशाग्रेणैकबिन्दुना ।
मनसो निग्रहस्तद्वद्भवेदपरिखेदतः ॥४१॥

41. Just as an ocean can be emptied with the help of the tip of a blade of Kuśa grass that can hold just a drop, so also can the control of the mind be brought about by absence of depression.

Even the control of the mind comes about *aparikhedataḥ*, from the want of depression; for those Yogis who unrelentingly and without depression persist with a diligence like that involved in trying to empty an ocean; *kuśāgreṇa ekabindunā*, with the help of the

tip of a blade of Kuśa grass that can hold only a drop. This is the idea.

Is diligence alone, that knows no depression, the means for controlling the mind? The answer is being given negatively:

उपायेन निगृह्णीयाद्विक्षिप्तं कामभोगयोः ।
सुप्रसन्नं लये चैव यथा कामो लयस्तथा ॥४२॥

42. With the help of that proper process one should bring under discipline the mind that remains dispersed amidst objects of desire and enjoyment; and one should bring it under control even when it is in full peace in sleep, for sleep is as bad as desire.

Being armed with untiring effort, and taking for aid the means to be stated, *nigṛhṇīyāt*, one should bring under discipline, concentrate on the Self Itself; the mind that remains *vikṣiptam*, dispersed; amidst objects of desire and their enjoyment. This is the meaning. Moreover, *laya* means that in which anything gets merged, i.e. sleep. Though the mind be *suprasannam*, very peaceful, i.e. free from effort; *laye*, in that sleep; still "it should be brought under discipline"—this much has to be supplied. Should it be asked, "If it is fully at peace, why should it be disciplined?" the answer is: "Since *layaḥ tathā*, sleep is as much, a source of evil; *yathā kāmaḥ*, as desire is." So the idea implied is this: As the mind engaged in objects of desire is to be controlled, so also is the mind in sleep to be disciplined.

Which is that process? That is being stated:

दुःखं सर्वमनुस्मृत्य कामभोगान्निवर्तयेत् ।
अजं सर्वमनुस्मृत्य जातं नैव तु पश्यति ।।४३।।

43. Constantly remembering that everything is full of misery, one should withdraw the mind from the enjoyment arising out of desire. Remembering ever the fact that the birthless Brahman is everything, one does not surely perceive the born (viz the host of duality).

Anusmṛtya, remembering, the fact that; *sarvam*, everything, all duality that is created by ignorance; is *duḥkham*, full of sorrow; one *nivartayet*, should withdraw, the mind; *kāmabhogāt*, from enjoyment prompted by desire, from the objects of desire; one should withdraw with the help of ideas of renunciation—this is the meaning. *Anusmṛtya*, remembering the fact, from the instruction of scriptures and the teacher, that *ajam*, the birthless, Brahman; is *sarvam*, everything; *na eva tu paśyati*, one does not certainly perceive; the host of duality that is opposed to Brahman; for duality ceases then.

लये संबोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः ।
सकषायं विजानीयात्समप्राप्तं न चालयेत् ।।४४।।

44. One should wake up the mind merged in deep sleep; one should bring the dispersed mind into tranquillity again; one should know when the mind is tinged with desire (and is in

a state of latency). One should not disturb the mind established in equipoise.

Thus with the help of the dual process of renunciation and practice of knowledge, one *sambodhayet*, should wake up, the mind; merged *laye*, in deep sleep; one should engage it in the discriminating perception of the transcendence of the Self. The word *citta* has the same meaning as *manas*, mind. *Śamayet punaḥ*, one should again make tranquil, the mind; that is *vikṣiptam*, dispersed, amidst desire and enjoyment. When the mind of a man, who is practising again and again, is awakened from deep sleep and is withdrawn from objects, but is not established in equipoise and continues in an intermediate state, then *vijānīyāt*, one should know, that mind; to be *sakaṣāyam*, tinged with desire, in a state of latency. From that state, too, it should be diligently led to equipoise. But when the mind becomes *samaprāptam*, equipoised, that is to say, when it begins to move toward that goal; *na vicālayet*, one should not disturb it, from that course; or in other words, one should not turn it back toward objects.

नास्वादयेत्सुखं तत्र निःसङ्गः प्रज्ञया भवेत् ।
निश्चलं निश्चरच्चित्तमेकीकुर्यात्प्रयत्नतः ॥४५॥

45. One should not enjoy happiness in that state; but one should become unattached through the use of discrimination. When the mind, established in steadiness, wants to issue out, one should concentrate it with diligence.

The *sukham*, happiness; that a Yogi gets while trying to concentrate his mind, *na āsvādayet*, he should not enjoy; that is to say, he should not get attached *tatra*, there, to that state. How should he behave there? He should become *niḥsaṅgaḥ*, unattached; *prajñayā*, through the discriminating idea. He should think, "Whatever happiness is perceived is a creation of ignorance, and it is false." He should also withdraw his mind from that kind of attraction for joy—this is the purport. When having been withdrawn from the attraction for happiness, and having attained the state of steadiness, the mind becomes *niścarat*, intent on going out; then withdrawing it from those objects with the help of the above-mentioned process, one *ekīkuryāt*, should concentrate it—in the Self Itself; *prayatnataḥ*, with diligence. The idea is that it should be made to attain its true nature of Consciousness alone.

यदा न लीयते चित्तं न च विक्षिप्यते पुनः ।
अनिङ्गनमनाभासं निष्पन्नं ब्रह्म तत्तदा ॥४६॥

46. When the mind does not become lost nor is scattered, when it is motionless and does not appear in the form of objects, then it becomes Brahman.

Yadā, when; the *cittam*, mind; brought under control through the aforesaid process; *na līyate*, does not become lost, in sleep; and also *na ca punaḥ vikṣipyate*, does not, again, become dispersed, amidst objects; and when the mind becomes *aniṅganam*, motionless, like a lamp in a windless place; *anābhāsam*, does not appear

in the form of any object, imagined outside; when the mind assumes such characteristics, then it *niṣpannam brahma*, becomes Brahman; or in other words, the mind then becomes identified with Brahman.

स्वस्थं शान्तं सनिर्वाणमकथ्यं सुखमुत्तमम् ।
अजमजेन ज्ञेयेन सर्वज्ञं परिचक्षते ।।४७।।

47. That highest Bliss is located in one's own Self. It is quiescent, coexistent with liberation, beyond description, and birthless. And since It is identical with the unborn knowable (Brahman), they call It the Omniscient (Brahman).

The above-mentioned Bliss, which is the highest Reality; and which consists in the realisation of the Truth that is the Self, is *svastham*, located in one's own Self; *śāntam*, quiescent, characterised by the absence of all evil, *sanirvāṇam*, coexistent with cessation, i.e. liberation; and it is *akathyam*, indescribable, as it relates to an absolutely unique entity; it is *uttamam sukham*, the highest happiness, it being unsurpassable and open to the vision of the Yogis alone. It is *ajam*, unborn, unlike objective happiness. And since this happiness, in its true nature of omniscience, is identical *ajena*, with the unborn; *jñeyena*, with the thing to be known; therefore the knowers of Brahman *paricakṣate*, call it; *sarvajñam*, the omniscient one, Brahman Itself.

All such ideas—e.g. the control of the mind and so on, creation resembling the evolution of forms from earth and gold, and meditation—have been spoken of

as means leading to the realisation of the supreme Reality as It is in Itself; but these have not been spoken of as supremely true in themselves. The absolutely highest Truth, however, is:

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किञ्चिन्न जायते ॥४८॥

48. No individual being, whichsoever, takes birth. It has no source (of birth). This (Brahman) is that highest Truth where nothing whatsoever takes birth.

Na jīvaḥ kaḥ cit, no individual being whichsoever; that is a doer or an enjoyer; *jāyate*, is born; by any means whatsoever. Hence for the Self that is naturally unborn and non-dual, *na vidyate*, there does not exist; any *sambhavaḥ*, source, cause (for undergoing birth). Since there does not exist for It any cause, therefore no individual being, whichsoever, undergoes birth. This is the meaning. As compared with the truths mentioned earlier as the means, *etat*, this one; is *uttamam satyam*, the highest Truth; *yatra*, where, in which Brahman, that is Truth by nature; *na kiñcit jāyate*, nothing whatsoever, not even a jot or tittle, is born.

CHAPTER IV

ALĀTAŚĀNTIPRAKARAṆA (ON QUENCHING THE FIRE BRAND)

Non-duality was advanced as a premiss in course of determining the meaning of *Om*; it was proved to be true on the basis of the fact that the differences found in things external are unreal; it was again directly determined with the help of scriptures and reason in the chapter on non-duailty; and that non-duality was summed up in the concluding remark, "This is that highest truth" (*Kārikā*, III. 48), The realists and the nihilists are opposed to that unitive outlook that is the import of the scriptures. And it has been hinted that their philosophy is false, since their outlook is affected by such vitiating factors as attachment and aversion arising from mutual opposition. And the philosophy of non-duality is extolled inasmuch as it is not subject to such mental perversion. Now begins the chapter on quenching the fire-brand, in order to show in detail how those are partial philosophies owing to their mutual recrimination, and then, after rejecting them, to sum up by proving the truth of the philosophy of non-duality with the help of the method of difference (consisting in their rejection[1]).

[1] Instances of the application of the methods of agreement and difference are: "Whatever is a product is impermanent", and "Whatever is not impermanent is not a product". When both the methods can be applied to a case, all doubts about the truth of

Now while on this subject, this first verse is meant as a salutation to the promulgator of the school of non-duality by identifying him with non-duality itself. For it is desirable to worship one's teacher at the commencement of a scripture so that the result aimed at may be achieved.

ज्ञानेनाकाशकल्पेन धर्मान्यो गगनोपमान् ।
ज्ञेयाभिन्नेन संबुद्धस्तं वन्दे द्विपदां वरम् ॥१॥

1. I bow down to the One who is the chief among all persons, who has known fully the souls resembling (infinite) sky, through his knowledge that is comparable to space and is non-different from the object of knowledge.

Akāśakalpa is that which is slightly different from space, that is to say, resembling space. So *jñānena ākāśakalpena* means by a knowledge that is comparable to (infinite) space. What purpose is served by it? (He knows) *dharmān*, the souls. Souls of what kind? The souls, that are *gagana-upamān*, comparable to the sky. There is another qualification of that very knowledge: The knowledge that is *jñeyābhinna*, non-different from the objects of knowledge, viz the souls —just as heat is from fire, or light is from the sun. He who *saṁbuddhaḥ*, has completely realised; *dharmān gaganopamān*, the entities that are comparable to

the general proposition is set at rest. In the present case, non-duality, presented by scripture and proved to be a possibility by logic, is confirmed by showing the hollowness of others.

the sky; *jñeyābhinnena jñānena*, through the knowledge that is non-different from the object of knowledge—that is comparable to space and is non-different from the Self that is to be known. He indeed is the Lord called Nārāyaṇa. *Tam vande*, Him I salute; *dvipadām varam*, the best among the bipeds, that is to say, the supreme Person among all persons, that are suggested by the word "biped". Under the garb of this salutation to the teacher, it is suggested that the purpose of this chapter is to establish, through a refutation of the opposite views, the philosophy of the supreme Reality that is devoid of the distinctions of knowledge, knowable, and knower.

Now for extolling the Yoga taught in the philosophy of non-dualism comes a salutation to it:

अस्पर्शयोगो वै नाम सर्वसत्त्वसुखो हितः ।
अविवादोऽविरुद्धश्च देशितस्तं नमाम्यहम् ॥२॥

2. I bow down to that Yoga that is well known as free from relationships, joyful to all beings, beneficial, free from dispute, non-contradictory, and set forth in the scriptures.

Asparśa-yogaḥ is that Yoga, which has no *sparśa*, touch, relationship, with anything at any time; it is of the very nature of Brahman. To the knowers of Brahman it is *vai nāma*, indeed so named; that is to say, it is well known as the Yoga, free from all relationships. And it becomes *sarva-sattva-sukhaḥ*, a bliss to all beings. Some Yoga, as for instance austerity, may itself be sorrowful, though it is distinguished as

a means leading to extreme happiness. But this one is not of that sort. What then? It is joyful to all beings. Similarly, in this world, a particular kind of enjoyment of objects may be joyful but not beneficial. But this one is joyful as well as *hitaḥ* beneficial, since its nature is ever unchanging. Moreover, it is *avivādaḥ*; that in which there is no dispute by embracing two sides, for and against, is *avivādaḥ*, free from dispute. Why? Because it is, in addition, *aviruddhaḥ*, non-contradictory. The Yoga of this kind that has been *deśitaḥ*, instructed, by the scriptures; *tam*, to that; *aham namāmi*, I make my salutation, I bow down.

How the dualists contradict each other is being stated:

भूतस्य जातिमिच्छन्ति वादिनः केचिदेव हि ।
अभूतस्यापरे धीरा विवदन्तः परस्परम् ॥३॥

3. For some disputants indeed postulate the birth of a (pre-) existing thing. Other wise ones, while disputing among themselves, postulate the birth of what does not pre-exist.

Kecit eva vādinaḥ, some disputants, viz the sāmkhyas; *icchanti*, postulate; *jātim*, the birth; *bhūtasya*, of an existing thing; but not so do all the dualists, for there are *apare*, others, viz the Vaiśeṣikas and the Naiyāyikas; who are *dhīrāḥ*, wise, that is to say, proud of their wisdom; and who while *vivadantaḥ*, talking contrariwise; postulate the birth *abhūtasya*, of a non-existing thing. The idea is that they want to conquer each other through disputation.

Now is being shown what is virtually asserted by them as they refute each other's point of view by talking contrariwise:

भूतं न जायते किंचिदभूतं नैव जायते ।
विवदन्तोऽद्वया ह्येवमजातिं ख्यापयन्ति ते ॥४॥

4. A thing that already exists does not pass into birth; and a thing that does not pre-exist cannot pass into birth. These people, while disputing thus, are really non-dualists, and they thus reveal the absence of birth.

"*Kim cit*, anything; that is *bhūtam*, pre-existing; *na jāyate*, does not pass into birth, just because it exists, as it is in the case of the Self"—while speaking thus, the holder of the view that the effect does not exist before its birth,[1] refutes the view of the Sāṁkhya who says that the effect, pre-existing in the cause,[2] takes birth. Similarly, the Sāṁkhya, too, while speaking thus, "*Abhūtam*, the non-existing; *na eva jāyate*, can never, be born, because of the very fact that it does not exist"—refutes the birth of a non-existing thing as held by those who believe in the non-existence of the effect before production. While *vivadantaḥ*, talking contrariwise; these *advayāḥ*,[3] non-dualists—for these really walk into the camp of the non-dualists by refuting each other's view about the birth of the pre-existing or the

[1] The Naiyāyika who would virtually subscribe to the view that something comes out of nothing.

[2] The effect remaining involved in the cause.

[3] Another reading is "*dvayāḥ*, dualists".

non-pre-existing; *khyāpayanti*, reveal, by implication; the *ajātim*, absence of birth itself.

ख्याप्यमानामजातिं तैरनुमोदामहे वयम् ।
विवदामो न तैः सार्धमविवादं निबोधत ॥५॥

5. We approve the birthlessness that is revealed by them; we do not quarrel with them. (O disciples), understand this (philosophy) that is free from dispute.

By saying "Let this be so", we simply *anumodāmahe*, approve; the *ajātim*, birthlessness; *taiḥ khyāpyamānām*, revealed by them, thus; we *na vivadāmaḥ*, do not quarrel; *taiḥ sārdham*, with them; by taking any side for or against, as they do in regard to each other. This is the idea. Therefore, O disciples, *nibodhata*, understand; that philosophy of the highest Reality that is *avivādam*, beyond dispute, and is approved by us.

अजातस्यैव धर्मस्य जातिमिच्छन्ति वादिनः ।
अजातो ह्यमृतो धर्मो मर्त्यतां कथमेष्यति ॥६॥

6. The talkers verily vouch for the birth of an unborn positive entity. But how can a positive entity that is unborn and immortal undergo mortality ?

Vādinaḥ, the disputants—all of them, whether holding the view of the prior existence or non-existence of the effect. This verse was commented on earlier (*Kārikā*. III. 20).

न भवत्यमृतं मर्त्यं न मर्त्यममृतं तथा ।
प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥७॥

7. The immortal cannot become mortal. Similarly, the mortal cannot become immortal. The mutation of one's nature will take place in no way whatsoever.

स्वभावेनामृतो यस्य धर्मो गच्छति मर्त्यताम् ।
कृतकेनामृतस्तस्य कथं स्थास्यति निश्चलः ॥८॥

8. How can the immortal entity continue to be changeless from the standpoint of one, according to whom, a positive immortal entity can naturally pass into birth, it being a product (according to him)?

The verses already explained earlier (*Kārikā*, III. 21-22) are quoted here in order to show the confirmation of birthlessness that is revealed through the mutual dispute of other schools of thought.

Inasmuch as one's nature, even in the ordinary sense of the term, does not change, (far less can the supreme nature change itself). It is being shown what that nature is:

सांसिद्धिकी स्वाभाविकी सहजा अकृता च या ।
प्रकृतिः सेति विज्ञेया स्वभावं न जहाति या ॥९॥

9. By the word nature is to be understood that which is permanently acquired, or is intrinsic, instinctive, non-produced, or unchanging in its character.

Saṁsiddhiḥ means complete attainment, and anything resulting from that is *sāṁsiddhikī*, as is the nature of the successful Yogis who are endowed with such occult powers as becoming at will subtle like atom and so on. In the case of the Yogis, that nature does not change either in the past or the future; it remains as it is. So also *svābhāvikī*, intrinsic, that which follows from the very nature of things, as for instance, such characteristics as heat or light in the case of fire etc. That nature also does not change according to place or time. Similarly, *sahajā*, instinctive, born with oneself, as for instance, such activities as flying in the sky in the case of birds. Any other behaviour, too, is natural, *yā akṛtā*, that is not produced, by anything else, as for instance the tendency of water to flow down. And anything else, *yā na jahāti svabhāvam*, that does not change its character; *sā*, all that; *vijñeyā*, is to be known, in this world; as *prakṛtiḥ*, nature. The idea sought to be conveyed is this: when the nature of empirical things, that are falsely imagined, does not change itself, what need can there be to point out that the natural immortality of the intrinsically birthless ultimate realities, is not subject to mutation?

What constitutes that nature, whose change is assumed by the disputants? And what is the defect in such an assumption? The answer is this:

जरामरणनिर्मुक्ताः सर्वे धर्माः स्वभावतः ।
जरामरणमिच्छन्तश्च्यवन्ते तन्मनीषया ॥१०॥

10. All souls are intrinsically free from old age and death. But by imagining senility and

death, and being engrossed in that thought, they deviate from their nature.

Jarā-maraṇa-nirmuktāḥ, free from all physical changes, starting with *jarā*, old age, and (ending with) *maraṇa*, death. Who are they? *Sarve dharmāḥ*, all entities, i.e. all the souls. *Svabhāvataḥ*, by nature. Although the souls are intrinsically so, yet *icchantaḥ*, thinking, as though thinking, imagining; *jarāmaraṇam*, old age and death, for the Self, like the imagining of a snake on a rope; they *cyavante*, fall, that is so say, deviate, from their own nature; *tannanīṣayā*, because of that thought —thought of senility and death, that is to say, because of the defect of being engrossed in that kind of thought.

The Vaiśeṣika points out how the Sāṁkhyas, holding the view of the pre-existence of the effect in the cause, talk illogically:

कारणं यस्य वै कार्यं कारणं तस्य जायते ।
जायमानं कथमजं भिन्नं नित्यं कथं च तत् ॥११॥

11. The cause must undergo birth according to one who holds that the cause itself is the effect. How can a thing be birthless that takes birth, and how can it be eternal when it can be subject to (partial) disintegration?

The disputant, *yasya*, according to whom; *kāraṇam*, the cause itself, (existing) in the form of materials like earth; is the *kāryam*, the effect, that is to say, evolves into the effect; *tasya*, from his point of view; *kāraṇam*, the cause, e.g. Pradhāna or (Primordial Nature), though

itself unborn; *jāyate*, undergoes birth, as the effects like Mahat and the rest. This is the idea. If Pradhāna is *jāyamānam*, born, as Mahat and the rest; *katham*, how, is it said by them; to be *ajam*, birthless? For it is a contradiction in terms to say that a thing is unborn and yet has birth. Moreover, they say that Pradhāna is eternal, at the same time that it is *bhinnam*, split up (transformed), partially. For a composite thing, a jar for instance, that is subject to partial disintegration, is not seen to be eternal in this world. This is the idea. The meaning sought to be imparted is that it involves a contradiction on their part to say that a thing may be broken up partially and yet be birthless and eternal.

For elucidating the same idea it is said:

कारणाद्यद्यनन्यत्वमतः कार्यमजं यदि ।
जायमानाद्धि वै कार्यात्कारणं ते कथं ध्रुवम् ॥१२॥

12. If (according to you) the effect be non-different from the cause, then on that account the effect, too, is birthless. And if that be so, how can your cause be still eternal, it being non-different from its effect which is subject to birth?

Yadi, if; it is your intention to hold that there is *ananyatvam*, non-difference, of the effect; *kāraṇāt*, from the cause, that is birthless; then from that a thing follows that *kāryam ajam*, the effect is birthless. This is a fresh contradiction in your view that a thing is a product and yet birthless. Besides, there is this additional contradiction. If the effect and the cause are non-different,

katham, how; can *te*, your; *kāraṇam*, cause; that is non-different *kāryāt jāyamānāt*, from the effect that is subject to birth; by yet *dhruvam*, eternal? For one half of a hen cannot be cooked, while the other half is reserved for laying eggs.

Moreover,

अजाद्वै जायते यस्य दृष्टान्तस्तस्य नास्ति वै ।
जाताच्च जायमानस्य न व्यवस्था प्रसज्यते ॥१३॥

13. That disputant has certainly no supporting illustration who holds that the effect is produced out of an unborn cause. If the produced effect is held to be born out of another born thing, that, too, leads to no solution.

That disputant, *yasya*, according to whom; the effect *jāyate*, is produced; *ajāt*, from an unborn thing; *tasya*, for him; *na asti vai dṛṣṭāntaḥ*, there is absolutely no illustration (in support). The idea is that, in the absence of any supporting illustration, it stands proved by implication that nothing is born of the unborn. On the other hand, if it is held *jāyamānasya*, with regard to the produced effect; that it comes *jātāt*, from a born thing; then since the latter must come out of another born thing and the last one, again, from another born thing, *na vyavasthā prasajyate*, there will be no solution at all; or in other words it will lead to an infinite regress.

By the Vedic text, "But when to the knower of Brahman everything has become the Self (then what should one know and through what?") (Bṛ, II. iv. 14), it has been said that from the highest standpoint there

is no duality. Taking its stand on this, the (next) verse says:

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।
हेतोः फलस्य चानादिः कथं तैरुपवर्ण्यते ॥१४॥

14. How can beginninglessness be declared for cause and effect by those (disputants) according to whom the effect is the origin of the cause and the cause is the origin of the effect?

The disputants, *yeṣām*, according to whom; the *phalam*, effect, the aggregate of body and senses; is the *ādiḥ*, source; *hetoḥ*, of the cause, of merit etc.; and similarly, the *hetuḥ*, cause, merit etc.; is the *ādiḥ*, source; *phalasya*, of the effect, of the aggregate of body and senses;—thus while positing a beginning for the cause and the effect by the very assertion that these are mutually the sources and products of each other;[1]—*katham taiḥ upavarṇyate*, how can it be asserted by these very people; that the cause and effect are beginningless? In other words, this is self-contradictory, for the Self that is eternal and unchanging can neither become the cause nor the effect.

How do they make a contradictory assertion? That is being shown:

हेतोरादिः फलं येषामादिर्हेतुः फलस्य च ।
तथा जन्म भवेत्तेषां पुत्राज्जन्म पितुर्यथा ॥१५॥

15. Just as a father may be born of a son, so also may birth be a possibility according to

[1] Merit and demerit result from embodiment; and embodiment results from merit and demerit.

those (disputants) who admit that the effect is the source of the cause and the cause is the source of the effect.

Those who assert that the cause orginates from the effect, which is itself produced by the cause, get involved in a contradiction that is on a par with that implied in *pituḥ janma putrāt*, the birth of a father from a son.

If it be contended that the contradiction, pointed out above, cannot be reasonably advanced, we say,

संभवे हेतुफलयोरेषितव्यः क्रमस्त्वया ।
युगपत्संभवे यस्मादसंबन्धो विषाणवत् ॥१६॥

16. If there be a possibility of cause and effect, you should have to find out a sequence. For should they originate together, there can be no causal relation as between the two horns of a cow.

Saṁbhave, if there be a possibility; *hetu-phalayoḥ*, of cause and effect; then *tvayā*, by you; *eṣitavyaḥ*, has to be found out; a *kramaḥ*, sequence, with regard to origination—viz that the cause precedes and the effect succeeds. This is necessary for this further reason: *yasmāt*, since; *yugapat saṁbhave*, should there be a simultaneous origin, of the cause and effect; there will be *asaṁbandhaḥ*, want of relationship, through causality, as in the case of the two horns of a cow growing together on the right and the left.

How are they unrelated? That is being stated:

फलादुत्पद्यमानः सन्न ते हेतुः प्रसिध्यति ।
अप्रसिद्धः कथं हेतुः फलमुत्पादयिष्यति ॥१७॥

17. If your cause has to come out of an effect, it can have no right to recognition. How will a cause, that is not established as such, produce a result?

Utpādyamānaḥ san, if it has to originate; *phalāt*, from an effect, that is still to be born, that is itself yet without any existence;—having been born from an effect that is non-existent like the horn of a hare; *hetuḥ*, the cause; *na prasidhyati*, has no right to recognition; does not have any birth. *Katham*, how; your *hetuḥ*, cause; that is yet to be endued with substance, and *aprasiddhaḥ*, is not established as such, like the horn of a hare; *utpādayiṣyati phalam*, will produce a result? For it is not seen anywhere that two things that depend for existence on each other, and are analogous to the horns of a hare, are connected causally or in any other way. This is the idea.

यदि हेतोः फलात्सिद्धिः फलसिद्धिश्च हेतुतः ।
कतरत् पूर्वनिष्पन्नं यस्य सिद्धिरपेक्षया ॥१८॥

18. If the subsistence of the cause is dependent on the effect, and the subsistence of the effect is dependent on the cause, then which of the two has existence earlier, with relation to which the other may emerge?

If, even after the dismissal of any causal relation between the (so-called) cause and the (so-called) effect by pointing out the defect that they cannot be interrelated, it is contended by you that the cause and the effect subsist by mutual interdependence, then tell me

which one among the cause and the effect pre-exists, depending on which the succeeding one may emerge into being. This is the idea.

अशक्तिरपरिज्ञानं क्रमकोपोऽथवा पुनः ।
एवं हि सर्वथा बुद्धैरजातिः परिदीपिता ॥१९॥

19. Your inability to answer this will amount to your ignorance, or there will be a falsification of the sequence (asserted by you). Thus indeed is highlighted in every way the absence of birth by the learned ones.

If you think that you have no answer, then this *aśaktiḥ*, inability, of yours; will amount to the fallacy of *aparijñānam*, want of knowledge of reality, i.e. ignorance; *atha vā*, or there will be; *kramakopaḥ—kopa*, reversal, falsification, of the *krama*, sequence, spoken of by you, consisting in mutual succession in the sense that the effect derives its subsistence from the cause, and the cause derives its subsistence from the effect. This is the meaning. *Evam*, thus, from the fact that any causal relation between the cause and the effect cannot be substantiated; *ajātiḥ*, the absence of birth, the non-emergence of everything; *paridīpitā*, has been highlighted; *buddhaiḥ*, by the learned people, the disputants who speak of the defects of each other's point of view.

Objection: We spoke of the causal relation existing between the cause and the effect, whereas you resorted to a mere quibble that it is like the birth of a son from a father; that there is no such connection between the two like the two horns of a cow, and so on. Not that

we asserted the production of an effect from a cause that did not exist or the derivation of a cause from a non-existing effect. What did we say then? It was admitted by us that causality is the kind of relation existing between the seed and the sprout.

With regard to this the *answer* is:

बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि सः ।
न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते ॥२०॥

20. What is known as the illustration of the seed and the sprout is ever on an equal footing with the (unproved) major term. For an illustration that is as unproved as the major term is not applied for establishing the relation of the major term with the minor term.

(This is but begging the question, because the supporting) *dṛṣṭāntaḥ*, illustration; that is *bijāṅkurākhyaḥ*, known as that of the seed and the sprout; is *sādhya-samaḥ*, on an equal footing with my major term (that has still to be proved), This is the idea.

Objection: Is it not a matter of experience that the causal relation between the seed and the sprout is without a beginning?

Answer: Not so, for it is admitted that the earlier ones have their beginning like the succeeding ones. Just as a new sprout born now out of a separate seed has a beginning and another seed born out of a separate sprout has also a beginning by the very fact of succession in birth, similarly the antecedent sprouts as well as the antecedent seeds must have a beginning. And thus since each one of the whole chain of seeds and sprouts

has a beginning, it is illogical to assert eternality for any one of them. So also is the case with regard to causes and effects. If now it is argued that the chain of causes and effects is without a beginning, we say, no; for any unity of such a series cannot be upheld. For apart from the causes and effects, even those who talk of the beginninglessness of such a series do not certainly vouch for a unitary entity called either a chain of seeds and sprouts or a procession of causes and effects. Therefore it has been well said, "How can beginninglessness be declared by them for cause and effect?" (*Kārikā*, IV. 14). Thus since your view involves an illogicality from a fresh point of view, we are not really avoiding the point at issue. This is the idea. Moreover, *hetuḥ*, an illustration; that is *sādhyasamaḥ*, as unproved as the major term; is not applied by those who are adepts in the use of the valid means of proof (i.e. inference); *sādhyasiddhau*, in the matter of establishing a relation between the major term and the minor term (in a syllogism). This is the meaning. The "illustration" is to be understood here by the term *hetuḥ* (lit. middle term), for an illustration substantiates the ground of inference, and the illustration is under discussion and not the middle term.

It is being shown how birthlessness is highlighted by the wise:

पूर्वापरापरिज्ञानमजातेः परिदीपकम् ।
जायमानाद्धि वै धर्मात् कथं पूर्वं न गृह्यते ॥२१॥

21. The ignorance of the precedence and succession is a pointer to beginninglessness it-

self. For if it be a fact that a thing takes birth, why is not its cause apprehended ?

And the fact that there is *pūrvāparāparijñānam*, ignorance of the precedence and succession, of the cause and the effect; is *paridīpakam*, a pointer; *ajāteḥ*, to birthlessness. If an entity takes birth, *katham*, why; its *pūrvam*, antecedent cause; *na gṛhyate*, is not grasped? By one who perceives a thing undergoing birth must also be perceived, as a matter of necessity, the originator of that thing; for the begetter and the begotten are inevitably inter-related. Therefore that is a pointer to birthlessness.

स्वतो वा परतो वाऽपि न किंचिद्वस्तु जायते ।
सदसत् सदसद्वाऽपि न किंचिद्वस्तु जायते ॥२२॥

22. A thing, whatsoever it may be, is born neither of itself, nor of something else, (nor of both together). Nothing whatsoever is born that (already) exists, does not exist, or both exists and does not exist.

For this further reason nothing whatsoever takes birth, since a thing that (supposedly) undergoes birth, *na jāyate*, is not born; *svataḥ*, of itself; *parataḥ*, of another; *vā*, or, of both. Nothing takes birth that is *sat*, existing; *asat*, non-existing; or *sat-asat*, existing and non-existing. There is no possibility of birth for it in any way. To illustrate: As a jar does not come out of that very jar, so nothing, that has not itself come into existence, can be born *svataḥ*, out of its own form by itself. Nor does it take birth *parataḥ*, from another, as

something different from that another, just as a cloth is not born of a pot or a cloth from another cloth. Similarly a thing is not born both out of itself and another, just as a jar or a cloth is not born out of a jar and a cloth, for this involves a contradiction.

Objection: Is not a jar produced from earth and a son born of a father?

Answer: True, the ignorant have such notions and use such words as "It exists", "It takes birth." Those very words and notions are examined by the discriminating people as to whether they are true or false, inasmuch as things called a jar, a son, and so on, which are contents of words and notions, are found on examination to be reduced to mere words, as is declared in the Vedic text, "(All modifications are but names) dependent on speech" (Ch. VI. i. 4). If a thing already exists, then just because it exists, it does not pass into birth like earth or a father. If a thing does not exist, then by the very fact of non-existence it does not undergo birth like the horn of a hare etc. If it is both existent and non-existent, then also it does not take birth, as it is impossible to have a thing that is self-contradictory. Hence it is established that nothing whatsoever is born. As for those (Buddhists) who assert that a product is nothing more than the mere act of birth, and by whom it is held accordingly that actions, accessories, and results are but the same identical entity and that things are momentary, they are far out of the reaches of reasonableness, because (according to this theory) a thing cannot be apprehended as "This is so", since it ceases to exist for a second moment immediately after being perceived, and because

memory of a thing perceived earlier becomes impossible.[1]

Besides, by asserting that the cause and the effect are without beginning, you admit perforce that the cause and effect are without birth. If you ask, "What do you mean?" the answer is:

हेतुर्न जायतेऽनादेः फलं चापि स्वभावतः ।
आदिर्न विद्यते यस्य तस्य ह्यादिर्न विद्यते ॥२३॥

23. A cause is not born of a beginningless effect; nor does an effect naturally come out (of a beginningless cause). (Cause and effect are thus birthless): for a thing that has no cause, has certainly no birth.

Anādeḥ, from the beginningless, effect; *hetuḥ na jāyate*, the cause is not born. For you do not certainly mean that from a beginningless effect, that is not born, the cause derives its birth. Nor do you mean that the *phalam*, effect; also gets its birth *svabhāvataḥ*, naturally, without any reason; *anādeḥ*, from an unborn cause that is beginningless. Accordingly, you virtually admit the birthlessness of cause and effect by asserting that they have no beginning. *Hi*, for; *yasya*, anything for which; *ādiḥ*, a cause; *na vidyate*, does not exist, in this world; *tasya*, for that thing; *na vidyate*, cannot exist; *ādiḥ*, the birth, mentioned earlier; for birth is admitted for a thing that has a cause and not for a causeless one.

[1] There is no possibility for either recognition or memory unless the idea of identity lasts for some moments.

An *objection* is being raised again in order to emphasise what has already been said:

प्रज्ञप्तेः सनिमित्तत्वमन्यथा द्वयनाशतः ।
संक्लेशस्योपलब्धेश्च परतन्त्रास्तिता मता ॥२४॥

24. (We have to admit) that knowledge has its objects, since a contrary supposition leads to an annihilation of duality. And the existence of objects, as supported by the opposite systems of thought, is also admitted from the fact of the experience of pain.

Prajñapti means knowledge, perception of sound etc. That knowledge is possessed of a *nimitta*, cause, i.e. object. So *sanimittatvam* means the fact that it has an object—it has objective reference apart from its own subjective existence. This is what we admit. Perception of sound and the rest cannot be contentless, for it is related to objects. *Anyathā*, otherwise (in the absence of objects); there would result a void, *dvayanāśataḥ*, as a consequence of the annihilation of duality, consisting in a variety of experience of sound, touch, blueness, yellowness, redness, etc. This is the meaning. Nor can it be said that duality, consisting in a variety of experiences, does not exist, for this is a matter of direct perception. Accordingly, from the fact that duality is perceived, *paratantrāstitā*, existence as held by the scriptures of other schools, that is to say, existence of external objects, apart from their knowledge, as held by the books of opposite schools; *matā*, is admitted. For the nature of knowledge being essentially that of mere

illumination, it cannot have any variety amounting to a mere natural diversification within itself unless there is that variety in the corresponding objects, e.g. blueness, yellowness, etc., just as a crystal can have no variety unless it comes into relation with such limiting adjuncts as blueness etc. This is the idea. The external objects, as held by the opposite systems, have existence because of the further reason of *saṁkleśa*, (lit. suffering, which is the same as *saṁkleśana*, causing of suffering; so it means) pain. Pain arising from a burn etc. is a matter of experience. If, apart from knowledge, there were nothing externally present to cause a burn for instance, pain would not have been experienced. But, as a matter of fact, it is experienced. Therefore, from this fact, it is admitted that there is an external object. For there can be no pain in knowledge as such, since this is not the case elsewhere·[1]

As to this the *reply* (of the subjectivist) is:

प्रज्ञप्तेः सनिमित्तत्वमिष्यते युक्तिदर्शनात् ।
निमित्तस्यानिमित्तत्वमिष्यते भूतदर्शनात् ॥२५॥

25. In accord with the perception of its cause, knowledge is supposed to be based on external objects. But from the standpoint of reality, it is held that the external cause is no cause.

It is true that *yuktidarśanāt*, in compliance with the perception of its cause, as for instance, the experience

[1]e.g. where the body is not in actual contact with fire.

of duality and pain; *iṣyate*, it is posited, by you; that *sanimittatvam prajñapteḥ*, there is an external object for knowledge. Now hold fast to your position that external objects are the basis of experience, since it is seen to have a cause.

Opponent: Tell me what follows from that.

The *answer* is: By us *iṣyate*, it is held; that *nimittasya animittatvam*, the cause—a jar or anything else that is assumed to be the basis of experience—is no cause at all; it is not the basis, the cause, of variety.

Objection: Why?

Answer: *Bhūtadarśanāt*, from the standpoint of reality, that is to say, of the ultimate Reality. For unlike the existence of a buffalo independently of a horse, a jar does not exist apart from clay after being recognised as clay that it really is, nor does a cloth exist apart from the yarns, nor the yarns apart from the fibres. Thus if the reality is pursued successively till words and notions cease, we do not perceive any external occasion for knowledge. This is the meaning.

Or the phrase may be *abhūtadarśanāt* (and not *bhūtadarśanāt*) in which case the meaning is: *Abhūtadarśanāt*, on account of finding the external object to be unreal; *animittatvam iṣyate*, it is not admitted to be the cause (of knowledge), just as a snake seen on a rope is not. Besides, the cause is not a cause, since it is the content of an erroneous perception; and as such, it ceases to be so when the error is removed. For to the people in deep sleep, divine absorption (*samādhi*), or liberation, where there is no erroneous perception, there can be no knowledge of any external object, except (the conscious-

ness of) the Self. Nor is a thing perceived by a madman perceived to be such by others who are in their senses. Hereby is demolished the arguments based on perception of duality and experience of pain.

चित्तं न संस्पृशत्यर्थं नार्थाभासं तथैव च ।
अभूतो हि यतश्चार्थो नार्थाभासस्ततः पृथक् ॥२६॥

26. Consciousness has no contact with objects; so also it has certainly no contact with appearances of objects. For according to the reasons adduced, an object has no existence, and an illusory object is not separate from the awareness.[1]

As there is no external object, therefore the *cittam*, consciousness; *na spṛśati*, does not come in contact with; *artham*, object, anything acting externally as a support; nor does it come in contact with *arthābhāsam*, any appearance of object, for it is as much a form of consciousness as a dream; *hi*, for; *yataḥ*, in accordance with the above reasoning, *arthaḥ*, an object; is *abhūtaḥ*, non-existent, even in the waking state, just as a dream object is. *Na*, nor is; *arthābhāsaḥ*, an illusory object; *pṛthak*, different, from the consciousness; it is con-

[1] We are dealing here with the Buddhist view. A.G. explains *citta* as *sphuraṇa*, self-emanation, shining. The act of knowing implies an object to be known, but consciousness, thought of as shining like the sun, needs no object. Besides, the sun and its shining are the same, though in common parlance a distinction is made between them.

sciousness alone that appears as objects like the jar etc. as it does in a dream.

Objection: In that case, the appearance of consciousness, in the form of a jar for instance even when there is no jar etc., must be a false perception. And if this be the conclusion, you should point out the (corresponding) right knowledge somewhere (to make this error possible).

With regard to this, the *answer* (of the subjectivist) is:

चित्तं न सदा चित्तं संस्पृशत्यध्वसु त्रिषु ।
अनिमित्तो विपर्यासः कथं तस्य भविष्यति ॥२७॥

27. Consciousness does not ever come in contact with external objects in all the three states. There being no external objects how can there be any baseless false apprehension of it?

Cittam, consciousness; *na sadā saṁspṛśati*, does not ever touch; any *nimittam*, cause, external object; *triṣu adhvasu*, in all the three states (of past, present, and future). Should it come in contact with any object at any time, that will be the non-erroneous absolute reality, and in relation to that true perception, the illusive perception of a jar, where there is no jar, will be a false perception. But there is no contact of consciousness with any object at any time. Therefore *katham*, how; *bhaviṣyati*, will there be; *tasya*, for that consciousness; *viparyāsaḥ animittaḥ*, any false apprehension that has no object to support it? The idea implied is that there is no such thing as false knowledge at all. Rather it is

the nature of consciousness that even in the absence of jar etc. it appears like those things.[1]

The text starting with, "In compliance with the perception of its cause, knowledge" (IV. 25) and ending with the previous verse, which represents the view of the subjective idealists among the Buddhists, is approved by the teacher (Gauḍapāda) in so far as it refutes the view of those who believe in external objects. Now he makes use of that very argument (of the idealists) as a ground of inference for demolishing their own points of view:

तस्मान्न जायते चित्तं चित्तदृश्यं न जायते ॥
तस्य पश्यन्ति ये जातिं खे वै पश्यन्ति ते पदम् ॥२८॥

28. Hence consciousness has no birth, and things perceived by it do not pass into birth. Those who perceive the birth of that consciousness, may as well see footmarks in space itself.

Since from the standpoint of reality, we also approve the view of the subjective idealists that consciousness appears as a jar even though there is no such jar etc., therefore it also stands to reason that consciousness appears to be born even though there is no such thing as birth. And therefore the *cittam*, consciousness; *na*

[1] Those who in a case of illusion, hold the theory of *anyathā-khyāti*, appearance of a real thing in a wrong way, believe that an illusion pre-supposes a true perception somewhere. But the subjectivists say that an error does not imply an earlier true knowledge, for an illusion and the objects in an illusion are all appearances of consciousness.

jāyate, does not pass into birth; just as much as *citta-dṛśyam na jāyate*, the things perceived by consciousness have no birth. Therefore *ye*, those, the idealists, who; *paśyanti*, perceive; the *jātim*, birth; *tasya*, of that consciousness, along with its momentariness, sorrowfulness, voidness, non-selfhood, etc.—thereby presuming to perceive through that very consciousness the nature of consciousness that defies all perception—*te*, they, those idealists; *paśyanti*, see; *padam*, the footprint, of birds etc.; *khe vai*, in space itself. That is to say, they are bolder even than the other dualists. As for the nihilists, who, while perceiving the non-existence of everything, assert thereby the voidness of their own philosophy, they are even bolder than the idealist,[1] inasmuch as they want to have the sky itself in their grasp.

Through the above reasons it is established that Brahman is one and has no birth. Now the present verse is meant for summing up, in the form of a result (of the discussion), what was presented in the beginning as a proposition:

अजातं जायते यस्मादजातिः प्रकृतिस्ततः ।
प्रकृतेरन्यथाभावो न कथंचिद्भविष्यति ॥२९॥

29. It is the birthless that (according to the disputants) takes birth. Since birthlessness is

[1] It is through perception that the all-round voidness is proved. But how will perception itself be annulled? Not that perception can annihilate itself, for the simple reason that perception and its negation cannot coexist. Besides, if you talk of absolute nihilism, you affirm the non-existence of your own view as well.

its very nature, therefore the transmutation of (this) nature can take place in no way whatsoever.

It is imagined by the disputants that the unborn consciousness, which is nothing but Brahman, takes birth; therefore it is the *ajātam*, unborn; that *jāyate*, takes birth. *Yasmāt*, since, *ajātiḥ*, birthlessness; is its very *prakṛtiḥ*, nature; *tataḥ*, therefore; *anyathābhāvaḥ*, transmutation, birth; *prakṛteḥ*, of that nature, which is essentially unborn; *na katham cit bhaviṣyati*, will not take place in any way.

Here is another loophole discovered in the view of those who hold that the soul has the worldly state (i.e. bondage) and liberation in any real sense:

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।
अनन्तता चादिमतो मोक्षस्य न भविष्यति ॥३०॥

30. Moreover, if the world be beginningless, its termination will not be achieved. And there will be no eternality for liberation that has a beginning.

Saṁsārasya anādeḥ, of the world (i.e. bondage) that has no beginning, no definite non-existence in the past; *antavattvam*, termination; *na setsyati*, will not be achieved, with the help of reasoning; for, in common experience, nothing is seen to have an end that has no beginning.

Objection: It is seen that the continuity of the serial relation between the seed and the sprout breaks (though it has no beginning).

Answer: Not so, for this was refuted by pointing out that a series does not constitute a single substance (*Kārikā*, IV. 20).

Similarly, *na bhaviṣyati*, there will be no; *anantatā*, everlastingness; even *mokṣasya*, of liberation, that has a beginning, that originates at the time of the acquisition of illumination; for such is not the case with jars etc.

Objection: Since like non-existence brought about by the destruction of a jar etc., liberation, too, is not a substance, therefore our point of view is free from defect.[1]

Answer: On that assumption[2] your proposition that liberation has existence from the standpoint of ultimate Reality will fall through. Besides, it will have no beginning just because it will be non-existent like the horn of a hare.

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥३१॥

31. That which does not exist in the beginning and the end is equally so in the middle. Though they are similar to the unreal, yet they are seen as though real.

सप्रयोजनता तेषां स्वप्ने विप्रतिपद्यते ।
तस्मादाद्यन्तवत्त्वेन मिथ्यैव खलु ते स्मृताः ॥३२॥

[1] Non-existence brought about by destruction has a beginning but no end, and non-existence is not a substance just as much as liberation is not.

[2] If liberation is non-existent.

32. Their utility is contradicted in dream. Therefore from the fact of their having a beginning and an end, they are rightly held to be unreal.

These two verses, that were explained in the chapter 'On Unreality' (*Kārikā*, II. 6-7), are quoted here in connection with the non-existence of bondage and liberation.

सर्वे धर्मा मृषा स्वप्ने कायस्यान्तर्निदर्शनात् ।
संवृतेऽस्मिन् प्रदेशे वै भूतानां दर्शनं कुतः ॥३३॥

33. All entities are unreal in dream, since they are seen within the body. How can there be the vision of creatures within this narrow space here ?[1]

The topic raised in "But from the standpoint of reality it is held that the external cause is no cause" (*Kārikā*, IV. 25), is being elaborated by these verses.

न युक्तं दर्शनं गत्वा कालस्यानियमाद्गतौ ।
प्रतिबुद्धश्च वै सर्वस्तस्मिन् देशे न विद्यते ॥३४॥

[1] In this way the verse indirectly aims at proving the falsity of all. If falsity in dream follows from the fact that things are seen inside the body, then all things even in the waking state must be false, since they are seen within the body of Virāṭ. And if falsity of dream objects follows from the fact of their being seen within a place that is not adequate for them, then things of the waking state must be false since they, though naturally associated with space and time, are still seen in Brahman that has no space and time.—A.G.

34. It is not proper to hold that dream objects are experienced by reaching them, since the requisite time involved in the journey is lacking. Moreover, nobody, when awake, continues in the place of dream.

The idea implied is that there is no going over to any other place in dream, for the time required for and the distance involved in coming and going, as validly settled in the waking state, *aniyamāt*, have no corresponding fixity, in the dream state.

मित्राद्यैः सह संमन्त्र्य संबुद्धो न प्रपद्यते ।
गृहीतं चापि यत्किंचित्प्रतिबुद्धो न पश्यति ॥३५॥

35. Having conferred with friends and others (in dream) one does not get confirmation when awake. And whatever one acquired in dream, one does not see it after waking up.

Saṁmantrya, having deliberated; *mitrādyaiḥ saha*, with friends and others (in dream); one *na prapadyate*, does not get confirmation, of that very deliberation when *pratibuddhaḥ*, up from dream. And *yat kiṁ cit*, whatever, gold etc., *gṛhītam*, was acquired; he does not get after waking.[1] For this reason, too, one does not go to a different place in dream.

[1] An alternative meaning is: To the man of illumination (*pratibuddhaḥ*) there is no consciousness of anything except Brahman. So what may appear to others as his eating, drinking, etc., does not appear to himself to be so, for he thinks, "I do not do anything" (G. V. 8).—A.G.

स्वप्ने चावस्तुकः कायः पृथगन्यस्य दर्शनात् ।
यथा कायस्तथा सर्वं चित्तदृश्यमवस्तुकम् ॥३६॥

36. Moreover, the body in a dream is unsubstantial, since another body is seen (to exist). As it is the case with the body, so is everything perceived through consciousness and is (therefore) unsubstantial.

And the *kāyaḥ*, body; that is seen *svapne*, in dream; to be walking about; is *avastukaḥ*, unsubstantial; *anyasya pṛthak darśanāt*, since another (sleeping) body, as distinguished from the one in the state of dream, is seen separately. As the body seen in dream is unreal, so all things seen through the mind even in the waking state are unreal, for they are all equally perceived through consciousness. The significance of the topic under discussion is that the waking state also is unreal, since it is similar to the dream state.

Things are unreal because of this further reason:

ग्रहणाज्जागरितवत्तद्धेतुः स्वप्न इष्यते ।
तद्धेतुत्वात्तु तस्यैव सज्जागरितमिष्यते ॥३७॥

37. Since a dream is experienced like the waking state, the former is held to be the result of the latter. In reality, however, the waking state is admitted to be true for that dreamer alone, it being the cause of his dream.

Grahaṇāt, since dream is experienced; *jāgaritavat*, like the waking state, as characterised by the subject-object relationship; therefore dream *iṣyate*, is held;

taddhetuḥ, as having that waking state as its source; that is to say, dream is a product of the waking state. *Taddhetutvāt*, since dream has that waking state as its cause; that *jāgaritam*, waking state; is *sat*, true; *tasya eva*, for that dreamer alone; but not so for the others, just like the dream itself. This is the implication. As a dream is true to a dreamer alone, so far as it appears like objects of common experience having existence, similarly the waking things that appear like existing objects of common experience are true to the dreamer alone as conceived of by him to be the cause of his dream. In reality, however, just like dream objects, the things of the waking state, too, are not objects of common experience to all, nor have they existence. This is the purport.

Objection: Even though the objects of the waking state be the prototypes of those of the dream state, they are not unsubstantial like dream; for dream is extremely changeful, whereas the waking state is seen to be steady.

Answer: This is truly so to the non-discriminating people, but to the men of discrimination nothing whatsoever is known to have origination. Therefore—

उत्पादस्याप्रसिद्धत्वादजं सर्वमुदाहृतम् ।
न च भूतादभूतस्य संभवोऽस्ति कथंचन ॥३८॥

38. Since origination is not a well-established fact, it is declared (by the Upaniṣads) that everything is birthless. Moreover, there is no origination, in any way whatsoever, of any non-existing thing from an existing one.

Utpādasya aprasiddhatvāt, as origination is not a well-established fact; so in the text, "co-extensive with everything within and without and birthless" (Mu. II. i. 2), it has been *udāhṛtam*, declared, by the Upaniṣad in effect that; *sarvam ajam*, everything is birthless; or in other words, the (birthless) Self is everything. And your further conjecture that the unreal dream originates from the real waking state is also untenable. For in this world *na asti sambhavaḥ abhūtasya*, there is no origination of a nonentity; *bhūtāt*, from a real thing; for a nonentity, like the horn of a hare, is not seen to originate in any way whatsoever.

Objection: Has it not been said by yourself that dream is a product of the waking state? So how is it said that origination is not a well-recognised fact?

Answer: As to that, listen to what we mean by the causal relation (between them):

असज्जागरिते दृष्ट्वा स्वप्ने पश्यति तन्मयः ।
असत्स्वप्नेऽपि दृष्ट्वा च प्रतिबुद्धो न पश्यति ॥३९॥

39. Having seen some unreal thing in the waking state and being emotionally affected, one sees it in dream also. And having even seen some unreal thing in dream, one does not see it in the waking state.

Dṛṣṭvā, having seen; *jāgarite*, in the waking state; *asat*, an unreal, illusory thing, like a snake imagined on a rope; and becoming *tanmayaḥ*, emotionally affected by its thoughts; one *paśyati*, sees; *svapne*, in dream, also; by imagining the duality of subject and object as

in the waking state. Similarly, unless one resorts to imagination, one, *dṛṣṭvā*, after having seen; *asat*, an unreal thing; *svapne api*, even in dream; *na paśyati*, does not see (it); *pratibuddhaḥ*, when he is awake. From the use of the word "*ca*, and", it follows that, in a similar way, one does not sometimes see in dream something that one had seen in the waking state. In this sense the waking state is said to be the cause of dream, but thereby it is not implied that the former is real.

In reality, however it cannot be established that anything has any causal relationship in any way whatsoever. How?

नास्त्यसद्धेतुकमसत्सदसद्धेतुकं तथा ।
सच्च सद्धेतुकं नास्ति सद्धेतुकमसत्कुतः ॥४०॥

40. There is no unreal thing that has an unreality as its cause, similarly there is no unreal thing that has a reality as its cause. Moreover, there is no existing thing that has another existing thing as its cause. How can there be an unreal thing that is produced out of something real?

Na asti asat, there is no unreal thing; *asaddhetukam*; that has an unreal thing for its cause—e.g. an unreal thing like a castle in the air that has an unreal thing like a hare's horn as its cause. Similarly, *na asti sat*, there is no such existing entity; a jar for instance; that is *asaddhetukam*, the product of an unreality—a hare's horn for instance. *Tathā*, so also; *na asti sat*, there is

no existing thing, a pot for instance, that is a product of another existing thing; a jar for instance. How can there be any possibility of an unreality being produced out of a reality? Besides, there is no other kind of causal relationship possible or imaginable. So the idea implied is that, to the discriminating people, causal relationship of anything whatsoever is really an un-established fact.

Again it is said by way of removing any surmise about the causal relationship between the unreal waking and dream states:

विपर्यासाद्यथा जाग्रदचिन्त्यान् भूतवत् स्पृशेत् ।
तथा स्वप्ने विपर्यासाद्धर्मांस्तत्रैव पश्यति ॥४१॥

41. As some one, owing to lack of discrimination, may, in the waking state, be in contact with unthinkable objects, fancying them to be real, so also in dream, one sees the objects in that dream alone, owing to want of discrimination.

Yathā, as; some one; *viparyāsāt*, owing to want of discrimination; may imagine *jāgrat*, in the waking state; as though one is in touch with *acintyān*, unthinkable, objects, like a snake etc. imagined on a rope etc.; *bhūtavat*, as if they were real; *tathā*, so also; *svapne*, in dream; *viparyāsāt*, owing to want of discrimination; he fancies as though visualising *dharmān*, objects, like elephants etc. that is to say, he sees them there in the dream alone, and not as the products of the waking state.

उपलम्भात्समाचारादस्तिवस्तुत्ववादिनाम् ।
जातिस्तु देशिता बुद्धैरजातेस्त्रसतां सदा ॥४२॥

42. Instruction about creation has been imparted by the wise for the sake of those who, from the facts of experience and adequate behaviour,[1] vouch for the existence of substantiality, and who are ever afraid of the birthless entity.

For those who *upalambhāt*, because of perception; and *samācārāt*, adequate behaviour, e.g. proper observance of duties pertaining to castes and stages of life—for those who, because of these two reasons, *astivastutvavādinām*, resort to the declaration of existence of substantiality—for the sake of those who are earnest in their effort, who are faithful, but who are possessed of an inferior kind of discrimination; that *jātiḥ*, birth (creation); *deśitā*, has been inculcated; *buddhaiḥ*, by the wise, by the non-dualists. That creation has been preached as a means to an end (for generating firm discrimination) under the idea: "Let them accept it for the time being. But in the course of practising Vedānta, the discriminating knowledge about the birthless and non-dual Self will arise in them spontaneously." But they have not done so from the standpoint of ultimate truth. And this is so because those non-discriminating people (for whom such instruction is meant) are devoted to Vedic conduct, while, owing to their dull intellect, they are *sadā*, ever; afraid; *ajāteḥ*, of the birthless entity; apprehending that this will lead to their annihilation.

[1] Proper response to human situations.

This is the idea. It was said earlier, "that is merely by way of generating the idea (of oneness)" (*Kārikā*, III. 15).

अजातेस्त्रसतां तेषामुपलम्भाद्वियन्ति ये ।
जातिदोषा न सेत्स्यन्ति दोषोऽप्यल्पो भविष्यति ॥४३॥

43. For those who, being afraid of the Unborn, deviate from the true path by relying on their experience of duality, the faults arising from acceptance of creation will not bear fruit; and the fault, too, will be insignificant.

And *ye*, those, who thus; *upalambhāt*, relying on perception, as well as adequate behaviour; *ajāteḥ trasatām*, being afraid of the unborn entity (i.e. the Self); and declaring that duality exists, *viyanti*, deviate, from the non-dual Self, that is to say, they accept duality—in the case of those people who are afraid of the Unborn, but are faithful, and tread the righteous path, *jātidoṣāḥ*, the faults arising from the perception of origination; *na setsyanti*, will not attain fruition, for they are treading on the path of discrimination. *Doṣāḥ api*, should there be any *doṣaḥ*, defect that is calculated to debar their complete enlightenment; that *api*, even; *alpaḥ bhaviṣyati*, will be insignificant.

Objection: As perception and adequate behaviour are vaild proofs, things comprised in duality do exist.

Answer: Not so, for perception and adequate behaviour are not universally true. How they are not so is being shown:

उपलम्भात्समाचारान्मायाहस्ती यथोच्यते ।
उपलम्भात्समाचारादस्ति वस्तु तथोच्यते ॥४४॥

44. As an elephant conjured up by magic is called an elephant by depending on perception and adequate behaviour, so from the facts of perception and adequate behaviour a thing is said to be existing.

As *māyāhastī*, an illusory elephant conjured up by magic; though non-existent in reality, is yet certainly perceived, just like a real elephant—people behave towards it in this world just as with a real elephant, and call it an elephant because of such attributes of an elephant as being capable of being bound, ridden upon, etc.—similarly *upalambhāt samācārāt*, because of perception and right conduct (with regard to them); *ucyate vastu asti*, it is said that duality, consisting of diversity, does exist. Therefore the purport is that the facts of being perceived and dealt with rightly cannot be the tests establishing the existence of a thing.

What again is the absolutely real thing that is the substratum of all unreal ideas of creation and the rest? The answer is:

जात्याभासं चलाभासं वस्त्वाभासं तथैव च ।
अजाचलमवस्तुत्वं विज्ञानं शान्तमद्वयम् ॥४५॥

45. It is Consciousness—birthless, motionless and non-material, as well as tranquil and non-dual—that has the semblance of birth, appears to move, and simulates a substance (possessed of qualities).

That which being birthless has the semblance of birth is *jātyābhāsam*, as for instance in the illustration,

"Devadatta has birth". That which appears as though moving is *calābhāsam*, as in the case, "That very Devadatta goes". *Vastu* is a substance that can have attributes; that which simulates that is *vastvābhāsam*, as for instance in the illustration, "That very Devadatta is fair or tall". Devadatta appears as though taking birth, as though he moves, and as if he is fair or tall, though in reality he is birthless, changeless, and immaterial. What is it that answers to these characteristics? It is *vijñānam*, Consciousness. It is *śāntam*, quiescent, being devoid of birth etc. And therefore It is also *advayam*, without a second. This is the meaning.

एवं न जायते चित्तमेवं धर्मा अजाः स्मृताः ।
एवमेव विजानन्तो न पतन्ति विपर्यये ॥४६॥

46. Thus Consciousness has no birth, thus are the souls considered to be birthless. Those who know thus indeed do not fall into calamity.

Evam, thus, in accordance with the reasons adduced; *cittam na jāyate*, Consciousness[1] does not undergo birth; *evam*, thus; are *dharmāḥ*, the souls; *smṛtāḥ*, considered; *ajāḥ*, birthless; by the knowers of Brahman. The plural in *dharmāḥ* (souls) is used metaphorically, since the non-dual Self Itself appears to be different in accordance with the difference of bodies. Those who, after renouncing all cravings for external things, *vijānantaḥ evam eva*, know thus indeed; that the Consciousness, free from birth etc., is the non-dual reality that is the Self; *na patanti*, do not fall, again; *viparyaye*, into calamity, into the sea of the darkness of ignorance;

[1] "*Citta* means Consciousness, i.e. Brahman."—A.G.

as is confirmed by the text of the Vedic verse, "What delusion and what sorrow can there be to the one who realises unity?" (Īś 7).

In order to dilate upon the above-mentioned realisation of the Self, the text goes on:

ऋजुवक्रादिकाभासमलातस्पन्दितं यथा ।
ग्रहणग्राहकाभासं विज्ञानस्पन्दितं तथा ॥४७॥

47. As the movement of a fire-brand appears to be straight or crooked, so it is the vibration of Consciousness that appears to be the knower and the known.

Yathā, as; in common experience, it is seen that *alāta-spanditam*, the movement of a fire-brand; *ṛjuvakrādikābhā-sam*, appears to be straight, curved, and so on; *tathā*, similar, is *grahaṇagrāhakābhāsam*, the appearance as the perception and the perceiver, that is to say, as the object and the subject. What is it that appears? *Vijñānaspandi-tam*, the vibration of Consciousness, as it were, it being set in motion by ignorance, for the unmoving Consciousness can have no vibration, as it was said earlier, "birthless, motionless" (*Kārikā*, IV. 45).

अस्पन्दमानमलातमनाभासमजं यथा ।
अस्पन्दमानं विज्ञानमनाभासमजं तथा ॥४८॥

48. As the fire-brand, when not in motion, becomes free from appearances and birth, so Consciousness, when not in vibration, will be free from appearances and birth.

Yathā, as; that very *alātam*, fire-brand; *aspandamānam*, when not in motion, when it does not undergo birth to become straight etc. in shape, it remains *anābhāsam ajam*, free from appearances and birth; *tathā*, so; Consciousness, that vibrates through ignorance, will, on the cessation of ignorance, become *aspandamānam*, free from vibration, consisiting in birth etc.—will remain free from appearances, birth, and vibration. This is the meaning.

Moreover,

अलाते स्पन्दमाने वै नाभासा अन्यतोभुवः ।
न ततोऽन्यत्र निस्पन्दान्नालातं प्रविशन्ति ते ॥४९॥

49. When the fire-brand is in motion, the appearances do not come to it from anywhere else. Neither do they go anywhere else from the fire-brand when it is at rest, nor do they (then) enter into it.

Alāte spandamāne, when that very fire-brand is in motion; the appearances of straightness, crookedness, etc. do not come to be in it; *anyataḥ*, from anywhere, outside the fire-brand; this is what is meant by *na anyatobhuvaḥ*, non-adventitious. *Na*, nor; do they go out anywhere else; *tataḥ nispandāt*, from that fire-brand when it is at rest. *Na te alātam praviśanti*, nor do they enter into the fire-brand, that is motionless.

Furthermore,

न निर्गता अलातात्ते द्रव्यत्वाभावयोगतः ।
विज्ञानेऽपि तथैव स्युराभासस्याविशेषतः ॥५०॥

50. They did not issue out of the fire-brand by reason of their unsubstantiality. With regard to Consciousness also the appearances must be of a similar kind, for as appearance there is no distinction.

Te, they, the appearances; *na nirgatāḥ alātāt*, do not issue out of the fire-brand, like something out of a house; *dravyatva-abhāva-yogataḥ*, because of their being devoid of substantiality, that is to say, because of unsubstantiality, the phrase being construed thus: The quality of a *dravya*, substance, is *dravyatva*; the absence of that is *dravyatvābhāva*; and *yogataḥ* means by reason of. Entry is possible for things and not for those that are not so. The appearances of birth etc. *vijñāne api tathaiva syuḥ*, in Consciousness also must be thus alone; *ābhāsasya aviśeṣataḥ*, for appearance is equally present.

It is being shown how they are similar:

विज्ञाने स्पन्दमाने वै नाभासा अन्यतोभुवः ।
न ततोऽन्यत्र निस्पन्दान्न विज्ञानं विशन्ति ते ॥५१॥

न निर्गतास्ते विज्ञानाद् द्रव्यत्वाभावयोगतः ।
कार्यकारणताऽभावाद्यतोऽचिन्त्याः सदैव ते ॥५२॥

51. When Consciousness is in vibration, the appearances do not come to It from anywhere else. Neither do they go anywhere else from Consciousness when It is at rest, nor do they (then) enter into It.

52. They did not issue out of Consciousness, by reason of their unsubstantiality; for they

are ever beyond comprehension, being without any relation of cause and effect (with Consciousness).

Everything with regard to Consciousness is similar to that of the fire-brand; Consciousness has this one distinction that It is ever unmoving. It is being pointed out as to what causes the appearances of creation etc. in the motionless Consciousness: *Yataḥ*, for; *te*, these; are *sadā eva acintyāḥ*, ever beyond comprehension; *kāryakāraṇatā-abhāvāt*, in consequence of the absence of any logical connection of cause and effect (between the appearances and Consciousness), they being of the nature of non-existence. Just as the ideas of straightness etc. are perceived in the fire-brand, although the appearances of straightness etc. are unreal, similarly the ideas of creation in the Self, that appear even though there are no creation etc., must be false. This is the purport as a whole (of the two verses).

It has been established that the Reality, that is the Self, is one and unborn. Now according to those who imagine causality,

द्रव्यं द्रव्यस्य हेतुः स्यादन्यदन्यस्य चैव हि ।
द्रव्यत्वमन्यभावो वा धर्माणां नोपपद्यते ॥५३॥

53. A substance can be the cause of a substance, and one thing can be the cause of another different from itself. But the souls can be considered neither as substances nor as something different from other things.

Dravyam, a substance, *syāt hetuḥ*, can be the cause; *dravyasya*, of a substance; *anyat anyasya*, one thing can be the cause of another; but that very thing cannot be its own cause. Nor is a non-substance seen in common experience to be independently a cause of anything.[1] *Na upapadyate*, nor is it logical, in anyway whatsoever; that *dharmāṇām dravyatvam anyabhāvaḥ vā*, the souls should be considered either as substances or as something different from other things, under which possibility alone could the Self become either a cause or an effect.[2] Thus since the Self is neither a substance nor different from anything,[3] It is neither the cause nor the effect of anything. This is the meaning.

एवं न चित्तजा धर्माश्चित्तं वाऽपि न धर्मजम् ।
एवं हेतुफलाजातिं प्रविशन्ति मनीषिणः ॥५४॥

54. In this way, the external entities are not the products of Consciousness; nor is Consciousness a product of external entities. Thus the wise confirm the birthlessness of cause and effect.

Evam, thus, according to the reasons adduced; Consciousness is the very essence of the Self that is identical with Consciousness. Hence *dharmāḥ*, external entities; *na cittajāḥ*, are not the products of Con-

[1] Quality, action, genus, etc. can be causes through the substances in which they inhere.

[2] For causality presupposes difference.

[3] The Self being all-pervasive and homogeneous.

sciousness;[1] *na cittam dharmajam*, nor is Consciousness a product of external entities. For all entities are the mere appearances of that which is essentially Consciousness. Consequently, an effect is not produced from a cause, nor is a cause from an effect. In this way the knowers of Brahman, *praviśanti*, enter into, affirm: *hetuphalājātim*, the birthlessness of cause and effect. The idea is that they arrive at the non-existence of cause and effect.

It is being pointed out as to what will happen to those who cling to cause and effect:

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।
क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥५५॥

55. Cause and effect spring into being so long as there is mental preoccupation with cause and effect. There is no origination of cause and effect when the engrossment with cause and effect becomes attenuated.

Yāvat, as long as; *hetuphalāveśaḥ*, attention is riveted on cause and effect, under the idea, "I am the producer of the causes called virtue and vice; merit and demerit belong to me; and I shall enjoy their fruit by being born sometime and somewhere among the host of creatures"—as long as causality is superimposed on the Self, as long as the mind is preoccupied with it; *tāvat hetuphalodbhavaḥ*, so long do cause and effect, merit and demerit and their effect, arise—are active without a break. This is the meaning. When the engrossment

[1] A.G. equates *citta* with the supreme Self.

with cause and effect, that springs from ignorance, is removed through the realisation of non-duality as stated before, like the removal of the possession by an evil spirit through the power of incantation and medicines, then that engrossment *kṣīṇe*, being attenuated; *na asti hetuphalodbhavaḥ*, there is no origination of cause and effect.

What is the harm even if there is the origin of cause and effect? The answer is:

यावद्धेतुफलावेशः संसारस्तावदायतः ।
क्षीणे हेतुफलावेशे संसारं न प्रपद्यते ॥५६॥

56. As long as there is mental preoccupation with causality, so long does the worldly state continue. When the engrossment with causality is exhausted, one does not attain the worldly state.

Yāvat, as long as; the mental preoccupation with causality is not removed through perfect illumination; *tāvat*, so long; *saṁsāraḥ*, the worldly state; persisting unimpaired, remains *āyataḥ*, outstretched, that is to say, continues for long. But again *hetuphalāveśe kṣīṇe*, when the engrossment with causality is attenuated; *na prapadyate saṁsāram*, one does not attain the worldly state; for then there is no cause for it.

Objection: As there is nothing else apart from the unborn Self, how can it be said by you that there are such phenomena as the origin and destruction of cause and effect as well as of the world?

Answer: Listen:

संवृत्या जायते सर्वं शाश्वतं नास्ति तेन वै ।
सद्भावेन ह्यजं सर्वमुच्छेदस्तेन नास्ति वै ॥५७॥

57. Everything seems to be born because of the empirical outlook; therefore there is nothing that is eternal. From the standpoint of Reality, everything is the birthless Self; therefore there is no such thing as annihilation.

Sarvam jāyate, everything is produced; *saṁvṛtyā*, by *saṁvaraṇa*, concealment, consisting in empirical outlook within the domain of ignorance. *Tena*, therefore; within the range of ignorance, *na asti vai śāśvatam*, there is surely nothing that is eternal. Hence it has been said that the world, characterised by origin and destruction, remains outstretched; *hi*, because; *sadbhāvena*, from the standpoint of the highest Reality; *sarvam ajam*, everything is the birthless Self. Since there is no creation, *tena*, therefore; *na asti vai*, there is surely no; *ucchedaḥ*, annihilation, of any cause, effect etc. This is the meaning.

धर्मा य इति जायन्ते जायन्ते ते न तत्त्वतः ।
जन्म मायोपमं तेषां सा च माया न विद्यते ॥५८॥

58. The entities that are born thus are not born in reality. Their birth is as that of a thing through Māyā (magic). And that Māyā again has no reality.

Ye dharmāḥ, the entities, souls and other things, which; *jāyante*, are born, are imagined to be born; *te*, they; that are *iti*, of this kind;—the word "*iti*," of this

kind" indicates the empirical outlook mentioned earlier (IV. 57); so the meaning is, "The entities, that are of this kind, are born thus owing to (concealment through) the empirical outlook;"—*te*, they; *na jāyante*, are not born; *tattvataḥ*, in reality. And as for the *janma*, creation, through the covering of the empirical outlook; *teṣām*, of those—of those entities, mentioned above; the birth is to be understood *māyopamam*, like that occurring through Māyā (magic). So it is to be understood as similar to magic.

Objection: Then there is an entity called Māyā.

Answer: Not so *Sā ca māyā na vidyate*, and that Māyā does not exist; the idea being that the term relates to something non-existing.

It is being shown how their birth can be compared to magical birth:

यथा मायामयाद् बीजाज्जायते तन्मयोऽङ्कुरः ।
नासौ नित्यो न चोच्छेदी तद्वद्धर्मेषु योजना ॥५९॥

59. As from a magical seed grows a sprout equally illusory—it being neither eternal nor destructible—just so is the logic (of birth or death) applicable in the case of objects.

Yathā, as; *māyāmayāt bījāt*, from a magical seed, of a mango for instance; *jāyate*, grows, *aṅkuraḥ tanmayaḥ*, a sprout (of equal substance), equally illusory, *asau*, that one, the sprout; being *na nityaḥ*, not eternal; *na ca ucchedī*, nor destructible—simply because it has no existence; *tadvat*, just so; is the *yojanā*, reasoning; about birth and death, *dharmeṣu*, in the case of the objects.

The idea is that, from the standpoint of logic, there can be no real birth or death for the objects.

नाजेषु सर्वधर्मेषु शाश्वताशाश्वताभिधा ।
यत्र वर्णा न वर्तन्ते विवेकस्तत्र नोच्यते ॥६०॥

60. With regard to all the birthless entities there can be no application of the words eternal and non-eternal. No categorical statement can be made with regard to an entity where words do not apply.

But from the standpoint of absolute truth. *śāśvatā-śāśvatābhidhā*, the terms eternal or non-eternal; *na ajeṣu dharmeṣu*, do not apply to the birthless entities, the souls, whose essence consists in a mere eternal and homogeneous Consciousness. This is the meaning. The term *varṇāḥ*, derivatively means those by which things are described and it signifies words. *Yatra*, where with regard to which (souls), words do not apply, so far as their description or revelation is concerned; *tatra*, there; *na ucyate*, is not uttered; any *vivekaḥ*, categorical statement, that "This is so indeed", or in other words that "It is either eternal or non-eternal", as is declared in the Vedic text, "From where speech returns" (Tai. II. iv. 1).

यथा स्वप्ने द्वयाभासं चित्तं चलति मायया ।
तथा जाग्रद्द्वयाभासं चित्तं चलति मायया ॥६१॥
अद्वयं च द्वयाभासं चित्तं स्वप्ने न संशयः ।
अद्वयं च द्वयाभासं तथा जाग्रन्न संशयः ॥६२॥

61. As in dream Consciousness (*cittam*) vibrates as though having dual functions, so in the waking state Consciousness vibrates as though with two facets.

62. There is no doubt that Consciousness, though one, appears in dream in dual aspects; so also in the waking state, Consciousness, though one, appears to have two aspects.

That the absolute Consciousness, that is really non-dual, becomes an object of speech, is due only to the activities of the mind, but not so in reality. The verses were explained earlier[1] (*Kārikā*, III. 29-30).

For this further reason, duality, describable by words, does not exist:

स्वप्नदृक्प्रचरन् स्वप्ने दिक्षु वै दशसु स्थितान् ।
अण्डजान् स्वेदजान् वाऽपि जीवान्पश्यति यान् सदा।।६३।।
स्वप्नदृक्चित्तदृश्यास्ते न विद्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं स्वप्नदृक्चित्तमिष्यते ।।६४।।

63-64. The creatures—be they born from eggs or from moisture—that the experiencer of dream sees for ever as existing in all the ten directions, while he is roaming in the dream-land, are but objects of perception to the consciousness of the dreamer, and they do not exist apart from that consciousness. Similarly,

[1] The word *manaḥ* is substituted here by *cittam* (meaning Consciousness in the Vedāntic, and not Buddhist, sense). In verses 64-67, *citta* means empirical consciousness.

this consciousness of the dreamer, is admitted to be only an object of perception to that dreamer.

Svapnadṛk, one who sees a dream; *caran*, while moving; *svapne*, in dream, in the place seen in a dream; *yān jīvān sadā paśyati*, all the creatures that he ever notices; *dikṣu vai daśasu sthitān*, as existing in all the ten directions; viz *aṇḍajān*, those born from eggs; *svedajān*, those born from moisture.

Objection: Be that so, what follows therefrom?

The *answer* is: *Te*, those creatures; are the *svapnadṛk-cittadṛśyāḥ*, objects of perception to the consciousness of the experiencer of dream. Therefore *na vidyante*, they do not exist; *tataḥ pṛthak*, separately from the consciousness of the dreamer. It is consciousness alone that is imagined as the diverse creatures. *Tathā*, similarly; even *tat*, that; *svapnadṛkcittam*, the consciousness of the experiencer of dream; is *idam tad-dṛśyam eva*, merely an object of perception to that dreamer. Therefore there is no separate existence for such a thing as consciousness apart from the dreamer. This is the idea.

चरञ्जागरिते जाग्रद्दिक्षु वै दशसु स्थितान् ।
अण्डजान् स्वेदजान् वाऽपि जीवान्पश्यति यान्सदा ॥६५॥
जाग्रच्चित्तेक्षणीयास्ते न विद्यन्ते ततः पृथक् ।
तथा तद्दृश्यमेवेदं जाग्रतश्चित्तमिष्यते ॥६६॥

65-66. The creatures—be they born from eggs or from moisture—that the experiencer of the waking state sees for ever as existing in all the ten directions, while he is roaming in the

places of the waking state, are but objects of perception to the consciousness of the man in the waking state, and they do not exist separately from that consciousness. Similarly, this consciousness of the waking man is admitted to be only an object of perception to the waking man.

The creatures visible to a waking man are non-different from his consciousness, since they are perceived through consciousness, just like the creatures perceived by the consciousness of a dreamer. And that consciousness again, as engaged in the perception of creatures, is non-different from the experiencer, since it is perceived by the experiencer, like the consciousness in the dream state. The remaining portion has already been explained.

उभे ह्यन्योन्यदृश्ये ते किं तदस्तीति नोच्यते ।
लक्षणाशून्यमुभयं तन्मतेनैव गृह्यते ॥६७॥

67. They are both perceptible to each other. (If the question arises), "Does it exist?" the answer given is "No". Both of them lack valid proof, and each is perceived merely because of a prepossession with the other.

Te ubhe, both of them—consciousness and the creatures—knowledge and its modifications—these two; are *anyonyadṛśye*, objects of perception to each other. For the thing that is called knowledge is what it is in relation to its objects such as the creatures; and the objects of perception, such as the creatures, are so in relation to

knowledge; consequently, their awareness is mutually determined. Hence it is also asserted that nothing whatsoever, be it knowledge or the things perceived through knowledge, exists. When it is asked, "*Kim tat asti iti*, does it exist?" *ucyate*, the answer made, by the discriminating man is, "*na*, no." For in dream neither an elephant nor a knowledge having elephant as its content exists. So also, in this waking state, these do not exist in the eyes of the discriminating people. This is the idea implied. How? Since *ubhayam*, both knowledge and the objects of knowledge; are *lakṣaṇāśūnyam*, devoid of *lakṣaṇā*, anything whereby they can be established, that is to say, they are without valid proof. Either is *gṛhyate*, perceived; *tanmatena eva*, merely because of a prepossession with the other. There can be no knowledge of the pot by setting aside the idea of the pot, nor can there be any comprehension of the idea of the pot by discarding the pot. The meaning implied is that in the case under discussion no distinction, of one being the knowledge and the other its object, can be made between the two.

यथा स्वप्नमयो जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥६८॥

68. As a creature seen in a dream undergoes birth and death, so also do all these creatures appear and disappear.

यथा मायामयो जीवो जायते म्रियतेऽपि च ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥६९॥

69. As a creature conjured up by magic

undergoes birth and death, so also do all these creatures appear and disappear.

यथा निर्मितको जीवो जायते म्रियतेऽपि वा ।
तथा जीवा अमी सर्वे भवन्ति न भवन्ति च ॥७०॥

70. As a creature produced through medicines and charms undergoes birth and death, so also do all these creatures appear and disappear.

Māyāmayaḥ, means one that is created by a magician; and *nirmitakaḥ*, means created by medicines, charms etc. As egg-born creatures and others, created in dreams or by magic and incantation, take birth and die, so also do such creatures as human beings who are non-existent and are merely imagined on Consciousness. This is the idea.

न कश्चिज्जायते जीवः संभवोऽस्य न विद्यते ।
एतत्तदुत्तमं सत्यं यत्र किंचिन्न जायते ॥७१॥

71. No creature whichsoever has birth, there is no source for it. This is that highest truth where nothing whatsoever is born.

It has been said that the birth, death, etc. of creatures within the range of empirical existence are like those of the creatures in dream etc., and that the highest truth is that where no creature undergoes birth. The remaining portion was explained before (*Kārikā*, III. 48).

चित्तस्पन्दितमेवेदं ग्राह्यग्राहकवद्द्वयम् ।
चित्तं निर्विषयं नित्यमसङ्गं तेन कीर्तितम् ॥७२॥

72. This duality, possessed of subject and object, is a mere vibration of Consciousness. And Consciousness is objectless; hence It is declared to be eternally without relations.

All *dvayam*, duality; *grāhya-grāhakavat*, possessed of subject and object; is *cittaspanditam eva*, surely a vibration of Consciousness. But from the ultimate standpoint, *cittam*, Consciousness, that is nothing but the Self, and accordingly it is *nirviṣayam*, without objects. *Tena*, as a consequence of that, because of Its being without objects; It is *kīrtitam*, declared; to be *nityam asaṅgam*, ever without relations; as is known from the Vedic text, "For this infinite being is unattached" (Bṛ. IV. iii. 15-16). Anything that has its objects becomes connected with those objects. As Consciousness is objectless, It is unrelated. This is the purport.

Objection: If the unrelatedness of Consciousness follows from the fact of Its being without objects, then there can be no freedom from relation, since there exist such objects as the teacher, the scripture, and the taught.

Answer: That is no defect.

Objection: Why?

The *answer* is:

योऽस्ति कल्पितसंवृत्या परमार्थेन नास्त्यसौ ।
परतन्त्राभिसंवृत्या स्यान्नास्ति परमार्थतः ॥७३॥

73. That which exists because of a fancied empirical outlook, does not do so from the standpoint of absolute Reality. Anything that may exist on the strength of the empirical

outlook, engendered by other systems of thought, does not really exist.

An object, a scripture for instance, *yaḥ*, which; exists *kalpitasaṁvṛtyā*, because of a fancied empirical outlook (i.e. on the strength of empirical experience), it being called so because it is *saṁvṛti*, an empirical outlook, that is *kalpita*, imagined, as a means for the attainment of the highest object. Anything that exists by virtue of this, *asau na asti*, that has no existence; *paramārthena*, from the standpoint of the absolute Reality. It was said earlier, "Duality ceases to exist after realisation" (*Kārikā*, I. 18). And anything that *syāt*, may exist; *paratantrābhisaṁvṛtyā*, on the strength of the empirical outlook engendered by the other systems of thought; that thing *paramārthataḥ*, when considered from the standpoint of the highest Reality; *na asti*, does not exist, to be sure. Therefore it has been well said, "Hence it is declared to be without relations" (*Kārikā*, IV. 72).

Objection: On the assumption that scriptures etc. have only empirical existence, the idea itself that something is birthless will be equally empirical.

Answer: Truly so.

अजः कल्पितसंवृत्या परमार्थेन नाप्यजः ।
परतन्त्राभिनिष्पत्त्या संवृत्या जायते तु सः ॥७४॥

74. Since in accordance with the conclusion arrived at in the scriptures of the other schools, the soul undergoes birth from the empirical point of view, therefore in pursuance of that fancied empirical view (it is said by the non-

dualists that) the soul is birthless; but from the standpoint of absolute Reality, it is not even birthless.

Kalpitasaṁvṛtyā, in accordance with the empirical outlook, fostered with the help of scriptures etc., the Self is said to be *ajaḥ*, unborn. But *paramārthena*, from the standpoint of the highest Reality; *na api ajaḥ*, It is not even unborn. For what is birthless *paratantrābhiniṣpattyā*, from the standpoint of the conclusions arrived at by other schools of thought; (is said to be so because) *saḥ*, that thing; *jāyate*, undergoes birth; *saṁvṛtyā*, as a matter of empirical experience. Therefore the imagination that the Self is birthless does not pertain to the absolutely real Entity. This is the idea.

अभूताभिनिवेशोऽस्ति द्वयं तत्र न विद्यते ।
द्वयाभावं स बुद्ध्वैव निर्निमित्तो न जायते ॥७५॥

75. There is in evidence a (mere) craving for false objects, (though) no duality is in existence there. Realising the non-existence of duality, one becomes free from craving for false things, and one does not undergo birth.

Abhiniveśaḥ means persistent fondness. Since no object exists, therefore there is in evidence a mere persistent infatuation for duality that is non-existing. *Dvayam na vidyate tatra*, duality does not exist there. Since a fondness for unreality is alone the cause of birth, therefore *saḥ*, he; *na jāyate*, does not undergo birth who *buddhvā*, having realised; *dvayābhāvam*, the non-existence of duality; has become *nirnimittaḥ*, free from cause, divested of the craving for the unreal duality.

यदा न लभते हेतूनुत्तमाधममध्यमान् ।
तदा न जायते चित्तं हेत्वभावे फलं कुतः ॥७६॥

76. When one does not perceive the superior, medium, and inferior causes, then Consciousness ceases to have births. For how can there be any result when there is no cause?

The highest causes are those duties which are enjoined in relation to castes and stages of life, which are performed by people free from hankering for results, which lead to the attainment of the states of gods and others, and which are purely virtuous. Those that are mixed with irreligious practices and lead to birth among men etc., are the middling ones. And the inferior causes are those particular tendencies that are known as irreligious and lead to birth among animals etc. *Yadā*, when, after the realisation of the reality of the Self, that is one without a second and free from all imagination; one *na labhate*, does not perceive; all those causes—superior, intermediate, or inferior—that are fancied through ignorance, just as the dirt seen in the sky by children is not perceived there by a discriminating man; *tadā*, then; *cittam*, Consciousness; *na jāyate*, is not created, in the shape of gods and others, that constitute the superior, medium, and inferior results. For when there is no cause, no effect can be produced just as no corn will grow unless there are seeds.

It has been said that Consciousness has no birth in the absence of causes. Now is being stated in what the birthlessness of Consciousness consists:

अनिमित्तस्य चित्तस्य याऽनुत्पत्तिः समाऽद्वया ।
अजातस्यैव सर्वस्य चित्तदृश्यं हि तद्यतः ॥७७॥

77. The birthlessness that Consciousness attains when freed from causes is constant and absolute; for all this (viz duality and birth) was perceptible to Consciousness that had been birthless and non-dual (even before).

Anutpattiḥ, the birthlessness, called liberation, that comes; *cittasya animittasya*, to Consciousness that is causeless, that has become free from all the causes of birth called virtue and vice, as a consequence of the realisation of the ultimate Truth;—the birthlessness that is of this kind is for ever and under all circumstances *samā*, constant, without any distinction; and *advayā*, absolute. And this state *ajātasya*, belongs to the birthless, to Consciousness that had been birthless even before; (it belongs) *sarvasya*, (to Consciousness) that had been all, that is to say, to the non-dual Consciousness. Since even before the rise of knowledge, *tat*, all that—viz duality and birth; was *cittadṛśyam*, an object of perception to Consciousness; therefore the causelessness of the unborn non-dual Consciousness is ever the same and absolute, not that sometimes it is subject to birth and sometimes not. It is ever of the same nature. This is the meaning.

बुद्ध्वाऽनिमित्ततां सत्यां हेतुं पृथगनाप्नुवन् ।
वीतशोकं तथाऽक्काममभयं पदमश्नुते ॥७८॥

78. After realising the causelessness that is the truth, and not accepting any cause sep-

arately, one attains the state of fearlessness that is free from sorrow and devoid of desire.

Since duality does not exist in accordance with the reasons adduced, one *aśnute*, attains; the *abhayam padam*, state of fearlessness, that is free from desire, sorrow, etc. and is without ignorance etc.; that is to say, one is never reborn; *buddhvā*, after having realised; *animittatām satyām*, causelessness as the truth, of the highest order; and *anāpnuvan*, (after) not getting, that is to say, not accepting; *pṛthak*, separately; any *hetum*, cause, that may lead to birth among the gods and others (that is to say), after having renounced the desire for all external things.

अभूताभिनिवेशाद्धि सदृशे तत्प्रवर्तते ।
वस्त्वभावं स बुद्ध्वैव निःसङ्गं विनिवर्तते ॥७९॥

79. Since owing to a belief in the existence of unrealities, Consciousness engages Itself in things that are equally so (i.e. unreal), therefore when one has realisation of the absence of objects, Consciousness becomes unattached and turns back.

Abhūtābhiniveśaḥ consists in a conviction that duality does exist even though there is no such thing. Since from this infatuation, which is a kind of delusion created by ignorance, *tat*, that Consciousness, that imitates the unreal; *pravartate*, engages; *sadṛśe*, in a similar thing; therefore when *saḥ*, anyone; realises the non-existence of that object of duality, his Consciousness becomes *niḥsaṅgam*, unattached, to it; and It *vinivartate*, turns back, from the objects that are the contents of the belief in unrealities.

निवृत्तस्याप्रवृत्तस्य निश्चला हि तदा स्थितिः ।
विषयः स हि बुद्धानां तत्साम्यमजमद्वयम् ॥८०॥

80. For then to the Consciousness, that has got detached and does not engage (in duality), there follows the state of inactivity. Since that is the object realised by the wise, therefore that is the real equipoise, and that is birthless and non-dual.

Of the Consciousness *nivṛttasya*, that has desisted from objects of duality; and *apravṛttasya*, does not engage in any other object because of the realisation of the absence of any such thing; there follows *niścalā sthitiḥ*, a state of motionlessness, that is of the very nature of Brahman. *Hi*, since; *saḥ viṣayaḥ* that is the object of vision—this state of continuance of knowledge as Brahman that is a non-dual mass of homogeneous Consciousness; *buddhānām*, to the wise, who realise the supreme Reality; therefore, *tat*, that state; is the highest *sāmyam*, equipoise, without any differentiation; and it is also *ajam advayam*, birthless and non-dual.

That which is the object of vision to the wise is being shown again:

अजमनिद्रमस्वप्नं प्रभात भवति स्वयम् ।
सकृद्विभातो ह्येवैष धर्मो धातुस्वभावतः ॥८१॥

81. This becomes birthless, sleepless, dreamless, and self-luminous. For this Entity is ever effulgent by Its very nature.

That becomes *prabhātam svayam*, fully illuminated by Itself, and It does not depend on the sun etc.; in other words, It is by nature self-effulgent. *Eṣaḥ*, this; *dharmaḥ*, entity, called the Self, that is possessed of such characteristics; is *sakṛt-vibhātaḥ*, shining once for all, that is to say, ever effulgent; *dhātusvabhāvataḥ*, by the very nature of the thing (that is the Self).

It is being shown why this supreme Reality, though spoken of thus, is not grasped by ordinary people:

सुखमाव्रियते नित्यं दुःखं विव्रियते सदा ।
यस्य कस्य च धर्मस्य ग्रहेण भगवानसौ ॥८२॥

82. Because of His passion for any object, whatever it be, that Lord becomes ever covered up easily, and He is at all times uncovered with difficulty.

Since *asau bhagavān*, that Lord, the non-dual Self, that is to say, the Deity; *sukham āvriyate*, is easily covered; *grahena yasya kasya ca dharmasya*, by the eagerness to grasp, because of the false belief in the reality of an object, whatever it be, that lies within duality—for the covering follows from the perception of duality, and it does not require any additional effort,—and since It is *vivriyate*, uncovered, revealed; *duḥkham*, with difficulty, the knowledge of the supreme Reality being a rarity; therefore It is not easy to be understood, though spoken of by the Upaniṣads and the teachers in various ways, as is pointed out by the Vedic text, "The teacher is wonderful, and its receiver is wonderful" (Ka. I. ii. 7).

When the passionate attachment of the learned to even such subtle ideas as the existence of the Self or Its non-existence becomes a covering of the Lord—the supreme Self, what wonder is there that the passion in the shape of the intellectual preoccupation of the dull should be much more so? The next verse goes on to show this:

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा पुनः ।
चलस्थिरोभयाभावैरावृणोत्येव बालिशः ॥८३॥

83. By asserting that the Self "exists", "does not exist", "exists and does not exist", or again "does not exist, does not exist", the non-discriminating man does certainly cover It up through ideas of changeability, unchangeability, both changeability and unchangeability, and non-existence.

Some disputant accepts the idea that the Self *asti*, exists. Another, viz the believer in momentariness of things, avers *na asti*, It does not exist. Another half-believer in momentariness, the naked one (i.e. Jaina), who speaks of both existence and non-existence, asserts, *asti na asti*, It exists and does not exist. The absolute nihilist says, *na asti, na asti*, It does not exist, It does not exist. Of these states, that of existence is *calaḥ*, changeable, it being different from such impermanent things as a jar,[1] and the state of non-existence is *sthiraḥ*,

[1] An object of perception is inconstant; the perceiving soul is different from it and reacts to it diversely, being, according to Nyāya-Vaiśeṣika, sometimes happy and sometimes sorry with regard to the same object.

changeless, is being ever constant.[1] The state of both existence and non-existence, is *ubhayam*, of either kind, since it relates to both the changeable and the changeless.[2] And *abhāvaḥ*, relates to an absolute non-existence.[3] *Bāliśaḥ*, means a fool, a non-discriminating man. Each one of the fools, whether calling the Self existing or not; *eva*, surely; *āvṛṇoti*, covers up, the Lord; *calasthira-ubhaya-abhāvaiḥ*, by ideas of changeability, unchangeability, both changeability and unchangeability, and non-existence—which all belong to the four alternatives. The idea implied is that when even a learned man who has not realised the supreme Truth is but a fool, nothing need be spoken of one who is naturally stupid.

Of what nature, then, is the supreme Reality, by knowing which one gets rid of stupidity and becomes enlightened? The answer is:

कोटयश्चतस्र एतास्तु ग्रहैर्यासां सदाऽऽवृतः ।
भगवानाभिरस्पृष्टो येन दृष्टः स सर्वदृक् ॥८४॥

84. These are the four alternative theories, through a passion for which the Lord remains ever hidden. He who sees the Lord as untouched by these is omniscient.

Etāḥ catasraḥ koṭyaḥ, these four alternative theories, viz "It exists", "It does not exist", and so on, that have

[1] According to those who deny the existence of a perceiver apart from the intellect etc., the denial remains constant, for non-existence is changeless.

[2] The view of the Jainas.

[3] The view of the nihilistic Buddhists.

been already mentioned and that are the conclusions arrived at by the scriptures of the dogmatic disputants; *grahaiḥ yāsām*, through the acceptance, through the conviction arising from the realisation, of which alternatives; *bhagavān*, the Lord; remains *sadā āvṛtaḥ*, ever covered; to those sophists alone. *Saḥ*, he, the reflective sage; *yena*, by whom; *dṛṣṭaḥ*, has been realised; that Lord who, though remaining covered to the sophists, is really *aspṛṣṭaḥ ābhiḥ*, untouched by these—these four alternative theories of existence, non-existence, etc.—he who has realised the all-pervasive Being found and presented in the Upaniṣads alone; *saḥ*, that sage; is *sarvadṛk*, omniscient; or to put it otherwise, he is the truly enlightened man.

प्राप्य सर्वज्ञतां कृत्स्नां ब्राह्मण्यं पदमद्वयम् ।
अनापन्नादिमध्यान्तं किमतः परमीहते ॥८५॥

85. Does one make any effort after having attained omniscience in its fullness and having reached the non-dual state of Brāhmaṇahood, that has no beginning, middle, and end ?

Prāpya, having attained; *sarvajñatām kṛtsnām*, omniscience in its fullness; and having reached the *advayam brāhmaṇyam padam*, non-dual state of Brāhmaṇahood, as indicated in the Vedic text, "He (who departs from this world after knowing this immutable Brahman) is a Brāhmaṇa (i.e. a knower of Brahman)" (Bṛ. III. viii. 10), "This is the eternal glory of a Brāhmaṇa (i.e. a knower of Brahman): (it neither increases nor decreases through work)" (Bṛ. IV. iv. 23); which (state) *anāpannādimadhyān-*

tam, has no beginning, middle, or end—that is to say, origin, continuance, and dissolution; *kim īhate*, does one make any effort; *ataḥ param*, after this, after this attainment of the Self? The idea is that any effort becomes useless in accordance with the Smṛti text, "He has no end to achieve here either through activity or through inactivity" (G. III. 18).

विप्राणां विनयो ह्येष शमः प्राकृत उच्यते ।
दमः प्रकृतिदान्तत्वादेवं विद्वाञ्शमं व्रजेत् ॥८६॥

86. This is the modesty of the Brāhmaṇas, this is their tranquillity, and this is their natural self-restraint resulting from spontaneous poise. Having known thus, the illumined man gets established in tranquillity.

This continuance in the state of identity with the Self is the natural *vinayaḥ*, modesty; *viprāṇām*, of the Brāhmaṇas. This is their humility, and this is also *ucyate*, called; their *prākṛtaḥ śamaḥ*, natural mental tranquillity. *Damaḥ*, self-restraint, too, is this only; *prakṛtidāntatvāt*, because of (their) spontaneous poise, Brahman being by nature quiescent. *Evam vidvān*, having known thus, known Brahman as naturally tranquil; the *vidvān*, enlightened man; *vrajet*, should attain, that is to say, remains established in; *śamam*, tranquillity, that is spontaneous and that is the very nature of Brahman.

Thus since the philosophies of the sophists are at conflict with each other, they lead to the worldly state, and they are the hot-houses for such drawbacks as

attraction and repulsion. Accordingly, they are false philosophies. After having proved this fact by their own logic, the conclusion arrived at was that, being free from all the four alternatives, the most perfect philosophy is the naturally tranquil philosophy of non-duality which does not engender such faults as attachment etc. Now the following text starts to show our own process of arriving at truth:

सवस्तु सोपलम्भं च द्वयं लौकिकमिष्यते ।
अवस्तु सोपलम्भं च शुद्धं लौकिकमिष्यते ॥८७॥

87. The ordinary (waking) state is admitted to be that duality, co-existing with things of empirical reality and fit to be experienced. The objectless ordinary (dream) state is admitted to be without any object and yet as though full of experience.

Savastu, empirical existence, is that which coexists with a real (empirical) thing; similarly *sopalambham*, is that which coexists with experience. This is *dvayam*, duality, that is the source of all behaviour, scriptural and other, and that is characterised by the subject-object relationship. It is *laukikam*, the ordinary state, or in other words, the state of waking. The waking state is *iṣyate*, admitted, to be such in the Upaniṣads. That which is *avastu*, unsubstantial, there being an absence of empirical existence as well; which is *sopalambham*, associated with experience of things, as it were, though in fact there is no object; that is *iṣyate*, admitted in the dream state; to

be *śuddham*, pure, objectless, subtler than the gross objects of the waking state; and it is *laukikam*, ordinary, being common to all beings.

अवस्त्वनुपलम्भं च लोकोत्तरमिति स्मृतम् ।
ज्ञानं ज्ञेयं च विज्ञेयं सदा बुद्धैः प्रकीर्तितम् ॥८८॥

88. It is traditionally held that the extraordinary is without content and without experience. Knowledge, object, and the realisable thing are for ever declared by the wise.

That which is *avastu*, unsubstantial; *ca*, and; *anupalambham*, without experience, or in other words, that which is devoid of the subject and the object; is *smṛtam*, traditionally held, to be; *lokottaram*, beyond the ordinary, and therefore super-normal; for while the ordinary consists of the subject and the objects, in it there is an absence of these. It is the seed of all activity, that is to say, it is the state of deep sleep. That (mental state) is called *jñānam*, knowledge, by which is known in succession the supreme Reality together with Its means (of realisation), the ordinary, the objectless ordinary, and the extraordinary. The *jñeyam*, object of knowledge; comprises all these three states, for logically there is no object (of knowledge) over and above these, the objects fancied by all the sophists being verily included in them. *Vijñeyam*, the object of realisation, is the supreme Reality that is called the Fourth, that is to say, the non-dual and birthless Reality that is the self. All this, ranging from the ordinary to the realisable thing, *prakīrtitam*, is declared, *sarvadā*, for ever; *buddhaiḥ*, by

the wise, by the seers of the *summum bonum*, by the knowers of Brahman.

ज्ञाने च त्रिविधे ज्ञेये क्रमेण विदिते स्वयम् ।
सर्वज्ञता हि सर्वत्र भवतीह महाधियः ॥८९॥

89. When, after the acquisition of the knowledge (of the threefold object) and the knowledge of the objects in succession, the supreme Reality becomes self-revealed, then there emerges here, for the man of supreme intellect, the state of all-pervasiveness and omniscience for ever.

Jñāne (*vidite*), when (after) knowledge—knowledge of the ordinary etc.—is acquired; and *jñeye trividhe krameṇa* (*vidite*), when (after) the knowable things of three kinds are known in succession—viz first the gross ordinary, then when these are not present, the objectless ordinary, and in the absence of that again, the extraordinary; and then when the three states are eliminated and the supreme Reality, the Fourth, non-dual, birthless, fearless *vidite*, has become known; *svayam*, of Its own accord; then *mahādhiyaḥ*, for the man of great intellect; *bhavati*, there emerges; *iha*, here, in this world; *sarvajñatā*, the state of being all and the knower, *sarvatra*, for ever; since his realisation relates to what transcends all the universe; that is to say, if It is known once, It never leaves him. For unlike the knowledge of the sophists, there is no appearance or disappearance for the knowledge of the man who has realised the highest Truth.

From the fact that the ordinary state etc. have been presented as objects to be known successively, some one may conclude that they have real existence. Hence it is said:

हेयज्ञेयाप्यपाक्यानि विज्ञेयान्यग्रयाणतः ।
तेषामन्यत्र विज्ञेयादुपलम्भस्त्रिषु स्मृतः ॥९०॥

90. Things to be rejected, realised, accepted, and made ineffective are to be known at the very beginning. From among them, the three, excepting the realisable, are traditionally held to be only fancies resulting from ignorance.

The *heya*, rejectable, are the three states counting from the ordinary. That is to say, just like the denial of an illusory snake on the rope, waking, dream, and sound sleep are to be denied as having any existence in the Self. The *jñeya*, thing to be known (realised), in this context, is the supreme Reality, free from the four alternatives (*Kārikā*, IV. 83). The *āpya*, acceptable, are the disciplines, called scholarship, the strength arising from knowledge, and meditativeness,[1] that are to be accepted by the monk after discarding the three kinds of desire (for progeny, property, and worlds). *Pākyāni*, those that are fit to be rendered ineffective—the blemishes viz attraction, repulsion, delusion, etc., called passions (*kaṣāyas*). All these, viz those that are to be rejected, known, accepted, and rendered ineffective, are to be

[1] Br. III. v. 1: "Therefore the knower of Brahman, having known all about scholarship, should try to live upon the strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative."

vijñeyāni, known well; by the monk; *agrayāṇataḥ*, in the beginning as (his) means. *Teṣām*, among those, among the things to be rejected etc; *smṛtaḥ*, it is held traditionally, by the knowers of Brahman; that *vijñeyāt anyatra*, apart from Brahman alone that is to be realised, that is the ultimate Reality; there is *upalambhaḥ*, a mere imagination of perception, owing to ignorance, with regard to all the three, that are rejectable, acceptable, and fit to be made ineffective. They are not, however, admitted to be true from the highest standpoint.

But from the ultimate standpoint:

प्रकृत्याऽऽकाशवज्ज्ञेयाः सर्वे धर्मा अनादयः ।
विद्यते न हि नानात्वं तेषां क्वचन किंचन ॥९१॥

91. All the souls should be known as naturally analogous to space and as eternal. There is no plurality among them anywhere, even by a jot or tittle.

Sarve dharmāḥ, all the souls; *jñeyāḥ*, are to be known; by those who hanker after liberation; to be *prakṛtyā*, by nature, *ākāśavat*, analogous to space, in point of subtleness, freedom from taints, and all-pervasiveness; and (to be) *anādayaḥ*, eternal. Lest any misconception of diversity be created by the use of the plural number, the text says by way of removing it, *nānātvam*, plurality; *na vidyate*, does not exist; *teṣām*, among them; *kvacana*, anywhere; *kim cana*, even by a jot or tittle.

And as for the souls being objects of cognition, that, too, is merely in accord with empirical experience but not with Reality. This is being stated:

आदिबुद्धाः प्रकृत्यैव सर्वे धर्माः सुनिश्चिताः ।
यस्यैवं भवति क्षान्तिः सोऽमृतत्वाय कल्पते ॥९२॥

92. All the souls are, by their very nature, illumined from the very beginning, and their characteristics are well determined. He, to whom ensues in this way the freedom from the need of any further acquisition of knowledge, becomes fit for immortality.

Since just like the ever effulgent sun, *sarve dharmāḥ*, all the souls; are *prakṛtyā eva*, by their very nature; *ādibuddhāḥ*, illumined from the very beginning; that is to say, as the sun is ever shining, so are they ever of the nature of Consciousness, (therefore) there is no need for ascertaining their character; or in other words, their nature is ever well established, and it is not subject to such doubts as to "whether it is so or not so". As the sun is ever independent of any other light, for its own sake or for any other, so *yasya*, he, for whom, for which seeker after liberation, *bhavati*, there occurs, in his own soul *kṣāntiḥ*, a freedom from any need of further acquisition of knowledge—either for himself or for others; *evam*, thus, in the way described above; *saḥ*, that man; *kalpate*, becomes fit; *amṛtatvāya*, for immortality; that is to say, he becomes able to attain liberation.

Similarly, there is no need for bringing about tranquillity in the Self. This is being pointed out:

आदिशान्ता ह्यनुत्पन्नाः प्रकृत्यैव सुनिर्वृताः ।
सर्वे धर्माः समाभिन्नाः अजं साम्यं विशारदम् ॥९३॥

93. Since the souls are, from the very beginning tranquil, unborn, and by their very nature completely unattached, equal, and non-different, and since Reality is (thus) birthless, uniform, and holy, (therefore there is no need for any acquisition etc.).

Since *sarve dharmāḥ*, all the souls; are *ādiśāntāḥ*, tranquil from the beginning, always peaceful; and *anutpannāḥ*, birthless; *prakṛtyā eva sunirvṛtāḥ*, completely detached by their very nature; *sama-abhinnāḥ*, equal and non-different; and since the reality of the Self is *ajam*, birthless, *sāmyam*, equipoised (uniform); *viśāradam*, holy; therefore there is no such thing as peace or liberation that has to be brought about. This is the idea. For anything done can have no meaning for one that is ever of the same nature.

Those who have grasped the ultimate Truth, as described, are the only people in the world who are not pitiable; but the others are to be pitied. This is being stated:

वैशारद्यं तु वै नास्ति भेदे विचरतां सदा ।
भेदनिम्नाः पृथग्वादास्तस्मात्ते कृपणाः स्मृताः ॥९४॥

94. There can be no perfection for people who have proclivity for multiplicity, tread for ever the path of duality, and talk of plurality. Hence they are traditionally held to be pitiable.

Since they are *bhedanimnāḥ*, they have a proclivity for duality, follow duality—that is to say, confine themselves to the world. Who are they? *Pṛthagvādāḥ*,

those who talk of a multiplicity of things, or in other words, the dualists. *Tasmāt*, therefore, they are *smṛtāḥ*, traditionally held to be; *kṛpaṇāḥ*, pitiable; since *na asti*, there is no; *vāiśāradyam*, perfection; *teṣām sadā vicaratām bhede*, for those who are ever roaming about in duality, that is to say, for those who ever persist in the path of duality conjured up by ignorance. Consequently, it is proper that they should be objects of pity.

The next verse says that the nature of the supreme Truth is beyond the ken of those who have not the requisite expansion of heart, who are not learned, who are outside the pale of Vedānta, who are narrow-minded, and who are dull of intellect.

अजे साम्ये तु ये केचिद्भविष्यन्ति सुनिश्चिताः ।
ते हि लोके महाज्ञानास्तच्च लोको न गाहते ॥९५॥

95. They alone will be possessed of unsurpassable knowledge in this world, who will be firm in their conviction with regard to that which is birthless and uniform. But the ordinary man cannot grasp that (Reality).

Ye kecit, those who, perchance; even though they be women; *bhaviṣyanti*, will become; *suniścitāḥ*, firm in conviction; with regard to the nature of the ultimate Reality, *aje sāmye*, that is birthless and uniform; *te hi loke mahājñānāḥ*, they alone are possessed of great wisdom, or in other words, endowed with unsurpassing knowledge about Reality, in this world. *Ca na lokaḥ*, and nobody, no other man of ordinary intellect; *gāhate*,

can dip into, that is to say, grasp; *tat*, that thing, viz their path and their content of knowledge—the nature of the ultimate Reality. For it is stated in the Smṛti, "As it is not possible to sketch the flight of birds in the sky, so even the gods get puzzled in trying to trace the course of one who has become identified with the Self of all beings, who is a source of bliss to all, and who has no goal to reach" (Mbh. Śā. 239. 23-24).

The next verse says in what their great knowledge consists:

अजेष्वजमसंक्रान्तं धर्मेषु ज्ञानमिष्यते ।
यतो न क्रमते ज्ञानमसङ्गं तेन कीर्तितम् ॥९६॥

96. It is traditionally held that the knowledge inhering in the birthless souls is unborn and non-relational. Since the knowledge has no objective relation, it is said to be unattached.

Since *iṣyate*, it is traditionally held; that the *jñānam*, knowledge; *ajeṣu dharmeṣu*, inhering in the birthless, steady, souls; is *ajam*, birthless, steady; like light and heat in the sun; therefore that knowledge which is *asaṁkrāntam*, unassociated with any other object; *ajam iṣyate*, is said to be unborn. *Yataḥ*, since, *jñānam*, the knowledge; *na kramate*, does not relate, to any other object; *tena*, because of that reason; it is *kīrtitam asaṅgam*, proclaimed to be non-relational, like space.

अणुमात्रेऽपि वैधर्म्ये जायमानेऽविपश्चितः ।
असङ्गता सदा नास्ति किमुतावरणच्युतिः ॥९७॥

97. Should there be origination for anything, however slight it may be, there can never be any non-attachment for the non-discriminating man;[1] what need one speak of the destruction of covering for him?

If, in accordance with the other schools of disputants, *jāyamāne vaidharmye aṇumātre api*, it be admitted that there is origination for any object, inside or outside, however insignificant that origination be; then *na asti*, there can be no; *asaṅgatā*, non-attachment; *sadā*, for ever; *avipaścitaḥ*, for that non-discriminating man. *Kim uta*, should one say that there is no; *āvaraṇacyutiḥ*, destruction of covering?

Objection: By asserting that there is no removal of covering, you lay yourself open to the charge of accepting a covering for the souls as your own conclusion.

To this it is *answered*, "No."

अलब्धावरणाः सर्वे धर्माः प्रकृतिनिर्मलाः ।
आदौ बुद्धास्तथा मुक्ता बुध्यन्त इति नायकाः ॥९८॥

98. No soul ever came under any veil. They are by nature pure as well as illumined and free from the very beginning. Thus being endowed with the power (of knowledge), they are said to know.

Sarve dharmāḥ, all the souls; *alabdhāvaraṇāḥ*, never had any veil, any bondage of ignorance etc., that is to

[1] For the slightest idea of origination carries with it the idea of the subject-object relation i.e. duality.

say, they are free from bondage; and they are *prakṛti-nirmalāḥ* intrinsically pure; *buddhāḥ tathā muktāḥ*, illumined and also free; *ādau*, from the beginning; since they are by nature ever pure, illumined, and free. If they are so, why is it said that they *budhyante*, know? The answer is: They are *nāyakāḥ*, masters, have the power, of learning; that is to say, they are by nature endowed with the power of knowledge. This is just like saying, "The sun shines", though the very nature of the sun is constant effulgence; or like saying, "The hills stand", though it is the very nature of the hills to be perpetually motionless.

क्रमते न हि बुद्धस्य ज्ञानं धर्मेषु तायिनः ।
सर्वे धर्मास्तथा ज्ञानं नैतद्बुद्धेन भाषितम् ॥९९॥

99. The knowledge of the enlightened man, who is all-pervasive, does not extend to objects; and so the souls, too, do not reach out to objects; This view was not expressed by Buddha.

Hi, since; *jñānam*, the knowledge; *buddhasya*, of the enlightened one, who has realised the ultimate Reality; *tāyinaḥ*, of the all-pervading one, of the one who has no interstices like space, or of the one who is either adorable or intelligent; *na kramate*, does not extend to other *dharmeṣu*, objects; that is to say, his knowledge is ever centred in (or identified with) the soul like light in the sun. *Tathā*, similarly, like knowledge itself; *sarve dharmāḥ*, all the souls; do not extend to other things whatsoever, the souls being analogous to (all-pervasive) space. This is the meaning. The knowledge that was introduced

in "through his knowledge that is comparable to space" (*Kārikā*, IV. 1), is this knowledge that is analogous to space, that does not reach out to other things, and that belongs to the enlightened one who is all-pervasive by virtue of his identity with knowledge itself. Like the reality of the Self that is but Brahman, they are unchanging, immutable, partless, eternal, non-dual, unattached, invisible, unthinkable, beyond hunger etc., as is said in the Vedic text, "for the vision of the witness can never be lost" (Bṛ. IV. iii. 23). That the nature of the supreme Reality is free from the differences of the knowledge, the known, and the knower and is without a second, *etat*, this thing, *na bhāṣitam*, was not expressed, *buddhena*, by Buddha; though a near approach to non-dualism was implied in his negation of outer objects and his imagination of everything as mere consciousness. But this non-duality, the essence of the ultimate Reality, is to be known from the Upaniṣads only. This is the purport.

At the end of the treatise a salutation is uttered in praise of the knowledge of the supreme Reality:

दुर्दर्शमतिगम्भीरमजं साम्यं विशारदम् ।
बुद्ध्वा पदमनानात्वं नमस्कुर्मो यथाबलम् ॥१००॥

100. After realising that State (of Reality) that is inscrutable, profound, birthless, uniform, holy, and non-dual, we make our obeisance to It to the best of our ability.

Durdarśam, that which can be seen with difficulty, that is to say, inscrutable, It being devoid of the four

alternatives of existence, non-existence, etc. (*Kārikā*, IV. 83); and hence *atigambhīram*, profound, unfathomable like an ocean; to the people lacking in discrimination. *Ajam*, birthless; *sāmyam*, uniform, *viśāradam*, holy. *Buddhvā*, having realised, having become identified with; this kind of *padam*, State; that is *anānātvam*, non-duality; *namaskurmaḥ*, we make our obeisance, to that State; *yathābalam*, to the best of our ability; by bringing It within the range of empirical dealings, though It defies all relative experience. This is the idea.

Salutation by the commentator:

1. I bow down to that Brahman which, though birthless, appears to be born through Its inscrutable power; which, though ever quiescent, appears to be in motion; which, though one, appears to be multiple to those whose vision has become perverted by the perception of diverse attributes of objects; and which destroys the fear of those who take shelter in It.

2. I salute by prostrating myself at the feet of that teacher of my teacher,[1] the most adorable among the adorable, who, on seeing the creatures drowned in the sea (of the world), infested with sea monsters undergoing incessant births and deaths, rescued, out of compassion for all beings, this nectar, which is difficult to be obtained even by gods and which lies in the depths of the ocean, called the Vedas, which (Vedas) he stirred up by inserting the churning rod of his illumined intellect.

[1] Gauḍapāda, the teacher of Govindapāda who taught Śaṅkara.

3. I offer my obeisance with my whole being to those sanctifying feet—the dispellers of the fear of transmigration—(feet) of my own teacher, through the light of whose illumined intellect was dispelled the darkness of delusion enveloping my own mind, who destroyed for ever my fear of appearance and disappearance in this terrible sea of innumerable births, and having taken shelter at whose feet others also get unfailingly the knowledge of the Upaniṣads, self-control, and humility.

PRAŚNA UPANIṢAD

ॐ भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभि-
र्व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः
स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः
स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

(For translation, see p. 78).

PRAŚNA UPANIṢAD

FIRST QUESTION

This *brāhmaṇa*[1], is begun as an elaborate reiteration of the subject matter already dealt with in the *mantra* portion.[2] The story in the form of questions and answers by the *ṛṣis* is meant for eulogising the knowledge. Knowledge is thus praised by showing that it can be acquired by those who are endowed with self-control and who undergo such disciplines as living in the teacher's house for a year under the vow of *brahmacarya*[3] and that it can be imparted by people who are almost omniscient like Pippalāda and others but not by a nondescript person. Moreover, *brahmacarya* and other disciplines become obligatory from their reference (in the story):

[1] i.e. this Upaniṣad, occurring as the *brāhmaṇa* or Vedic explanation of the *mantras* of the Muṇḍaka Upaniṣad.

[2] i.e. in the Muṇḍaka Upaniṣad which presented the knowledge of the Self and talked of two kinds of knowledge—the higher and the lower. The latter relates to both rites and meditation. Of these two kinds of lower knowledge, the first is dealt with in the *saṁhitā* portion of the Vedas, the second is elaborated in the Second and Third Questions of this Upaniṣad. The First Question clarifies the result of both rites and meditation so as to generate a dislike for them. The Fourth Question is meant as an elaboration of the two verses in the Muṇḍaka starting with "As from a blazing fire" (Mu. II. i. 1). The Fifth Question expands the meditation stated in the verse, "*Om* is the bow" etc. (Mu. II. ii. 4). The Sixth Question is for elucidating the remaining portion beginning with, "From this emerges Prāṇa" (Mu. II. i. 3)—A.G.

[3] Celibacy and study of the Vedas with a pious attitude.

ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्याश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥१॥

1. Sukeśā, son of Bharadvāja; Satyakāma, son of Śibi; the grandson of Sūrya, born of the family of Garga; Kausalya, son of Aśvala; a scion of the line of Bhṛgu, born in Vidarbha; and Kabandhī, descendant of Katya—all these, who were devoted to (the inferior) Brahman, engaged in realising (the inferior) Brahman, and intent on a search of the supreme Brahman, approached with faggots in hand, the venerable Pippalāda with the belief, "This one will certainly tell us all about It."

Sukeśā by name, and (known as) *bhāradvājaḥ*, (because he was) the son of Bharadvāja. *Śaibyaḥ*, the son of Śibi, who was Satyakāma by name. The son of Sūrya is Saurya, and Saurya's son is Sauryāyaṇi, the lengthening of *i* in Sauryāyaṇī being a Vedic licence; (and he was a) Gārgya, born of the family of Garga. Kausalya by name (and called) Āśvalāyana (because he was) the son of Aśvala. Bhārgava is one who was a scion of the line of Bhṛgu; and he was Vaidarbhi, being born in Vidarbha. Kabandhī by name; and he was Kātyāyana, a descendant (i.e. great grandson) of Katya, and had

his great grandfather living, the suffix in the word being used to imply that sense. *Te ha ete*, these people who were such; were *brahmaparāḥ*, ever devoted to the inferior Brahman, mistaking that for the superior One; and they were *brahmaniṣṭhāḥ*, engaged in practices leading to Its attainment; and they were *param brahma anveṣamāṇāḥ*, intent on the search of supreme Brahman. What is that Brahman? That which is eternal and a thing to be realised. They, who searched for that Brahman with the idea, "For the sake of attaining It, we shall make efforts to our hearts content", approached a teacher for knowing about It, with the belief: "*Eṣaḥ ha vai tat sarvam vakṣyati*, this one will certainly tell us everything regarding It." How did they go? *Samit-pāṇayaḥ*, with loads of faggot in hand; *te ha*, those people; *upasannāḥ*, approached; *bhagavantam pippalādam*, the venerable Pippalāda, the teacher.

तान् ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान् पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥२॥

2. To them the seer said, "Live (here) again for a year in a fitting manner, with control over the senses and with *brahmacarya* and faith. Then put questions as you please. If we know, we shall explain all your questions."

Tān, to them, who had approached (him) thus; *saḥ*, he; the *ṛṣiḥ*, seer; *uvāca ha*, said—"Although you have already practised control of the senses, still *bhūyaḥ eva*,

over again; you *saṁvatsyatha*, dwell (here) in a fitting manner; serving your teacher; *saṁvatsaram*, for a year; *tapasā*, with control of the senses; and especially *brahmacaryeṇa*, with *brahmacarya*; and *śraddhayā*, with faith.[1] After that *pṛcchata praśnān*, put questions, with regard to anything that anyone (of you) may desire to know; *yathākāmam*, as you please, in accordance with the desire that each of you may entertain. *Yadi vijñāsyāmaḥ*, if we happen to know, what you ask: *vakṣyāmaḥ*, we shall explain: *sarvam ha*, all, that you ask. The word "if" is used to express the absence of conceit, but not to betray ignorance or doubt, which fact is obvious from the solution of the questions (by him).

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ । भगवन् कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥३॥

3. After that Kabandhī, descendant of Katya, having approached (him), asked, "Venerable sir from what indeed are all these beings born?"

Atha, after that, after the lapse of a year; *kabandhī-kātyāyanaḥ*, Kabandhī, great grandson of Katya; *upetya*, having approached (him); *papraccha*, asked; "*Bhagavan*, venerable sir; *kutaḥ ha vai*, from what indeed; *imāḥ prajāḥ*, these beings, counting from the Brāhmaṇas; *prajāyante*, are born? The result obtained and the course merited, by following the rites and the lower knowledge in combination, have to be stated; and hence this question.

[1] Faith in the truth of the scriptures and the teacher's words.

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥४॥

4. To him he said: The Lord of all creatures became desirous of progeny. He deliberated on (past Vedic) knowledge. Having brooded on that knowledge, He created a couple—food and Prāṇa—under the idea, "These two will produce creatures for me in multifarious ways."

Tasmai, to him, who had inquired thus; *saḥ ha uvāca*, he said; in order to solve that question. Having become *prajākāmaḥ vai*, desirous of creating progeny, for Himself—being filled with the idea, "I shall create by becoming the soul of all"; *prajāpatiḥ*, the Lord of creatures, who having practised (meditation and rites conjointly in his earlier life) as already mentioned, and being full of that thought, evolved, at the commencement of a cycle (of creation), as Hiraṇyagarbha[1] by becoming the Lord of all moving and motionless creatures, that were being created. And having become Hiraṇyagarbha, *saḥ tapaḥ atapyata*, He practised, deliberated on, the *tapas*, consisting in the knowledge which was acquired in the past life and which related

[1] In His pervious life He was a human aspirant meditating on Prajāpati (Hiraṇyagarbha) with the belief, "I am Prajāpati, identified with all." That intense meditation made Him Prajāpati at the beginning of the present cycle of creation. Even then the belief that He is Prajāpati persisted, and He had still in His mind all the Vedic knowledge acquired earlier.

to objects revealed by the Vedas. Then *tapas taptvā*, after having practised *tapas* in that way having revolved in His mind the Vedic knowledge; *saḥ*, He; *utpādayate*, created; *mithunam*, a couple, that is instrumental to creation; (the couple, viz) *rayim ca*, the moon, the food; *prāṇam ca*, and Prāṇa, fire, the eater (the sun). After creating the cosmic egg, He created the sun and the moon, under the idea, "*Etau*, these two, viz fire and moon, which are the eater and the eaten; *prajāḥ*, *kariṣyataḥ*, will produce creatures; *bahudhā* multifariously; *me*, for me."[1]

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत् सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥५॥

5. The sun is verily Prāṇa; and food is verily the moon. Whatever is gross or subtle is but food. The gross, as distinguished from that (subtle), is certainly food (of the subtle).

Of these *ādityaḥ ha vai*, the sun, verily; is *prāṇaḥ*, Prāṇa—the eater, fire; *rayiḥ eva*, the food is verily; *candramā*, the moon; *rayiḥ* is certainly the food and it is the moon. That which is the eater and that which is the food are but one; they are but Prajāpati who has become the couple, the distinction being made from the

[1] He projected the couple, the sun and the moon, and became identified with it. Then He created the year that is dependent on that couple, and became identified with the year. Thus successively He produced and became identified with the half year, month, fortnight, day and night; rice, barley, and other foodstuff; semen and creatures. *Prāṇa* and *rayi* convey the ideas of energy and matter.

standpoint of superiority and inferiority. How? *Etat sarvam*, all this; *rayiḥ vai*, is but food. All of what? *Yat mūrtam*, whatever is formed, gross; *ca amūrtam*, and whatever is formless, subtle; all gross and subtle things, which constitute the food and the eater, are but *rayiḥ*, food. The *mūrtiḥ*, gross; which is different *tasmāt*, from that, from the subtle, which is wholly distinct, is indeed *rayiḥ*, food, since it is eaten up by the formless.[1]

Similarly, the formless Prāṇa (Life), the eater, is also everything that is eaten, and hence it is all. How?

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु संनिधत्ते। यद्दक्षिणां यत् प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत् सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु संनिधत्ते ॥६॥

6. Now then, the fact that the sun, while rising, enters into the eastern direction, thereby it absorbs into its rays all the creatures in the east. That it enters into the south, that it enters into the west, that it enters into the north, that it reaches the nadir and the zenith, that it enters the intermediate points of the zodiac, that it illumines all, thereby it absorbs all living things into its rays.

[1] When no distinction of superior or inferior is made, then everything may be classed as food, for everything is absorbed by something else. But when the distinction is made, the gross gets absorbed in the subtle and is to be considered as food.

Atha, now then; *yat*, the fact that; *ādityaḥ udayan*, the sun, as it rises up, as it comes within the vision of creatures; *praviśati*, enters, that is to say, pervades through its own light, *prācīm diśam*, the eastern quarter; *tena*, thereby, by that self-expansion—because these are pervaded by it; it *saṁnidhatte*, absorbs; *raśmiṣu*, into its rays, that are but its own pervasive light; *prācyān prāṇān*, all that lives in, all the creatures that happen to be included in, the eastern quarter, they being pervaded by its light; that is to say, it makes them one with itself. Similarly, *yat*, the fact; that it enters into the *dakṣiṇām*, southern direction; *yat pratīcīm*, that it enters into the western direction; *yat udīcīm*, that it enters into the northern direction; *yat*, that it enters into; *adhaḥ ūrdhvam*, the nadir, the zenith; *yat antarāḥ diśaḥ*, that it enters into the inter-spaces, other points of the zodiac; *yat ca prakāśayati*, and the fact that it illumines, *sarvam*, all other things; *tena*, thereby, by that pervasion through its own light; it *saṁnidhatte*, absorbs; *raśmiṣu*, into the rays; *sarvān prāṇān*, all that lives.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाऽभ्युक्तम् ॥७॥

7. That very one rises up who is Prāṇa and fire, who is identified with all creatures, and who is possessed of all forms. This very one, that has been referred to, is spoken of by the *mantra*:

Saḥ eṣaḥ, that very one, the eater (rises up); who is *prāṇaḥ vaiśvānaraḥ*, Prāṇa (life) identified with all

creatures; and who is *viśvarūpaḥ*, possessed of all forms, being embodied in the universe. That eater, again, that is Prāṇa and *agniḥ*, fire; *udayate*, rises, every day, absorbing into himself all the cardinal points. *Etat tat*, this very entity, that has been referred to above; is also *abhyuktam*, spoken of, *ṛcā*, by the (following) *mantra*:

विश्वरूपं हरिणं जातवेदसं
परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः
प्राणः प्रजानामुदयत्येष सूर्यः ॥८॥

8. (The realisers of Brahman knew the one that is) possessed of all forms, full of rays, endowed with illumination, the resort of all, the single light (of all), and the radiator of heat. It is the sun that rises—the sun that possesses a thousand rays, exists in a hundred forms, and is the life of all creatures.

The enlightened realisers of Brahman knew, as their own soul, that sun that is *viśvarūpam*, possessed of all forms; *hariṇam*, full of rays; *jātavedasam*, endowed with enlightenment;[1] *parāyaṇam*, the resort of all lives; *ekam jyotiḥ*, the only one light, the eye, of all beings; *tapantam*, the radiator of heat. Who is that whom they knew? *Eṣaḥ*, this is; *sūryaḥ*, the sun; that *udayati*, rises;—the sun that is *sahasraraśmiḥ*, possessed of a thousand rays, *śatadhā vartamānaḥ*, that exists in a

[1] The phrase may mean, "The knower of all that is born".

hundred (many) ways, in conformity with the difference of the creatures; and that is *prāṇaḥ prajānām*, the life of creatures.

It is being explained how this single pair—constituted by that which is the moon, the gross, the food (on the one hand), and that which is the formless Prāṇa, the eater, the sun (on the other)—could produce the creatures:

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च। तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते। त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते। एष ह वै रयिर्यः पितृयाणः॥९॥

9. The year is verily the Lord of creatures. Of Him there are two Courses, the Southern and the Northern. As to that, those, who follow, in that way, the sacrifices and public good etc. that are products of action, conquer the very world of the moon. It is they who come back. (Since this is so), hence these seers of heaven, who are desirous of progeny, attain the Southern Course. That which is the Course of the Manes is verily food.

That very couple is the time, called *saṁvatsaraḥ*, the year; (and that again is) *prajāpatiḥ*, the Lord of creatures; for the year is brought about by that pair, the year being but a collection of the lunar days and solar days and nights, brought about by the moon and the sun.

Being non-different from the food and Prāṇa, the year is said to be identical with that couple. How is that so? *Tasya*, of that Lord of the creatures, that the year is; there are *ayane*, two Courses, *dakṣiṇam ca uttaram ca*, the Southern and the Northern. These are the two well-known Courses, consisting each of six months, along which the sun moves to the south and the north, ordaining the results for those who perform rites alone as well as for those who undertake rites along with meditation. How is that? *Tat*, as to that; *ye ha vai*, those who; from among people, counting from the Brāhmaṇas; *upāsate*, follow; *iṣṭāpūrte*, sacrifices and public good; *iti*, etc.; *tat*, in that way; that are *kṛtam*, product of action, but who do not follow the uncreated Eternal—the second *tat*, meaning "in that way", being used adverbially:—(they) *abhijayante*, conquer; *cāndramasam eva lokam*, the very world of the moon, the world constituted by food which is a portion, called *rayi* (food), of the Lord of the creatures who comprises a pair. This is so because the moon is *kṛta*, a result of action. When the result of action is exhausted there, *te eva punaḥ āvartante*, it is they who come back again; for it has been said, "They enter into this or an inferior world" (Mu. I. ii. 10). Since in this way *ete*, these; *ṛṣayaḥ*, seers of heaven; *prajākāmāḥ*, who are desirous of progeny, the householders; attain the world of the moon —the Lord of creatures, identified with food—as the result of their sacrificial and pious acts; *tasmāt*, therefore; they *pratipadyante*, attain; *dakṣiṇam*, the Southern Course, that is to say, the moon, suggested by the Southern Course, the moon being itself a result of action. *Eṣaḥ ha vai rayiḥ*, this indeed is food; *yaḥ pitṛyāṇaḥ*,

that which is the Path of the Manes, that is to say, the world of the moon, that is suggested by the term Path of the Manes.

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययाऽऽत्मान-मन्विष्यादित्यमभिजयन्ते । एतद्वै प्राणानामायतनमेतद-मृतमभयमेतत् परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥१०॥

10. Again, by searching for the Self through the control of the senses, *brahmacarya*, faith, and meditation, they conquer the sun (by proceeding) along the Northern Course. This is the resort of all that lives; this is indestructible; this is fearless; this is the highest goal, for from this they do not come back. This is unrealisable (to the ignorant). Pertaining to this here is a verse:

Atha, again *uttareṇa*, by proceeding along the Northern Course, they *abhijayante*, conquer; that part of the Lord of creatures which is Prāṇa, the eater, and the sun. Through what? *Anviṣya*, searching for, i.e. knowing; *ātmānam*, the Self, that is Prāṇa, the sun, the Self of the moving and unmoving; as "I am this Prāṇa that is the sun"; *tapasā*, through the control of the senses; and especially *brahmacaryeṇa*, through *brahmacarya*; *śraddhayā*, through faith; and *vidyayā*, through meditation, with the idea of the identity of oneself with the Lord of creatures; they *abhijayante*, conquer, attain;

ādityam, the sun. *Etat vai*, this indeed, is the common *āyatanam*, resort *prāṇānām*, of all that lives.[1] *Etat*, this one; is *amṛtam*, indestructible; and because of that fact, this is *abhayam*, free from fear, not subject to the fear of waxing and waning like the moon. *Etat parāyaṇam*, this one is the supreme goal, for the meditators as well as for the men who combine meditation with rites; *iti*, for; *etasmāt na punaḥ āvartate*, from this (they) do not return, like the others who perform rites alone. *Eṣaḥ*, this one; is *nirodhaḥ*, unrealisable; to the ignorant; for the ignorant are shut off from the sun. These people do not attain the year, the sun, the Self, which is Prāṇa. For that year, identical with time, proves an obstruction to the ignorant. *Tat*, pertaining to this idea; *eṣaḥ ślokaḥ*, here is a verse:

पञ्चपादं पितरं द्वादशाकृतिं
दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उ परे विचक्षणं
सप्तचक्रे षडर आहुरर्पितमिति ॥११॥

11. Some talk of (this sun) as possessed of five feet, as the father, as constituted by twelve limbs, and as full of water in the high place above the sky. But there are these others who call him the omniscient and say that on him, as possessed of seven wheels and six spokes, is fixed (the whole universe).

[1] Or "all the organs—eyes etc.," according to Śaṅkarānanda.

The calculators of time *āhuḥ*, call him; *pañcapādam*, possessed of five feet, the five seasons being the feet, as it were, of the sun as identified with the year; for he revolves with those as his feet. In this imagery, late autumn and winter are taken as but one season. (They call him) *pitaram*, father. He is the father because he is the generator of all. (They call him) *dvādaśākṛtim*, possessed of twelve forms or limbs, or composed of twelve parts consisting of the twelve months. They call him *purīṣiṇam*, full of water;[1] *ardhe pare dive*, in the place above heaven, that is to say, in the third place above the sky.[2] *U*, but; *anye ime pare*, these others, other calculators of time; (*āhuḥ*, call) that very one, *vicakṣaṇam*, adept, omniscient. (And they) *āhuḥ*, say; that like spokes fixed on the nave of a wheel the whole universe is *arpitam*, fixed; on him, who, as the embodiment of time, is ever on the move—on him *saptacakre*, as possessed of seven wheels, in the form of seven horses; and *ṣaḍare*, as endowed with six spokes, the six seasons. Whether he be possessed of five feet and twelve limbs or seven wheels and six spokes, from either point of view it is the year, the embodiment of time, the Lord of all creatures, constituted by the sun and the moon, which is the cause of the world.

He by whom the whole world is sustained is called the year, the Lord of all creatures; and He is wholly evolved into the twelve months which are His limbs:

[1] The sun causes clouds, from which rain comes.

[2] It is third counting from this earth, the second being the sky. Heaven in this context does not mean the dwelling place of the gods.—A.G.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥१२॥

12. The month verily is the Lord of all creatures. The dark fortnight is His food, and the bright His Prāṇa. Therefore these seers perform the sacrifices in the bright fortnight. The others perform it in the other.

Māsaḥ vai, the month verily; which is also *prajāpatiḥ*, the Lord of all creatures, as described before; is constituted by a pair. *Tasya*, of Him, of that Lord of creatures, marked by the month; one part, viz *kṛṣṇapakṣaḥ*, the dark fortnight; is *rayiḥ*, food, the moon; the other part, viz *śuklapakṣaḥ*, the bright fortnight; is Prāṇa, the sun, the eater, fire. Since they look upon Prāṇa, identified with the bright fortnight, as everything, therefore, *ete ṛṣayaḥ*, these seers, who realise Prāṇa; *śukle iṣṭam kurvanti* perform their sacrifice (really) in the bright fortnight, even though they may be performing it in the dark half, since they do not perceive any dark fortnight existing apart from Prāṇa; whereas the others do not see Prāṇa, and as a result see only that which is marked by darkness and obstructs vision. Therefore *itare*, the others; *kurvanti*, perform; (their sacrifice really) *itarasmin*, in the other half, in the dark fortnight, although they may be doing so in the bright half.

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥१३॥

13. Day and night are verily the Lord of all creatures. Day is surely His Prāṇa and night is certainly the food. Those who indulge in passion in the day, waste away Prāṇa. That they give play to passion at night is as good as celibacy.

That Lord of all creatures, marked by the month, gets again circumscribed by the day and night which are His own limbs. *Ahorātraḥ vai prajāpatiḥ*, day and night are verily the Lord of all creatures, just as before. *Tasya*, of Him; *ahar eva prāṇaḥ*, the day is surely Prāṇa, the eater and fire; *rātriḥ, eva rayiḥ*, night is certainly food, just as before. *Ete*, these people; *praskandanti*, eject, exhaust, waste away by separating from themselves; *prāṇam*, Prāṇa, identified with day. Who are they? *Ye*, those who, the fools who; *divā*, in the day time; *samyujyante ratyā*, indulge in passion, that is to say unite with women who cause passion.... Since this is so, therefore that should not be done. This is a prohibition enjoined by the way. The fact that they *samyujyante ratyā*, give play to passion; *rātrau*, in the night, in (the proper) season; *tat*, that; is *brahmacaryam eva*, as good as continence; since this is praiseworthy. This too is an injunction, enunciated in passing, that it is one's duty to live with one's wife in due time. As for the relevant topic, it is this: That Lord of all creatures, who has evolved into day and night, exists as identified with such food as rice and barley.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥१४॥

14. Food is nothing but the Lord of all creatures. From that indeed issues that human seed. From that are born all these beings.

Evolving thus, *prajāpatiḥ*, the Lord of all creatures; became that *annam vai*, food to be sure. How? *Tataḥ ha vai*, from that food indeed, issues; *tat retas*, that human seed, that is the origin of creatures. *Tasmāt*, from that seed, as deposited in a woman; *prajāyante*, are born; *imāḥ prajāḥ*, all these creatures, such as men. The question that was raised, "From what indeed are all these beings born?" has thus been answered by saying that these creatures are born by passing in succession through the pairs starting with the sun and the moon and ending with day and night, and then by proceeding through food, blood, and semen.

तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥१५॥

15. This being so, those who undertake the well-known vow of the Lord of all creatures, beget both sons and daughters. For them alone is this world of the moon in whom there are the vows and continence, and in whom is found for ever avoidance of falsehood.

Tat, this being so; *ye*, those, the householders who—*ha* and *vai* are two indeclinables calling up to mind some well-known fact—*caranti*, undertake; *tat prajāpativratam*, that vow of the Lord of all creatures, consisting

in living with one's wife in the proper season; for them this is the visible result. What is that? *Te*, they; *utpādayante*, beget; *mithunam*, a pair, both son and daughter. *Teṣām eva*, for those people alone, for those who undertake sacrifices and public good and offer gifts, is this unseen result consisting in *eṣaḥ brahmalokaḥ*, this world of Brahman, the world of the moon, that is indicated by the Path of the Manes;—(for those) *yeṣām*, in whom; there are *tapas*, vows as for instance those vows undertaken by one who has completed his study; *brahmacaryam*, (continence consisting in) not living with one's wife at times other than the proper season; *yeṣu*, in whom, again; *satyam*, truthfulness, avoidance of falsehood; *pratiṣṭhitam*, exists invariably for ever.

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥१६॥

इति प्रश्नोपनिषदि प्रथमः प्रश्नः ॥

16. For them is that taintless world of Brahman, in whom there is no crookedness, no falsehood, and no dissimulation.

As for the Northern Course, marked out by the sun, which consists of self-identification with Prāṇa; and is *virajaḥ*, pure, not tainted like the lunar Brahmaloka and not subject to waxing and waning; *asau*, that one; is *teṣām*, for them. For whom? That is being said. (For those) *na yeṣu jihmam*, in whom there is no fraud, no crookedness, unlike the householders in whom it becomes inevitable, owing to the exigencies of many contradictory

social situations. Moreover, those in whom *anṛtam*, falsehood, does not become unavoidable as it is in the case of householders in the course of play or merriment. Similarly, those in whom, unlike the householders, there does not exist any *māyā*. *Māyā*, dissimulation, is a kind of false behaviour consisting in showing oneself publicly in some way and acting quite contrariwise. For those competent persons—the *brahmacāris* (celibates) forest-dwellers, and mendicants—in whom faults do not exist, because there is no occasion for them; is this untainted world of Brahman, just in consonance with the disciplines they undertake. This is the goal for those who undertake rites in conjunction with meditation. As for the earlier Brahma-loka, indicated by the moon, it is for those who perform rites alone.

SECOND QUESTION

It has been said that Prāṇa is the eater and the Lord of all creatures. It has to be determined how He is the Lord of all creatures as well as the eater in this body. Hence is the Question begun.[1]

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव देवाः प्रजां विधारयन्ते कतर एतत् प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥१॥

1. Next a scion of the line of Bhṛgu, born in Vidarbha, asked him, "Sir, how many in fact are the deities that sustain a creature? Which among them exhibit this glory? Which again is the chief among them?"

Atha ha, next in order; *bhārgavaḥ vaidarbhiḥ*, a scion of the line of Bhṛgu, who was born in Vidarbha, *papraccha*, asked; *enam*, this one: *Bhagavan*, O adorable sir; *kati eva devāḥ*, how many deities indeed; *vidhārayante*, chiefly sustain; *prajām*, a creature, so far as the body is concerned. *Katare*, which of them, which of those deities divided among the organs of sense and action; *prakāśayante*, exhibit; *etat*, this, this manifestation of their own glory; *kaḥ punaḥ*, which again; is *variṣṭhaḥ*, the chief; *eṣām*, among these, that exist as body and organs.

[1] In this chapter it will be shown that Prāṇa is the chief, the eater, and the Lord of all creation. The next chapter will enjoin His meditation.

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥२॥

2. To him he said: Space in fact is this deity, as also are air, fire, water, earth, the organ of speech, mind, eye, and ear. Exhibiting their glory they say, "Unquestionably it is we who hold together this body by not allowing it to disintegrate."

Tasmai, to him, who had asked thus; *saḥ*, he; *uvāca ha*, said: *Ākāśaḥ ha vai eṣaḥ devaḥ*, space is in fact that deity; *vāyuḥ*, air; *agniḥ*, fire; *āpaḥ*, water; *pṛthivī*, earth—these five elements that are the materials of the body; (and) *vāk*, speech; *manas*, mind; *cakṣuḥ*, eye; *śrotram*, ear—these and others that are the organs of action and knowledge—*te*, they (that is to say), the gods (presiding over these and) identifying themselves with the body and organs; *abhivadanti prakāśya*, speak by way of exhibiting their glory, while vying for pre-eminence. How do they speak? "It is *vayam*, we; who, like the pillars of a palace, *vidhārayāmaḥ*, hold together unquestionably; *etat bāṇam*, this aggregate of body and senses; *avaṣṭabhya*, by holding it aloft, and not allowing it to be disintegrated." This is the idea.

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथाहमेवैतत् पञ्चधाऽऽत्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति तेऽश्रद्दधाना बभूवुः ॥३॥

3. To them the chief Prāṇa said, "Do not be deluded. It is I who do not allow it to disintegrate by sustaining it by dividing myself fivefold." They remained incredulous.

Tān, to them, to those who had such egotism; *variṣṭhaḥ prāṇaḥ*, the chief Prāṇa; *uvāca*, said; "*Mā āpadyatha moham*, do not fall into delusion, do not cherish in this way any vanity resulting from non-discrimination; for *aham eva*, it is I who; *vīdhārayāmi etat bāṇam avaṣṭabhya*, sustain this aggregate of body and senses by not allowing it to disintegrate: I support it, *pañcadhā ātmānam pravibhajya*, by dividing myself fivefold, by dividing my functions into those of the outgoing breath etc." Although Prāṇa said so, still *te*, they, *babhūvuḥ*, remained, *aśraddadhānāḥ*, incredulous, thinking, "How can this be so?"

सोऽभिमानादूर्ध्वमुत्क्रमत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिꣳश्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिꣳश्च प्रतिष्ठमाने सर्वा एव प्रतिष्ठन्त एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥४॥

4. He appeared to be rising up (from the body) out of indignation. As He ascended, all the others, too, ascended immediately; and when He remained quiet, all others, too, remained in position. Just as in the world, all the bees take to flight in accordance as the king of

the bees to his wings, and they settle down as he does so, similarly, did speech, mind, eye, ear, etc. behave. Becoming delighted, they (began to) praise Prāṇa.

Noticing their incredulity, *saḥ*, that Prāṇa; on His part, became indifferent and *utkramate iva*, seemed to rise up (from the body); *abhimānāt*, out of indignation. What followed his ascent is being made vivid with the help of an illustration. *Tasmin utkrāmati*, when He began to rise up; *atha*, then, immediately after; *itare sarve eva*, all others, all the organs such as the eye; *utkrāmante*, ascend (ed); *ca tasmin pratiṣṭhamāne*, and when He, Prāṇa, stayed on, remained quiet, did not rise up; *sarve eva prātiṣṭhante*, all of them remain(ed) quietly in position. *Tat*, with regard to this matter, the illustration is: *Yathā*, as; *loke*, in the world; *makṣikāḥ*, bees; *sarvāḥ eva*, all of them, *utkrāmante*, take to flight; *madhukara-rājānam utkrāmantam*, as the king of bees, their own king, takes to the wings; *ca sarvāḥ eva prātiṣṭhante*, and all settle down; *tasmin pratiṣṭhamāne*, as he settles down. As in this illustration, so did *vāk*, speech; *manaḥ*, mind; *cakṣuḥ*, eye; *śrotram*, ear; and others (behave). *Te*, they; having given up their lack of faith, and having realised the greatness of Prāṇa, and becoming *prītāḥ*, delighted; *stunvanti prāṇam*, praise Prāṇa.

How did they praise?

एषोऽग्निस्तपत्येष सूर्य
एष पर्जन्यो मघवानेष वायुः ।
एष पृथिवी रयिर्देवः
सदसच्चामृतं च यत् ॥५॥

5. This one (i.e. Prāṇa) burns as fire, this one is the sun, this one is cloud, this one is Indra and air, this one is the earth and food. This god is the gross and the subtle, as well as that which is nectar.

Eṣaḥ, this one, this Prāṇa, in the form of *agniḥ*, fire; *tapati*, burns. Similarly, He shines as *sūryaḥ*, the sun. So also as *parjanyaḥ*, cloud; He *varṣati*, rains. Moreover, as *maghavān*, Indra; He protects the creatures and endeavours to kill the demons and ogres. *Eṣaḥ*, this one; is *vāyuḥ*, air, diversified as different currents like *āvaha*, *pravaha*. Furthermore, *eṣaḥ devaḥ*, this deity; is *pṛthivī*, the earth; (and) *rayiḥ*, food, of the whole world;[1] *sat*, the gross; *asat*, the subtle; *ca*, and; *yat amṛtam*, that which is nectar that ensures the sustenance of the gods. The point needs no further elaboration.

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूꣳषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥६॥

6. Like spokes on the hub of a chariot wheel, are fixed on Prāṇa all things—*ṛks*, *yajus*, *sāmas*, sacrifice, Kṣatriya, and Brāhmaṇa.

Arāḥ iva rathanābhau, as spokes are fixed on the hub of a chariot wheel; so *sarvam*, everything, starting from faith and ending with name (Pr. VI. 4); *pratiṣṭhitam*, is fixed; *prāṇe*, on Prāṇa, indeed; during the time of the existence of the world. Similarly, the three kinds of

[1] As the earth, He supports all; and as food, He nourishes all.

mantras—ṛcaḥ, ṛks; yajūṁṣi, yajus; sānāni, sāmas—(metrical, prose, and musical Vedic texts); and the *yajñaḥ*, sacrifice, that is performed with those *mantras*; and the *kṣatram*, Kṣatriya caste, that protects all; *ca*, and; *brahma*, the Brāhmaṇa caste, that is qualified for the performance of duties like sacrifice. This Prāṇa is all this.

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति
यः प्राणैः प्रतितिष्ठसि ॥७॥

7. It is you who move about in the womb as the Lord of creation, and it is you who take birth after the image of the parents. O Prāṇa, it is for you, who reside with the organs, that all these creatures carry presents.

Moreover, He who is called *prajāpatiḥ*, the Lord of creation; *tvam eva*, is but you. It is you who *carasi*, move; *garbhe*, in the womb—of the father (as seed) and of the mother (as child); and (it is you, again, who) *pratijāyase*, take birth after the image of (the parents). Since you are the Lord of creation, your parenthood is a pre-established fact. The purport is this: You, Prāṇa, are identical with all through your assumption of the form of all bodies and embodied beings. *Prāṇa*, O Prāṇa; it is *tubhyam*, to you; *yaḥ*, who; *pratitiṣṭhasi*, reside; *prāṇaiḥ*, with the organs, eyes etc., in all the bodies; that *imāḥ prajāḥ*, all these creatures, that there are, counting from human beings; *balim haranti*, carry presents, through the eyes etc. Since you reside in all bodies,

it is proper that they should carry presents to you; for you are in fact the eater, and all else is food for you only.

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥८॥

8. You are the best transmitter (of libation) to the celestials. You are the food-offering to the Manes that precedes other offerings. You are the right conduct of the organs that constitute the essence of the body and are known as the *atharvas*.

Moreover, you *asi*, are; *vahnitamaḥ*, the best carrier, the best transmitter of libations; *devānām*, to the celestials, beginning with Indra. The *svadhā*, food-offering, made; *pitṛīṇām*, to the Manes, in the obsequial rite called Nāndī-mukha; that is the *prathamā*, first, that takes precedence over the other offerings in which the deities dominate[1]—of that food-offering also, you are the transmitter. This is the idea. Furthermore, it is you who *asi*, are; the *satyam caritam*, true, right, conduct, consisting in maintaining the body etc.; *ṛṣīṇām*, of the organs, such as the eyes etc.; *aṅgirasām*, of those (organs) which represent the essence of the body, and which are called the *atharvas*

[1] The readings are *deva-pradhāna* or *deva-pradāna*. The first reading is adopted in the translation. The second reading would give the meaning, "Over the offering to the gods". The Nāndī-mukha has to be performed before making the sacrifices to gods.

according to the Vedic Text, "Prāṇa is indeed *atharvā*."[1]

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥९॥

9. O Prāṇa you are Indra. Through your valour you are Rudra; and you are the preserver on all sides. You move in the sky—you are the sun, the lord of all luminaries.

Prāṇa, O Prāṇa; *tvam asi*, you are; *indraḥ*, Indra, the supreme Lord. *Tejasā*, by valour; you are *rudraḥ*, Rudra, engaged in destroying the world. Again, during the time of the existence of the world, you, in your benign aspect, are the *parirakṣitā*, preserver (of the universe) on every side. *Tvam*, you; *carasi*, revolve, for ever; *antarikṣe*, in the sky, through rising and setting. *Tvam*, you; are the *sūryaḥ*, sun; the *patiḥ*, lord; *jyotiṣām*, of the luminaries.

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥१०॥

10. O Prāna, when you pour down (as rain), then these creatures of yours continue to be in a happy mood under the belief, "Food will be produced to our hearts' content."

Yadā, when; *tvam*, you; *abhivarṣasi*, pour down, by becoming rain cloud; *atha*, then; getting food; *imāḥ*

[1] Though Prāṇa is *atharvā* according to this quotation, yet the sense-organs, which are but manifestations of Prāṇa, are also *atharvā*.

prajāḥ, all these creatures; *prāṇate*, live, that is to say, resort to activities characteristic of vitality. Or (reading *prāṇa te* in place of *prāṇate*): *prāṇa*, O Prāṇa; *imāḥ prajāḥ te*, these creatures of yours—which are one with you and which are nourished by your food; at the very sight of the rain you pour down; *tiṣṭhanti*, continue to be; *ānandarūpāḥ*, like people possessed of happiness; their idea being this: "*Annam bhaviṣyati*, food will be produced; *kāmāya*, to our hearts' content."

व्रात्यस्त्वं प्राणैकर्षिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥११॥

11. O Prāna, you are unpurified, you are the fire Ekarṣi, (you are) the eater, and you are the lord of all that exists. We are the givers of (your) food. O Mātariśvā, you are our father.

Besides, *prāṇa*, O Prāṇa; *tvam*, you, are; *vrātyaḥ*, unpurified—having been born first, you had none to baptise you; the idea is that you are naturally pure. As the fire called *ekarṣiḥ*, Ekarṣi, that is well known among the followers of the Atharva-Veda; you become the *attā*, eater, of all oblations. You are the *satpatiḥ viśvasya*, the lord of all that exists, *satpatiḥ*, being derived in the sense of the lord (*pati*) of what exists (*sat*). Or *satpatiḥ viśvasya*, may mean the holy lord of the universe. *Vayam*, we, again; are *dātāraḥ*, givers, to you; *ādyasya*, of food. *Mātariśva*, O Mātariśvā (Air); *tvam*, you; are *naḥ pitā*, our father, (the word *mātariśva* being taken as a Vedic use for *mātariśvan*). Or if the reading be *mātariśvanaḥ*, the meaning (of the sentence) will be;

Tvam, you; are the *pitā*, father; *mātariśvanaḥ*, of Mātariśvā (Air).[1] Hence also is established your fatherhood of the whole universe.

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥१२॥

12. Make calm that aspect of yours that is lodged in speech, that which is in the ear, that which is in the eye, and that which permeates the mind. Do not rise up.

To be brief, *yā tanūḥ te*, that aspect of yours, which, is *pratiṣṭhitā*, lodged; *vāci*, in speech, which makes the effort of speaking as a speaker; *yā śrotre*, that which is in the ear; *ca yā cakṣuṣi*, and that which is in the eye; *ca yā*, and that which, the aspect that: is *santatā*, pervasive; *manasi*, in the mind, as acts of thinking etc.; *kuru*, make; *tām*, that (aspect); *śivām*, calm; *mā utkramīḥ*, do not ascend, that is to say, do not disturb it by ascending.

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि
न इति। ॥१३॥

इति प्रश्नोपनिषदि द्वितीयः प्रश्नः ॥

[1] Since you are identified with *ākāśa* (space), the source of air.

13. All this (in this world), as also all that is in heaven is under the control of Prāṇa. Protect us just as a mother does her sons, and ordain for us splendour and intelligence.

In short, whatever enjoyable thing there is in this world, *sarvam idam*, all this; is verily *prāṇasya vaśe*, under the control of Prāṇa. And Prāṇa is even the ruler and protector of *yat*, whatever; is *pratiṣṭhitam*, located; *tridive*, in the third heaven, in the form of enjoyment for gods and others. Hence *rakṣasva*, protect us; *mātā iva putrān*, as a mother does her sons. Since all the glories, natural to the Brāhmaṇas and Kṣatriyas, are at your disposal, therefore *vidhehi naḥ*, ordain for us; *śrīḥ ca* (is the same as *śriyaḥ ca*), all splendour; *prajñām ca*, and intelligence; that accrue from your continuance. This is the meaning. Thus, in as much as the greatness of Prāṇa has been disclosed through His praise as the all-pervasive entity, by the organs such as speech, Prāṇa is ascertained as the Lord of creation and the eater.

अथ हैनं कौशल्यश्चाश्वलायनः पप्रच्छ। भगवन् कुत एष प्राणो जायते कथमायात्यस्मिञ्शरीर आत्मानं वा प्रविभज्य कथं प्रातिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥१॥

1. Then Kausalya, son of Aśvala, asked him, "O venerable sir, from where is this Prāṇa born? How does He come into this body? How again does He dwell by dividing Himself? How does He depart? How does He support the external things and how the physical?"

Atha ha, next; *kausalyaḥ ca āśvalāyanaḥ* Kausalya, the son of Aśvala; *papraccha enam*, asked him, "Although the greatness of Prāṇa has thus been perceived by the organs which ascertained His true nature, yet He may still be an effect, inasmuch as He forms a part of a composite thing. Therefore I ask: *Bhagavan*, O venerable sir; *kutaḥ*, from what source; *eṣaḥ* this one, Prāṇa, *jāyate*, is born? And being born, *katham*, how, through what special function; does He *āyāti*, come; *asmin śarīre*, to this body? What is the cause of His being embodied? This is the idea. And having entered into the body, *katham*, how; does He *prātiṣṭhate*, dwell (in the body); *pravibhajya ātmānam*, by dividing Himself; *kena*, how, through what special function, does He *utkramate*, depart; *asmāt śarīrāt*, from this body? *Katham*, how; does He *abhidhatte*, support; the *bāhyam*,

external things, in the context of the elements and in the divine context; and how (does He support) *adhyātmam*, in the (individual) physical context?" The verb "support" has to be supplied.

तस्मै स होवाचातिप्रश्नान् पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥२॥

2. To him he said: You are putting supernormal questions, since you are pre-eminently a knower of Brahman. Hence I speak to you.

Being asked thus, *saḥ*, he, the teacher; *uvāca ha*, said: *tasmai*, to him: Prāṇa Himself, being inscrutable, is a subject-matter of intricate questioning. And you inquire about the birth etc. of the Prāṇa. Hence *pṛcchasi*, you ask, *atipraśnān*, supernormal questions;[1] *brahmiṣṭhaḥ asi iti*, for you are pre-eminently a knower of Brahman.[2] Thereby I am pleased. *Tasmāt*, hence; *aham bravīmi*, I speak; *te*, to you, what you ask for. Listen:

आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्शरीरे ॥३॥

3. From the Self is born this Prāṇa. Just as there can be shadow when a man is there, so this Prāṇa is fixed on the Self. He comes to this body owing to the actions of the mind.

[1] Question about transcendental verities.

[2] Know the supreme Brahman which transcends the inferior Brahman. This is only by way of encouragement.—A.G.

Ātmanaḥ, from the Self—from Puruṣa, the Immutable, (or) Truth; *jāyate*, is born; *eṣaḥ*, this Prāṇa spoken of before (Mu. II. i. 2-3). Here is an illustration to show how. *Yathā*, as, in the world; there issues a *chāyā*, shadow, as an effect; *puruṣe*, when a man, possessed of hands etc. is there as the cause; similarly, *etasmin*, on this, on Brahman, on Puruṣa that is Truth; *ātatam*, is spread, i.e. fixed; *etat*, this one, this principle that is false by nature, is analogous to a shadow, and is called Prāṇa, just as a shadow is linked to a body. He *āyāti*, comes; *asmin śarīre*, to this body, *mano-kṛtena*, through the action of the mind, that is to say, as the result of action accomplished through the thought or wish of the mind, for the text will say later, "Virtue results from virtue" (III. 7); and there is another Vedic text (on this point): "Being attached, he, together with the work, attains (that result to which the subtle body or mind is attached)" (Br. IV. iv. 6).

यथा सम्राडेवाधिकृतान् विनियुङ्क्ते। एतान् ग्रामानेतान् ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक् पृथगेव संनिधत्ते ॥४॥

4. As it is the king alone who employs the officers saying, "Rule over these villages, and those ones," just so Prāṇa engages the other organs separately.

In the world, *yathā*, as, in the way in which; *samrāṭ eva*, it is the king alone who; *viniyuṅkte*, employs; *adhikṛtān*, the officers; in the villages, etc. How? By

ordering, "*Adhitiṣṭhasva*, preside over; *etān grāmān*, these villages; *etān grāmān*, these villages"; *evam eva*, just so, as is the case in the illustration, so; *eṣaḥ prāṇaḥ*, this (Chief) Prāṇa; *saṁnidhatte*, places, engages; *pṛthak pṛthak eva*, separately, in the respective posts; *tarān prāṇān*, the other organs, the eye etc. which are its own manifestations.

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः । एष ह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥५॥

5. He places Apāna in the two lower apertures. Prāṇa Himself, issuing out of the mouth and nostrils, resides in the eyes and ears. In the middle, however, is Samāna, for this one distributes equally all this food that is eaten. From that issue out these seven flames.

To turn now to the divisions. He places *apānam*, Apāna, that is a division of Himself (i.e. of Prāṇa); that exists, *pāyu-upasthe*, in the two lower apertures, as engaged in the work of ejecting faeces, urine, etc. So also *prāṇah svayam*, Prāṇa Himself, who occupies the place of the sovereign; *prātiṣṭhate*, resides *cakṣuḥśrotre*, in the eyes and the ears; as issuing out through *mukha-nāsikābhyām*, mouth and nostrils. *Madhye tu*, in the middle, however, in between the places of Prāṇa and Apāna, in the navel; there is *samānaḥ*, Samāna, which is so called because it assimilates all that is eaten or drunk; *hi*, for; *eṣaḥ*, this one; *nayati samam*, distributes equally (in all

parts of the body), leads to digestion; *etat hutam annam*, all this, that is eaten or drunk, the food that is poured (as a libation) on one's bodily fire. *Tasmāt*, from that, from that fire in the stomach—when fed by the food and drink, it reaches the region of the heart:[1] *bhavanti*, there come into existence: *etāḥ sapta arciṣaḥ* these seven flames, that are lodged in the head. The idea is that the revelation of objects like form (or colour) etc. that constitutes what is known as seeing, hearing, etc. is caused by Prāṇa.

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वासप्ततिद्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥६॥

6. This Self (i.e. the subtle body) is surely in the heart. There are a hundred and one of the (chief) nerves. Each of them has a hundred (division). Each branch is divided into seventy-two thousand sub-branches. Among them moves Vyāna.

Hi eṣaḥ ātmā, this Self—this subtle body associated with the Self—is in fact; *hṛdi*, in the heart, in the space circumscribed by the lump of flesh shaped like a lotus. *Atra*, in this heart; there are *etat ekaśatam*, this one hundred and one, in number; *nāḍīnam*, from among the

[1] The imagery is thus brought out: The digestive power in the stomach is the sacrificial fire; food is the oblation; and sense-knowledge is the flame. The seven organs in the head are: two eyes, two ears, two nostrils, and the mouth. These derive their capacity to act from the energy supplied by food.

nerves, among the chief ones. *Tāsām*, of those chief nerves; *ekaikasyāḥ*, each one has; *śatam śatam*, a hundred divisions. Again, *prati śākhānāḍī-sahasrāṇi*, the thousands of sub-branches into which each of the (one hundred of) branch nerves is sub-divided are, in each case; *dvāsaptatiḥ, dvāsaptatiḥ*, seventy-two, seventy-two. Each of the hundred branches of the main nerves becomes (seventy-two) thousand in number.[1] *Āsu*, among these nerves; *carati*, moves; the vital energy called *vyānaḥ*, Vyāna, the name being derived in the sense of pervasiveness. As rays issue from the sun, so do the nerves issue from the heart and proceed everywhere (in the body); moving through them Vyāna resides in the body, pervading it wholly; and by becoming particularly active in the joints, shoulders, and vital parts, and in the interim between the functioning of Prāṇa and Apāna, it becomes the performer of deeds requiring strength.

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥७॥

7. Now then Udāna, when it is in its upward trend, leads to a virtuous world as a result of virtue, to a sinful world as a result of sin, and to the human world as a result of both.

Atha, now then; among those one hundred and one nerves, *ekayā*, through that one, which proceeds upward

[1] To sum up: There are 101 main nerves; each is divided into one hundred branches; and each of these branches is sub-divided into 72,000 sub-branches. Thus the sub-branches are 727,200,000 and the total number of all the nerves is 727,210,201.

and is known as Suṣumnā; the vital force called *udānaḥ*, Udāna, which moves everywhere from the sole of the feet to the head; *ūrdhvaḥ* (*san*), when it has an upward trend; it *nayati*, leads; *puṇyam lokam*, to a virtuous world, such as the world of the gods; *puṇyena karmaṇā*, as a result of virtuous deeds; (it leads) *pāpam*, to a sinful world, hell, such as birth among beasts; *pāpena*, as a result of sin, which is opposed to that (virtuous world); (and it leads) *manuṣyalokam*, to the human world; *ubhābhyām eva*, as a result of both virtue and vice, when they predominate equally. The verb "leads" has to be supplied (everywhere).

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥८॥

8. The sun is indeed the external Prāṇa. It rises up favouring this Prāṇa in the eye. That deity, that is in the earth, favours by attracting Apāna in a human being. The space (i.e. air), that is within, is Samāna. The (common) air is Vyāna.

Ādityaḥ ha vai, it is the well-known sun indeed, in the divine context; that is the *bāhyaḥ prāṇaḥ*, external Prāṇa (i.e. Prāṇa in external manifestation). *Eṣaḥ*, this one, that is such; *udayati*, rises up; it is this one indeed (that rises) *anugṛhṇānaḥ*, favouring; *enam prāṇam*, this Prāṇa; *cākṣuṣam*, that exists in the eye, in the bodily context; that is to say, it favours by vouchsafing light for the eye in the matter of its perception of colour.

Similarly, *yā devatā pṛthivyām*, the deity that is well known as identified with the earth; *sā eṣā*, that very one, exists by vouchsafing favour; *avaṣṭabhya*, by attracting, keeping under control—by the fact of pulling down; *apānam puruṣasya*, the vital function called Apāna of a human being; for otherwise the body would fall because of its weight or would fly up into the sky if left free. *Yat* (rather *yaḥ*) *antarā*, that which is in the middle, the space that exists in between heaven and earth, the air there being referred to by the word space on the analogy of one sitting on a scaffolding;[1] *saḥ*, it, that air; which is *samānaḥ*, Samāna—that exists there, helping the vital function called Samāna. This is the idea; for in common with the air (in interspace), Samāna has the similarity of existing in the space within.[2] *Vāyuḥ*, the air in general, that exists externally as a common factor; is Vyāna, because of the similarity of pervasiveness.[3] That is to say, it stays there, helping the (vital function called) Vyāna.

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः । पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥९॥

9. That which is well known as luminosity, is Udāna. Therefore one who gets his light

[1] In the sentence, "The scaffolding is shouting," "scaffolding" stands for the men sitting on it. Similarly "space" here stands for the "air" in space.

[2] *Vāyu* resides in the space between the earth and heaven, and Samāna in the space within the body. The point of resemblance is residence within space.

[3] Of the body and the world.

extinguished, attains rebirth together with the organs that enter into (his) mind.

That which is *tejaḥ ha vai*, well known as (common)[1] luminosity, outside; is *udānaḥ*, Udāna, in the body; that is to say, it favours the vital function, called Udāna, by its light. Since the agency (viz Udāna), that causes one's leaving the body, is of the nature of luminosity, and (while staying in the body) it is favoured by external light *tasmāt*, therefore: when an ordinary man *upaśāntatejāḥ*, gets his natural light extinguished; then it is to be understood that his life is exhausted and he is about to die. *Saḥ*, he, attains; *punarbhavam*, another body, (rebirth). How? *Saha indriyaiḥ*, together with the organs, counting from speech: *sampadyamānaiḥ manasi*, entering into the mind.

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।
सहात्मना यथासङ्कल्पितं लोकं नयति ॥१०॥

10. Together with whatever thought he had (at the time of death), he enters into Prāṇa. Prāṇa, in combination with Udāna and in association with the soul, leads him to the world desired by him.

Yaccittaḥ, whatever thought he might have had, at the time of death; *tena*, together with that idea, and together with the organs; *āyāti prāṇam*, he (the creature) enters into Prāṇa, the primary vital function. The purport is that at the time of death, the activities of the

[1] As distinguished from its special manifestation as the sun.

organs having declined, he continues to live only through the functioning of the chief Prāṇa (vital energy). Then the relatives say, "He still breathes", "He is still alive." That *prāṇaḥ*, Prāṇa, again; *yuktaḥ tejasā*, as combined with the function called Udāna; *saha ātmanā*, and in association with the soul, the master that enjoys; *nayati*, leads,—that enjoyer (of the fruits of work)—makes him reach, under the influence of virtuous and vicious actions; *lokam yathāsaṁkalpitam*, a world as was desired by him.[1]

य एवं विद्वान् प्राणं वेद न ह्यस्य प्रजा हीयतेऽमृतो भवति तदेषः श्लोकः ॥११॥

11. The line of progeny of any man of knowledge who knows Prāṇa thus, sustains no break. He becomes immortal. Pertaining to this, there occurs this *mantra*:

Yaḥ vidvān, any illumined man who; *veda*, knows; *prāṇam*, Prāṇa; *evam*, thus, as possessed of the descriptions set forth before, viz origin etc.; for that man is being stated this result accruing in this world and the next; *Asya*, for him; for that man of knowledge; *prajāḥ*, line of progeny, consisting of sons, grandsons, etc.; *na hīyate*, sustains no break. And when his body falls, he *bhavati*, becomes; *amṛtaḥ*, immortal, through his identity with Prāṇa. *Tat*, pertaining to this idea;

[1] As an aspirant, he had desired heaven etc. when engaged in sacrifices and meditation. That desire becomes again prominent at the time of death and results in the attainment of that very world.

bhavati, there occurs; *eṣaḥ ślokaḥ*, this *mantra*, expressive of this idea in the form of a brief statement:

उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते
विज्ञायामृतमश्नत इति ॥१२॥

इति प्रश्नोपनिषदि तृतीयः प्रश्नः ॥

12. Having known the origin, coming, lodgment and fivefold overlordship and the physical existence of Prāṇa, one achieves immortality. Having known, one achieves immortality.

Vijñāya, having known; (thus) *utpattim*, the origin (of Prāṇa), from the supreme Self (Pr. III. 3); *āyatim*, (His) coming to this body, through the action of the mind (Pr. III. 3); *sthānam*, (His) lodgment, in such places as the lower apertures (Pr. III. 5); *ca pañcadhā vibhutvam*, and (His) fivefold overlordship, (his) ordering of the different functions of Prāṇa in five ways like a sovereign (Pr. III. 4); His existence externally in the form of the sun etc., and *adhyātmam*, in the body, as the eye etc.—having known thus, (one) *aśnute*, achieves; *amṛtam*, immortality. The repetition of "*vijñāya amṛtam aśnute*, having known, he achieves immortality" is by way of concluding the Question.

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ। भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥१॥

1. Then the grandson of Sūrya, born of the family of Garga, asked him, "O adorable sir, which are the organs that go to sleep in this person? Which keep awake in him? Which is the deity who experiences dream? To whom occurs this happiness? In whom do all get merged?

Atha, next, *sauryāyaṇī gārgyaḥ*, the grandson of Sūrya, born of the family of Garga; *papraccha ha*, asked; *enam*, this one. All about the impermanent, mundane existence, that relates to manifested things, that is comprised within the domain of lower knowledge (i.e. of ignorance), and that consists of ends and means, have been fully dealt with in the three (previous) Questions; now are begun the succeeding Questions, since it is necessary to speak about that auspicious, calm, unchanging, immutable Truth which is called Puruṣa, who cannot be thought of in terms of ends and means, is not subject to any means of proof, is beyond the mind and the senses, exists everywhere internally and externally, and is birthless and the subject-matter of superior knowledge. The

questions are now being raised with a view to telling what the characteristics of that Immutable are, from which, as stated in the second Muṇḍaka, all objects are born like sparks from a blazing fire, and into which they merge again (Mu. II. i. 1); which are all those things that emanate from the Immutable; and how they separate and how they merge there. *Bhagavan*, O adorable sir; *kāni* (*karaṇāni*), which organs; *asmin puruṣe*, in this person, possessed of head, hands, etc.; *svapanti*, go to sleep, desist from their own functions. And *kāni*, which; *asmin*, in this one; *jāgrati*, keep awake, continue in the state of sleeplessness, go on performing their functions? Among those, standing for the effect and cause,[1] *kataraḥ eṣaḥ devaḥ*, which is this deity, who; *paśyati svapnān*, experiences dreams? Dream means the perception (of objects) within the body, like those in the waking state, by one who has ceased from the perception of the waking state. The idea is this: Is that activity performed by a deity identified with the effect (viz. body or Prāṇa), or by someone identified with the senses (and mind)? *Kasya*, to whom: *bhavati* occurs; *etat sukham*, this happiness, that is calm (i.e. taintless), effortless (i.e. undisturbed), and unobstructed,[2] and that emerges on the cessation of the activities of the

[1] A different reading is *kārya-karaṇāni*, where *kārya*, effect, is the body or Prāṇa, and *karaṇāni*, the senses and organs, with the mind at their head. In the reading *kārya-kāraṇāni*, *kāraṇāni* means the elements from which the body etc. are produced.

[2] *Taintless*, untouched by external objects; *effortless*, expressing itself when all disturbances cease, as does a light in a windless place; *unobstructed*, unending, it being one with the supreme Bliss.

dream and waking states? At that time *kasmin u sarve sampratiṣṭhitāḥ bhavanti*, in whom do they all remain completely unified, after desisting from the activities of the dream and waking states? The idea is this: like the honeys (collected from various flowers) merging in (the same) honey (in the bee-hive), or the rivers entering into the sea, they *bhavanti*, become; *sampratiṣṭhitāḥ*, blended without the possibility of being distinguished.[1]

Objection: Since on the analogy of a discarded implement, a scythe for instance, it can be held that the organs and the senses desist from their respective duties and rest separately, each in itself, during sleep, therefore whence can arise in the questioner the surmise that the senses and organs of the sleeping man get merged somewhere?

Answer: The surmise (of the questioner in the text) is quite reasonable. Since in relation to the objects of the waking state the senses and organs (are seen to) stand as a composite whole for the benefit of a master and are not independent, therefore in consonance with the fact that composite things are dependent on someone else, it is but reasonable to assume that they become unified in someone even in sleep. Hence this question is quite in keeping with that conjecture. In

[1] There are five questions: The first relates to the perceiver of the waking state. That entity whose cessation from activity leads to dream, must be the actor in the waking state. The second question is, "Whose function is it to maintain the body in all the three states?" The third relates to the perceiver of the dream; the fourth to the enjoyer of sleep. The fifth asks about the Turīya, the Fourth, the Self, free from the three states of wakefulness, dream, and sleep.

the present context the question, "In whom do they all remain completely unified," is meant to imply, "Who may he be?"—the question being put by one who wants to know something special about the entity in which all the effects and causes get merged during sleep and cosmic dissolution.[1]

तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥२॥

2. To him he said, O Gārgya, just as all the rays of the setting sun become unified in this orb of light, and they disperse from the sun as it rises up again, similarly all that becomes unified in the high deity, the mind. Hence this person does not then hear, does not see, does not smell, does not taste, does not touch, does not speak, does not grasp, does not enjoy, does not eject, does not move. People say, "He is sleeping."

Tasmai, to him; *saḥ*, he, the teacher; *uvāca ha*, said: "O Gārgya, hear what you asked about. *Yathā*, as; the *marīcayaḥ*, rays; *arkasya*, of the sun; *astam gacchataḥ*,

[1] It is the absolute Self that the questioner wants to know, and not the conditioned Self that supports all.

that is setting down, becoming invisible; *sarvāḥ*, all, without exception; *ekī-bhavanti*, become unified, inseparable, indistinguishable; *etasmin tejomaṇḍale*, in this luminous orb, in this sun that is like a mass of light; *punaḥ*, again; *tāḥ*, they, the rays of that very sun; *udayataḥ punaḥ*, while it is rising up again; *pracaranti*, disperse;—as is this illustration, *evam ha vai*, in a similar way indeed; *sarvam tat*, all that—all the senses and their objects; *ekī-bhavati*, become unified, *pare deve manasi*, in the high deity, in the fully luminous, mind—since the deities of the eye etc. are dependent on that of the mind, the latter is their high deity—in that mind they become united, lose their distinction, during dream and sleep, like the rays in the solar orb. And when a man is about to wake up, they emanate—they proceed to their respective functions—from the mind itself just like the rays radiating from the sun. Since the ears etc., which are the organs of perception of sound etc., desist from their function as organs, and thus seem to be unified in the mind,[1] *tena*, therefore; *tarhi*, at that time, during the time of sleep; *eṣaḥ puruṣaḥ*, this person—to wit, a person named Devadatta; *na śṛṇoti*, does not hear; *na paśyati*, does not see; *na jighrati*, does not smell; *na rasayate*, does not taste; *na spṛśate*, does not touch; *na abhivadate*, does not converse; *na ādatte*, does not grasp; *na ānandayate*, does not enjoy; *na visṛjate*, does not eject; *na iyāyate*, does not move; *ācakṣate*, they, the common people, say: *svapiti iti*, he is asleep.

[1] The senses cannot actually become identified with the mind, since the mind is not their material cause. They simply give up their activities and continue to exist in their dependence on the mind.

प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥३॥

3. It is the fires (i.e. the functions resembling fire) of Prāṇa that really keep awake in this city of the body. That which is this Apāna really resembles the Gārhapatya fire, Vyāna resembles the fire Anvāhāryapacana. Since the Āhavanīya fire is obtained from Gārhapatya, which is the former's source of extraction, therefore Prāna conforms to Āhavanīya (because of its issuing out of Apāna[1]).

When the organs, such as the ear, sleep *etasmin pure*, in this city, of the body, which is possessed of nine gates; *prāṇāgnayaḥ*, the five divisions of vital function counting from Prāṇa, which are comparable to fires; *jāgrati*, keep awake. The resemblance with fire is being stated: *Eṣaḥ apānaḥ vai gārhapatyaḥ*, this Apāna is really (the sacrificial fire called) Gārhapatya. How that can be so is being stated: Since the other fire, called Āhavanīya, is *praṇīyate*, taken (extracted); *gārhapatyāt praṇayanāt*, from the Gārhapatya fire, standing as the source, from which (Āhavanīya fire) is extracted at the time of the Agnihotra sacrifice; therefore from the derivative sense of "that from which something is taken away", Gārhapatya fire is the *praṇayana*, the source of extraction. Similarly, for a man in sleep, Prāṇa seems to be moving

[1] Apāna draws in the breath and fills up the lungs; from that inner air Prāṇa comes out as the outgoing breath.

through the mouth and nostrils, having been extracted from Apāna. Therefore Prāṇa is comparable to Āhavanīya. As for *vyānaḥ*, Vyāna, since it moves out from the heart through the *dakṣiṇa*, right, orifice, and is thus associated with the *dakṣiṇa*, southern direction, therefore it is (the fire called) Dakṣiṇāgni, known otherwise as Anvāhāryapacana.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमानः । इष्टफलमेवोदानः । स एनं यजमानमहरहर्ब्रह्म गमयति ॥४॥

4. Samāna is the priest called Hotā, because it strikes a balance between exhalation and inhalation which are but (comparable to) two oblations. The mind is verily the sacrificer. The desired fruit is Udāna, which leads this sacrificer every day to Brahman.

The two oblations consisting of *ucchvāsa-niḥśvāsau*, inhaling and exhaling; are the *āhutī*, two oblations, of the Agnihotra sacrifice, as it were, just because of the similarity of being two in number. *Yat*, since; since these are oblations, and since that vital function (called Samāna) *samam nayati*, strikes a balance, for ever; between *etau āhutī*, these two oblations, so as to ensure the maintenance of the body; *iti*, therefore; it is here verily the priest called the Hotā, because of the similarity of carrying the oblations (like the priest), and this despite the fact that it is called a fire (in the earlier paragraph). Which is it? *Saḥ samānaḥ*, it is Samāna. Because of

this further reason, the sleep of an illumined man is verily a performance of the Agnihotra sacrifice. Therefore the idea implied is that the illumined man is not to be considered a non-performer of rites. It is thus that in the Vājasaneyaka it is said that all the component parts of the body and senses of this illumined man perform sacrifices even while he sleeps.[1] Such being the case, *manaḥ ha vāva yajamānaḥ*, it is the mind that is the sacrificer, who keeps awake after having poured (as oblation) the external organs and their objects into the wakeful fires of Prāṇa, and who is intent on going to Brahman, just as one would reach heaven as the result of the Agnihotra sacrifice. The mind is imagined to be the sacrificer, because, like the sacrificer, it acts as the chief among the aggregate of body and senses, and because it sets out for Brahman, just as the sacrificer does for heaven. *Iṣṭaphalam eva*, the result itself of the sacrifice; is *udānaḥ*, the vital function called Udāna, because the achievement of the result of a sacrifice depends on Udāna. How? *Saḥ*, he Udāna; *ahaḥ ahaḥ*, every day; *gamayati*, leads; *yajamānam*, the sacrificer, called the mind; to *brahma*, Brahman, the Immutable, as though to heaven, during the time of sleep, after causing the

[1] By the text "*Vāk citaḥ, prāṇaḥ citaḥ, cakṣuḥ citaḥ*" etc. in the Vājasaneyaka, it is enjoined that one should think of the activity of each function of the Prāṇa as a performance of sacrifice. And so it is pointed out that the organs of knowledge and action continue their sacrifices even during the sleep of a man who knows thus. The text there is meant as a praise of this knowledge. Similarly in the present context the purpose is not to enjoin a meditation, it being out of place under this topic of transcendental knowledge, but to eulogise illumination.

mind to cease even from the dream activities. Hence Udāna takes the place of the result of the sacrifice.

Thus is praised the illumination of the enlightened man by showing that, starting from the time of the cessation from activity of the ear etc., till the time that he rises up from sleep, he enjoys the fruit of all sacrifices, and his sleep is not a source of evil as it is in the case of an unenlightened man; (and all this is meant as a praise), for (on a contrary view) it cannot be held that in the enlightened man alone the ears etc. sleep, while the fires of the Prāṇas keep awake, or that his mind alone enjoys freedom in the dream and wakeful states and then goes to sleep every day; for the fact of passing through the three states of waking, dream, and sleep is similar for all creatures. Hence it is reasonable to say that this is only a eulogy of enlightenment. As for the question, "Which is the deity who experiences dream?"—that is being answered:

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥५॥

5. In this dream state this deity (i.e. the mind) experiences greatness. Whatever was seen, it sees again; whatever was heard, it hears again; whatever was perceived in the different

places and directions, it experiences again and again; it perceives all by becoming all that was seen or not seen, heard or not heard, perceived or not perceived, and whatever is real or unreal.

Atra svapne, in this state of dream, when the senses, such as that of hearing, cease to function, and the vital forces, counting from Prāṇa, keep awake for the maintenance of the body—in this intermediate state (between waking and sleep) before entering into deep sleep; *eṣaḥ devaḥ*, this deity (the mind), that has withdrawn into itself all the organs, such as the ear, like the rays of the setting sun; *anubhavati*, experiences, undergoes; *mahimānam*, greatness, consisting in assuming diverse forms of subject and object.

Objection: Mind is an instrument of the perceiver in the matter of experiencing greatness. Hence how is it said that the mind experiences independently? It is the soul, (conscious of the body), that can be free (in dream).

Answer: That is no defect, for that freedom of the soul is a result of its being conditioned by the mind, inasmuch as the soul by itself does not in reality either dream or wake. That its wakefulness and dream are caused by the limiting adjunct of the mind has been stated in the (following text of the) Vājasaneyaka Upaniṣad: "Being associated with the mind, and being identified with dream", "it (i.e. the soul) thinks, as it were, and it shakes, as it were" (Bṛ. IV. iii. 7). Therefore it is quite logical to speak of the independence of the mind in the matter of experiencing diverse manifestations. Some assert that if the soul is

conditioned by the mind in dream, its self-luminosity[1] will remain unestablished. But that is not so. That is a false notion of theirs, caused by their non-comprehension of the drift of the Upaniṣads, inasmuch as even all such talk about the Self—starting with (the texts dealing with) self-luminosity and ending with emancipation—is within the range of ignorance. It a caused by such conditioning factors as the mind. And this conclusion is arrived at according to such Vedic texts as: "When there is something else, as it were, then one can see something. . . ." (Bṛ. IV. iii. 31). "For him there is no contact with sense-objects", "But when to the knower of Brahman everything has become the Self, then what should one see and through what?" (Bṛ. II. iv. 14). Accordingly, this doubt arises only in those who have imperfect knowledge of Brahman, but not in those who have realised the non-dual Self.

Objection: If such be the explanation, the specific statement, "In this state (i.e. dream) he becomes self-effulgent" (Bṛ. IV. iii. 9), becomes meaningless.

The *answer* to this is being given: This objection of yours falls far short of your mark, since the self-effulgence will be much more meaningless if the Self is (really) delimited within the heart according to the

[1] As shown in Bṛhadāraṇyaka, IV. iii. 14: "When he dreams, he takes away a little of the impressions of this all-embracing world (the waking state), he himself puts the body aside and himself creates (a dream body) revealing his own lustre by his own light.... In this state he becomes self-effulgent." If the Self continues to be conditioned by the mind in dream, one may well suspect that the effulgence of knowledge revealed there does not belong to the Self.

Vedic Text, "lies in the space[1] that is within the heart" (Bṛ. II. i. 17).

Objection: Though, as a matter of fact, that defect does arise from that point of view, yet half the weight (of this defect) is removed in dream by the fact that the Self becomes then self-effulgent in Its isolation (i.e. dissociation from the mind).[2]

Answer: Not so; for even there (in sleep), persists the association (of the Self) with the nerves extending up to the pericardium (i.e. the whole body) in accordance with the Vedic text, "(When it becomes fast asleep, . . . it comes back along the seventy-two thousand nerves, called Hitā, which extend from the heart to the pericardium), and sleeps (i.e. remains) in the body" (Bṛ. II. i. 19); and therefore it is a vain effort to remove the (remaining) half weight even in sleep through your reliance on the argument of the self-effulgence of the man.

Objection: What then is meant by saying that "the person becomes self-effulgent in this state" (Bṛ. IV. iii. 9)?

Tentative reply: That Vedic text has no application here, since it belongs to a different branch (of the Vedas).

Objection: Not so, since it is desirable that the Vedic texts should all lead to the identical conclusion, for it is the one Self that is the subject-matter of the Upaniṣads and that is sought to be taught and under-

[1] The "space" (*ākāśa*) here stands really for the supreme Self; but a literal interpretation leads us astray.

[2] The remaining defect will be removed in the state of sleep, where the Self alone exists—this is the implied idea.

stood. Hence it is necessary that the self-effulgence of the Self in dream should be upheld, for the Vedas serve to reveal the real truth.

Vedāntist's reply: In that case, hear the purport of the Vedic passage by giving up all conceit, for not through conceit can the meaning of the Vedas be mastered even in a hundred years by all the people who pose to be learned. As the Self, sleeping in the space within the heart and in the nerves, spreading from the heart to the pericardium, can be shown to be distinct from them, just because It has no (natural) association with them, and thus the Self's self-effulgence does not become negated, similarly, although the mind persists (in dream), together with the impressions activated by ignorance, desire, and past actions, yet the most arrogant sophist cannot deny then the self-effulgence of the Self which, while remaining totally dissociated from the entire group of causes and effects, witnesses through ignorance the mental impressions created by past actions like something different from Itself; for the witnessing Self then remains totally distinct from the impressions that form the objects visualised (by It). Hence it has been well said that when the senses merge into the mind which, however, remains unabsorbed, the Self, as identified with the mind, sees dreams.

How the mind experiences its diverse manifestations is being said: Being under the influence of the impressions of any object—be it a friend or a son etc.—*yat*, which; *dṛṣṭam pūrvam*, was seen earlier; it *paśyati*, sees; it thinks through ignorance that it sees the visions resembling the son or the friend, called up by

those impressions of the son, friend, etc. So also *śrutam artham*, whatever was heard; *anuśṛṇoti*, it seems to hear thereafter, under the influence of its impressions. Similarly, whatever was *pratyanubhūtam deśadigantaraiḥ*, perceived as belonging to the different places and quarters; it *pratyanubhavati*, experiences, appears to experience, through ignorance; *punaḥ punaḥ*, time and again. So also whatever was *dṛṣṭam*, seen, in this birth; and *adṛṣṭam*, not seen, that is to say, seen in another birth, for no impression can be left by what is absolutely unseen. Similarly, with regard to *śrutam ca aśrutam ca*, whatever was heard and not heard; *anubhūtam*, what was perceived, in this life through the mind alone; *ananubhūtam ca*, and whatever was not perceived, that is to say, was perceived by the mind itself in another birth; *ca sat*, and what is true, for instance the real water etc.; *ca asat*, and what is false, for instance, water in a mirage. To be brief, it *paśyati*, sees; *sarvam*, all, enumerated or not; *sarvaḥ* (*san*), by becoming all, by becoming conditioned by all the mental impressions. Thus the deity, called mind, sees dreams in its unification with all the senses.

स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यत्यथ तदैतस्मिञ्शरीर एतत्सुखं भवति ॥६॥

6. When that deity, (the mind), becomes overwhelmed by (solar) rays (called bile), then in this state the deity does not see dreams. Then, at that time, there occurs this kind of happiness in this body.

Yadā, when; *tejasā*, by light, by the solar light, called bile[1], that is lodged in the nerves; *saḥ*, the deity, called mind; *bhavati*, becomes; completely, *abhibhūtaḥ*, overwhelmed, when the doors[2] for its tendencies are closed down; then the rays of the mind, together with the senses, get collected in the heart. The mind is in sleep when, like fire in wood, it exists in the body, pervading it as a whole, in the form of general (as opposed to particularised) consciousness. *Atra*, at this time; *eṣaḥ*, this; *devaḥ*, deity (lit. the luminous one), called the mind; *na paśyati svapnān*, does not see dreams, the doors of vision having been closed by light. *Atha tadā*, then at that time; *etasmin śarīre*, in this body; *bhavati*, occurs; *etat sukham*, this happiness, that is of the nature of unobstructed Consciousness; that is to say, the Bliss then pervades the whole body in a general way and it remains undisturbed.

At this time, the body and senses that depend on ignorance, desire, and the result of past actions, become inactive. When these become quiet, the nature of the Self, that appears distorted owing to the presence of limiting adjuncts, becomes non-dual, auspicious, and calm. In order to indicate this state through a process of (successively) merging into it the subtle forms of earth etc., that are the creations of ignorance, the text cites an illustration:

[1] As also by the Consciousness, called Brahman, where the mind merges.

[2] Impressions of past actions that can produce dream.

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते । एवं ह वै तत् सर्वं पर आत्मनि संप्रतिष्ठते ॥७॥

7. To illustrate the point: As the birds, O goodlooking one, proceed towards the tree that provides lodging, just so all these proceed to the supreme Self.

Saḥ, that illustration, is this: *Yathā*, as; *somya*, O good-looking one; *vayāṁsi*, birds; *saṁpratiṣṭhante*, proceed towards; *vāsovṛkṣam*, the tree that provides lodging; *evam ha vai*, just so, just as it is in the illustration; *sarvam*, all—everything that will be enumerated; *saṁpratiṣṭhate*, proceeds; *pare ātmani*, to the supreme Self, to the Immutable.

पृथिवी च पृथिवीमात्रा चाऽऽपश्चाऽऽपोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाऽऽकाशश्चाऽऽकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चाऽऽदातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहंकारश्चाहंकर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥८॥

8. Earth and the rudiment of earth, water and the rudiment of water, fire and the rudiment of fire, space and the rudiment of space, the organ and object of vision, the organ and object of hearing, the organ and object of smell,

the organ and object of taste, the organ and object of touch, the organ and content of speech the hands and the object grasped, sex and enjoyment, the organ of excretion and the excreta, the feet and the space trodden, the mind and the content of thought, understanding and the content of understanding, egoism and the content of egoism, awareness and the content of awareness, the shining skin and the object revealed by that, Prāṇa and all that has to be held by Prāṇa.

What are all those things? *Pṛthivī*, the gross earth, possessed of the five attributes;[1] *ca*, and; its cause, the *Pṛthivī-mātrā*, rudiment of earth, the fine form of smell. Similarly *āpaḥ ca āpo-mātrā ca*, water and the rudiment of water; *tejaḥ ca tejo-mātrā ca*, fire and the rudiment of fire; *vāyuḥ ca vāyu-mātrā ca*, air and the rudiment of air; *ākāśaḥ ca ākāśa-mātrā ca*, space and the rudiment of space. That is to say, all the gross and subtle elements. So also *cakṣuḥ*, eye, the organ; *ca rūpam*, and the object of sight; *śrotram ca śrotavyam ca*, ear and the object of hearing; *ghrāṇam ca ghrātavyam ca*, nose and the object of smell; *rasaḥ ca rasayitavyam ca*, the organ of taste and the object of taste; *tvak ca sparśayitavyam ca*, the organ and the object of touch; *vāk ca vaktavyam ca*,

[1] Sound, touch, colour, taste, and smell, the last one being the essential attribute of earth. The four others are the essential qualities of space, air, fire and water respectively. These rudimentary elements combine to form the gross composite elements, the name being given according to the predominance of one or the other.

speech and the content of speech; *hastau ca ādātavyam ca*, two hands and the objects to be grasped; *upasthaḥ ca ānandayitavyam ca*, sex and what is enjoyed; *pāyuḥ ca visarjayitavyam ca*, the organ of excretion and what is excreted: *pādau ca gantavyam ca*, two feet and the place walked over. Thus (it is to be understood) that the organs of knowledge and the organs of action have been enumerated. *Manaḥ ca*, the mind, that has been already mentioned; *mantavyam ca*, and the object of the mind, (what is thought of); *buddhiḥ*, understanding, the faculty of ascertaining; *ca boddhavyam*, and the object to be ascertained. *Ahaṁkāraḥ* is the internal organ characterised by egoism; *ca*, and; *ahaṁkartavyam*, the object of egoism. *Cittam*, the internal organ possessed of consciousness; *ca cetayitavyam*, and the object to be conscious of. *Tejaḥ*, the skin, as distinct from the organ of touch and as possessed of lustre; the object revealed by it[1] is *vidyotayitavyam*. *Prāṇaḥ* is what is called Sūtra (Hiraṇyagarbha, who strings together everything); *vidhārayitavyam*, all that is held, strung together by Him, for the entire range of body and senses, combining for the sake of some one else and consisting of name and form, extends thus far only.

Next in order is that reality of the Self that has entered here (in the body) as the enjoyer and the agent of action, like a reflection of the sun in water:

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि संप्रतिष्ठते ॥९॥

[1] i.e. the skin itself that is the seat of the organ of touch.

9. And this one is the seer, feeler, hearer, smeller, taster, thinker, ascertainer, doer—the Puruṣa (pervading the body and senses), that is a knower by nature. This becomes wholly established in the supreme, immutable Self.

Hi, and;[1] *eṣaḥ*, this one (this Self); is the *draṣṭā*, seer; *spraṣṭā*, toucher (feeler); *śrotā*, hearer; *ghrātā*, smeller; *rasayitā*, taster; *mantā*, thinker; *boddhā*, ascertainer; *kartā*, doer. The word *vijñāna*, when derived in the (instrumental) sense of "that by which anything is known" means such instruments as the intellect; but the word here is derived in the nominative sense of "that which knows". So *vijñānātmā* means the reality that has that nature or that is a knower by nature. He is *puruṣaḥ* because he fills up, in its entirety, the aggregate of the body and senses that has been spoken of as a limiting adjunct. And as the reflection of the sun in water enters into the sun (when the water is removed), so this Self gets wholly established *pare akṣare ātmani*, in the supreme immutable Self, that persists as the last resort of the universe.

The result achieved by one who realises his identity with that supreme Self is being stated:

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥१०॥

10. He who realises that shadowless, bodiless, colourless, pure, Immutable attains the su-

[1] According to Ānanda Giri.

preme Immutable Itself. O amiable one, he, again, who realises, becomes omniscient and all. Illustrative of this there occurs this verse:

It is being stated that he *pratipadyate*, attains; *param eva akṣaram*, the supreme Immutable Itself, that is going to be described. *Saḥ*, he; (attains the Immutable): *yaḥ ha vai*, who perchance, having become free from all desires; *vedayate*, realises; *tat*, that which is; *acchāyam*, free from shadow, from ignorance; *aśarīram*, bodiless; *alohitam*, devoid of redness, free from all qualities starting from redness. Since this is so, therefore (It is) *śubhram*, pure, being free from all attributes; It is *akṣaram*, the Immutable, the True, called Puruṣa (all-pervading, indwelling entity), which is without Prāṇa, is not conceivable by the mind, and is auspicious, calm, coexisting with all that is within and without, and is birthless. *Tu*, again; *somya*, O amiable one; *yaḥ*, he, the renouncer of everything, who knows;[1] becomes *sarvajñaḥ*, omniscient, nothing can possibly remain unknown to him. Formerly he was not omniscient owing to ignorance; again, when ignorance is removed by knowledge, *saḥ bhavati sarvaḥ*, he becomes all. *Tat*, with regard to that point; *bhavati eṣaḥ ślokaḥ*, there occurs this verse, which sums up the above idea.

विज्ञानात्मा सह देवैश्च सर्वै:
प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।

[1] Ānanda Giri repeats the verb "knows" and splits up the first part of the text into two sentences.

तदक्षरं वेदयते यस्तु सोम्य
स सर्वज्ञः सर्वमेवाविवेशेति ॥११॥

इति प्रश्नोपनिषदि चतुर्थः प्रश्नः ॥

11. O amiable one, he becomes all-knowing and enters into all who knows that Immutable wherein merges the cognising Self—(the Puruṣa who is naturally a knower)—as also do the organs and the elements together with all the deities.

Somya, O amiable (or good-looking) one, *yaḥ tu vedayate*, he who knows; *tat akṣaram*, that Immutable; *yatra*, into which; *saṁpratiṣṭhanti*, merge; *vijñānātmā*, the entity that is by nature a knower (IV. 9); and *prāṇāḥ*, the organs, such as the eye; *bhūtāni*, and the elements such as earth; *saha devaiḥ*, together with the deities, such as Fire etc.; *saḥ sarvajñaḥ*, that omniscient one; *āviveśa* (is the same as *āviśati*), enters; into *sarvam*, everything.

FIFTH QUESTION

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोंकारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति । तस्मै स होवाच ॥१॥

1. Next, Satyakāma, son of Śibi, asked him, "O venerable sir, which world does he really win thereby, who, among men, intently meditates on *Om* in that wonderful way till death?" To him he said:

Atha ha, next; *satyakāmaḥ śaibyaḥ*, Satyakāma, son of Śibi; *papraccha enam*, asked him. Now then, this Question is begun in order to enjoin the meditation on *Om* as a means to the realisation of the inferior and superior Brahman. *Bhagavan*, O venerable sir: *saḥ yaḥ ha vai*, anyone, any rare person; *manuṣyeṣu*, among men; who, after withdrawing the internal organ from external objects and concentrating his mind on *Om*, on which he superimposes the idea of Brahman through devotion; *abhidhyāyīta*, should intently meditate; *oṁkāram*, on *Om*; *tat*, in that wonderful way; *prāyaṇāntam*, till death, that is to say, for the whole life; (which world does he conquer)? The meaning of the term "*abhidhyāna*, intense meditation" is to have such an unbroken current of the idea of self-identification (with the object of meditation) as is not vitiated by other states of consciousness of a different order, and which is comparable to the (unflickering) flame of a lamp in a windless place. There being many worlds

that can be achieved through meditation and rites, *katamam vāva lokam*, which of the worlds; *saḥ jayati tena*, does he conquer thereby, by that meditation on *Om*, who undertakes such a lifelong vow, aided by such multifarious forms of *yama* aud *niyama* (i.e. control of body and senses and observance of moral injunctions) as truthfulness, abstinence from sexual pleasure, non-injury, non-acceptance of presents, dispassion, monasticism, cleanliness, contentment, absence of dissimulation etc.? To him who had asked thus *saḥ*, he, Pippalāda; *uvāca ha*, said:

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोंकारः। तस्माद्विद्वानेतेनैवाऽऽयतनेनैकतरमन्वेति ॥२॥

2. O Satyakāma, this very Brahman, that is (known as) the inferior and superior, is but this *Om*. Therefore the illumined soul attains either of the two through this one means alone.

O Satyakāma, *etat brahma vai*, this very Brahman; *yat*, that is; *param ca aparam ca*, both superior and inferior—the superior being that which is Truth and Immutable and is called Puruṣa; and the inferior being the First Born, called Prāṇa; *oṁkāraḥ eva*, is but *Om*, being identical with *Om*, since *Om* is Its symbol.[1] As the supreme Brahman cannot be (directly) indicated by words etc. and is devoid of all distinctions created by attributes—and as It is (on that account) beyond the senses—therefore the mind cannot explore It. But to those who meditate on *Om*, which is comparable to the

[1] *Etat* and *yat*, being neuter, are construed with Brahman, rather than with *oṁkāraḥ* which is masculine.—A.G.

images of Viṣṇu and others and on which is fixed the idea of Brahman with devotion, that Brahman becomes favourable (and reveals Itself). This is understood on the authority of scriptures. Similar is the case with the inferior Brahman. Hence it is said in a secondary sense that, that Brahman which is both inferior and superior is but *Om*. *Tasmāt*, therefore; *vidvān*, one who knows, thus; *anveti*, attains; *ekataram*, either of the two—the superior or inferior Brahman; *etena āyatanena eva*, through this means alone, through this that is a means for the attainment of the Self, consisting in meditation on *Om*; for *Om* is the nearest symbol of Brahman.

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते। तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥३॥

3. Should he meditate on *Om* as consisting of one letter, he becomes enlightened even by that and attains a human birth on the earth. The *Ṛk mantras* lead him to the human birth. Being endued there with self-control, continence, and faith he experiences greatness.

Yadi, even though; *saḥ*, he; may not know all the letters by which *Om* is constituted, still through the influence of the (partial) meditation on *Om*, he attains an excellent goal; one who resorts to *Om* does not fall into evil by being denied the fruits of both rites and meditation as a consequence of the defect of such partial knowledge. What ensues then? Knowing only

one part consisting of one letter, *abhidhyāyīta*, should he meditate, constantly; on *Om* itself as comprising one letter; *saḥ*, he; *saṁveditaḥ*, becoming enlightened; *tena eva*, by that alone—that meditation on *Om* as possessed of one letter only; *tūrṇam eva*, very quickly; *abhi saṁpadyate*, attains; *jagatyām*, on the earth. What does he attain? *Manuṣyalokam*, the human birth (i.e. human body). As many kinds of birth are possible on this earth, so, among these, *ṛcaḥ*, the *Ṛk mantras*; *upanayante*, conduct; *tam*, him, that aspirant; to *manuṣyalokam*, human birth, on the earth; for the first single letter (viz *a*) of *Om* was meditated on (by him) as the *Ṛk mantras*, which stand for the Ṛg-Veda. Thereby, in that human birth, he becomes a prominent Brāhmaṇa, and being *saṁpannaḥ*, endued; *tapasā*, with self-control; *brahmacaryeṇa*, with continence; *śraddhayā*, with faith *anubhavati*, experiences; *mahimānam*, greatness; he does not become faithless or wilful in his action. He does not come to grief because of any deviation, (consisting in partial knowledge), from Yoga (i.e. application of his mind to Brahman).

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम्। स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥४॥

4. Now again, if he meditates on *Om* with the help of the second letter, he becomes identified with the mind. By the *Yajuḥ mantras* he is lifted to the intermediate space, the world

of the Moon. Having experienced greatness in the lunar world, he turns round again.

Atha, now again; *yadi*, if, anyone conversant with *Om* as constituted by its second letter (viz *u*), (*abhidhyāyīta*, should meditate on *Om*) *dvimātreṇa*, as possessed of the second letter; then as a result of that concentration, one *saṁpadyate*, becomes unified; *manasi*, in the mind of which the Moon is the presiding deity, which is conceived of as the state of dream, which is identified with the *Yajur mantras*, and which is the object of meditation. When *saḥ*, that man, who has become thus identified, dies; he is *unnīyate*, lifted; *yajurbhiḥ*, by the *Yajur mantras*, which are identical with the second letter; *antarikṣam*, to the intermediate space (between heaven and earth); that is to say, *somalokam*, to the world of the Moon, that is supported by intermediate space and is represented by the second letter. Or in other words, the *Yajur mantras*, lead him to a birth in the world of the Moon. *Saḥ*, he; *anubhūya vibhūtim*, having experienced greatness *somaloke*, in that world of the Moon; *āvartate punaḥ*, turns round again, towards the human world.[1]

[1] According to Śaṅkarānanda, the first portion of the text means this: If anyone *manasi saṁpadyate*, resorts to the mind, that is, meditates; *dvimātreṇa*, for two moments or on the two letters *a* and *u* of *Om*. According to some, this text enjoins a meditation on Hiraṇyagarbha who embodies Himself in the subtle cosmos conceived of as a subtle dream state; the earlier text similary enjoins a meditation on Virāṭ, embodying Himself in the gross universe, conceived of as the waking state.

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः। यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं पुरिशयं पुरुषमीक्षते। तदेतौ श्लोकौ भवतः ॥५॥

5. Again, anyone who meditates on the supreme Puruṣa with the help of this very syllable *Om*, as possessed of three letters, becomes unified in the Sun, consisting of light. As a snake becomes freed from its slough, exactly in a similar way, he becomes freed from sin, and he is lifted up to the world of Brahmā (Hiraṇyagarbha) by the *Sāma mantras*. From this total mass of creatures (that Hiraṇyagarbha is) he sees the supreme Puruṣa that penetrates every being and is higher than the higher One (viz Hiraṇyagarbha). Bearing on this, there occur two verses:

Punaḥ, again; *yaḥ abhidhyāyīta*, should anyone meditate; *etam*, on this—on *Om*; as *param puruṣam*, the supreme Puruṣa, residing within the solar orb; *Om iti etena eva akṣareṇa*, with the help of the very syllable *Om*; *trimātreṇa*, as associated with the knowledge of the three letters (*a*, *u*, *m*), and serving as a symbol; (he becomes unified in the Sun, as the result of that meditation). In this context *Om* is (presented as) a symbol to aid (meditation), which conclusion is drawn from the

following Vedic text implying identity: "That which is known as the superior and inferior Brahman (is but *Om*)" (Pr. V. 2). Moreover, on any other supposition, the frequently used accusative case in *oṁkāram* in the text will become unjustifiable. Although from the use of the instrumental case (in *trimātreṇa*), an interpretation in the instrumental sense is quite in order, still in conformity with the context, *trimātreṇa* etc. should be converted to the accusative form[1] thus: "*trimātram param puruṣam*—(meditate) on *Om*, associated with the knowledge of the three letters, as the supreme Puruṣa", so as to accord with the adage, "The individual should be sacrificed for the family."[2] By that meditation, *saḥ*, he; becomes *saṁpannaḥ*, absorbed—being engaged in meditation, he becomes identified with the third letter (*m*) and becomes unified,—*tejasi sūrye*, in the Sun consisting of light. Even after death he does not return from the Sun as one does from the lunar world; but he continues in his identity with the Sun. *Yathā*, just as; a *pādodaraḥ*, snake; *vinirmucyate tvacā*, is freed from its slough, the dead skin, to become new again; *evam ha vai*, exactly in the same way, as in the illustration, so; becoming *vinirmuktaḥ*, freed; *pāpmanā*, from sin, that is a kind of impurity comparable to the slough; *saḥ*, he; *unnīyate*, is lifted up; *sāmabhiḥ* by the *Sāma mantras*, that are identical with the third letter (*m* of *Om*); *brahmalokam*, to the world of Brahmā, i.e. of Hiraṇyagarbha, which is called Satya (Truth). That Hiraṇyagarbha, is identified with all the creatures that are subject to birth and death;

[1] One might object that the instrumental case indicates that *Om* is not a symbol (or icon); but Śaṅkara says, it is so.

[2] That is to say, for the sake of the majority.

for as (the sum total of all) the subtle bodies, He constitutes the inner soul of all; and in Him, as comprising the (cosmic) subtle body, are strung together all the creatures.[1] Hence He is *jīvaghanaḥ*, a mass of creatures. *Etasmāt jīvaghanāt*, from this totality of creatures, that Hiraṇyagarbha is; *saḥ*, he, the enlightened man, who has known *Om* as possessed of the three letters; *īkṣate*, sees, through meditation; *puruṣam*, Puruṣa; *puriśayam*, who has entered into all the bodies and who is called the supreme Self; being *param parāt*, superior to the higher One, that is to say, to Hiraṇyagarbha.[2] *Tat*, bearing on this, expressive of the foregoing idea; *bhavataḥ* there occur; *etau ślokau*, these two verses:

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता
अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु
सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥६॥

6. The three letters (by themselves) are within the range of death. But if they are closely joined, one to another, are not divergently applied to different objects, and are applied to the three courses of action—external, internal, and intermediate—that are properly resorted to, then the man of enlightenment does not shake (i.e. remains undisturbed).

[1] That identify themselves with their subtle bodies.

[2] Hiranyagarbha is higher than all other creatures.

Tisraḥ mātrāḥ, the three letters, viz *a*, *u*, *m*, of *Om*; *mṛtyumatyaḥ*, are encompassed by death, not outside the pale of death, that is to say, within the grasp of death.[1] But when they are *prayuktāḥ*, applied; *kriyāsu*, in actions, in the acts of meditation on the Self; moreover, (when they are) *anyonyasaktāḥ*, joined one to another; *anaviprayuktāḥ*, are not applied divergently to different objects; (then the Yogī does not shake). *Viprayuktāḥ*, are those that are specifically applied to a single object alone; those that are not applied thus are *aviprayuktāḥ*, (i.e. diversely used); those that are not so diversely applied are *anaviprayuktāḥ*. What follows from that? When (they are applied thus) specially at the time of a single (continuous) meditation during the three *kriyāsu*, courses of action—*bāhyābhyantaramadhyamāsu*, the external, internal, and intermediate—in the course of the Yogic actions, consisting in the meditation on Puruṣas, as associated with the states of waking, dream, and sleep; *samyak prayuktāsu*, which processes are properly resorted to during the time of meditation; then the *jñaḥ*, enlightened one, that is to say, the Yogī who knows the divisions of *Om*, as aforesaid; *na kampate*, does not shake. For he who knows thus, cannot possibly be deflected, since the

[1] Viśva, the conscious Self in the waking state, is identical with Vaiśvānara (Virāṭ), and his residence is in the gross body and the waking state. Taijasa, identical with Hiraṇyagarbha, has his lodging in the subtle body and dream. Prājña, identical with Īśvara, has his locus in the Unmanifested and sleep. The Yogic processes consist in meditating on them in identification with *a*, *u*, *m* respectively. If these are resorted to separately, and without the idea of Brahman, they cannot lead one beyond death.

Puruṣa in the waking, dream, and sleep states, together with the states, has been seen by him as identical with the three letters and as identical with *Om*. Since a man, who is thus enlightened, has become the Self of all and one with *Om*, therefore from where can he deviate and to where?

The second verse is meant to sum up all the (foregoing) ideas:

ऋग्भिरेतं यजुर्भिरन्तरिक्षं
सामभिर्यत् तत् कवयो वेदयन्ते ।
तमोंकारेणैवाऽऽयतनेनान्वेति विद्वान्
यत्तच्छान्तमजरममृतमभयं परं चेति ॥७॥

इति प्रश्नोपनिषदि पञ्चमः प्रश्नः ॥

7. The intelligent know this world that is attainable by the *Ṛk mantras*, the intermediate space achievable by the *Yajur mantras*, and that which is reached by the *Sāma mantras*. The enlightened man attains that (threefold) world through *Om* alone; and through *Om* as an aid, he reaches that also which is the supreme Reality that is quiet and beyond old age, death, and fear.

Only *kavayaḥ*, the intelligent, enlightened ones, and not the ignorant; *vedayante*, know; *etam*, this, this world, associated with men; that is attainable *ṛgbhiḥ*, through the *Ṛk mantras*; *antarikṣam*, the intermediate

space, presided over by the Moon; that is attainable *yajurbhiḥ*, by the *Yajur mantras*; and *tat*, that, that world of Brahmā; *yat*, which; is attainable *sāmabhiḥ*, by the *Sāma mantras*. *Vidvān*, the enlightened one; *anveti*, reaches; *tam*, that, that threefold world, indicative of the inferior Brahman; *oṁkāreṇa*, through *Om*, with the aid of *Om*. And with the help of that very *Om*, he attains *tat*, that; *yat*, which; is *param*, supreme Brahman, which is immutable, true, and is called Puruṣa, the all-pervasive; which is *śāntam*, quiet, free, devoid of all such distinctions as waking, dream, and sleep, and is transcendental to the whole universe; and is therefore *ajaram*, free from old age; *amṛtam*, beyond death, since untouched by such changes as old age; and consequently *abhayam*, fearless; just because It is fearless, therefore *param*, unsurpassing. The idea is that, he reaches this One also *oṁkāreṇa āyatanena*, with the aid of *Om*, which is a vehicle of advance. The word "*iti*, this", is used to imply the end of the sentence.

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ । तमहं कुमारमब्रुवं नाहमिमं वेद । यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥१॥

1. Then Sukeśā, son of Bharadvāja, asked him, "Venerable sir, Hiraṇyanābha, a prince of Kosala, approached me and put this question, 'Bhāradvāja, do you know the Puruṣa possessed of sixteen limbs?' To that prince I said, 'I do not know him. Had I known him, why should I not have told you? Anyone who utters a falsehood dries up root and all. Therefore I cannot afford to utter a falsehood. Silently he went away riding on the chariot. Of that Puruṣa I ask you, 'Where does He exist?'"

Atha ha, next; *sukeśā bhāradvājaḥ*, Sukeśā, son of Bharadvāja; *papraccha*, asked; *enam*, him. It has been said that the entire world, consisting of cause and effect, together with the conscious soul, gets unified in the supreme Immutable during sleep (Pr. IV. 11). From the logic of circumstances it follows that even during cosmic dissolution, the world merges into that Immutable alone and originates from that alone; for

an effect cannot reasonably get absorbed into anything other than its origin. Besides, it has been said, "From the Self is born this Prāṇa" (Pr. III. 3). And it is the well ascertained purport of all the Upaniṣads that the highest good results from the full realisation of that which is the source of creation; and it has just been declared, "he becomes omniscient and all" (Pr. IV. 10). It remains now to point out, where that immutable, that Truth, called Puruṣa (the all-pervasive, indwelling entity) is to be realised. This question is begun for that purpose. And by pointing out the difficulty involved in acquiring the knowledge, the narration of the anecdote aims at inducing a special effort in those who hanker after freedom. *Bhagavan*, O revered sir; a *rājaputraḥ*, prince, Kṣatriya by caste, named Hiraṇyanābha; who was *kausalyaḥ*, born in Kosala; *upetya mām*, approaching me; *aprcchata*, asked; *etam praśnam*, this question, that is being stated: "*Bhāradvāja*, O son of Bharadvāja; *vettha*, do you know; the *puruṣam*, Puruṣa, (the Reality pervading the body); which is *ṣoḍaśakalam*, possessed of sixteen digits (limbs)?" That conscious Being, the soul, is *ṣoḍaśakalaḥ*, on which, through ignorance, are superimposed sixteen parts that appear like limbs. *Aham*, I; *abruvam*, said; *tam kumāram*, to that prince, who had put the question: "*Aham*, I; *na veda*, do not know; *imam*, this one; that you inquire about." As he thought it impossible that there could be any ignorance in me, despite that statement of mine, I told him as a proof of my ignorance: "*Yadi*, if perchance; *aham*, I; *avediṣam*, happened to know; *imam*, this one, the Puruṣa inquired about by you; *katham*, why; *na*

avakṣyam, should I not have told, that is to say should not tell you, inquisitive and eminently fitted as a disciple as you are. Noticing his disbelief over again, I said furthermore to carry conviction to him: "*Yaḥ*, anyone who; *abhivadati*, utters; *anṛtam*, falsehood; speaks of himself as somewhat other than what he really is; *eṣaḥ*, such a man; *pariśuṣyati*, dries up; *samūlaḥ*, together with roots; he is deprived from this world and the next, he is destroyed. As I know this fact, *tasmāt*, therefore; *na arhāmi anṛtam vaktum*, I cannot afford to utter a falsehood; like an ignoramus." *Saḥ*, he, the prince, who was thus convinced; *pravavrāja*, went away; to where he had come from; *āruhya ratham*, by riding on the chariot; *tūṣṇīm*, silently, with abashment. From this the conclusion is drawn that one who knows must impart the knowledge to a disciple who is competent and approaches duly, but one should not utter a falsehood under any condition whatsoever. *Tam puruṣam*, about that Puruṣa; *pṛcchāmi tvā*, I ask you;—which, as an object still unascertained, sticks to my heart like a thorn;—"*Kva asau puruṣaḥ*, where does that Puruṣa (that is to be known) exist?"

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडश कलाः प्रभवन्तीति ॥२॥

2. To him he (Pippalāda) said: O amiable one, here itself inside the body is that Puruṣa in whom originate these sixteen digits (or limbs).

Tasmai, to him; *saḥ*, he; *uvāca ha*, said; *iha eva*, here itself; *antaḥśarīre*, inside the body, within the

space inside the lotus of the heart; *somya*, O amiable one; exists *saḥ puruṣaḥ*, that Puruṣa—and He is not to be sought somewhere else;—(Puruṣa) *yasmin*, in whom; *prabhavanti*, orginate; *etāḥ ṣoḍaśa kalāḥ*, these sixteen parts—Prāṇa and the rest that are being enumerated. Puruṣa that is partless appears through ignorance to be possessed of limbs as a consequence of His association with the sixteen parts that are His limiting adjuncts. But this Puruṣa has to be shown as an absolute entity by eliminating, through knowledge, those parts that condition Him. That is why the parts are spoken of as originating from Puruṣa. Since no empirical pronouncement as to attainability and the means of attainment can be made unless there be the superimposition of Prāṇa and the rest on the attributeless, non-dual, pure principle; therefore, the origin, existence, and absorption of the parts, that are within the domain of ignorance, are superimposed (on Puruṣa); for the parts are always seen to exist in identity with Consciousness at the times of origin, continuation, and dissolution. And this is why some deluded people say, "Just as ghee (clarified butter) melts through contact with fire, so it is consciousness that originates every moment as pot etc. and gets destroyed." Others (e.g. the nihilists) say, "When that consciousness stops, all things appear as void." Still others (e.g. the logicians) say, "The knowledge of pot and the rest arises and gets destroyed as a temporary phenomenon on the Self that is eternal and that imparts the consciousness." The materialists say, "Consciousness belongs to matter." But Consciousness that knows no decrease or increase, and yet appears

diversely through the attributes of the limiting adjuncts, is nothing but the Self, which fact is borne out by such Vedic texts as "Brahman is truth, knowledge, infinite" (Tai. II. i. 1), "Brahman is Consciousness" (Ai. III. i. 3), "Knowledge, Bliss, Brahman" (Bṛ. III. ix. 28.7), "Infinite Reality is but pure intelligence" (Bṛ. II. iv. 12). Consciousness is proved to be invariable from the fact that Consciousness remains unchanged even when objects change in their essence, and because anything, that is known in any way, emerges to consciousness only as such an object of knowledge.[1] It does not stand to reason to say that some external thing may exist substantially and still be unknown, for this is like averring that colour is perceived while the eye is non-existent. A knowable thing may not exist at the time of its knowledge, but knowledge is never non-existent so long as there is an object, or knowledge persists in relation to some knowable thing even though some particular object may not be there; for nobody can have such a thing as an object unless he has knowledge.

[1] That things are apprehended to be what they are is owing to the fact of the apparent diversification of the underlying Consciousness by the limiting adjuncts; and things would cease to be known unless Consciousness lay behind them. This proves that things vary, while Consciousness remains unchanged. A pot may not exist even when there is consciousness of it, or objects may vary essentially, while knowledge persists; but there can be no object of knowledge without Consciousness. *Objection*: We have no knowledge of a jar at the time that we know a cloth; so knowledge also is variable. *Answer*: Knowledge may vary as coloured by its objects, but not essentially, whereas things vary essentially.

Objection: Since consciousness is not felt in sleep just because it does not exist there then, it follows that it too varies essentially just like its object.

Answer: No, for in so far as knowledge, that reveals its objects, is an illuminator of its object just like a light, the absence of knowledge cannot logically be inferred in sleep, just as the absence of light cannot be inferred from the absence of the thing to be lighted up. For the nihilist cannot imagine the absence of the eye when it fails to perceive colour in darkness.

Objection: The nihilist does, as a matter of fact, imagine the absence of knowledge where there is no knowlable thing.

Answer: The nihilist should explain how he would argue away the presence of that knowledge by which he imagines the non-existence of that knowledge; for the non-existence of the knowledge being itself a knowable object, it cannot be cognised unless there is knowledge of it.

Objection: Since knowledge is non-different from the knowable, non-existence of knowledge follows from the non-existence of the knowable object.

Answer: Not so, because non-existence too is admitted as cognisable. By the (Buddhist) nihilists it is admitted that non-existence is also known and that it is everlasting. Now, if knowledge be non-different from (the knowable) non-existence, it also will become eternal *ex hypothesi*; and because the non-existence of knowledge becomes essentially a knowledge, non-existence (of knowledge) is reduced to a meaningless term. In reality, knowledge is neither a non-existence, nor is it non-eternal. Nor do we lose anything if the

mere epithet of non-existence is applied to knowledge that is (really) eternal.

If it be now argued that although non-existence is knowable, it is distinct from knowledge, then in that case, the non-existence of the knowable will not lead to the non-existence of knowledge.[1]

Objection: The object is different from knowledge, but knowledge is not different from its object.

Answer: It is all mere talk that does not lead to any real distinction, for if it be held that the object and knowledge are identical, then it is meaningless talk to say that the knowable object is distinct from knowledge while knowledge is not distinct from its content, and it is comparable to the thesis that *vahni* (fire) is distinct from *agni* (fire), while *agni* is not distinct from *vahni*. If, however, knowledge be different from the content of knowledge, the conclusion arrived at is that the absence of any knowable object does not logically imply the absence of knowledge (as such).

Objection: Since there can be no awareness (of knowledge) when there is no object to be known, it follows that knowledge itself is absent in the absence of any object.

Answer: Not so, for awareness is admitted in sleep

[1] By such a theory you nullify your view that knowledge and the knowable are identical. Hence by depending on the assumptions that knowable objects are absent in sleep and that knowledge is non-different from the knowable, you cannot argue that knowledge is non-existent in sleep. Moreover, if the non-existing knowable thing be different from knowledge, why should not an existing knowable thing be different also?

inasmuch as it is held by the (Buddhist) nihilists that consciousness persists even in sleep.

Objection: Even there it is held that consciousness is known to itself.

Answer: No, since the distinction of the two (viz knowledge and object) is already postulated. Inasmuch as the knowledge that pertains to an object of the form of non-existence is different from that non-existent object, the difference between the knowable and the knowledge stands as an established fact. That fact having been proved, it cannot be revivified like a dead man, nor can it be reversed by even a hundred nihilistic Buddhists.

Objection: In so far as knowledge is known by some other knowledge, there crops up an infinite regress from your point of view, since that knowledge must have another knowledge to know it, and that again another.

Answer: Not so, for a logical distinction between all (knowledge and objects) is possible. On the admission that everything is knowable to some knowledge, that knowledge which is different from its content remains what it is for ever.[1] This is a second category that is admitted by all who are not nihilists, and no third category to comprehend it is admitted. Thus there is no scope for infinite regress.

Objection: If knowledge remains unknown to itself, then omniscience becomes untenable.

Answer: That defect, too, should affect him (i.e.

[1] We hold that things knowable are objects of knowledge, but knowledge itself is not known. The knowable are ever knowable, and so is knowledge ever knowledge.

the Buddhist) alone. What need have we to remove it?[1] Besides, (for him) there is the fault of infinite regress arising from the admission that knowledge is an object of knowledge, for knowledge is certainly knowable according to the (Buddhist) nihilists. And because (a particular) knowledge cannot be known by itself, an infinite regress is inevitable.

Objection: This fault is equally in evidence (in your theory as well).

Answer: Not so, for Consciousness (according to us) can logically be shown to be but one. Since it is but one Consciousness, existing in all places, times, persons, etc., that appears diversely because of the differences in the multifarious limiting adjuncts constituted by name, form, etc., just like the reflections of the sun etc. on water etc.; therefore that objection has no force; and the statement that is under consideration here agrees with this.[2]

[1] The Buddhist believes that knowledge is known. So if it can be proved that knowledge is unknowable, omniscience of Buddha, for instance, can no longer be sustained. But the Vedāntist is not open to that charge, as according to him knowledge can cognise only those things that are fit to be known, as otherwise non-omniscience would result from the non-comprehension of such an imaginary thing as the horn of a hare. The Vedāntist may also reply that since the very conception of omniscience is within the domain of ignorance, he is not under any obligation to prove its reality. Or he may argue that omniscience follows from the fact of one's possessing the capacity to know everything that exists, but not necessarily from the actual awareness of everything.

[2] On the strength of the fact that Consciousness as an eternal entity is the basis of all appearances, the Upaniṣad talks of the superimposition of the parts (or limbs) on that Consciousness.

Objection: From the Upaniṣadic text, ("here itself inside the body"—Pr. VI. 2), it follows that Puruṣa is contained here inside the body, like a jujube fruit in a vessel.

Answer: No, (this is wrong), because Puruṣa is the cause of such parts as Prāṇa, and because nobody will understand Puruṣa as the source of such parts as Prāṇa, faith, etc., if He be delimited by a mere body. And this follows from the further fact that the body is an effect of those parts; because the body, which is constituted by the parts—Prāṇa and the rest, which (in their turn) are the products of Puruṣa—cannot contain within itself, like a jujube in a vessel, Puruṣa who is the origin of its own source.

Objection: This is possible on the analogy of the seed and the tree. Just as a tree is the effect of a seed, and the effect of that tree is a fruit, a mango for instance, which holds within itself the (stone that is the) cause of its cause (viz the tree), similarly the body can contain within itself even Puruṣa, though He is the cause of its own cause (viz Prāṇa etc.).

Answer: This is untenable, because it implies difference and divisibility. In the analogy, the seeds contained in the fruits of the tree are different from the seed that produced the tree, whereas in the case to which the analogy applies, the very same Puruṣa, that is the cause of the causes of the body, is heard of in the Upaniṣad as confined within the body. Moreover, things like the tree and the seeds can be related by way of the container and the thing contained, because they are composite by nature, whereas Puruṣa is not divisible, though the parts (viz Prāṇa etc.) and the

body are. Hereby it is shown that inasmuch as even space cannot be contained within the body,[1] much less can Puruṣa, who is the cause of space, be confined within it. Therefore the illustration is inapt.

Objection: Leave alone the analogy. The point is born out by the text itself.

Answer: That cannot be, for texts cannot create things anew, since a text is not meant to reverse anything. What is its function then? It is concerned with expressing things as they are. Therefore the text "inside the body" is to be understood in the same sense as the statement that space exists within the cosmic egg.[2] Besides that text conforms only to empirical experience in so far as from such logical grounds as (the experiences of) seeing, hearing, thinking, knowing, etc., Puruṣa is assumed to be residing as a limited being within the body. And since it is within the body that He is realised, therefore it is said, "O amiable one, that Puruṣa is inside the body." When not even a fool can wish to conceive mentally that Puruṣa, who is the cause of space, can be encompassed by the body like a jujube in a vessel, much less can a Vedic text do so, which is a valid means of knowledge.

As a description of Puruṣa, it has been said, "that Puruṣa in whom originate those sixteen parts" (Pr. VI. 2).

[1] *Objection*: The body produced from indivisible space contains space within itself. *Answer*: There too space does not enter into the body, but seems to be existing in the shape of a body as pervading the pores and empty regions there.

[2] Space is the cause of the universe, but since space pervades everything, it is perceived as confined within the universe.

Though that origination of the parts was stated (there) in the Upaniṣad in another connection, still the present text (dealing with creation) is meant to recount the order in which the origination occurred as also to show that creation is preceded by intelligence.

स ईक्षांचक्रे। कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥३॥

3. He deliberated: "As a result of whose departure shall I rise up? And as a result of whose continuance shall I remain established?"

Saḥ, He, Puruṣa, endued with sixteen parts, about whom the son of Bharadvāja inquired; *īkṣām cakre*, made this deliberation on, that is to say, penetrated into, the subject of creation, result, order, etc.[1] How he did so is being stated: *Kasmin utkrānte*, which particular agent having risen up, from the body; *bhaviṣyāmi aham*, shall I become; *utkrāntaḥ*, separated? *Vā*, or; *kasmin pratiṣṭhite*, which continuing to be established; *pratiṣṭhāsyāmi aham*, shall I remain established, in the body?

Objection: Is it not a fact that the Self is not an agent of action, while Pradhāna (Primal Nature) is? Hence it is Pradhāna that evolves as Mahat (i.e. the principle of intelligence) and the rest by setting before itself the needs of Puruṣa (conscious soul). Therefore

[1] "Creation"—of Prāṇa etc.; "result"—such as their departure from the body; "Order"—emergence of faith from Prāṇa and so on; "etc."—the relation of container and the contained, as subsisting between the world and name, etc.

in the face of the facts that Pradhāna, existing in a state of balance of its (three) constituents of *sattva* etc., has to be assumed on valid authority to be the creator; that there exist the minutest atoms that act according to divine will; that the Self has not the wherewithal to create, It being non-dual; and that the Self cannot be the author of evil to Itself, because a conscious being that acts intelligently cannot do any evil to itself; it is unjustifiable to talk of any agentship of Puruṣa, preceded by independent deliberation. Accordingly, when, to serve the purposes of Puruṣa, insentient Pradhāna evolves in a regular order, as though out of deliberation, Pradhāna is figuratively spoken of as intelligent in the statement, "He deliberated" etc., just as one might say, "He is the king", with regard to an officer who does everything for the king.

Answer: No, since it is as logical to look upon the Self as the doer, as to conceive of It as the enjoyer. Just as from the Sāṁkhya standpoint the Self, that is mere changeless Consciousness, can still be the enjoyer, similarly, from the standpoint of the followers of the Vedas, Its creatorship of the world can be justified on the authority of the Vedas.

Objection: Any transformation, consisting in a change of (the essence of) the Self into a different category, causes Its impermanence, impurity, and multiplicity; but a mere variation within Its very nature of Consciousness is not such a transformation. Accordingly, if enjoyership is inherent in Puruṣa Himself, any change within that Consciousness (of

enjoyment)[1] is not open to any charge (of mutation of the Self), whereas from your standpoint, who are followers of the Vedas and admit that the Self is the creator, there does occur an essential mutation,[2] and therefore the Self becomes subject to all such faults as impermanence etc.

Answer: No, for it is held by us that though the Self is but one, still, in a state of ignorance, there occur to It apparent distinctions created by the presence or absence of the limiting adjuncts constituted by the names and forms of objects. The creation of some sort of distinction in the Self by ignorance is admitted as a concession, so that talk about the bondage and freedom of the Self in the scriptures may be possible. In reality, however, one should stand by the unconditioned Entity which is one without a second, which is beyond the reach of all sophists, and which is admitted as fearless and auspicious. There can be no agentship, no enjoyership, nor any action, instrument, or result, where everything is reduced to non-duality. The Sāṁkhyas, however, first imagine that agentship, as well as action, instrument, and result, is superimposed on the Self; but as they are outside the pale of the Vedas, they recoil from such a (monistic) position and hold that enjoyership is a real characteristic of the Self. Again, fancying that Pradhāna is a real substance, essentially different from the Self, they fall into the snares woven by the

[1] Enjoyment (or suffering) consists in a direct experience of joy (or sorrow). This experience is the very nature of the soul, whereas action belongs to the intellect and the rest.

[2] By becoming the intellect etc. for the purposes of creation.

intellect of other (dualistic) sophists and lose their bearing. Similarly are the other sophists led astray by Sāṁkhyas. Thus by postulating theories opposed to each other, like carnivores (fighting for a piece of flesh), they continually drift away from the supreme Reality owing to their proneness to discover such (distorted) interpretations of the conclusions arrived at by valid means of proof as may demolish each other's point of view. Therefore we disclose a few flaws in the theories of the sophists not in the spirit of the sophists, but in order that people desirous of freedom may become devoted to the true import of the Upaniṣads, viz the realisation of the non-duality of the Self, by ignoring those other theories. Thus has it been said in this connection: "Leaving the cause of the origination of all disputes[1] amongst the disputants themselves, and keeping his good sense well protected by their example,[2] the knower of the Vedas reposes happily."

Moreover, no distinction can be made between the two kinds of modification (in the Self) called enjoyership and agentship. What indeed is that modification characterised as enjoyership which belongs to a class by itself and is different from agentship, depending on which Puruṣa can be conceived of as merely the enjoyer and not the agent, while Pradhāna can be thought of as merely an agent and not an enjoyer?

Sāṁkhya: Did we not say that Puruṣa consists merely of intelligence and He changes internally in

[1] Apprehension of duality as true.

[2] Having this firm conviction, "Since the dualistic theories lead only to conflict, non-dualism alone is true."

the course of experience while still remaining what He is in essence? But He does not change by being transformed into some other category, whereas Pradhāna changes by being evolved into some other principle, and hence it is possessed of such attributes as multiplicity, impurity, insentience, etc. Puruṣa is opposed to it.

Vedāntist: That is a distinction that is not real but merely verbal. If to Puruṣa, who is (conceived of as) mere intelligence before the emergence of enjoyership, there accrues some special attribute called experience at the time of the occurrence of enjoyment, and if after the cessation of the enjoyment, Puruṣa is freed from that peculiarity and becomes pure intelligence again, (then one may argue that during enjoyment, the enjoying) Pradhāna also evolves as Mahat etc., and then reversing the process (after that experience) it exists in its own nature as Pradhāna. Hence the supposition does not serve to point out any difference. Accordingly, the distinction that is sought to be made between the transformations of Puruṣa and Pradhāna is merely a verbal one.

If now it is held that Puruṣa continues to be pure intelligence even during enjoyment, then there is no experience by Puruṣa in the real sense.

Sāṁkhya: During enjoyment there occurs a real change in Puruṣa, and so Puruṣa can enjoy.

Vedāntist: That cannot be. Since Pradhāna too undergoes change during enjoyment, it may as well become the enjoyer.

Sāṁkhya: Change in pure intelligence alone constitutes experience.

Vedāntist: In that case there is no valid reason why fire and the rest that are possessed of distinct attributes like heat etc. should not be enjoyers.[1]

Objection: Enjoyership may belong simultaneously to both Pradhāna and Puruṣa.

Vedāntist: No, since in that case the (Sāṁkhya) theory that Pradhāna acts for the benefit of another (viz Puruṣa) falls through; for among two co-enjoyers there can be no such relationship as overlordship and subordination, just as two lights cannot be so related by way of illuminating each other.

Objection: The enjoyment of the unchanging Puruṣa consists in the production of a reflection of Puruṣa on the mind-stuff in which the *sattva* quality predominates and which is by nature an enjoyer.

Vedāntist: It cannot be so; for if Puruṣa is not affected thereby in any way, it is meaningless to posit an enjoyership for Him. If Puruṣa has no evil in the form of experience, He being ever without attributes, then for removing what (evil) is the (Sāṁkhya) scripture written as a means for emancipation?

[1] "Change in pure intelligence alone" may mean two things: (1) change in intelligence irrespective of any change in any other substance; (2) some uncommon change in intelligence alone. The first position is untenable, since Puruṣa cannot enjoy unless there be corresponding changes in the form of happiness etc. in Pradhāna. As for the second alternative, there is no special reason why an uncommon change in an uncommon factor, viz intelligence, should be called enjoyment; for if enjoyment is defined as "an uncommon change within the thing itself," the definition becomes too wide; and thus fire may also become an enjoyer by a mere uncommon change within its uncommon quality of heat.

Objection: The scripture is written for the sake of removing the evil superimposed through ignorance.

Answer: In that case the hypotheses that Puruṣa is only an enjoyer and not an agent, that Pradhāna is only a doer and not an enjoyer, and that Pradhāna is a supreme Reality different from Puruṣa—which (suppositions) are outside the Vedic pale—are useless and unwarranted, and hence need not be taken into consideration by people craving for freedom.

Objection: Even from the standpoint of non-duality, such activity as the compilation of scriptures is futile.

Answer: No, for no such thing is possible in the state of non-duality. The conflicting thought as to whether the compilation of scriptures is useful or useless can arise only when there are the compilers of the scriptures and others who want to derive some benefit from them; but if the Self is the only reality, then apart from the Self there can be no compiler of the scriptures, nor anyone else. And in their absence, this kind of hypothesis is altogether unjustifiable. From the very fact of your firm affirmation of the unity of the Self it is admitted by you *pari passu* (from your personal experience) that scriptures serve the valid purpose of revealing the non-duality of the Self. And the following scriptural text declares with regard to that unity of the Self, to which you subscribe, that when the conviction arises, there is no scope for doubt: "When to the knower of Brahman everything has become the Self, then what should one see and through what?" (Bṛ. II. iv. 14). Similarly in

the Vājasaneyaka Upaniṣad it is shown elaborately how it is possible to do such things as the compilation of scriptures in the domain of ignorance, which comprises things other than the supreme Reality: "Because when there is duality, as it were, (then one sees something)" etc. (*ibid*). Here again, at the very commencement (of the Upaniṣad of the Atharva-Veda, viz Muṇḍaka, I. i. 4), knowledge and ignorance have been separated by calling them higher and lower. Accordingly, the army at the command of sophistic theories cannot enter here into this domain of the non-duality of the Self that is protected by the hands[1] of the king who is none other than the valid proof adduced by Vedānta. It is to be understood that hereby is refuted the fault imputed by others that Brahman lacks the necessary equipment etc. for becoming an agent in the matter of creation etc.; for Brahman can (be imagined to) be associated with differences created by diverse powers and accessories that emerge from the limiting adjuncts created through name and form which are called up by ignorance. And so also is set aside the other objection raised by others that the Self (of the non-dualists) becomes the originator of Its own misery.[2]

As for the illustration of an officer who does everything for the king and is called by courtesy a king or a master, that has no application here because it

[1] The reasoning found in Vedānta.

[2] For God is fancied to be the creator of a world ignorantly superimposed on Him, and He is fancied to ordain good and evil for the souls which have no real separate existence.

runs counter to the (obvious) primary meaning of the Vedic text, "He deliberated", which is meant to impart valid knowledge; for a secondary meaning of a word is called for only where the primary meaning is inadmissible. But here it does not stand to reason that an insentient entity (e.g. Pradhāna) should engage in well-regulated activity in relation to Puruṣa, keeping in view the difference between bound and freed souls[1] and taking note of such distinctions as of subject, object, space, time, and causation, whereas this becomes justifiable from the standpoint already stated that omniscient God is the creator.

By Puruṣa alone, as by a king,[2] is created Prāṇa the director of all. How?

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः । अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥४॥

4. He created Prāṇa; from Prāṇa (He created) faith, space, air, fire, water, earth, organs, mind, food; from food (He created) vigour, self-control, *mantras*, rites, worlds, and name in the worlds.

Having deliberated in the way stated before, *saḥ*, He, Puruṣa; *asṛjata*, created; *prāṇam*, Prāṇa,[3] the sum

[1] The free souls are to be left apart, and actions are to relate to the bound ones alone.

[2] This is according to the reading, "*Iśvareṇa iva*". An alternative reading is, "*Iśvareṇa eva*, by God Himself (who is Puruṣa)."

[3] Energy, both mental (i.e. intellectual) and physical.

total of all Prāṇas, called Hiraṇyagarbha,[1] that is the repository of the organs of all beings, and is the inner soul of all.[2] From this Prāṇa, He created *śraddhām*, faith, that is the source of stimulus for all beings for good action. From that He created the great elements that support by becoming the material constituents of the (physical body that is the) vehicle of enjoyment of the fruits of actions. (He created) *kham*, space, possessed of the quality of sound; *vāyuḥ*, air, possessed of two attributes, its own attribute of touch and the attribute (sound) of its source (space); similarly *jyotiḥ*, fire, possessed of three qualities—its own quality of colour and the qualities of sound and touch belonging to the earlier two; similarly *āpaḥ*, water, possessed of four attributes—its own individual quality of taste and the infusion of the three earlier qualities (sound, touch, colour); similarly *pṛthivī*, earth, endowed with five qualities by virtue of its possession of smell, and the permeation of the four earlier qualities (sound, touch, colour, taste). So also (He created) *indriyam*, the organs, constituted by those elements themselves, which are of two kinds and are ten in number for the purposes of perception and action; and (He created) *manaḥ*, mind, the lord of those organs, which resides inside and is characterised by doubt and thought. Having thus created the causes

[1] That is to say, the limiting adjunct through which the Self appears to be individualised and comes to be known as Hiraṇyagarbha—A. G.

[2] As the sum total of all the subtle bodies, this limiting adjunct, called Hiraṇyagarbha, resides inside the gross bodies and is thought of as one's self. Hence it is *antar*, inside and *ātman*, self.

(i.e. senses) and effects (i.e. objects) for the creatures, He created for their sustenance *annam*, food, constituted by paddy, barley, etc. *Annāt*, from that food, when eaten; (He created) *vīryam*, ability, vigour that is at the root of engaging in all works. After that (He created) *tapaḥ*, self-control, for the sake of the purification of those strong creatures who get involved in sin. Then (He created) *mantrāḥ*, mantras, comprising the *Ṛk*, *Yajur*, *Sāma*, and *Atharva* texts, which are the means for (religious) activities for those who have purifled their internal and external organs with the help of self-control; then *karma*, rites, such as Agnihotra; then *lokāḥ*, the worlds, the results of rites. And in these worlds He created *nāma*, name, for instance Devadatta or Yajñadatta, of the created beings. Thus these parts were created in conformity with[1] the seeds constituted by such defects of the creatures as ignorance—like two moons, mosquitoes, bees, etc. created by the blurred vision of a man suffering from the disease called Timira, or like all sorts of things created by a dreamer; and these again merge into that very Puruṣa by giving up such distinctions of name, form, etc.

How?

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां

[1] Taking them as His aid.

नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥५॥

5. The illustration is this: Just as these flowing rivers that have the sea as their goal, get absorbed after reaching the sea, and their names and forms are destroyed, and they are called merely the sea, so also these sixteen parts (i.e. constituents) of the all-seeing Puruṣa, that have Puruṣa as their goal, disappear on reaching Puruṣa, when their names and forms are destroyed and they are simply called Puruṣa. Such a man of realisation becomes free from the parts and is immortal. On this point there occurs this verse:

Saḥ, the illustration is this: *Yathā*, as; *imāḥ*, these; *syandamānāḥ nadyaḥ*, flowing rivers; *samudrāyaṇāḥ*, that have the sea as their goal, the place where they get absorbed; *samudraṁ prāpya*, reaching the sea; *gacchanti astam*, court disappearance, lose their name and form;—*tāsām nāma-rūpe*, their name and form, for instance, Gaṅgā, Yamunā, etc.; *bhidyete*, get eliminated; owing to their absorption; and when the identification is established, their substance that is water, *samudraḥ iti evam procyate*, is called merely by the word sea;—*evam*, similarly, as is this illustration, so; *asya*, of that Puruṣa, who is possessed of the attributes mentioned before, and who is being considered here; *paridraṣṭuḥ*, of Him who is the seer on all sides, who is the agent of a vision that is

identical with His real nature, just as the sun is the revealer everywhere of the light that is identical with itself; *imāḥ ṣoḍaśa kalāḥ*, these sixteen parts—the parts, counting from Prāṇa that have been mentioned; *puruṣāyaṇāḥ*, which have Puruṣa as their goal, the place where they get identified, as the sea is with relation to the rivers; *prāpya puruṣam*, reaching Puruṣa, getting identified with Puruṣa; *astam gacchanti*, disappear; *ca*, and; *āsām*, of them, of the parts; the respective *nāma-rūpe*, name such as Prāṇa, as well as form; *bhidyete*, get destroyed. When name and form are eliminated, the entity that remains undestroyed, *procyate*, is called, by the knowers of Brahman; *puruṣaḥ iti evam*, as Puruṣa. *Saḥ*, he, who has become thus enlightened after being shown by his teacher the process of the absorption of the parts; *bhavati*, becomes; *akalaḥ*, free from parts, when the parts, viz Prāṇa and the rest that are the creation of ignorance, desire, and action, are absorbed through knowledge; and he becomes *amṛtaḥ*, immortal. Death is a creation of the parts originating from nescience. When those parts are gone, one becomes immortal just because of one's partlessness. *Tat*, with regard to this matter; *bhavati*, there occurs; *eṣaḥ ślokaḥ*, this verse:

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिता: ।
तं वेद्यं पुरुषं वेद यथा मा वो मृत्यु: परिव्यथा इति ॥६॥

6. You should know that Puruṣa who is worthy to be known and in whom are transfixed the parts like spokes in the nave of a chariot wheel, so that death may not afflict you anywhere.

Iva, as; *arāḥ*, spokes, which are, as it were, the dependants of a chariot wheel; *pratiṣṭhitāḥ*, are transfixed; *rathanābhau*, in the nave of a chariot wheel; that is to say, as they are dependent on the hub, so; *veda*, one should know; *tam vedyam puruṣam*, that knowable Puruṣa, who is the self of the parts (limbs) and who is called Puruṣa because of all-pervasiveness or existence in the city (i.e. *pur* of the body); *yasmin*, in whom, in which Puruṣa; *pratiṣṭhitāḥ*, are transfixed; the *kalāḥ*, parts (limbs), during the states of origin, continuance, and dissolution. (You know Him) *yathā*, so that; O disciples; *mṛtyuḥ*, death; *mā vaḥ parivyathāḥ*, may not afflict you on any side. If Puruṣa remains unknown, you will continue to be miserable under pain inflicted by death. Hence may that not fall to your lot. This is the idea.

तान् होवाचैतावदेवाहमेतम् परं ब्रह्म वेद । नातः परमस्तीति ॥७॥

7. To them he said, "I know this supreme Brahman thus far only. Beyond this there is nothing."

Having thus instructed them (i.e. the disciples), Pippalāda *uvāca ha*, said; *tān*, to them, to those disciples, "*Veda*, I know; *etāvat eva*, thus far only; *etat*, this; *param brahma*, supreme Brahman, that is worthy to be known. *Ataḥ param*, beyond this; *na asti*, there is not—anything higher to be known." Thus did he say this in order to remove from the disciples any doubt that there might still remain something unknown; and also in order to generate in them the conviction that they had attained final achievement.

It is being stated what those disciples did when they found no recompense for their knowledge after being taught by the teacher and getting their purposes fulfilled:

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥८॥

इति प्रश्नोपनिषदि षष्ठः प्रश्नः ॥

8. While worshipping him they said, "You indeed are our father who have ferried us across nescience to the other shore. Salutation to the great seers. Salutation to the great seers."

It is being stated what they said while *te*, they; *arcayantaḥ*, were worshipping his feet, by offering handfuls of flowers and saluting him with their heads: "*Tvam hi*, you indeed are; *naḥ*, our; *pitā*, father; since you have generated through knowledge (a fresh) birth in Brahman that is eternal, ageless, deathless, and fearless. Since it is you who, with the help of the raft of knowledge, have ferried us *avīdyāyāḥ param pāram*, across ignorance or false knowledge, to the other shore of the boundless ocean of nescience, called emancipation, consisting in absolute cessation of rebirth—(ferried us) as though across an ocean itself, infested with birth, old age, death, disease, sorrow, etc., which are like sea animals;—therefore your fatherhood

towards us is more justifiable than that of the others (i.e. our real fathers). The other father, who begets the body alone, is yet the most worshipful in the world: what to speak of one who guarantees absolute fearlessness? This is the purport. *Namaḥ*, salutation; *parama-ṛṣibhyaḥ*, to the great seers, the originators of the line of traditional transmission of the knowledge of Brahman. The repetition of *namaḥ parama-ṛṣibhyaḥ*, is for showing eagerness.

ॐ भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभि-
र्व्यशेम देवहितं यदायुः ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

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LIST OF ABBREVIATIONS

A.G.	..	Ānanda Giri
Ai.	..	Aitareya Upaniṣad
Ai.Ā.	..	Aitareya Āraṇyaka
Āp.	..	Āpastaṁba Dharma-Sūtras
Bṛ.	..	Bṛhadāraṇyaka Upaniṣad
Ch.	..	Chāndogya Upaniṣad
G.	..	Bhagavad Gītā
Iś.	..	Īśā Upaniṣad
Jā.	..	Jābāla Upaniṣad
Ka.	..	Kaṭha Upaniṣad
Kau.	..	Kauṣītaki Upaniṣad
Ke.	..	Kena Upaniṣad
M.	..	Manu Saṁhitā
Mā.	..	Māṇḍūkya Upaniṣad
Mbh.	..	Mahābhārata
Mu.	..	Muṇḍaka Upaniṣad
Muk.	..	Muktika Upaniṣad
Pr.	..	Praśna Upaniṣad
Śv.	..	Śvetāsvatara Upaniṣad
Tai.	..	Taittirīya Upaniṣad
Tai. Ā.	..	Taittirīya Āraṇyaka
Tai. B.	..	Taittirīya Brāhmaṇa
Tai. S.	..	Taittirīya Saṁhitā
Y.	..	Yajur-Veda